CHAPTER II

How far Voluntary Organisations Have Been Successful in Attaining Their Objectives
It has been recognised that voluntary organisations are better suited to development and welfare programmes. Voluntary agencies like Sarva Seva Sangh at Wardha, YMCA at Marthandam, Poet Rabindranath Tagore’s experiment at Sriniketan were really the pioneers in rural reconstruction. Voluntary agencies like the Rama Krishna Mission Allahabad, Agricultural Institute, Gandhi Gram, Madurai, Kasturba Gandhi National Memorial Trust, Indore, organised training programmes for various functionaries of community development. All India and state level voluntary organisations have initiated projects of rural development and rural welfare. Recently some of our educated enlightened young men have plunged themselves into rural work and established projects covering a couple of villages. The government of India is also laying emphasis on the utilisation of the voluntary organisations for rural development work.¹⁴

Some of the industries and mercantile houses desirous of working through voluntary agencies or trusts for rural welfare and development have either sponsored new ones or patronised existing voluntary agencies. The Mafatlal Services have sponsored the Bhartiya Agro-Industries Foundation for implementing programme of animal husbandry and dairy development. The Satguru Seva Mandal in U.P. is also assisted supported and utilised by Mafatlal Group. The Tata Welfare Trust has been created by the Tata group of industries for undertaking welfare activities. There are other examples too. The FCCI President, Shri. Potdar who had experience of work with The Marwari Relief Society thinks that voluntary agencies are better suited for rural welfare.¹⁵
Rural development basically involves working with the people. As human beings they are not static. They are prone to change but in their own way and at their own speed. Any attempt to force change may result in frustration both by the extension agency as well as by the people themselves. It is not correct to assume that any one is good enough to work as a social worker or an extension agent. We need a set of persons who by virtue of training, experience and temperament are qualified to work with rural masses. Based on principles of social psychology, rural sociology, social work and extension, a body of knowledge has developed which is utilised for working with the rural people. There may be enthusiastic and well meaning people or organisations who genuinely want to help rural masses. They may possess material resources and technical know-how. Unless they understand the sociological process and follow certain principles and methods, evolved out of experience, mere enthusiasm may rather create problems.\(^3\)

**Guiding Principles**

One of the four methods of social work which deal with individuals, groups, community and social change is community organisation. Thus we utilise principles and techniques of community organization (in some cases social action also) and extension in working with rural community. The experience of community development in India as elsewhere indicates that in our anxiety to achieve targets in comparatively shorter periods, we ignored the important principles of working with the people. The result was frustration of our goals and more
harm to the cause of community development. It is, therefore, necessary that while working with the people in order to organise them to meet their socio-economic needs and to have a better quality of life for them, certain principles, methods and techniques have to be followed. Some of the broad principles in this regard are listed for the guidance of extension agents of the government, rural development staff of the industries and co-operatives and social workers of the voluntary agencies and trusts.

Process of Change

Rural India is still tradition-ridden, rural masses are still trying to maintain their own traditions and adhere to their social values. Some of the values and traditions may be good for the country. These should not be changed quickly unless substituted by values and traditions which are more advantageous. The process of change in the rural areas has to be gradual and carefully planned, in accordance with the aspirations of the rural people. Methods of social education rather than coercion or mere enforcement of certain laws or administrative orders would in the long run, yield better results/dividends. The rural community should, therefore, be assisted through a process of evaluation and economic revolution. All programmes should therefore, be in harmony with the values, traditions and cultural pattern of a community.
Survey

All projects should be planned only after surveying the needs, problems and resources of the community where it is intended to start work of development. It will also be necessary to know the level of social, economic, cultural and political aspirations of the people. It is not always necessary to undertake a formal, time-consuming survey or wait for its results. What is intended is the availability of knowledge or information about the workers.

Felt-needs

No programme should be started unless it is based on the felt needs of the community. Therefore, needs and the resources of a community have to be identified. Nothing should be enforced or imposed on the community by way of service or a new idea. Therefore, there should be a dialogue with the members of the community as a whole or important groups or leaders so as to know their felt-needs and to work out priorities of needs. It is not always possible for a community to understand or express its needs. The community organiser will have to articulate and assist the community to see their needs clearly.

Careful Beginning

It will be advisable for the agency to make a cautious and less ambitious beginning because it is very important that confidence of the people is gained by the organisations
and by the villages in the viability of the effort. (4) Taking on too much too soon can create the opposite effect and retard progress. It is better to make a modest beginning and extend the scope of activities gradually.

Withdrawal

While planning for the work of rural development, the agency should fix a reasonable target of withdrawing from the area. (7) This is a very important part of planning. Thus the programme should be so planned that the agency can gradually withdraw so that during a period of three to five years the local community is able to run the programme by itself without dependence on outside resources and organisation. We have to learn lessons from the dependency culture created in the programme of community development and help in creating self-reliance in the community.

Direct Benefits

Only such projects should, therefore, be taken up which are of direct and immediate benefit to the community. (5) It is only through such projects the community’s participation is possible.

No Poor Community

It is wrong to assume that a particular community is poor. (6) A community may be poor in financial resources but this is not the only criteria for people’s participation.
Contribution in kind and more so voluntary services should not be down-graded but given equal if not more importance. It is in this context that care is to be taken to see that providing service free of charge should as far as possible be avoided. There should be a system of charging for services, that a beginning may be made to charge only a token amount howsoever small.

Community Participation

Though an agency may take up work in a particular field like health, education or a particular aspect of agriculture or an integrated development project in a village or a group of villages, the totality of the needs of a community should be taken into consideration while planning and implementing a programme, rather than having a sectoral approach.\(^\text{10}\)

Rapport with the Community

Assesing the felt needs, seeking community participation and planning a project calls for establishment of rapport with the community.\(^\text{11}\) This is possible if the motivation of the agency and its objectives are clear to the community, so that there is no emotional or over-attachment with the community.
Development-oriented Approach

The approach of welfare i.e. an agency spending money for the welfare of a community has to give place to development oriented approach under which the community involvement and participation is of importance. It must help the people to develop with their own genius and resources rather than do things for the welfare of the community. An agency should put seeds for development, the outside assistance should be so planned that it acts only as a catalyst and that the people learn to maintain the assets with their own resources.

Self Reliance

The aim of the rural development programme is to make the rural population increasingly self-reliant. People should be involved not only in implementation but in planning of a project also. Therefore, the inputs from an outside agency in terms of monetary resources should be minimal, if not nil. The contribution of an agency should be mainly in terms of personnel and advice. Monetary resources are available from banks and other agencies. Our task should be to create viable projects which can be purposefully financed by financial agencies. In the process, the villagers will be trained to execute such projects successfully and gradually to formulate more projects for improvement of the village economy. The development of such self-reliance is the greatest contribution that an agency can make and in order to ensure this, a special effort has to be made to avoid the
temptation of making donations and making the villagers dependent on such doles. Our role has to be that of a catalyst or an agent of change.

Personnel

As the commitment and skills of the personnel involved are critical to the success of the programme, it is necessary to exercise great care in the selection and training of staff directly engaged in rural development. They should have some formal training in agriculture or animal husbandry or public health or some skills useful in a village. They should be capable of living in the village and being identified as part of the village community. At the same time, they should be capable of innovative thinking in order to effect improvements in existing practices. They should also have sufficient experience in their field of expertise, so that they can win the confidence of the villagers in their competence.

In addition to these skills, they should be capable of being motivated to undertake such work and to achieve results. The motivation can be provided not merely through salaries but by assigning a sufficient degree of importance to the task which they undertake. One of the means will be the attention given to the rural development programme by the agency.

Job-training, orientation to different programmes and schemes, periodical refresher courses, seminars and workshops
are some of the innovations which play a very important role in developing workers for rural development work. Sometimes work in the rural areas becomes difficult and continued stay becomes boring. Therefore, there should be periodical doses for boosting the morale of the staff in rural areas. It will help in better performance. Apart from training, promotion, salary raise, recognition through grants of awards and other methods, like arranging their visit to other areas and assisting the workers to solve their problems will keep up their spirit and hence will result in good performance. Absence of these inputs in staff development contributed to the patterning away of spirit of community development.

**Professionalism**

Rural development which is based on service and technology and utilizes principles and techniques of community organisation and extension, is no longer a do-gooder’s job. Unless it is professionalised, we cannot achieve results in this difficult area of bringing about socio-economic change among the poor, the under-privileged and the down-trodden. Professionalism has to be utilized in all stages such as survey, programme planning, preparing project proposals, implementation, monitoring and evaluation. This professionalism can be introduced through recruitment of properly qualified, trained, experienced and motivated workers and thereafter arranging them job-training, followed by innovations to keep their professional knowledge upto-date.
Adoption of Villages

In the context of adopting a child, adopting parents have full responsibility for the care and maintenance of an adopted child. If village adoption concept has to be seen in this context, there is a danger of perpetuating of dependency culture created out of the government's community development programme in India.\(^\text{14}\) The paternal attitude of an outside agency and use of doles may be harmful to the real development process. This has to be avoided, as the moment an outside agency enters a village community, it would raise their expectation in terms of pouring money in the village. Financial input from outside should only act as a catalyst to attract contribution by the village community.

Local Institutions

In the context of utilization of the local resources for rural development work, there should be an attempt from the very beginning to associate the local institutions in all the schemes of development.\(^\text{17}\) Depending upon the nature of a project, organisations like Gram Panchayat, Cooperatives, Mahila Mandal, Youth Club, local socio-cultural groups, village school, dispensary or any other local voluntary agencies should be associated rather than creating new institutions. However an agency should avoid identification with local factionalism and groupism.
Extension Agency

Extension agency of the government is by and large the only accepted agency working in rural development. It should, therefore, be an endeavour of an non-official rural development agency to establish close contacts with block extension agency - the Block Development Officer, extension officers and the village level workers.\(^{(18)}\) Nothing can happen in a village or a set of villages unless the extension agency and Panchayati Raj institutions are actively involved. Right from selecting a village, survey, project planning, formulation of proposal for implementation, monitoring and assessment, the block agency should be associated, so that there is proper dovetailing and coordination with official development programmes and also staffing pattern so that there are no clashes arising out of duplication of workers for the same job at the same level. An agency should appoint only such categories or number of workers, as are not available as part of block extension agency. Their terms and conditions of service should as far as possible be identical with those of block staff.

Reapplication and Radiant Effects

One of the important points to be kept in view while planning for a project is, that the results achieved have radiant effects and the scheme is capable of being reapplied by the community itself.\(^{(19)}\) Thus the programme-contents, methods of public cooperation utilized, the size and category of staff employed, input of science and
technology, financial and other resources used, the type of the organization used are capable of being tried in similar conditions elsewhere.

