Social Implications of Community Development Programmes in Rural Kashmir

(A Study of Village Yaripora of Kashmir)

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in
Sociology

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DEDICATED TO MY PARENTS
&
TEACHERS
IN
GRATITUDE
acknowledgement

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INTRODUCTION

The village in India has remained in a state of backwardness for centuries. Poverty has been rampant, and people have been living at barely the subsistence level. Due to the lack of implements, conventional methods in agriculture followed by inadequate resources agricultural production continued miserably low. The agriculture being the basis of Indian economy, hence rural apathy and absence of initiative for improvement rooted in generations of exploitation and neglect have been a major stumbling block in the path of progress. There have been lack of resources for investment of capital, and a very low rate of capital formation. The villagers were ignorant of the advantages of science and technology, nor were they possessing the resources for their utilization. Thus there was prevalence of un-employment, and major portion of population faced under-employment, and remained in a state of physical and cultural isolation, resulting in to a sort of disintegration of their social and community life. Due to the prevalence of illiteracy, the village India was imbibed in, superstitions, certain attitudes and values
from religion, which served as a hurdle in the way of material development and economic growth. Although the conditions were deplorable, and there was urge for improvement, but people there has been apathy and resignation in accepting the new conditions. As a result, villages have languished and remained in a state of stagnation so far as social and economic improvements are concerned.

India is a land of villages, as about 82% of population lie in villages. Majority of the Indian population is engaged in agriculture and about half of national income comes from this occupation, "Agriculture is not merely an occupation. It is a way of life which for centuries, has shaped the thought and outlook of millions of people."\(^1\) Since the bulk of the India's population is rural, villages cannot be ignored in any development activity, and no advance could be thought of unless the great majority of the population living in the villages were roused from torpor. "When India became independant, it was imperative to bring the small communities of the villages in to the orbit of democratic structure with a view to moulding their thoughts and behaviour in to patterns compatible with the modern age of science and technology. The planners of the country
naturally conceived of the community development programme as an important step in the development not only of the rural India but of the entire country. It was designed to bring about new awakening in the village community and intensive socio-economic development and accelerated social change."

The concept of community development comprises of two words ... community and development. Terminologically community may be defined as "the sum total of individuals occupying a certain territory sharing a common way of life and influencing each other. But the word community is at times used to denote caste group, or in some instances, economic groups not necessarily living in one locality. But as far the term community with regard to community development is concerned, it refers to the village community as a whole, cutting a cross caste, religious and economic differences." The term "development" as used here, refers to the complicated pattern of economic, social and political changes that take place in a community as it progresses from a traditional to a modern status. These changes include economic goals, political goals, social goals, cultural goals and transrational and spiritual goals. The concept of community development bring together the
concept of community and of development. Community
development has come to be recognized as an effective
and powerful method, capable of being consciously applied,
for promoting rural improvement in less developed countries.
Many attempts have been made to define community development.
The 1948 Cambridge conference defined community development
as:

"A movement designed to promote better living
for whole community, with the active participation
and if possible on the initiative of the community,
but if this initiative is not forthcoming
spontaneously, then by the use of techniques for
arousing and stimulating it in order to secure its
active and enthusiastic response to the moment."

This definition was further examined by the Arshire
conference of social development in 1954 and considered
valid and comprehensive. However, a shorter definition
was preferred: "Community Development is a movement
designed to promote better living for the whole community
with the active participation and on the initiative of the
community." This reflects that the rural people should
regard all aspects of development as their own concern
and develop their capacity and reliance.
In India the constitution laid down - "The state shall strive to promote the welfare of the people by securing and protecting as efficiently as it may be, a social order in which justice, social, economic, political shall inform all the institutions of national life." Community development was a step towards the realization of that objective. It was defined as "a process by which the efforts of the people are united with those of the government authorities to improve the social, economic and cultural conditions of communities, to integrate those communities into the life of the nation and to enable them to contribute fully to national progress. Activising the individual and the community to strive for self improvement, making use of the available government assistance but dependant largely on self help is its central purpose and people's participation is the key note of its programme."

Community development movement in India was born on October 2, 1952, within the general framework of India's five year plan. The movement was launched for intensive economic development and accelerated social change in the rural population, as planning commission has defined the community development project in these words: "Community development is an attempt to bring about a social and
economic transformation of village life through the efforts of the people themselves." In this way the community development projects indicate or mean those projects for social and economic reconstruction in the village which are implemented with the cooperation of the public itself. In the words of Sri A. R. Desai: "The community development project is the method through which five years plan seeks to initiate a process of transformation of the social and economic life of the villages." In this way community development project is a process controlled by the community itself. Here community implies rural community. Elucidating the meaning of community development project, it has been laid down in "India" 1965, published by the government of India, "It is a programme of aided selfhelp to be planned and implemented by the villagers themselves, the government offering only technical guidance and financial assistance. Its objectives are to develop self reliance in the individual and initiative in the village community. Community thinking and collective action are encouraged through people's institutions like the panchayat, cooperative societies, vikas mandals etc."

The analysis of the above explanations of community development reveals that community development has been
described as a 'process of change from the traditional way of living of rural community to a progressive ways of living: as a method by which people can be assisted to develop themselves on their own capacity and resources; as a programme for accomplishing certain activities in the fields concerning the welfare of the rural people; and as a movement for progress with a certain ideological content'. In these definitions is to be found the different elements that constitute the concept of community development. The main aim is to bring about an intensive development in millions of people all over India and change in their attitude and outlook. When looked upon as a process the emphasis is on the change that takes place in the people socially and psychologically. The emphasis is on the ends to be achieved, when viewed as a method. As far as community development as a programme is concerned, it relates to the activities in specific matters, such as agriculture, education, health etc. From the point of view as a movement, the emphasis is on the emotional content or ideology behind the programme. But for a full understanding of community development, it must be viewed as a whole, as a process of change and yet with clearly conceived objectives, as having its own special method or way of working but applying these to
promote activities that may need to be taken up in any
programme of rural development; and finally as a programme
capable of being developed into a movement with an
emotional and ideological appeal.