Weaker Sections

Because of the industrial development in the programme of community development, the weaker sections such as small and marginal farmers, agricultural labourers, artisans scheduled castes, scheduled tribes, women and other under-privileged groups, those living in areas affected by floods, droughts, cyclones and those living in hilly, forest, tribal, desert and coastal areas, have not been benefited by the development schemes. Therefore, any scheme of rural development will have to take into consideration special needs and problems of such groups and areas and evolve special technology and methods of working with such groups.

Extension Methods

For the purpose of transfer of appropriate technology in the context of the needs of farm, home and the community, the agency should utilize extension methods which have been learnt after a long experience of working with communities not only in India but all over the world. This calls for training of extension workers of any agency.
Monitoring and Evaluation

With a view of providing suitable periodical corrections to the programmes, there is need of introducing a system of concurrent appraisal of projects and monitoring.\(^{(22)}\) The terminal evaluation should be entrusted to a reputed independent organisation with experience in this area.

Consultancy

In the area of consultancy, the expertise, of the industries, banks and mercantile units already engaged in rural development could be utilised in formulating project proposals by such other agencies which have just begun to undertake rural development programmes.\(^{(23)}\)

Expertise of agricultural colleges, universities, home science colleges/schools of social work/other training institutions and voluntary agencies engaged in the rural development could also be utilised by the agencies in the context of integrated approach of rural development. The Departments of Rural/Community Development could also be approached for necessary guidance.

Coverage

It may thus be seen that though the voluntary agencies together cover only a few hundred of villages, it is
indicative of the interest of the peoples institutions in rural development which was so far considered to be government extension agencies' responsibilities. These agencies have taken up work in a large field. An illustrative list of programmes and activities taken up by voluntary agencies in rural areas is given below:\(^{(24)}\):

a. Agriculture - Soil conservation, minor irrigation, ground water survey and management of new technology.

b. Animal husbandry and dairy.

c. Cottage and small scale industries.

d. Socio-economic surveys and preparation of block plans.

e. Establishment of schools, adult/social education centres, formal education, functional literacy, reading rooms, library etc.

f. Health, sanitation, maternity and child welfare centres, family welfare etc.

g. Balwadis, creches, recreational centres.

h. Welfare services for women, craft centres, adult education, home-management etc.

i. Development of infrastructure and creation of community assets.

j. Training facilities for different sections of rural community such as farmers, artisans, women, health workers etc.
k. Welfare services for the scheduled castes and scheduled tribes/removal of untouchability.

l. Organisation of cooperatives and programmes of income-generation, employment etc. and

m. Special programmes and services for the underprivileged sections.

Recently there has been a shift from 'welfare' approach to 'Development' through professionalisation, self-help and local initiative. Agriculture is no longer a simple subject to be tackled by a literate Gram Sevak alone. For instance we need Geologists for ground water surveys, Plant Pathologists, Horticulturists, Engineers, Doctors, Sociologists etc. Thus some of these voluntary agencies are heading towards professionalisation and evolving procedures and conditions in which village communities are able to participate effectively in the total developmental process. These experiments in voluntary agencies help in activating otherwise sluggish extension machinery and politicalised village community. In areas where industries utilize voluntary agencies for rural development projects, it helps in creating a partnership between different official and non official agencies for improving the quality of rural life through self reliance and science and technology.

It may thus be seen that voluntary agencies have advantages over governmental agencies in rural welfare and rural reconstruction. They have done pioneering work in different fields such as education health and social welfare. Their activities also have engulfed rural areas.
However voluntary agencies have also become bureaucratic. Many suffer from lack of dedication and commitment.\(^{(24)}\) They themselves depend largely upon government patronage and grants and are left with very little initiative. They do not have the needed rapport with the local community. Many agencies commit the mistake of working for, rather than, working with the community.

Despite their faults voluntary agencies have a place in a democratic society. There are a large number of voluntary agencies working in the rural development at the grass roots level including mahila mandals and youth clubs.

Though we have been talking of the virtues of voluntary organisations it will be necessary to know how far they have been successful in attaining their objectives, thus making it necessary to know the actual work being done by some of them.\(^{(27)}\) Given below are the profiles of some of the selected rural development projects. However efforts have been made to present the profiles of selected projects by voluntary agencies based on easily available material.

**List of case studies of selected voluntary agencies**

1. Vedchhi Pradesh Seva Samiti.\(^{(28)}\)

2. Tamulpur Anchalik Gramdaan Sangh.\(^{(29)}\)

3. Seva Bharati.\(^{(30)}\)

4. Tagore Society For Rural Development.\(^{(31)}\)


10. Agrindus Institute.

11. Social Work And Research Centre.


15. Srijanagram Anchalik Gaon Swarajya Samiti.


1. Veddhi Pradesh Seva Samiti

Introduction

Veddhi Pradesh Seva Samiti is situated at Valod, one of the 15 talukas of Surat district in Gujarat State. Valod taluka is one of the smallest of Surat district and lies about 50 miles to the east of Surat city. It is predominantly tribal area consisting of over 75 percent tribal population. There are 40 villages in the taluka. The literacy percentage stands at 34, which is comparatively high for the district. However, out of a total population of 52000 consisting of 10,000 families, there are still 5500 families living below the poverty line.

Veddhi Pradesh Seva Samiti was formed in 1948 by a group of workers who were inspired by the social and rural development work initiated by Sri. Jugatram Dave, a prominent educationalist and constructive worker. The objects of the Samiti are:

1. To reconstruct the socio-economic life of the villages by catalysing the rural population.

2. To create awareness and facilities for rural service oriented education.

3. To use local talent at all levels, thereby creating and encouraging village leadership and initiative.
4. To create an action-oriented plan, based on fact-finding surveys for the present and the future.

5. To evolve production programmes with a view to developing viable, decentralised rural industries like textiles, food processing, agriculture and animal husbandry.

6. To seek cooperation from all possible agencies in developing the experiment as a prototype.

Programmes

The programmes of the organisation are based on needs of the people, resources available in the area and objectives of the organisation and they have been developed on the basis of identification of the needs and fixing up of priorities. The programmes provide wide spectrum of activities aiming at all round development of its beneficiaries.

These aim at improving the economic conditions of the people especially the weaker sections of the population including women, by enabling them to supplement their income through agriculture, live-stock and different village crafts and industries, besides providing opportunities for self-employment.

The programme also works for the development of human resources through education and training and improving ways and standard of living through better sanitation, health and nutrition and recreation without adversely affecting the cost of living.
The programme of the Seva Samiti can be mainly classified into the following categories. Co-operatives, educational institutes, Khadi and village industries and development schemes, agriculture, dairy, poultry, health and sanitation, diamond polishing etc. are also some other programmes of the Seva Samiti. The entire taluka i.e. 40 villages are covered by some programme or the other.

Co-operative

The co-operative organisation has been found to be indispensable for solving the problems of local exploitation and lack of resources. The co-operatives so far organised include: service cooperative society-19, irrigation cooperative society-3, industrial cooperative society-5, salary earners cooperative society-4, village development society-1, labourer's cooperative society-8, purchase and sale cooperative society-2, agricultural labourer's cooperative society-3, cooperative sales depot-2, peoples cooperative society-1 and processing cooperative society-1. All these cooperatives are running effectively.
Educational Institutions

The educational institutions have been so organised as to cover the entire school going children of all the villages in the taluka upto secondary level. At present the following educational institutions are functioning in the taluka:

<table>
<thead>
<tr>
<th>No.</th>
<th>Type of Institutions</th>
<th>No. of Institutions</th>
<th>Students</th>
<th>Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Nursery Schools</td>
<td>36</td>
<td>1000</td>
<td>36</td>
</tr>
<tr>
<td>2.</td>
<td>Ashram School</td>
<td>1</td>
<td>120</td>
<td>4</td>
</tr>
<tr>
<td>3.</td>
<td>Post-Basic School</td>
<td>5</td>
<td>470</td>
<td>35</td>
</tr>
</tbody>
</table>

Under the Vedchhi Intensive area scheme there are other educational institutions also.

Under the school complex scheme Grambharati-Kalamkui, Vanashthali-Kanjod and Vidyamandir-Andhatri are guiding the training of children of the nurseries, primary, secondary, post-basic schools as well as adult education in the respective areas of activity. All these schools are of the basic education type and emphasise craft training, hostel life and community service along with their general curriculum. The basic schools are suited to serve the local population whose social problems arise from their illiteracy, lack of skills, isolated living, lack of science, and lack of management capacity.
Extension services are provided to all the villages of the taluka, which are assigned to individual institutions as follows:

<table>
<thead>
<tr>
<th>No.</th>
<th>Institution</th>
<th>Villages served</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Grambharati-Kalamkui</td>
<td>4</td>
</tr>
<tr>
<td>2.</td>
<td>Vanasthali-Kanjod</td>
<td>10</td>
</tr>
<tr>
<td>3.</td>
<td>Vidyamandir-Andhatri</td>
<td>2</td>
</tr>
<tr>
<td>4.</td>
<td>Gramtirth-Boria (Shiker)</td>
<td>3</td>
</tr>
<tr>
<td>5.</td>
<td>Upasana-Colan</td>
<td>3</td>
</tr>
<tr>
<td>6.</td>
<td>Bajipura</td>
<td>5</td>
</tr>
<tr>
<td>7.</td>
<td>Neera Cooperative</td>
<td>5</td>
</tr>
<tr>
<td>8.</td>
<td>Vedchhi Centre</td>
<td>2</td>
</tr>
<tr>
<td>9.</td>
<td>Valod Centre</td>
<td>1</td>
</tr>
<tr>
<td>10.</td>
<td>Udyogkendra</td>
<td>3</td>
</tr>
<tr>
<td>11.</td>
<td>Udyogmandir</td>
<td>4</td>
</tr>
</tbody>
</table>

There is an informal institution the Janata College which provides specialised training to women in child rearing, nutrition, house decoration, celebration of festivals, health, family planning and crafts. The main
functions of this college are as follows:

1. To raise the occupational skills of farmers, artisans, herdsmen and others.

2. To help raise the skills of local workers.

3. To persuade village people to take active interest in their local institutions.

4. To activate village people in the planned development movement.

Khadi and Village Industries

The programme's organised under khadi and village industries include papad making, khadi spinning in Ambar Charkhas, soap-making, oil-ghani, hand made paper, brick-kiln etc. In addition to these, bamboo work, stone crushing, tailoring, printing etc. are also carried out by the Seva Samiti. All these are carried out in about 20 centres covering about 30 villages.

Development Schemes

Development schemes have been prepared since the last two years. In this approach to development planning, there is a positive identification of the below poverty line families, followed by planning and implementation of programmes specially designed for them. In the first two years, the Seva Samiti has covered about 4,000 families with various
programmes. The remaining 1500 will be covered within the next two years. The kind of programmes taken up for the people are land improvement, animal husbandry, artisan training and small-scale business. They are also being covered by social programmes such as health and nutrition.

Organisation

The organisation of the programmes is done through 30 centres, each centre is manned by a 'Mukhya Karya Karta' and a number of workers. At present the 30 centres have a total of about 150 paid workers, who are all within 30 to 50 years of age and have requisite education and training. The accountants of each centre meet once every month to take stock of the month and prepare the accounts. Meeting of all workers takes place once in a quarter. A yearly meeting of the supporters, sympathisers, beneficiaries and workers is held once in a year, usually on the 26th January, to discuss the policies and programmes of the organisers.

To supervise the activities of the centre, there are three subcommittees, namely education, khadi and village industries and cooperative under Yojana Samiti which is accountable to the Trustee Board.

Finance

Sources of finance include, bank loans, income from production, government grants, donations from the people and the charitable agencies.
Impact

The record of the progress achieved in Valod during the last fifteen years has been impressive. Progress has been in both tangible and intangible terms. The tangible achievements include employment opportunities to about 4,000 families including a little over 1000 women, increase of income and thereby increase in the standard of living of the people. The productivity per acre has also increased considerably. For instance, the production of cotton has increased from 56 kg. per acre to 150 kg., paddy 925 kg. to 1500 kg., wheat 148 kg. to 500 kg. etc.

There has also been a general awakening among the people who are now aspiring for a better life and who have learnt to work in cooperation in implementing the development programmes. Large number of boys and girls have been trained in various crafts and farmers have adopted improved farming methods, developed irrigation, adopted new agricultural implements, new variety of seeds, fertilisers and insecticides and have thus raised agricultural production. From witchcraft they have shifted to the use of modern health and medical services. They have also begun taking nutritive food and spread of education has reformed their social customs. Their economy is diversified through industries and animal husbandry including high breed cows and poultry. This new development has been mostly organised in the cooperative sector. They are now engaged in tackling the problem of poverty by working out programmes of employment and raising income for families living below poverty line and to a
considerable extent, the economic, cultural and political disparities between the adivasis and non-adivasis get reduced. In the process the people have become increasingly plan-conscious and they can easily be provoked to embark on new ventures. The grass root growth process is thus really in operation at Valod.

**Beneficiaries**

The beneficiaries of the programmes cover men, women and children. The economic programme has benefited directly or indirectly about 4000 families, while social programme has benefited almost all the families of the taluka. The beneficiaries of the economic programme come from Muslims and low middle class families which include both scheduled castes and tribes. In fact about 80% of the beneficiaries are from the Muslims or scheduled tribes or castes.

**Programmes for Women**

The programmes for women are both social and economic. Social programmes include education, health, women’s defence and women’s house hold activities. The economic programmes cover making of khadi, sewing, diamond polishing, carpet making, cooperative society, agriculture and typewriting.
Education

The establishment of kindergartens is quite common in Valod and has been linked with the mid-day meal and other nutrition programmes. This has given women more freedom from household drudgery, also to develop themselves in other directions.

Women have also entered the teaching profession in considerable numbers. At Stree Adhyapan Mandir, in Borakhadi, young tribal women are trained as teachers.

More girls are actively being encouraged to take up education upto primary schooling and then higher secondary schooling. Vanasthali has started a hostel for girls as well as boys. This has been going on for a number of years without any major problems, belying the fears of society. There are about 50 to 60 girl students enrolled there every year.

Health

In the area of health, many of the problems stem from ignorance. Seva Samiti is trying to combat these by the establishment of a comprehensive health system involving education as well as treatment. So far Seva Samiti has trained 25 Dais who are from the villages of the taluka and who between them work in all the villages. Kits also have been provided to these women. In this way, the problems relating to child birth are largely overcome.
Women's Defence

Five years ago, the government of Gujarat decided to ask the women of Valod taluka to serve in Mahila Gram Rakshak, a kind of civil defence corps. In fact the leader for the whole of the Surat district was chosen from among the Valod women. This corps has been active in helping to solve the problems of women, particularly tribals. The Mahila Gram Rakshak has created a new feeling of confidence and enthusiasm among the women here. For the first time they are able to get some redress for the injustices perpetrated against them.

Organisational Activities

Women can overcome many of their problems themselves if they form a strong and united front among themselves. To this end, the Seva Samiti has tried to organise many women's activities, such as camps and shibirs, where women can come together with their problems and try to work out ways of solving them. These activities are organised under general headings such as Cultural Support or such special headings as Family Health and Planning.
Economic Programme

Lijjat Papad

Prior to 1968, Muslim and middle-class women in Valod were engaged in the making of matches under the Vedchhi Intensive Area Scheme. Others were engaged in Ambar spinning. Thus, there was a very good foundation for organised women's activities in this area.

In 1959, the Seva Samiti group came into contact with Lijjat papad through mutual friends and decided to start their own centre. After an initial training period, the Valod branch of Lijjat papad came into existence in 1968.

At first, only the middle class women took advantage of this employment but gradually the tribal women also took interest, especially the Halpati women of Valod town. Now the work is spread among the tribal women outside the town.

The success at Valod, encouraged the Samiti to start another centre directly in the tribal area. In Valod, the making of the papads is being carried out by the women in their homes in their spare time, while the making of papad at the tribal centre (Golan) is being carried on at the centre. In this centre, women come in the morning at 9.00 a.m. and work there up to 1.00 p.m.

The labour work for Lijjat papad such as the electrical grinding of the flour and so on is done by males. Apart from this almost all the other work is done by women. The checking
of the papads, its weighing, sorting, packaging etc. is all done by women, so too is the keeping of the accounts.

Lijjat papad employs about 450 women in its activities and out of these about 150 to 200 are tribal women and almost 25 are youngsters. Their average daily wage is between 4 and 5 rupees per day.

Out of the wages paid to the women, some (usually 10 paisa per kg. of work) is put away in savings accounts for them. This money then collects interests for the employees, also, it enables them to get loans when they need them for special occasions. At the end of the year the women also receive a bonus of some useful item such as blankets or towels.

Lijjat Khakara

Khakara is a speciality of the Jain women and it is a kind of thin bread which is dried and can be preserved for a long time. It is generally eaten for breakfast or as snacks.

The centre for manufacturing khakara along the same lines as papad was established at the town of Buhari in May 1977. As it is still in its infancy, it is undergoing some minor problems. Marketing especially is a problem, as it is an entirely new product. As the women are still undergoing training, the work is carried out in one building. The marketing of khakara is being done by Lijjat papad. The
middle and lower classes of women are working in this centre at Buhari.

At the moment, there are about 150 women working in Buhari. They are earning at present between 4 and 5 rupees per day.

**Lijjat Masala**

This is another new field for employment of women. The preparation of spices began at the Valod centre in May, 1976 and includes preparation of red pepper, turmeric, spices for tea, curry powder etc. The main market for these spices is Lijjat papad itself which uses them in the different varieties of papad. There is also a good market in the Chhatralayas under the various VIKAS institutions and there is the open market reached through traders.

The work is seasonal and at present about 25 women are employed. The women are paid according to the quality prepared. In this way they are able to earn about 5 to 7 rupees per day.

**Khadi**

Seva Samiti since its inception has been active and the industry is well established throughout the whole area. However, the industry has really started to blossom only since the introduction of the Ambar Charkha. There is one
outstanding independent centre for the khadi industry in Buhari called Udyog Mandir. This centre carries out the complete process of khadi from the cotton fibre to the marketing of the finished cloth. It is a large scale activity and not all the employees are women, however women are engaged in the second stage process of making puni and in the spinning process exclusively. Most of the other work is done by men.

In the second stage of puni, there are almost 20 women working. The spinning is carried out either at the centre or in the homes of the women and in this way, about 450 women recieve income. With the introduction of the Ambar Charkha, the spinning process has become less tiresome and more women are attracted to it. It can give an extra income of between 4 to 5 rupees per day. These families that have a charkha in their own homes are able to earn between 150 to 200 rupees per month, with the whole family working in their spare time.

Sewing

This activity in the Buhari centre got off to a bad initial start. After purchasing the machines and training women, orders did not come in, leaving both the machines and the labour idle. Now, at last, the centre is receiving orders through out the area, particularly for school uniforms. The work is not always regular but when the orders come in, the women can earn between 15 and 25 rupees per day. There are nearly 30 women taking part in this activity.
Diamond Polishing

Diamond polishing is an old and well established industry in the towns of Surat district. Since the introduction of diamond heads in machine tooling, this industry has expanded tremendously and there is almost unlimited scope.

Traditionally the work always has been done by men but realising the general aptitude of women for fine and detailed work, the Samiti hit upon the idea that diamond polishing would be good industry for women. Thus in May 1977 it started its own training centre, especially for women at the educational institution of Vanasthali. It has also been instrumental in enrolling women for training at a few private centres in Buhari. All the women are still undergoing their training which is of a six month period. Diamond cutters can earn between 500 to 700 rupees per month, as they get paid on a piece work basis. This makes it one of the highest paid industries in the area.

At present there are 15 women, all Halpati, receiving training in the centre at Vanasthali.

Carpet Making

There is already a highly successful and well established private carpet factory in Valod town. They employ about 700 males but no women. However, they had a problem, in that they could not get enough labour to unravel the wool
after it comes from the dyers. Upon the Samiti’s suggestion, they agreed to reserve this task for women. It is a very tedious job and the Samiti is trying to think of innovating ways and means to make it less tedious. Even then, between 150 and 200 women mostly Muslims and Halpatis, have taken up this employment and are receiving between 2 and 4 rupees per day for their labour.

Cooperatives

The Samiti has established a number of farm labourer’s cooperatives over the years. Women are used as labourers in the following capacities:

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Job</th>
<th>Average number of workers employed</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>To feed stones to stone crushing machine.</td>
<td>15 to 20</td>
</tr>
<tr>
<td>2.</td>
<td>To lay out bricks for drying, to arrange them in the furnace, and to collect them from the furnace.</td>
<td>50 to 60</td>
</tr>
<tr>
<td>3.</td>
<td>Labour work alongside Masons.</td>
<td>15 to 20</td>
</tr>
<tr>
<td>4.</td>
<td>To lead up sand and assist in its transportation.</td>
<td>100 to 200</td>
</tr>
</tbody>
</table>

Total average number of workers employed (women) 180 to 300
Average income for these women labourers is 5 to 6 rupees per day but the work is not constant. So the average monthly income works out between 100 and 125 rupees per month.