The two essential elements in community development
are: 'participation by the people themselves in efforts
to improve their level of living with as much reliance as
possible on their own initiative; and the provision of
technical and other services in ways which encourage initiative,
self-help and mutual help and make these more effective'.
If viewed at large, it has almost same basic objectives
and policies which govern our five years plans. The fact is
that it is an integral part of the programme of effecting
an all round rapid development of the country in a planned
and democratic manner. As "Gunar Myrdal" (1961) has pointed
out in the foreword to Kusum Nair's book "Blossoms in the
Dust": "Indian democratic planning aims at initiating a
social process, within which the masses of people become
increasingly motivated to strive for improving their lot
as individuals and, at the same time, for improving society
by cooperative endeavour." Since the programme is democratic
in its orientation, persuasion and tact are to be used as
against pressure, compulsion and regimentation. As such,
if it is to succeed, the urge for development must be awakened among the villagers, so that they could organize themselves for self-help and in due course, could be responsive to new ideas and take advantage of newer methods of agriculture and farming which the modern science has provided, and could be ready to invest both money and labour to improve their lot. Thus the Five Year plans and community development programme aim ultimately at rapid economic growth and social justice. In particular, the programme focuses its attention on the rural sector and aims at removing the stagnation that has beset our rural life for hundreds of years.

Prof. S. C. Dube writing in his book "India's changing villages has recognized the following two aims of community development projects:

"The basic aim of the community development movement in India under the first five year plan in terms of its immediate and ultimate goals may be summarized as:

1. To provide for a substantial increase in the country's agricultural production and for improvement in the system of communication, in rural health and hygiene and in village education.

2. To initiate and direct a process of integrated
culture change aimed at transforming the social and economic life of the villages."

Similarly in a publication, "A guide to community development" by Ministry of Community Development India, some of the more important objectives of the programme have been stated:

1. To create a change in the mental outlook of the masses.
2. To develop responsible and active leadership in the village.
3. To make the villagers self-dependent and progressive.
4. To modernize agriculture on the one hand and to develop cottage industries on the other hand in order to raise the economic status of the villagers.
5. To improve the condition of the women and families of the villagers in order to make the suggested improvements practicable.
6. To develop properly the future citizens of the nation.
7. To protect the interests of the rural educators.
8. To raise the standard of health among the rural population and to protect them against the disease.
In this way, in brief, the community development projects aim at the integral development of the village through the efforts of the villagers and the assistance of the government. Since the birth of the community development programme as an integral part of the five year plans, the programme has been gradually extended to cover nearly the whole of India. The programme reflects in a limited though very real sense a departure from the conventional type of development efforts. It seeks to bring about a change in the traditional outlook of the village people and fashion their life in a better way. This is indeed a very high ideal and becomes more formidable in view of the fact that new India is being built through the democratic process in which the people are required to be the principle participants. As Dr. Iltija Hussain in his book, 'Community development in India', has put it, "... The common has been called upon to shoulder a responsibility for greater than ever before. The opportunity for self expression is provided to the people by community development and panchayati raj, and if they participate, these programmes will be instrumental in bringing about socio-economic revolution in rural India."
The programme has grown rapidly and acquired great significance for scores of other countries struggling likewise for higher standards of living. Indeed in the success of the programme lies the hope and aspirations of the rural masses. In this short period the programme has been modified time and again to ensure success continuous evaluation of the programme both official and non-official, aimed at understanding the social and ideological environment in which the villager works and the effects of the programme on him would help a great deal in the implementation of the programme. Besides it would point to the role that the people, their representative and servants have to play in achieving a new social order i.e. welfare state.

Community development in Kashmir

Commenting on the community development programme Prof. Toynbee describes it as, "One of the most beneficial revolutions in the peasantry life that have been known so far to the history." He further adds, "In Russia, China and India alike, energetic attempts to modernize the peasantry are being made in our time: but the experiment in India is uniquely important and interesting ..."
India has chosen the harder and slower way of trying to persuade the peasants' conservative mind to opt for modernization voluntarily as a result of being rationally convinced of its advantages." Similarly, Late J. N. Nehru stressing their importance said, "The community projects are the bright, vital and dynamic sparks all over India from which radiate rays of energy, hope and enthusiasm." With this spark we have light all the lamps in the hearths and homes of five and half lack villages of India.

In the state of Jammu and Kashmir, likewise in whole India, the community development programme was given a start in October 1952. The central government sanctioned three community project blocks for the state of Jammu and Kashmir i.e. Badgam, Mansar and Ladakh. This includes the project block of Badgam from valley of Kashmir. This was lead by project officer. Agriculture, animal husbandry, medical, education and irrigation were the main fields, where it started its operation of its activities. Later on ten NES blocks in addition to the three CD blocks were sanctioned in the year 1954-55. During the first, second and third five year plans 13, 27 and 18 blocks were opened respectively. In
In April 1956 it took a new turn, the erstwhile panchayat department, community development and NES organizations in the state were merged into one service known as the Dehat Sudhar. The department of Dehat Sudhar was invested with the task of implementation of the development programme of CD and NES. Earlier in 1952, the grow more food enquiry committee observed that, "all aspects of rural life were inter-relative and that while particular problems might call for special attention, the plans for them should form parts of and integrated with those of achieving the wider aims."