Dairy

The home dairy industry is traditionally a woman's responsibility but until recently, there has been no scientific approach applied to this industry among the tribals. In Valod taluka, now the Suman Dairy, the tribal sub-plan and the nationalised banks have all cooperated in establishing a viable home dairy industry. The banks supply loans to the tribals for purchasing pairs of buffaloes. The tribal sub-plan subsidise the buffaloes for 50% and the Suman dairy takes the milk produce for chilling and marketing. The whole operation is organised by cooperative societies of which there are ten for this purpose. The chilling plant is situated centrally in the taluka at Bijapura and so is convenient to the whole area. So far about 300 buffaloes have been given in villages such as Andhatri, Buhari, Vedchhi, Adyapur and Bijapura. There is a target for this coming year to supply 500 buffaloes, bringing the total to 800 buffaloes. This will effectively give extra income to at least 400 women.

Agriculture

Most of the tribals are small farmers or agricultural labourers. There are many aspects of farming that are
traditionally done by women, such as rice transplanting, weeding and some parts of the harvesting process.

Most of this work is hard physical labour for long hours. The Samiti is trying to improve the conditions of all agriculturists by giving training in the scientific methods of farming at its various Uttar Buniyadi Vidyalaya.

Typewriting

The educational institution of Vanasthali has set up a typewriting school on the outskirts of Valod town. It gives training in Gujarati and English typewriting to groups of 15 students at one time. Generally, it is only the educated women who are coming for training and they use this extra qualification for obtaining employment or better employment.

Address: Vedchhi Pradesh Seva Samiti,
Vedchhi,
Taluka Valod,
Distt.: Surat (Gujarat).

2. Tamulpur Anchalik Gramdan Sangh

In the wake of Chinese attack in 1962, the national Gandhian institutions formulated border area schemes. Such a scheme was introduced at Kumarikata in Kamrup district of Assam on the border with Bhutan. The area had already a number of gramdan villages which formed the base of intensive
operation under the scheme. In the course of time, these
villages formed themselves into Gramdan Sangh, the first such
organisation of gramdan villages in the country. The Sangh
was established in 1965 at Kumarikata district Kamrup,
(Assam) and was registered the same year as a society.

Objectives

Rebuilding and development of Gramdan villages is the
main objective of the Sangh. While the actual work at village
level will be carried on by the Gram Sabhas of gramdan
villages, the Sangh will undertake such activities which are
beyond the capacity of individual villages. The programmes to
be undertaken by the Gramdan Sangh are:

(i) Irrigation
(ii) Flood control and relief
(iii) Propagation of Gramdan throughout and promoting the
social order based on Gram Swarajya
(iv) Propagation of Khadi and village industries and,
(v) Creating an atmosphere of cooperation and self-help
amongst the village people

Programmes

The institution initially functioned as a Shanti Kendra
under the auspices of the Akhil Bharat Shanti Seva Mandal and
its historic peace work was the Angarkata Satyagraha. Gramdan
development was another work and to that was added Khadi work. It is therefore said that the three streams of Shanti Sena, Gramdan and Khadi meet at the confluence of Kumarikata.

Khadi and Agriculture development programmes were introduced in 25 gramdan villages in 1965. The Khadi work was later on extended to 25 more villages.

The introduction provides training in weaving, spinning, oil ghane (both bullock and power-operated). It has also started bee-keeping.

Presently the institution is engaged in survey and constructing irrigation channels on the traditional Dong providing a number of villages for improved agriculture.

Workers

There are 17 full-time and 10 voluntary workers in the institution.

J. Seva Bharti

Seva Bharti (P.O. Kapgari, Dt. Midnapore, West Bengal), came into existence as a voluntary organisation in the wake of independence in 1947. Registered in 1953-54, it engaged itself in the task of education and rural reconstruction. Its establishment was inspired by ideas of Indian heritage and culture expressed in the form of such institutions as
Gurukulas and Gurugrihas for imparting knowledge to young people in a congenial atmosphere which was in striking contrast with the present condition of the country. Even though India still lives overwhelmingly in the villages, the old cultural leadership is miserably missing and so its cultural moorings have been lost. The institution is an attempt in recapturing these old but eternal values through education and rural reconstruction.

Objectives

Objectives of the organisation as given in its constitution are:

Establishing a centre of education and social work equipped with schools and institutions for general and vocational education. For this it will work for:

a. Evolving a system of education which would provide the local community with a viable economic base.

b. Modernising agriculture by bringing science and technology to its aid and by linking agriculture with industries, including Khadi in an organic way, so that it may not only be self-sufficient but also profitable.

c. Bringing about that socio-economic transformation in which a self generating economy may be possible through full mobilisation and full employment of all the natural resources, human and material.
d. Ensuring everyone in the community full, fair and equal scope for total development of personality, inculcating the feeling of oneness among all, laying stress on the values that make life rich and worth living and promoting universal brotherhood.

Programmes

Agriculture

A farm school was first initiated in 1948 and since then expanded with support of Gandhi Smarak Nidhi in Anchal No. 3. Jamboni Block district, Midnapore.

Live-stock Development

Now developed as Krishi Vigyan Kendra (with ICAR support). Also a PADI centre is in operation.

Village and cottage industries

Work initiated in 1948 and expanded in 1954 under the farm school scheme. Attempt is afoot to develop it as the "J.C. Kumarappa School Of Village Industries", inaugurated in 1975.
Education and Training

Schools of liberal and vocational education - Pre-basic, Jr. Basic, Sr. Basic, Secondary, Higher Secondary and vocational agriculture, H.S. School, Degree college and research centre.

Community Health

A government health centre working since 1962.

Family Welfare

Adult education centre both for men and women established.

Appropriate Technology

This occupies special attention of Seva Bharati. It has made some breakthrough in respect of development of water resource, lifting water and other agricultural operations.

Recreational and Cultural Programmes

Include sports, music, drama and other cultural programmes. A centre of folk arts (including dance and music) initiated. Other programmes are:

1. Orphanage
2. N.S.S. Programme

3. A Sarvadharma Samanwaya Centre.

4. Tagore Society for Rural Development

Inspired by Rabindranath Tagore's concept of rural reconstruction, this institution was founded in 1949 by Sri. Jayaprakash Narayan and Sri. Pannalal Dasgupta "to bring back life in all its completeness, making the village self-reliant and self-respectful, acquainted with the cultural tradition of their own country and competent to make an efficient use of modern resources for the fullest development of their physical, social, economic and intellectual conditions".

In fulfilment of the above ideal, the society undertakes action programmes for economic, social and cultural development of selected rural communities, helps them and other voluntary agencies to undertake agricultural development schemes. It cooperates and collaborates with international and national agencies, works in rural areas and undertakes and conducts training and research programmes leading to the formation of new occupational skills, functional literacy and aesthetic development.

Objectives

As already stated, rural reconstruction is the main concern of the society. These two words mean planned development and social change. These then constitute the main objective of the society.
The number in which the objective is sought to be fulfilled is however two-fold. First of all, the society seeks to experiment with certain methods and techniques of rural development and to secure through the application of such techniques in selected areas, known as pilot projects, substantial improvements in the functioning of the total productive system. This stage of experimentation and direct service is wide, to cover large tracks of human habitats and lands so that the application of techniques even in the experimental stage will add to the total production of the area, if not the state and the country as a whole.

Secondly, the society makes an evaluation of the techniques and the methods it has evolved in the light of the concept of rural reconstruction of Rabindranath Tagore, as well as in the context of the corpus of knowledge known as planned social change.

Programmes

The emphasis of the programme is on providing an immediate agricultural break through for a rapid economic recovery to be achieved by individual and social effects of groups of individuals inhabiting an area.

The society is aware that nothing short of a total programme of rural reconstruction would serve the ultimate purpose of development. The projects that it has undertaken so far are with this total approach to programme.
The society is running four such projects in Bolpur, Simulpur, Rangabelia and Tapan, all in West Bengal.

The Bolpura project was initiated in 1974 with emphasis on developing infrastructure for agriculture and creating irrigation facilities by constructing check dams, tanks, and shallow tube wells. Presently the programme covers 25 villages and is planned to cover 170 villages when all programmes are in full swing.

Other programmes are fishery and live stock development and introduction of poultry, piggery and goatory for marginal farmers and landless labourers. Necessary training is given in agriculture, irrigation and animal husbandry etc. Exhibitions and annual fairs are organised as part of its recreational and cultural programmes.

The Simulpur project was initiated in 1974 with the same objectives as above. It benefits about 1500 families. A new programme in Simulpur is the promotion of handicrafts. For this purpose, loans are advanced to the poor artisans engaged in various village crafts.

The Rangabelia project, started in 1975 covers 5 villages consisting of 671 families and 5000 people. Provision for irrigation and drainage, demonstration and training in agricultural practices and methods, storage and marketing through cooperatives, development of fisheries, goatory and piggery are its main programmes.
The Tapan project was started in 1977 in a group of 5 villages with stress on agricultural development and promotion of village crafts.

Workers

The society has two technical advisers, one a retired chief engineer of the government of West Bengal and the other an electrical engineer belonging to the state electricity board. In all there are 134 workers, of whom 44 are full time paid workers and the rest voluntary.

5. Gram Bharati Sarvodaya Ashram

The Gram Bharati Sarvodaya Ashram (P.O. Simultala, district Monghyar, Bihar) is a centre of experiment in Gram Swarajya, started by Acharya Ramamurti in 1962 and it was registered as a society in 1977. The area of its operation consists of three blocks of Jhajha, Chakai and Sono which are among the most backward areas of Monghyar district in Bihar.

The population has a good proportion of Adivasis, Harijans and other backward communities with the problems peculiar to such communities. About 85% of the population is that of marginal farmers and landless labourers. The area is sub-mountainous where agriculture is a hard proposition because of scarcity of water. Majority of people live at starvation level and the level of literacy and enlightenment is very low.
Objectives

The object of the institution is, therefore to make the people conscious of their problems and mobilise them for their socio economic development. When the area offered a good number of Gramdans, it was decided to make an experiment in Gram Swarajya, that is, a system of self reliant village communities.

Programmes

The institution was first started as a training centre in Gram Swarajya, sponsored by Sarva Seva Sangh and supported by Khadi And Village Industries Commission under the guidance of Acharya Ramamurti. This was followed by a Gramdan development scheme supported by OXFAM and its emphasis was on agricultural development and creation of employment. Along with these predominantly economic programmes, the institution introduced children's education and improved health and hygiene programmes. Other agencies that supported its programmes were CASA and CRA. Recently 'Bread for the World' has come forward to finance some if its programmes.