The recommendations of this committee stand responsible to a large extent in shaping the extension approach which became an essential vehicle of community development programme in India, and in all states alike. It was felt that if the central aim of community development was investment in man, an integrated extension service should be the principle means to that end and that scientific knowledge and techniques should be carried to the people through the extension agency. The first five years plan gave recognition to this approach in the following words, "Community development is the method and rural extension the agency through which the five year plan
seeks to initiate a process of transformation of the social and economic life of the villages." With these guidelines the community development programme was launched in India and its all states. The assistance from government took the shape of budget grant for the block and a team of extension workers under Block development officer. The later was to co-ordinate all schemes of the development; in the block. In the integrated programme, devided into stage of five year each, agricultural development occupied the foremost position in the state.

In the new upsurge in the agricultural field in independent India Jammu and Kashmir had led the country by placing a ceiling of land and distributing the excess land to tillers without compensation as early as 1950. It surprised the country when the fuedal institution of the Jagirdari was given a go-by forever in a hitherto feudal state. Besides the distressed Debtor's Relief Act was passed to scale down the rural indebtedness. Under the Big landed Estates Abolition Act, 9000 land owners were expropriated and out of about 4.5 lakh acres of surplus land 2.3 lakh acres were distributed to the cultivators. Under Distressed Debtor's Act debts amounting to Rs. 175
lakhs were cancelled and scaled down to Rs. 85 lakhs. The mortgaged debts of the value of Rs. 14.59 lakhs were liquidated. These far reaching reforms in the agricultural field and for the peasant prosperity had not been followed by other suitable measures to bring their full fruits to the farmers. But a process had definitely been initiated from which there is no looking back.

The post mid fifteenth saw the launching of a vigorous drive in the shape of community development and NES to sharply increase the agricultural produce by a many pronged drive of new agricultural practices. Today the whole state is covered by this movement. In Jammu and Kashmir community development scheme aims at a total development of the village by improving and stepping up agriculture production, social education, health and sanitation and introducing new skills and occupation. The main purpose was thus to build up human beings and to imbue them with a spirit of self-reliance and self-confidence. About 37 lakhs of rural population inhabiting in 6,749 villages in the state are organized under 68 blocks. An incentive drive is going apace to develop the economic and social life of rural population
in the state. Leh and Kargil blocks from Ladakh are put under a separate development commissioner and one block (Sonawari) under the chief project officer.

Activities of Extension Service and community development are extended to the fields of agriculture which includes horticulture also, and related matter including supply of agricultural inputs like improved seeds, chemical fertilizers, pesticides improved agricultural implements, promotion of improved agricultural techniques and land utilization, improved marketing and credit facilities, prevention of social erosion and land reclamation, supply of pedigree animals and birds, encouragement of the use of natural and compost manure, pavement of village lanes and construction of rural latrines. Added to this list are activities like nutrition, education, adult literacy campaigns, renovation of drinking water wells, agricultural demonstrations and construction of approach roads. Minor irrigation has been accorded high priority in the Block programme in the state. Health programme includes provision of dispensaries and hospitals, control of epidemics in addition to the improvement in general sanitation. Family planning continues to be an integral part of health activities with accent on mobilizing the
rural people and motivating individuals, to accept the approved methods of treatment. All this is to be achieved by fostering the growth of healthy cooperative movement.

The programme was launched some 22 years ago, at that time it was proclaimed that the programme would achieve rural development through people's participation and initiative. The people have, however been largely belled. Improvement in agriculture is their, more blocks, more schemes, but obvious lack of interest of the villagers themselves is also a reality. Objectively speaking in the state of Jammu and Kashmir the end is emphasized and not the means. The programme did not quite succeed inculcating self-help among the people, nor did it develop people's faculty for determining their felt needs and choosing them appropriately to proceed to strength them suitably. Thus it can be said that programme missed a major objective when it could not teach self-reliance to the people and give them the faculty to look into their problem and reach out for solutions to them in their own way. In Jammu & Kashmir the programme was organized till all the activities of the programme were supervised by a single coordinating
body both at the block level as well as at the district level. But from the mid sixtees the different activities that are being given to extension service for the implementation in rural areas are dependant than independant. All these activities were pooled before at the block level when all the officers of different activities (Agri-extension officer, cooperative, industries animal husbandary etc.) were under the administrative control of Block development officer. But all these officers were taken back to their own organization and are directly answerable to their own unit. Consequently, the pace of development has not been satisfactory. If the community remains un-organized development of agriculture and so on may not take place inspite of pumping in lakhs of rupees. The fourth plan document clearly shows that the programme continues to depend on government funds where funds are lacking activities have languished.

Inspite of such drawbacks, the programme has still a good record; by helping in the formulation and implementation of local development. Objectively speaking that in certain spheres the programme has yield certain good achievements, like provision of improved seeds, fertilizers, plant protection, minor irrigation,
mechanization of agriculture, soil conservation and land reclamation, animal husbandry, marketing and credit facilities, soil research and manures, fruit and vegetable cultivation and planting of panchayat and village nurseries. Above all it has brought about a change in the outlook of the peasantry, a desire to aspire for fuller and richer life and will do it by their own efforts. The economy of the state which is agrarian in character, depends to a large extent on cattle wealth. A campaign was launched under the national extension service to raise the standard of live stock in the state. Road building has also received great importance under community development programme.

In the agricultural economy of the state minor irrigation system plays an important role. A sufficient attention to desilting, improving, repairing, maintaining and extending Zamindari Khuls and construction of wells, tanks, springs and field channels. Essential irrigation facility under the minor irrigation scheme is being rendered to cultivators. The social education programme was also launched under community development programme, to stimulate the process of community organization by formation of groups such as youth organization, cooperative
interest group, Mahila Mandals, and other groups to foster the sense of leadership among the people. Literacy centres, reading rooms and libraries have been set up. In addition to this, training centres for training of village-level workers was established in 1953 and began functioning from December 15 the same year. Intensive agricultural district programme, commonly known as package programme, was introduced in the state during 1961-62 in the district of Anantnag and Jammu. The programme in short aims in creating among about 39 lakhs of persons living in village Kashmir a burning desire to change their own time outlook and arouse enthusiasm in them for new knowledge and new ways of life, to create in them a burning desire for higher standard of living, a will to live better.

The great leaders of the nation who conceived this programme had before them a vision and a noble ideal. As our late prime Minister, Pandit Nehru, once said about it, "It was a truly revolutionary programme from the very beginning. I think nothing has happened in any country in the world during the last few years so big in content and so revolutionary in design as the community project in India." It has been regarded as the
symbol of the resurgent spirit of India. Mr. Krishamachari conceived of it as embodying "the efforts of the nation to build up a new life for itself and new pattern of society in which there will be a fuller and richer life for all."

Against this background of the objectives of the community development, which are not simply material but also include the intellectual and moral development of individual of rural society, the present study was conceived and formulated. The present research project is not merely the assessment of the accomplishments in the substantive fields of the programme, such as agriculture, animal husbandary, health, education and so on, but goes farther to find out what impact the programme activities in these substantive fields is having on the minds of the men and on the state of the community, judged in terms of the 'human' objectives of the programme.
A Cooperative Bank in the village

A Cooperative Society
METHODOLOGY

'Sociology has developed advanced techniques to have an adequate and reliable knowledge about social facts. It is to a large extent related to scientific undertaking which by means of logical and systematical techniques aims to discover new facts or verify or test old facts; analyse their sequence, inter-relationship; and casual explanations which were derived within an appropriate theoretical frame of reference, developed new scientific tools, concepts and theories which could facilitate a reliable and valid study of human behaviour'.

The purpose of sociological studies is to explore and gain an understanding of human behaviour and social life. In this context sociology implies scientific method of exploring, analysing and conceptualizing social life; in order to extend, correct or verify knowledge. The scientific method is the core of the present study.

OBJECTIVE OF THE STUDY

Modern India has witnessed radical changes in
almost every sphere of life. After the attainment of independence, the first task to tackle was the sphere of rural reconstruction, in which majority of the Indian population resides. It was thought that without developing the village the development of the whole country is not possible. Keeping in view peasant prosperity a shot in the arm was injected in the form of community development projects which was given a start by October 1952, in the whole country as well as in the state of Jammu and Kashmir. It aimed at a total development of the village by improving and stepping up agricultural production, education, health and sanitation and introducing new skills and occupation. Consequently there are visible signs of a new spurt on the agricultural front and a tremendous campaign is on to raise the standard of living. At the same time we also tried to democratize our social institutions and provided better opportunities to Indian masses for the participation in our political system. Deep modifications in our economic and political system existed influence on our traditional and religious values. The result was that we began to adopt secular and rational trends and our traditional beliefs and thoughts have begun to shake
Agriculture was the mainstay of the people of the state and any purposeful planning for progress should aim at securing a break through in this sector. Under-scoring the cardinal importance of agriculture in the economy of the state, it is basically the agricultural sector which has to be made capable enough to absorb the large number of unemployed and under employed manpower. With this object in view modernization of this sector is receiving special attention in our thinking. These new trends tend to bring innovations and tried to modernize the whole traditional pattern of rural society. This presses and express demand on us to understand the impact of community development programmes on the behaviour pattern of rural masses. The purpose of the present study is to understand the social implications of community development programmes in rural Kashmir. In this context attempts will be made to find out following things:

1. Socio-economic background
2. Factors which motivate people in the acceptance and rejection of community developments programmes.
3. Degree of acceptance of community development programmes.
4. Changes which took place by the implementation of community development programmes.

5. Community development programmes and outlook of people.

**SAMPLING**

The coverage of the present is limited only to the village Yaripora of Anantnag district of Kashmir. The study was started in March 1974. It was divided into two phases. The first phase being preliminary phase, based on preliminary investigation. It was mainly exploratory and lasted for three months. The second phase lasted for a few months, concerning with the collection of data, from village Yaripora which formed the base for the analyses and conclusions drawn about the impact of the programme on the behaviour of people. The study was conducted in the community development area and was centring on the programme itself. Thus it was necessary to seek the cooperation of the district and community development officials. In this regard, Assistant Commissioner Development, District Panchayat Officer, Block Development Officer and others concerned
with the implementation of community development programme were contacted. They were helpful in supplying the background data on the development of the blocks and the villages, and helped in various ways in the successful implementation of the research project itself. The block officials were extremely helpful and rendered whatever assistance was required by the research investigators in the field. Precautions were taken so that the research project may not get identified as one sponsored by the official agency. No doubt full cooperation was sought from district and block officials, but in the process of collection of data, care was taken to conduct the same absolutely independent of the governmental personnel in the village.