Development of agriculture and creation of irrigation facilities were the first programmes introduced in 1969. At present its programmes are of agricultural nature, that is, supply of improved seeds, fertilisers and pesticides, demonstration farm, construction of 'ahars' and wells, which cover 6,580 families spread over 300 villages, in the three blocks. Fishery was introduced in 1970 in 6 villages which
benefits 150 families. This was followed by carpentry and house construction in 1971. These cover 20 families in 5 villages. In subsequent years, more economic programmes were launched, they include a workshop cum servicing centre (1973), livestock development, industries like clay-pipe making, lime work, dairying (1975) and bone-meal making and Ambar Charkha (1976).

Among other programmes are child care and education (1958), family planning and welfare (1971), literacy drive (1962), youth organisation (1975) and recreation and cultural programmes (1963). One of the most significant social programmes is the out of court settlement of disputes which has established a tradition of people’s court. Another important work the institution has promoted is the organisation of Prakhand Swarajya Sabha a block level body of gramdan village of Jhajha block. Efforts are in progress to organise such bodies in the other two blocks.

Workers

The institution has 37 full-time workers. As regards work, there are 300 active gram sabhas in gramdan villages where presidents and secretaries give voluntary service for various programmes in the village initiated by the institutions.
Beneficiaries

Although it is difficult to quantify the number of beneficiaries, the work undertaken by the institution in physical numbers may be given. The work is concentrated in all the 300 gramdan villages where irrigation facilities like construction of 'ahars', wells and canals have been created. This is a collective figure. Individually there are about 155 persons who have been allotted bullocks and cows and who have the benefit of the use of power-pumps, ahars, wells etc.

For those who are landless and do not get direct development benefit, a labour cooperative has been started for their benefit. It is this body which negotiates with employers on the question of wages and has thereby been able to raise the wage structure to be remunerative to them. So is the emphasis on social programmes for Adivasis and Harijans. There are a few erstwhile criminal villages where Gramdan special projects have been undertaken for their socio-economic rehabilitation. This work has been done in 17 villages.

6. Gram Nirman Mandal

One of the earliest experiments in post Bhoomidan development was started by Jayaprakash Narayan. This was the beginning of the Gram Nirman Mandal (Sarvodaya Ashram P.O. Sokhodeora, Dt. Nawadah, Bihar) established in 1954.
Objectives

The main objective of the Mandal is to establish a new social order by non-violent means. As most of its clientele consist of Harijans and tribals, many of them rehabilitated in new settlements on Bhoomdan lands, the Mandal makes all efforts for the welfare and development of the weaker sections.

Programmes

The Mandal began its work by taking up distribution of Bhoomdan land among the landless Harijans and tribal people. The ashram distributed 1,607 acres of Bhoomdan land among 625 landless families in Kawakole block where the Ashram is located. Since most of the lands were wastelands, the ashram had to initiate programmes of reclamation, contour-bunding and provide irrigation facilities and supply inputs to enable the people to start cultivation. As most of them had also no dwelling houses, a housing programme was also launched.

Gandhidham is the first such settlement where 28 landless families have been settled. In the earlier years, most of these people tried to run away from the inhospitable place where they had been sent and where houses for them were built. But now they are proud possessors of 15 irrigation wells and fields of multiple crops and the sense of belonging to the soil is as strong in them as in anybody else.
Gramdan Programme

Gramdan extended the programme beyond the Kawakole block and covers 148 villages out of which 116 have active Gram Swarajya Sabhas. Land redistribution work was completed in 26 villages and 13 villages have been formally declared under the State Gramdan Act.

Capital formation in the form of Gram Kosh has taken place in 40 villages and a number of check dams and irrigation wells have been constructed.

Agriculture

The Ashram has a 60 acre plot, housing its various buildings and having its extensive agricultural farm of foodgrains, vegetables and orchard. It gets a revenue of over Rs. 160,000 annually from this farm with which it supports a large number of workers.

In a bid to acquaint the people of the villages with modern methods of cultivation, a training programme has been undertaken for 25 farming families in 21 villages. The very first course of training yielded most encouraging results. In the villages where production of rice per acre hovered around six to ten quintals, these farmers harvested a bumper crop of 15 to 22 quintals. The farmers experience is that with a meagre investment of Rs. 200 they could get a return of Rs. 1000 in terms of crop yield.
Rural Industries

Impressive though the development of agriculture has been, it is in the development of rural industries including Khadi and Village industries that the area can have a real break-through to solve rural unemployment problem. This is because there is a limit beyond which agriculture cannot go but rural industries have unlimited scope.

The ashram has been responsible for the sponsoring of the rural industrialisation project in the district. It includes about 50 assorted rural industrial and crafts, both traditional and modern, for increased opportunities in self-employment sector.

The project was introduced in 1962 and initially 1500 artisans and others were selected for promotion of rural crafts. They were given training and provided with capital assistance, technical guidance and marketing of their products. These small entrepreneurs were later brought under three independent units, which together dealt with a working capital of Rs. 22,18412=29, mostly in the form of loans from various banks and public finance corporations, the Khadi Commission and Khadi Board.

The above figures exclude those Khadi and Village industries whose progress is spectacular. While other activities of the institution are limited to Nawadah district in Khadi and Village industries, it has branched out to the neighbouring districts of Gaya, Aurangabad and Hazaribagh.
The expansion was made when 10 Khadi production units originally run by the Bihar Khadi Gramodyog Sangh decided to decentralise its activities and were transferred to the control of the institution, since then the Khadi committee of the institution increased its turnover from 5,45,000 to 11,40,538 in a decade.

Workshop

The Ashram has a workshop for training of youth in various skills. Although the Ashram provides training in farming, dairying, fishery and animal husbandry, it is the training in the workshop which is most impressive. It has now another workshop at Nawdah run on commercial basis.

7. Anand Niketan Ashram

Anand Niketan Ashram located at Ragpur, distt. Baroda, Gujarat was established about 28 years back by Harivallabh Parikh. Its impact area covers about 1000 villages inhabited by adivasis. The area, once thick with forests now has flourishing agricultural fields. Irrigational facilities have been provided, inputs are assured, technical assistance is offered, marketing facilities have been created.

Objectives

The objective of the Ashram is to bring about a social change in the life of the tribal people of the area, which
were steeped in their age-old tradition of hunting, drinking and merry making. They were exploited by the local money-lenders and reduced to serfs and slaves. The Ashram’s programmes have brought about a change in the situation. The agricultural development in the area shows green fields all around. Not only the economic development but the new sense of social life through the non-violent struggle has emerged in the form of people’s court which has organised them into a self-reliant, cooperative and progressive looking community.

Programmes

Irrigation Programmes

Irrigation facilities were provided by installing diesel pump-sets in the villages. There are at present 400 irrigation projects in 800 villages irrigating an area of 6000 acres, which is about 80% of the total crop-land in these villages.

Cooperatives

Supply of inputs, credit and expert guidance is made by cooperatives which are financed by the Central Bank of India, The Cooperative Bank, Baroda and the People’s Gram Swaraj Bank. These cooperatives are functioning in 155 villages.
Schools

The children are taught modern methods of agriculture, technical skills of the irrigation pumps and engines, to construct wells and generally act as functionaries in cooperatives, Gram Sabhas, thus helping the villagers to lead a better life.

Peoples Court

It is an open court of trial by jury composed of the assembled villagers and assisted by the Ashram which provides its secretariat and maintains records.

Agriculture

The ashram has a 60 acre farm. The produce from the farm gives a revenue of Rs. 160,000 annually.

To acquaint people with improved methods of cultivation farmers training programmes are conducted.

Rural Industries

In order to provide employment to the villagers, rural industries have been established. These indulge in preparation of herbal medicines, pottery, printing and dyeing of cloth, carpentry, leather works, repairing bicycles and rickshaws, metal industries and 42 other assorted rural
crafts. Arrangements are also made for supply of raw materials and ready marketing facilities.

These industrial units received a total financial assistance of Rs. 92,18,412=29 mostly in the form of loans.

Khadi

The Ashram’s Khadi programme has been quite impressive. Ten Khadi units were transferred to the Ashram in 1958 by the Bihar Khadi Gramodyog Sangh. In a decade the revenue from the Khadi rose to 11,40,538=00.

B. Mitra Niketan

Mitra Niketan located at Vellanad (District Trivandrum, Kerala) was founded in 1956 as a voluntary organisation by Shri. K. Vishwanathan.

Started as an experiment in education centred community and community centred education, it has developed into an institution beginning from pre primary to secondary level and a centre for educational research, innovation and development recognised by the Kerala university for doing research at doctoral level (Ph.D.) in community education and rural development. It also maintains production-cum-training centres such as carpentry, printing press, khadi spinning and weaving, pottery, leather works, tailoring etc., a health centre and agricultural dairy and poultry farms for providing
work experience to the school children. Its educational and training activities in the campus and extension work of the campus are both intended to serve as a catalyst in integrated rural development.

Classes in the school are conducted in the open under the trees. Admission is mostly given in the following order of preferences (i) Hill tribes (ii) Scheduled castes (iii) Other backward classes. This means that nearly 95% of the students belong to poorer sections of the society. Tuition, boarding and lodging are free to all, 90% of the children are boarders.

Administration of the institution is rested with a trust whose governing body consists of 21 members elected from amongst eminent persons from different walks of life. The day to day work is carried on by an Executive Body elected from amongst the members of the General Body.

Objectives and Programmes

Among the objectives of the organisation given in its constitution, the following may be mentioned:

1. To develop the individual, family and community through a well integrated educational process.

2. To continue to develop and promote education, research and training covering all phases of learning and living.
3. To promote personal, family, community regional and general development, affecting human understanding and fellowship.

4. To integrate education with social, economic and other activities.

5. To train people for democratic action and leadership by introducing and effectively propagating social, educational and economic schemes.

6. To facilitate the development of the artistic and historic talents of the individual members of the community.

7. To collect and diffuse knowledge and information covering the possibility and achievements of community life.

8. To conduct study tours, seminars, work camps, excursions etc. and to initiate the open door system and the youth hostel movement etc. for the promotion of national and international understanding.

Programmes cover running of educational institutions for formal, informal and non-formal education, workshops for training village leaders, progressive farmers and cattle breeders, implementing vocational training schemes, conducting seminars, group discussions etc. and carrying out all other activities pertaining to integrated rural development.
Workers

The institution has 162 workers on role, of which 120 are paid workers and the rest are voluntary.

Beneficiaries

About 1 lakh of people are said to have been direct beneficiaries of the programme since its inception.

9. Kishore Bharati

Kishore Bharati located at village Palia Piparia, (P.O. Malhanwada, Distt. Hoshangabad, M.P.) was established in 1972.