On the basis of assessment made by the officials of district development departments, few blocks were selected. The rating made by the block personnel and preliminary investigation made by the investigator himself one block (Quimoh) was taken into consideration. From this well responded block, a well responded village (Yaripora) was selected for study. The research investigator visited himself this village and was satisfied that this village conformed to the category of a
developed village. In the selection of the sample the underlying idea was to get a village which shows an all round development. After the selection of village, the number of house holds was first noted from the block office and later on enumerated and verified by the investigator himself. The researcher decided to take one adult male member, preferably the head of the family as respondents for the sample. Such 100 respondents were taken as shown below:

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<th>S.No.</th>
<th>Item</th>
<th>Total number</th>
<th>Total number studied</th>
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<tr>
<td>1.</td>
<td>Population</td>
<td>1430</td>
<td>100</td>
</tr>
<tr>
<td>2.</td>
<td>Households</td>
<td>225</td>
<td>100</td>
</tr>
</tbody>
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The above table shows that there is a total population of 1430, out of which 100 respondents were selected for study. In the same way out of total number of households (225), one hundred household were covered, indicating one respondent from each household.

METHODS TO BE USED

The methods of sociology are various as their relative significance differ from problem to problem.
For a particular type of problem, particular type of method will be appropriate. All the methods are not applicable for every problem. Regarding the present study for the collection of data, interview scheduled was introduced. This was necessary to get the proper information of the problem. All villagers are not literate. The main idea behind this was that in this method research could at least explain the question to the respondents where necessary.

In addition to this in the present study both primary and secondary sources have been utilized. For primary sources as mentioned above an interview schedule was introduced. Secondary sources have been used in the form of books and journals in order to known general background of the study. In addition to this much information was collected from official and semi-official records, available at state, district and block level. During the stay in the village, the investigator also located formal and informal village leaders and marked the data appropriately. Also a note of families was kept which had shown enthusiasm for new methods of forming and other programmes connected with community development. Information was also collected regarding some features of
selected village which provided the general background of the study. Some information and reports were also gathered from block personnel and other villagers, which were checked and supplemented with his own observation. Special precautions were also taken that the interviewing should not degenerate into oral questionnaire, should not in no case be mechanical. Efforts were made to maintain naturalness and spontaneity of good conservation throughout.

While in the field for the collection of data, the limitations imposed on the study became evident. Firstly, there arose a wide gap between the capacity of verbal expression among respondents which made it difficult to work in the absolutely scientific regions in the matters of comparison, selection of facts, establishment of relationship between them and their interpretation cum generalization, because the size of sample being limited. The time boundness and single handedness forced to conclude and sum up the research project on the basis of data collected within short span of time with great difficulties. On the other hand the respondents were not available all the time, they were having divergent timings at their disposal, so they were contacted after a hectic activity, whenever they were having spare time at their
disposal.

Having all these difficulties in view, still every possible effort has been made to entercept the collected data, in an objective manner, avoiding at the best possible level the elements of objectivity and personal bias.
A group of progressive farmers

Village headman
SOCIOLOGICAL PERSPECTIVE OF THE FIELD

Before discussing the village at length, it will be worthwhile to have a overall image of the field at state and district level.

The state of Jammu and Kashmir, being slightly smaller than great Britain, with an area of 84,471 sq. miles, is mostly bounded by international borders touching China and Tibet in the east, Sinkiang and Afghanistan in the north, USSR in the northwest and Pakistan in the west. The valley of Kashmir only is 80 miles long, 20 to 25 miles in breadth, and ranges in altitude between 5,200 and 6,000 ft. above sea level. The climate of state ranges from the burning and the scoring heat of Kathua to the snow capped hieghts of Gulmarg and the mud peak of Mount Godwin Austin (28,265 feet) the second highest in the world. The state as a whole is the home of various races and sects, the Aborigines, Aryans, Buddhists, Jews, Brahmins, Tibetans, Arabs, Dogras, Rajputs, Turks, Persians, Mughals and Afghans whose history of settlement can be traced back
to thousand of years. But in the valley, fair of complexion and regular of feature, its people are mostly of the Aryans type. They have a keen sense of form and colour and make excellent craftsmen. Apart from administrative division, which are no index to the social, cultural and economic classification of the people, the natural regions in which the state stands divided a variety of physiology, languages, cultures and social structures. Bodhi, Shina, Balti, Gojri, Pahari, Kashmiri, Dogri, Punjabi, Poonchi are some of the languages and dialects spoken by large sections of the people who cannot understand each others languages at all. The varying rainfalls which provide abundant, facilities of irrigation in some parts and cause perennial droughts in others resulting in a diversity of economic structures, add in no small measure to the heterogenous character of the state.

Above all other physical and social factors which have had an binding influence on the culture and economy of the people ranging from the monastraics of Ladakh or little Tibet defying both time and change to the art shrines of Bashohli, Poonch and Ramnagar which serves as light houses of learning for the art cannoisseurs and the
laymen alike equally, contribute to the complexity of the socio-economic picture of the state.

**District Anantnag (Islamabad)**

Anantnag (Islamabad) to which the present study pertains is one of the three districts of Kashmir valley. It is the most populous among all the districts of the state, situated in its south and south-western direction. Geographically the district lies between 33° - 25' to 34 - 15' north latitude, bounded in the north and north east by Srinagar and Ganderbal tehsils of Srinagar district and in the east and south east partly by Kargil tehsil of Ladakh district and partly by tehsil of Kishtwar, Doda and Ramban of Doda district. In the west the district is bordered by tehsil Resai of Udhampur district and tehsil Rajouri of newly carved district of Rajouri. The entire southern sector of the district which is contiguous with the tehsil of Resai and Ramban consists of thick forests and nude mountains and likewise the major part of the eastern region is also strewn with forests and mountains. Situated immediately below the Jawahar Tunnel on the north giving access to the Kashmir
valley, it is the first point of physical contact with Kashmir from the incoming traffic from other parts of the country including the Jammu region.

Regarding the two names of the district i.e. Anantnag and Islamabad, the early history reveals according to well known archaeologist, Sir Auriel Stein, the name Anantnag has been derived from the great spring, Anantanaga issuing at the southern end of the town. As far as the second name Islamabad is concerned, it is quoted the district assumed this name by Islam Khan, who was the governor of Kashmir in 1663 A.D. However the district continues to enjoy both the names.

Population:

The district being the most populous of all the districts of the state and as per 1971 census it has returned a population of 832,280 persons which is little more than 18% of the population of the entire state. The density of the population in the district is about 155 according to 1971 census.

The area of the district as per 1961 census stood at 5,430.9 Km of which 5,366.7 Km. were in rural sector and the rest 64.2 Km. in the urban sector. Further the district was composed of 1,220 villages and 6 towns -
notified areas which together returned a population of 6,54,368 persons with 6,08,795 from rural sector and 45,573 persons from urban sector. During the last ten years the district has undergone notable jurisdictional changes. The area of the district shrunk by the loss of 15 villages which were detached from Pulwama tehsil and merged with Chadura tehsil of Srinagar district. But on the other hand inter-district changes culminated in the creation of 3 more tehsils, i.e. Pahalgam, Shupiyan and Tral. Thus on the one hand the area reduced to 5,382.0 Km, but the number of tehsils rose from 3 to 6.

The position of 1971 Census is as under:

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name of Tehsil</th>
<th>No. of villages</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Pahalgam</td>
<td>65</td>
<td>65 Villages plus one town transferred from Anantnag.</td>
</tr>
<tr>
<td>2.</td>
<td>Anantnag</td>
<td>270</td>
<td>---</td>
</tr>
<tr>
<td>3.</td>
<td>Kulgam</td>
<td>311</td>
<td>---</td>
</tr>
<tr>
<td>4.</td>
<td>Shupiyan</td>
<td>228</td>
<td>171 villages from Kulgam plus one town and 57 villages from Pulwama.</td>
</tr>
<tr>
<td>5.</td>
<td>Pulwama</td>
<td>248</td>
<td>---</td>
</tr>
<tr>
<td>6.</td>
<td>Tral</td>
<td>80</td>
<td>80 villages and one town transferred from pulwama.</td>
</tr>
</tbody>
</table>

TOTAL 1202
Education:

Reviewing the overall progress made in the rural sector of the district in the field of education, the records reveal that in 1941 the total number of primary schools for both the sexes in all the three tehsils of which the district was constituted not exceeded 135 in all, revealing that only 11.6% of villages had till then the educational facilities of primary level. In post-independence decade education received a great fillip, so much so that in 1961 the number of educational institutions has risen to 509, raising the schooling facilities to 41.72% villages and now in 1968-69 (the latest information available) the number shot 1,004 with 729 primary e of Basic schools, 206 central - middle and 69 High - Higher Secondary and one College up to graduate level. The coverage was 866 out of the total 1202 villages; indicating schooling facilities to 72.05% villages. This indicates a speedy progress of the district in the field of education.

Medical Sector:

In all the towns of the district there are medical institutions with an arrangement of beds so as to cater in patients. In all there are 97 medical
institutions in the rural areas of the district with 80 dispensaries, 10 health centres, and seven family planning centres. It is against the 57 medical institutions in 1961. This indicates the progress made in the extension of medical facilities during last decade. There is one medical institution for 7,815 persons now against one medical institution for 10,589 in 1961 (census).

**Power supply:**

Electricity which is an important indicator of modernization and progress, is still a wishful amenity for as many as 90% villages of the district as per 1971 census report. Only 124 villages out of total 1202 villages of the district enjoys the power supply. Although looking at the past, it has increased from 24 villages in 1961 to 124 in 1969. A good indication is reflected by the fact that all the towns of the district enjoy road lighting facilities. In addition to this there are 107 industrial connections issued to three towns of the district i.e. Bijebehara, Pampore and Anantnag, evidencing the presence of light industries in the district.

**Communication:**

As far as the channels of communication (roads) are
concerned, the available records reveal that 83% of the villages of the district are connected by communication link either by Katcha or pacca road etc. out of this 38% are connected by pacca road. There is total absence of rail link in the whole valley. The remaining 18% villages are expected to come under communication link within short future.

As far as the Post and Telegraph facilities are concerned, (the 1971 census reveals) there are 140 villages having post office, 5 villages having telegraph office and 7 villages having telephone facilities in the district.

Sanitation and water supply:

The most common latrines are the service and dry type latrines; water brone latrines are lacking in the whole district except rare individual cases. The human excreta after decomposition serves as a manure for the growth of vegetables. As far as the drainage and sewerage system is concerned, it is crude, the entire waste is drained in to rivulets, nallah's, cesspools etc. through Kacha and pacca surface drains.

All the towns of the district enjoy drinking water facilities through taps fed from reservoirs with varying
capacity, constructed by public health engineering. Apart from this nature has been lavish in blessing the district with abundant supply of spring water, so much so that the district headquarter may be called the town of springs.