A group of dedicated people with different professional background gathered in 1970 to evaluate the work done for rural development and to explore further avenues. As their thinking for future programme became clear, the working group started raising funds, procuring land and finding suitable workers and volunteers.

1. They decided not to seek financial assistance from any foreign organisation.

2. The state government allotted 150 acres of land in 1972 for its activities.

3. The state government permitted Kishore Bharati and Friends Rural Centre to start Science Teaching Programme in 16 middle schools of the district.
Objectives and Programmes

The objectives of the association is to experiment in rural education with the idea of making it suitable for village conditions, cultivate free thinking, innovative an enterprising spirit among the rural children. Their other programmes are:

(i) Irrigation
(ii) Cattle development
(iii) Agricultural extension and research
(iv) Cottage industries
(v) Science teaching programmes
(vi) Non-formal education
(vii) Health education and research
(viii) Cooperatives

Workers

The organisation has ten paid workers and a large number of voluntary workers. Professional staff from the state government, universities and other national organisations are deputed to work with them in their different projects.
Beneficiaries

The reported number of beneficiaries of the different programmes are:

Irrigation 290 farmers 91 villages
Cattle development 73 farmers 25 villages
Agricultural extension and research 75 farmers
Science teaching programme 1050 children 1500 currently (completed the programme)

Kishore Bharati’s work during the last five years has been subjected to in depth analysis which has revealed critical problems concerning the nature of educational change and development. A comparison of its own experiences with those of the government and other voluntary agencies reveal that most of the educational and developmental activities benefit and thereby strengthen mainly the middle level and richer farmers and thus help widen the poverty gap. In order to be fair to the landless labour, rural artisan and marginal farmer groups, the programme will have to focus their attention on increasing the consciousness of these weaker sections towards the constraints which withheld their development.
10. Agrindus Institute

Banwasi Seva Ashram was established in 1954 by U.P. Bhoodan Committee and the Gandhi Smarak Nidhi.

This is a planned experiment in post-Gramdan development covering 150 tribal villages in Duddhi Tehsil, district Mirzapur, U.P. The strategy was to develop an institutional base, a self-sufficient worker's community which will act as a catalytic agency to help the Gramdan Communities for all round development on a cooperative basis.

The institution, in the first phase, developed a training cum production cum demonstration centre and in the second phase its extension in the village was organised.

The Agrindus (an agro industrial community centre) was established in 1967 by Banwasi Seva Ashram at Govindpur. Financial assistance for the institute was provided by "war on want" of England. With the establishment of this institute an all round development of the community started and the institution, besides agriculture and industry, also undertook programmes like promotion of health, family welfare and education.
Programmes

The programmes undertaken by the centre are:

Development of the farm

Agrindus development farm has extensive plots of food crops like wheat, paddy, jowar, maize, barley etc.

Agricultural Training

To increase production training in improved agricultural practices is essential. On an average 35 training camps and seminars of one to eight days duration are held every year benefiting nearly 1500 people. The institution has a provision of Rs. 75 to Rs. 100 stipend per month for 50 boys for a duration of six months.

Functional Literacy

Until 1967, over 93% of the people in the project area were illiterate. In 1968 a functional literacy programme was launched. During the year nearly 20,000 adult and other grown up children were trained. Mobile libraries serve about 5000 readers in 150 villages.

Special text books have been written for the purpose. The programme was initially financed by the Literacy House, Lucknow and the Sarva Seva Sangha.
School for Children

To provide education for children, a nursery school was established in 1970 which was later upgraded to primary school. In 1972, a Junior High School was started where a Hostel was also provided. In 1975 there were 150 children in the junior high school with 65 of these in the hostel.

Health and Family Welfare

Semi-starvation, malnutrition and scarcity of potable drinking water had led to many diseases. The institution's medical facilities were geared to meet these needs. The dispensary which is a charitable centre, has qualified staff and proper stocks of medicines.

11. Social Work And Research Centre

The Social Work And Research Centre with its project office at Tilonia, P.O. Madanganj, distt. Ajmer, Rajasthan, started itself as a ground water research centre, sponsored by St. Stephen's College, Delhi where its registered office is located. The Tilonia base centre was started in 1972 in a complex of a building where a T.B. Sanitorium was established and then withdrawn. The centre has 45 acres of land around the building complex which has been rented out to it by the Rajasthan government. The centres initial funds were provided by OXFAM, government of India and Rajasthan.
Objectives

Objectives of the organisation as given in the constitution are:

1. To establish an agency with an inter-disciplinary approach committed towards providing three basic technical services in rural areas: Water development, Medical and Education.

2. To establish communication between the specialists and the farmers: give importance to rural communications and treat it as an input.

3. To get to know the rural people better, their agricultural practices, their customs, taboos against medical treatment and their standing of literacy and whether this state of affairs can be improved, altered or destroyed.

4. To emphasise an integrated approach to rural development. That is, provide these three services from one centre, one campus so that the rural community needing these services do not have to go to three different places.

5. To let these specialists—geologists, geophysicist, social worker, teacher, engineer, doctor needed to run these services stay and work in the rural areas, guide them when required and much more, learn from the ways of the farmers, their attitude and experiences, because their experience and practical wisdom means more and teaches more than any book or an urban trained degree holder.

6. To cooperate and seek state government help in all matters and get their approval before implementing any programme.
7. To become self-supporting (i.e. generate enough income by giving these services on a no profit no loss basis).

8. To recruit young specialists interested in the field of rural development to give them the facilities, the equipment and the conditions to contribute their best.

9. To lay emphasis on providing economic benefits, in a direct or indirect form so that the tangible results providing water, caring for a child, establishing schools, develop some faith and confidence in the minds of rural people.

10. To involve as many technical colleagues as possible to carry out specific projects in the rural areas where their skill and their experience of intermediate technology will be of great help.

11. To bring about social change through economic development because it is only through economic benefits that gradual social change is possible.

12. To bring about socio economic development with the help of other rural based institutions working towards the same objectives. In other words not to embark on any developmental activity in isolation.

13. To establish other SWRCs with similar objectives in other states of India with a view to generating employment among specialists and bringing them closer to the problems of life style of the rural areas where they are needed in such vast numbers.
Programmes

SWRC’s first project was introduced in the Silore Panchayat area around Tilonia covering about 80,000 people and an area of 500 sq. miles. Since water scarcity was a problem for agriculture in this area, the centre undertook a scientific research for ground water resources and in the course of time, it has become an expert consultant body for ground water research throughout the country.

The services of the centre can be broadly divided into socio economic programmes and technical consultancy services. The first include, health, nutrition, education, Balwadi, rural crafts and other welfare activities besides agricultural and industrial programmes being important ones. The technical services include drawing up plans and conducting surveys, drilling for water, rural banking, agriculture, irrigation, medical care and introduction of intermediate technology.

SWRC operates from its base in Tilonia in Ajmer district but recently it has spread to Haryana and Punjab where two more centres have been established. The Tilonia centre cover 110 villages, where intensive water investigation programmes is in operation. Socio economic programmes have been introduced in 17 villages where attempt is made for an integrated approach to rural development.

There is a sub centre at Jawaja in Hascode Tehsil in Ajmer district where a development programme under Drought
Prone Areas Development scheme has been undertaken. The work is still at the survey stage which has been half completed.

Haryana Centre

SWRC set up a low cost housing consultancy service centre at Khori in Mahendragarh district of Haryana. The low cost housing projects including construction of Panchayat ghars are under the overall charge of the Rural Development Board of the state. Besides this, the Khori centre is also engaged in ground water survey, in the Khol block of the district covering 28 villages. This has been undertaken in cooperation with the state public health department. It has also undertaken, with assistance from the UNICEF, a community health programme, including women’s welfare, child welfare, nutrition, fisheries and kitchen gardening.

Punjab Centre

At the instance of the Irrigation Department of the Punjab government, a SWRC team is conducting a survey with the object of involving rural unemployed youth in various irrigation schemes.

The particulars about the various programmes undertaken and being run by SWRC are given below:

1. Agriculture including supply of seeds, fertilisers, pesticides, demonstration farm and afforestation are going on in 17 villages and the number of beneficiaries is 1085.
2. Village and cottage industries including weaving, cloth printing, handicrafts and leather work in the same village covering 185 beneficiaries.

3. Education and training including 3 primary schools, non-formal education in 6 villages, balwadis in 4 villages and nutrition programmes benefitting 800 children. There are three craft centres where about 400 women receive training in tailoring etc. Agricultural training is given to about 100 marginal farmers in Siloria block.

4. Community health programme includes running of 2 dispensaries and benefitting about 100,000 patients, a programme of barefoot doctors visiting the villages for treatment and prevention of diseases, maternity service and family planning.

5. Survey for self employment schemes conducted among 400 youths of Punjab.

6. Ground water development programme covers 150 beneficiaries, survey conducted in two blocks covers 500 families.

7. Consulting services in low cost housing in one village in Punjab.

Workers

SWRC has a team of some 10 trained specialists in ground water, water development and management, education health and medical care and social work. They have been drawn
from IIT, Kharagpur, Tata Institute Of Social Sciences, universities of Rajasthan, Delhi, Indore, Calcutta and Madras. The total number of staff is 140.

Address

Social Work and Research Centre,
P.O. Tilonia,
Madangaj - 305 812,
Rajasthan.

12. Bhartiya Grameen Mahila Sangh

Introduction

The Bhartiya Grameen Mahila Sangh, M.P. was established in 1961 with five interested and devoted women workers on its committee, as a constituent of the All India Organisation For The Welfare Of Rural Women in Madhya Pradesh. The branch has grown from 5 women to 5000 women at its base, through 3000 constituent units of Mahila Mandals enrolling rural women to its membership. It started with one life member and has now grown to 159 including five rural women. One has been given representation in the Executive Committee of the state branch which is the Planning and Executive Body of the state programme. In the Executive Body of the state branch there are representatives elected every three years from all 20 districts through the district Samities.
Objectives

According to the constitution the objectives of the sangh are:

1. a. To develop a spirit of leadership and group organisation and leadership among rural women and to bring social and political awareness in the village districts of M.P. and to establish different committees for this.

   b. To coordinate with and strengthen the work of other organisations working for women in the rural areas.

2. a. To protect social and political rights of rural women.

   b. To work for social and cultural development with dedication and firmness and to fulfil their requirements of education, health and hygiene and other socio-economic needs.

3. a. To lighten the efforts of their household work and give them spare time for constructive activities.

4. a. To encourage rural women to participate in village activities and administration.

   b. To strive for greater representation for village women in administration and to educate them accordingly.