<table>
<thead>
<tr>
<th>Year</th>
<th>Private Posts</th>
<th>Public Posts</th>
</tr>
</thead>
<tbody>
<tr>
<td>1960-61</td>
<td>952</td>
<td>230</td>
</tr>
<tr>
<td>1965-66</td>
<td>1458</td>
<td>918</td>
</tr>
<tr>
<td>1966-67</td>
<td>1609</td>
<td>1039</td>
</tr>
<tr>
<td>1972-73</td>
<td>2742</td>
<td>1895</td>
</tr>
</tbody>
</table>

The table indicates that during the year 1960-61 there were 952 private and 230 public posts and now in the year 1972-73 (latest available) there are 2742 private posts and 1895 public posts. On the whole this indicates a speedy progress in installing water taps.

Cultural and recreational facilities:

In addition to this as far as the recreational and cultural facilities in the district are concerned the district is not well advanced in this sphere. The district
possesses one cinema, one stadium and one public library all the three at district headquarter and three reading rooms one each at Kulgam, Pahalgam and Shupiyan.

Agriculture credit and non-credit societies:

In order to have better socio-economic condition of the rural masses, these credit societies are established. In this district 8 out of nine towns enjoy the benefits of credit societies and 4 out of 9 towns are equipped with non-agricultural credit societies. In addition to this 5 towns out of total number of towns enjoy banking facilities. In the district there is a total number of 227 different cooperative societies with a membership of 97248.

Animal husbandary:

The district as a whole has made a good progress with respect to animal husbandary service last ten years as mentioned in the table:

<table>
<thead>
<tr>
<th>Year</th>
<th>Total No. of Units</th>
<th>Total No. of Vet. Asstts. Surgeons</th>
<th>Total No. of Vet. Asstts. Stocks</th>
<th>Total No. of live Stock treated: Animal</th>
<th>Poultry</th>
</tr>
</thead>
<tbody>
<tr>
<td>1961-62</td>
<td>31</td>
<td>7</td>
<td>24</td>
<td>352137</td>
<td>96828</td>
</tr>
<tr>
<td>1971-72</td>
<td>47</td>
<td>14</td>
<td>46</td>
<td>208823</td>
<td>139688</td>
</tr>
</tbody>
</table>
The table shows that there are 47 units in 1971-72 as against a number of 31 units in 1961-62. In the same way the number of vaternary surgeons and assistants - stock assistants has raised from 7, 24 to 14 and 46 respectively. Similarly, there is increase in the number of animals and poultry treated.

Agriculture and Horticulture:

Paddy, wheat and maize are the principle crops of production in the district. There are different seasons of sowing, harvesting and peak marketing of these crops as shown:

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Agri- Commodity</th>
<th>Sowing</th>
<th>Harvesting</th>
<th>Peak marketing</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Paddy</td>
<td>15 April to 30 May</td>
<td>1 September 1 November to 15 Oct.</td>
<td>15 December</td>
</tr>
<tr>
<td>2.</td>
<td>Maize</td>
<td>15 April to end April</td>
<td>15 August to 15 Sept.</td>
<td>October</td>
</tr>
<tr>
<td>3.</td>
<td>Wheat</td>
<td>1 Oct. to end October</td>
<td>15 May to end June</td>
<td>July</td>
</tr>
<tr>
<td>4.</td>
<td>Sarson</td>
<td>1 Oct. to 15 November</td>
<td>15 April to end April</td>
<td>May</td>
</tr>
</tbody>
</table>
Production of principle crops

<table>
<thead>
<tr>
<th>CROPS</th>
<th>1962-63 Area(Acrs)</th>
<th>1962-63 Yield(Qts)</th>
<th>1971-72 Area(Acrs)</th>
<th>1971-72 Yield(Qnts)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paddy</td>
<td>177476</td>
<td>1576940</td>
<td>135942</td>
<td>1066916</td>
</tr>
<tr>
<td>Maize</td>
<td>89322</td>
<td>367040</td>
<td>74747</td>
<td>412238</td>
</tr>
<tr>
<td>Wheat</td>
<td>15720</td>
<td>148000</td>
<td>11139</td>
<td>32942</td>
</tr>
</tbody>
</table>

Source: (Field Survey) Report on Industries

The above table clearly reflects the increase in the production of principle crops during last ten years.

Average yield for Hectare in Quintals

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Year</th>
<th>Paddy</th>
<th>Maize</th>
<th>Wheat</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>1966-67</td>
<td>35.04</td>
<td>15.2</td>
<td>N.A.</td>
</tr>
<tr>
<td>2.</td>
<td>1967-68</td>
<td>44.71</td>
<td>15.8</td>
<td>N.A.</td>
</tr>
<tr>
<td>3.</td>
<td>1968-69</td>
<td>46.97</td>
<td>18.8</td>
<td>N.A.</td>
</tr>
<tr>
<td>4.</td>
<td>1969-70</td>
<td>43.14</td>
<td>8.2</td>
<td>10.70</td>
</tr>
<tr>
<td>5.</td>
<td>1970-71</td>
<td>45.60</td>
<td>11.70</td>
<td>41.36</td>
</tr>
<tr>
<td>6.</td>
<td>1971-72</td>
<td>56.07</td>
<td>23.24</td>
<td>40.88</td>
</tr>
<tr>
<td>7.</td>
<td>1972-73</td>
<td>45.93</td>
<td>38.15</td>
<td>40.52</td>
</tr>
<tr>
<td>8.</td>
<td>1973-74</td>
<td>42.20</td>
<td>19.96</td>
<td>---</td>
</tr>
</tbody>
</table>

Source: (Directorate of Statistics)
The above table reveals that average yield of principle crops have increased as in case of paddy 35.04 in 1966-67 it has increased to 42-20 in 1973-74 and Maize from 15.2 to 19.96 where in case of wheat early data are not available however from 10.70 in 1969-70 it has gone to 40.52 in 1972-73. This markable increase in the yield is mainly due to adoption of improved methods and techniques in the agriculture sector.