5. a. To solve rural problems with assistance of national and international agencies.

   b. To help develop all aspects of village as attempted in the five year plans.
6. a. To develop a spirit of cooperation and social service among rural women.

b. To encourage and educate rural women for leadership based on cooperation and self help.

7. To train rural women to be ideal housewives and mothers.

8. To train young women to be good wives and to organise them into groups for the purpose.

9. To form groups of young women, youth and others to train them for family welfare.

10. To take appropriate steps from time to time to fulfil the above objectives.

Administrative Pattern

The administrative pattern is a. Rural Mahila Mandals at the base b. 20 District Committees coordinating Rural Mahila Mandals in the interior of the district. c. Vice President as Regional Administrator at each region. d. State level H.Q. at Indore.

Indore being the state H.Q. the extension programmes are spread in 30 villages covering the whole of the district in all in four blocks of Indore, Mhow, Depalpur and Sevner.

Programmes

The programmes include literacy classes b. organisation of Mahila Mandals. c. Balwadis d. Training centre having
balwadis, jhulaghar, destitute childrens home, a bakery unit and vocational courses.

Literacy Classes

Since its very inception the main object of the B.G.M.S. has been to make the rural women good house wives, mothers and citizens, but the greatest hinderance to this has been literacy and therefore a massive effort was made to eradicate illiteracy. There are 40 centres in 40 villages in 4 blocks of Indore district, where an attempt is being made to provide family life education cum-functional literacy, special, primary and follow up reading materials have been devised for this. Earlier also, the B.G.M.S. has been conducting traditional literacy methods through which 5000 rural ladies have been made literate.

Condensed Courses

This gives an opportunity to girls to pass the Higher Secondary Examination and provide avenues of employment. About 100 women have benefitted from these courses, 75% of whom are employed, mainly in the literacy centres run by B.G.M.S.

Education cum Vocational Training

Another effort to combine vocational training with education, of the vocational centres under the socio economic
programme of the Central Social Welfare Board, is a bakery unit. Tailoring is another item under the vocational programme.

Social Welfare Activities

The organisation also conducts seven social welfare centres in Indore and Barwani areas. It consists of balwadis, craft classes and maternity centres. So far, service has been provided for:

1. Balwadi Children 1186
2. Tailoring and Craft Women 227
3. Maternity Service 983
4. Family Planning Methods 512

Mobile Health Services

The following services have been rendered:

1. Rural women and children treated 4669
2. Polio vaccine to children 1296
3. Smallpox vaccination to children 2436
4. Nutrition to children 375
5. Family planning advice 916
6. Triple Antigen Injections 1000
Extension and Training Programme

Besides these regular activities the institution conducts periodical Extension Training camps.

1. Women's leadership in the present socio-economic conditions. 200 women in 4 camps.

2. Training camps for Mahila Panchayat members - 50.

3. Improved methods in agriculture and manure - 500.

4. Teacher's Training camps in Functional literacy methods-57 in 2 camps.

5. Better health and nutrition and food preservation - 50.

Jeevan Jyoti (Rao)

The main extension center is located in its own building at Rao. This Jeevan Jyoti building has got a big hall, two class rooms, one model kitchen and one big (court yard), kitchen garden, one work shop cum nutrition food laboratory. Small in construction but deep in its activities, this building is utilised for boarding of 50 rural women and conducting a condensed course, a model Higher secondary school, a balwadi and a library for children.

It has also got one round auditorium which is going to be built up into an audio-visual centre cum-museum for family
life education. This auditorium also is being used for
different types of training camps which are usually
organised for rural ladies, training them in different
subjects like nutrition, health education, training in
leadership, agriculture, dairy and poultry etc. This helps in
having continuous education for 150 rural persons who come
from nearby villages and also the elderly ladies. At present
Jeevan Jyoti is providing benefits to 150 permanant
beneficiaries and 100 frequent beneficiaries.

It is expected to bring a change in the standard of
living in rural houses by training women in home nursing,
first-aid, nutrition, mother-craft, child care, home
decoration, balanced diet and improved agricultural methods.
The young farm mother’s attraction towards this type of
training is an example that such training is in demand for
improving village conditions.

Economic Programmes for Women

The programmes of Economic activities for women include:

a. Bakery
b. Agriculture and
c. Vocational training

The bakery unit, as stated earlier was started under
the socio-economic schemes of CSWB. This is attached to the
Jeevan Jyoti Breakfast Centre. Women who cannot pay their
fees, nor are eligible for aid under CSWB are trained here
and work here to cover the cost of their education. The women work for about 4 hours daily and they earn about Rs. 60 per month. At the moment, the main production from this is biscuits which are supplied to balwadis.

The agricultural unit does not aim to give any employment to the women but only maintenance of the workers. The vocational training centre does not at present generate any income for the women.

Staff

The staff consists of 12 administrative personnel, four in the centres and eight at Rao. They are all paid workers and all except three are female. The age of the staff member varies from 25 to 60 years. The supervisors are mostly MSWs, those doing secretariat work have secretarial training, most of the workers at the centres have passed Higher Secondary — with (preferably) a diploma in sewing.

Beneficiaries

The beneficiaries of these programmes are women and children from the lower classes. They are mainly from family of agriculturists and some work on daily wages i.e. landless labourers. The average age is from 14 to 40 years. Most of the women are married, among whom many are destitute and even deserted. They are educated only upto standard II. The family income is generally about Rs. 200 per month.
Achievements

Mrs. K. Aggarwal, Chairman, lists the achievements of the Sangh as follows:

1. Development of leadership and spirit of unity and cooperation among rural women.

2. Making 5000 women literate.

3. Providing employment to about 500 women.

4. Establishment of an institution with composite programmes.

Failure

The main failure of the institution has been in setting up a viable economic programme. The bakery unit failed because of tremendous competition from commercial firms. About Rs. 45,000 were invested in the project which has really run at a loss. Also, the unit is not equipped for mass production.

In the rural area where the project is situated, there is no market for the products.

It was also felt that the government did not give adequate support to the project by securing the contracts that it had promised to give.
Future Plans

For the future, Mrs. Aggarwal hopes to start Ambar Charkhas, to set up a ready made garment production centre for the village and to make the bakery unit economically independent by taking more contracts from educational and other institutions.

Address: Bharatiya Gramin Mahila Sangh,
314, Jawahar Marg,
Indore, (M.P.).

13. Seva Mandir, Udaipur

Seva Mandir is one of the couple of voluntary organisations in Udaipur which work for a new social order based on equality, justice and proper social values. It aims at providing opportunities and an atmosphere for understanding human values and acts as a catalyst for change with individuals and society. Rural development, adult education, the concept of Peer Group are some of the important areas of work of Seva Mandir.

Objectives

Seva Mandir was initiated by Dr. Mohan Singh Mehta a social worker and an educationist who became its life worker. Seva Mandir actually started functioning in Aug. 1966 after
it was registered under the Society's Registration Act. The main activities of the Seva Mandir are as follows:

1. Rural Development Project: The project covers 8 villages around Udaipur which aims to work with the weaker sections of the village community. The work involves cooperative development, agriculture extension, banking service, rural household industries etc. The project aims to bring the beneficiaries nearer to the utilization of the opportunities provided by the government, banking institutions and the other voluntary organisations.

2. Farmers Functional Literacy Project: Seva Mandir is running 16 centres where more than 1300 farmers derive benefit. It is also running 30 non-formal education centres.

3. Peer Group Project: "Peer Group Project" - Action Research Project was launched from April, 1973. It consists of the formation of groups of 'Peers', men belonging to the same age group, for the purpose of planning and implementing development programmes in their respective villages.

The project was planned as an action research and experimentation programme with the following objectives:

i. To test the assumption that involvement of rural populace for economic development takes place better through peer groups.

ii. To examine the possibility of developing an institutional set up comprising a number of peers who combine to inculcate
a desire for economic betterment among the groups of which they are a part.

iii. To test the effectiveness of peer groups in bringing about change of attitude connected with their present lifestyle which inhibit economic growth for example the attitude to thrift and abstention from alcohol consumption and extravagance in social ceremonies.

Seva Mandir's earlier work experience in the area in agriculture oriented literacy provided a good basis for a start. The project involved carrying out of a benchmark survey, the setting up of a learning resources centre, the training of peer leaders and provision of ongoing extension support to them by an interdisciplinary team of specialists (agriculture, cooperative organiser, rural engineer) and regular recording, review and reporting. Careful evaluation involving experts and senior project officers is also provided for.

In achieving this objective, 25 young men were selected from 25 villages. It was envisaged by the project planners that development should be brought in by using the resources of the community and of existing government agencies and by "plugging in" the project area, to the development schemes of the drought prone area programme of the government of India. From April, 1977 the scheme was extended to another cluster of 25 villages.
4. **Training Programme**: Seva Mandir also organises programme of training of workers of different categories on behalf of different organisations. The training includes workshops, refresher courses etc.

5. **Water Development**: Seva Mandir also helps farmers with financial and technical assistance in sinking of new wells and deepening of old wells, chiefly in Badgaon blocks. This is done in collaboration with Land Development Bank, Small Farmers Development Agency and the Government Extension Agency.

6. **Other Activities**: The other activities of the Seva Mandir includes community centres, Harijan welfare, social and cultural activities, publications, library etc.

Because of the dedicated workers with a very broad vision and experience, Seva Mandir, Udaipur has come to be known as one of the light houses in rural development. Planners, social scientists, educationists both from India and abroad have started taking interest in the activities of Seva Mandir. It has potentialities of working in rural areas in a big way. This could be one of the organisations which could be entrusted with preparations of block plans and implementation of rural projects.
14. Maliwada Human Development Project (Institute of Cultural Affairs)

The development of Maliwada, a village situated on the main road, 16 kms. from Aurangabad was undertaken by the Institute of Cultural Affairs at the instance of the then Chief Minister of Maharashtra who suggested that the first project of ICA be located in one of the drought prone regions of the state.

Criteria

The criteria for selecting Maliwada village for Human Development Project was as under:

1. It should be a typical village.
2. It should be readily accessible.
3. It should be close to the district headquarters.
4. That the villagers show eagerness to participate in the rural construction of the village.

Historical Background

The Institute Of Cultural Affairs derives its origin from an international organisation which is working on similar projects in different parts of the globe such as United States, Canada, Europe, Philippines, Korea, Japan, Taiwan, Hongkong, Australia, Indonesia, Great Britain etc.
Therefore in terms of financial, technical and conceptual support, Maliwada project is a part of the global effort, though the ICA is stated to be independently registered as a society. Their exact relationship with the global organisation is not known.

Planning

The work on Maliwada project started in December, 1975 when a large number of experts from India and abroad known as consultants in collaboration with the villagers prepared a plan of work known as "Maliwada reconstruction proposals".

This included:

i. Village rehabilitation—building and physical amenities.

ii. Reconstructing economic facilities.

iii. Reconstructing the social care fabric.

Objectives

The aims and objects of the ICA as listed in their Memorandum of Association are broadly as under:

a. To awaken persons to their responsibilities for their fellowmen, regardless of caste, linguistic group or religion and to their responsibility for society as a whole.
b. To instruct persons or groups upon request in methods for improving the social conditions of their locality and breaking down barriers of prejudice and mistrust.

c. To distribute useful knowledge in regards to improving social conditions.

d. To collaborate, cooperate or affiliate with any organisations, societies, institutions, boards and others in furtherance of the objectives set forth above.

Though the title of the project itself suggests that it is a project aiming at human development, the Maliwadas intention as a pilot project is three fold. Firstly, as a demonstration village to generate systematic replication throughout the state, secondly as a laboratory for refining village development methods and thirdly, as a training centre for staffing the new village projects.

The other objects of the ICA includes study courses, conferences, publications, libraries constituting regional centres, investment of funds etc.

Organisation

As has been indicated above, the ICA is linked with an international organisation. However, ICA (India) is registered as a society (7447 on the 17th January, 1971) with the registrar of societies, Delhi.
Programmes and Activities

The Maliwada project began with a week long consultations in which villagers and outside consultants created a plan for the socio economic development of the entire community. The programme and activities which so far have been developed cover the following four main aspects:

i. Economic development having at least one wage earner in every family.

ii. Infrastructure development, and

iii. Training of field workers.

Economic Activities

The economic activities include development of agriculture on a demonstration farm, introduction of new cash crops including vegetables, improved live stock, increasing irrigational facilities, introducing hybrid seeds, poultry, piggery etc. Attention is also paid to developing agro and village industries. A cooperative has been set up to manufacture Sukhadi - nutritious food packets to be supplied to the schools of the Zilha Parishad. Other village industries like box making, rope making, tailoring etc. are being introduced.

Social: Social activities include a creche, a balwadi, a dispensary, housing facilities for the weaker sections, adult education etc. which have been developed by the ICA in addition to the existing facilities such as a primary school.
Infrastructure: The development of infrastructure initiated by the ICA include pavement and cleaning of streets, domestic and street lights, augmenting drinking water, opening of the branch of State Bank of India, Harijan housing colony, gobar gas plant and training school as part of the village plan.

Training: The main objective of the ICA is the establishment of training school in which village level workers are trained around the basic philosophy of Maliwada project. The school has got residential facilities. It organises a training course which consists of lectures, workshop, seminars, field trips, work projects etc. The school does not seem to have a full time faculty but they do get experts from abroad and India including Maharashtra, some of them stay in the project area to impart training. The faculty has people with the background in university teaching, business management, pre-school administration, agriculture, social work, engineering etc. There does not seem to be any fixed minimum qualifications for admission to the training course though there are trainees with a bachelors or even masters degree. They should however, be able to read and write, have interest in rural development because of which they are able to take advantage of the training facilities. Most of the trainees are from Maharashtra, though there are some from A.P., U.P., Kerala, and Bihar as well as from other countries like Philippines, Nigeria, Kenya and Australia.

The cost per participant for tuition fees, lodging and meals amounts to approximately Rs. 1000 for two months. So
far, more than 500 persons have graduated from training courses, out of these around 300 have accepted ICA appointments in villages.

**Methods and Techniques:**

As has been indicated above, the ICA projects are designed on the basis of a well-defined philosophy of rural development, which predominantly takes into consideration the felt-needs and the participation of the people. Work in a village is started in consultation with the local people with the help of experts from outside. People from other villages where work is to be started are helped to visit and see for themselves the practical operation of the Maliwada project. A one-day Gram Sabha meeting is arranged for corporate planning. Workers from the village have to undergo training at the training school of the ICA in Maliwada who will live in the village selected for work. A three-year model plan for the development of the village is prepared. There is a system of formation of programme guilds and regular evaluation by the villagers at the monthly village meeting. The ICA fixes a target date by which the ICA staff will leave the village, so that the villagers can manage their own affairs without outside assistance. Replication of a project is considered the most important aspect of the programme but this has not been tried.
Finding

No authentic information is available about services of income, total financial resources, size of expenditure, value of assets and salaries of their officers.

15. Srijanagram Anchalik Gaon Swarajya Samiti

Name : Chairman, Shri. M.C. Adhikari.
Location : Village and P.O. - Sujangram,
            Tehsil Abhayapuri,
            District : Goalpara.

Objectives

1. Development of agriculture, trades, khadi and village industries.

2. Development of students, women and children.

3. Development of physically handicapped, lepers etc.

Field of Activities

a. To promote constructive activities on Gandhian lines.

b. To promote agriculture and animal husbandry.

c. To work for eradication of untouchability and other social evils.
d. To promote prohibition.

e. Educational activities, welfare of women and children etc.

f. To promote khadi and village industries etc.

g. Welfare of backward and agricultural communities.

Resources

a. Income from farms.

b. Income from industrial activities.

c. Public donations.

d. Central and state grants.

e. Grant from Khadi And Village Industries Commission and State Khadi And Village Industries Board.

16. Muzzafarpur Vikas Mandal

Secretary: P.M. Tripathi.

Location: Amar Niketan, Rambagh Road, Muzzafarpur.

Objectives

Comprehensive area development.
Field of Activities

a. Promotion of the weaker sections of the community through agricultural and industrial projects.

b. Provision of relevant training.

c. Liaison with development agencies.

Resources - donations.

17. Vaishali Area Small Farmers’ Association

President : Shri. Rajendra Singh.
PAD Worker : Shri. K.D. Dewan.
Location : Vaishali.

Objectives : Socio economic development of small farmers.

Field of Activities

Motivation, education and mobilisation of small farmers, to help them to form viable groups, liberate themselves from exploiters, finance - self-help projects designed to modernise agriculture and live stock by raising credit from commercial banks.
Resources

Assistance from commercial banks against the seed money provided by the PAD (India).

18. Bhartiya Agro-Industries Foundation

Chairman: Shri. Y.B. Chavan.
Vice Chairman: Shri. V.P. Naik, Former Chief Minister, Maharashtra State.
Director: Shri. Manibhai Desai.

It has an 8-member board of trustees which formulates policy, 7-member council of management which determines programmes, 3-member finance committee and 13-member executive committee.

Location

Uruli Kanchan,
District: Poona.

Objectives

The main objectives are to develop agriculture, animal husbandry and allied activities on modern scientific lines and propagate knowledge and techniques about these among as many farmers in different areas as possible.
Field of Activities

a. Cattle development programme including
   i. Cattle research farm
   ii. Herd improvement
   iii. Extension services centres
   iv. Central research laboratories
   v. Agro-engineering services
   vi. Agriculture and agricultural research

b. Animal health cover comprising research development and manufacture of "foot and mouth disease" vaccine, and

c. Expansion of irrigation potential

Resources

Voluntary donations from within the country and abroad.
19. Ramakrishna Mission Ashram

(Rural Development department)

Principal: Shri. S.S. Chakraborty.

Location: P.O. Narendrapur, District: 24-Parganas (W.B.)

Objective: All round development

Field of Activities

a. Agricultural and live stock development

b. Poultry development

c. Youth development

d. Farmers training

e. Provision of marketing facilities

f. General education

Resources

Grant from the state government, public donations, PAD-1 assistance, etc.
20. The Kasturbagram, Indore

Dedicated to the welfare and education of the women and children in rural areas, the Kasturba Gandhi National Memorial Trust, has been since its inception in April, 1945 striving to serve as the head quarters of the trust and the chief centre of its ever expanding welfare and extension activities. Kasturbagram is situated at a distance of eight kilometers from the city of Indore, on the Indore-Khandwa state highway. As a matter of fact, it has a character of its own - as a village of creative endeavour. Kasturbagram has a rural institute that runs a three year degree course for women, auxiliary nurse and midwife training, family and child welfare training, basic school, agriculture and dairy training.

As a part of its extension activities it runs an agricultural farm which is 100 hectare and undertakes the cultivation of various crops, helps to maintain a dairy farm as well.

Agricultural Farm

The Kasturbagram agricultural farm aims to be a model demonstration and experimentation farm. Crops are planned on an ecology-cum-economic basis, that a small farmer can adopt efficiently in the existing silicic-climatic conditions of Malwa.
Dry farming has been given a trial on this farm. Suitable cropping patterns have been evolved for both dry as well as irrigated farming. Multiple crop "cafeterias" have been developed with a view to reduce post-epidemics and yet ensure for the farmers good returns on modest inputs.

The farming programmes have been designed with twin objectives 1. Full advantage should be taken of the research experiences. 2. New techniques, methods and practices should benefit the small and the marginal farmers. One of the important schemes undertaken is International Durum Yield Trials and screening nurseries that test the genetic qualities of new strains of wheat.

Dairy Farm

Since agricultural economy calls for mixed farming, the trust runs a dairy unit with 213 cattle. With the help of scientific feeding and other modern animal husbandry practices and suitable breeding policy, it has been possible to achieve a herd average of 6.8 litres of milk per cow per day.

Extension Programme

The basic purpose of the farm is to transmit the knowledge of better techniques and practices of farming to the rural population engaged in agriculture. Apart from All India Agriculture Seminar, two farmers camps with more than 60 participants each were held. Arrangements were made for
farmers to visit the farm and to observe farm management cultivation and animal husbandry techniques.

Welfare Activities

The trust undertook several welfare schemes for the benefit of the farm workers, including for the temporary labourers. Ten per cent of the net profits of the farm were distributed among the workers as bonus for the year 1974-75. The workers were provided with the facilities of creche, pre-school, primary and secondary education in the well equipped institutions on the farm. The farm undertook to subsidise the supply of uniforms for the school going boys and girls, provided them books and stationary and arranged for their free health care.

Gobar (cow dung) Gas Plant

Perhaps one of the most efficient working cow-dung gas plants in the country is located at Kasturbagram. It has inspired a number of farmers to install such plants in their farms and houses. During 1974-75 in Indore district alone, 68 such plants were fabricated. They are now working very efficiently and now more farmers are coming up for help and advice on the fabrication and installation of such bio-gas plants.
Other Activities

The other activities of Kasturbagram at Indore include the following:

i. Rural Institute

ii. Middle school at Indore

iii. Kasturba Arogya Sadan with out-door and in-door facilities.

iv. Recreational and agricultural activities like library, Gandhi Darshan, exhibition, music etc.
REFERENCES