Similarly in horticulture sector there are three principle fruits commonly grown in the district i.e. apples, walnuts, and Almonds. Improved techniques have also been used in this direction, which has shown a good increase in its yield as shown in table.

Yield from various fruit crops grown in the district Anantnag.

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Variety of fruit</th>
<th>Quantity (Quantals)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Apples</td>
<td>1424100</td>
</tr>
<tr>
<td>2.</td>
<td>Walnuts</td>
<td>67820</td>
</tr>
<tr>
<td>3.</td>
<td>Almonds</td>
<td>71035</td>
</tr>
<tr>
<td>4.</td>
<td>Others</td>
<td>27130</td>
</tr>
</tbody>
</table>

| TOTAL | 1590085          | 1890015             | 2118049             |

(Report on industries)
The above table shows that in case of apples there is continuous increase in the yield as more attention is being paid towards this. While in case of walnuts it has decreased in 1970-71, but realizing its importance and paying attention towards this, its yield has also increased in 1971-72, similar is the case with Almonds. Both in case of walnuts and Almonds only a little care is needed as both are dry fruits and they have big plants.

The analysis of the all the above data available at district level reveals that the district as a whole has made a good progress almost in every sphere of life. There is none such field of activity in which the district might have shown complete negative response. It is this quality of the district, which has made the district as popular in all the districts of the state. In certain sphere of activity the district of Islamabad (Anantnag) leads the other districts of the valley, as in case of number of Panchayats as shown under:

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Districts</th>
<th>No. of Panchayats</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Srinagar</td>
<td>171</td>
</tr>
<tr>
<td>2.</td>
<td>Baramulla</td>
<td>271</td>
</tr>
<tr>
<td>3.</td>
<td>Anantnag</td>
<td>275</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>717</td>
</tr>
</tbody>
</table>
There are 717 panchayats in the whole valley of Kashmir, in which the district of Anantnag leads the other two districts of the valley having 275 panchayats at its credit which constitute 38% to the total number.

The district consists of six tehsils divided into 13 N.E.S. blocks. The whole of the district was covered under the IADP programme in 1967. During the period the district has been under the implementation of IADP programme, (intensive agri-development programme). The administrative and other extension machinery has been strengthened. The district is thus suitable for being taken up under the small farmers scheme. It has a sizeable area under irrigation and former has experience of the implementation of high yielding varieties programme. For the implementation of development programmes in the rural sector of Kashmir, the administrative pattern is somewhat confusing, there are various reasons which created this confusion, they will be discussed in the later part of the study. However, the administrative pattern for community development can be represented as under:
CHIEF MINISTER

Minister

Secretary to Government in Agriculture

(State Level) also (Agriculture production commissioner and Director panchayats)

D.C. development (at province level)

Deputy Director Panchayats (State Level)

A.C. development (District level)

District Panchayats Officer

Block Development Officer

Agriculture Extension Officer

Panchayats Inspector

V.L.W. (Panchayat Secretary)

Administrative Pattern
The hierarchical order starts from Chief Minister at state level and ends at V.L.W. at village level. In the district of Anantnag at district level there is Extension staff as under:

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name of the post</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Assistant Commissioner Development</td>
<td>1</td>
</tr>
<tr>
<td>2.</td>
<td>District Panchayat Officer</td>
<td>1</td>
</tr>
<tr>
<td>3.</td>
<td>Block Development Officers</td>
<td>13</td>
</tr>
<tr>
<td>4.</td>
<td>Agri-extension Officers</td>
<td>33</td>
</tr>
<tr>
<td>5.</td>
<td>V.L.W's</td>
<td>218</td>
</tr>
</tbody>
</table>

As already mentioned above that there are 13 N.E.S. blocks in the district and the block out of which we selected a village for study is QUIMOH block. It comes under the tehsil Kulgam of Anantnag district. It is 9 Km. from its tehsil headquarter. It is famous in the whole valley due to shrine of Shiekh Noor Uddin Sahib, situated just on the few steps from block head quarter. Among all the towns as existed at the 1961 census it is only Kulgam (tehsil head quarter of the field of study) which has been able to improve its class from VI to V during the last decade; which reflects its march on the path
of progress. The block in itself consists of 16 panchayats in all. The block of Quimoh is one of the progressive blocks not of its tehsil only but of the whole district. There is also one Rice Research Centre in the block, which is conducting research on the new varieties of paddy and other related matters.

Village Yaripora

Village Yaripora is one of the most developed villages at a distance of 8 Km. from tehsil headquarter Kulgam.

It is on the main road. The road leading to the village is partly metalled. It has a population of 1430 with 225 households. The village mainly depends on agriculture though there are a number of families, whose main occupation is service, trade, labour and artisans. About half of the population of the village are landless. There are 4 households of black smiths, two house holds of barber, 5 households of carpenter and the remaining landless are engaged in service, trade and business. There is a sort of barter system prevailing between farmers and carpenters. The farmer gives one mound
of rice and gets one wooden plough from carpenter. Almost 75% of the total population possesses a radio sets at their homes; few have tap-recorders also.

The block officials had shown considerable interest in the development of the village and visited it frequently. There is well established panchayat ghar fitted with a television set. The panchayat has paid a good attention towards the development of the village and its achievements are various as under:

Achievements of Panchayat

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Item</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Bathrooms</td>
<td>50</td>
</tr>
<tr>
<td>2.</td>
<td>Latrines</td>
<td>2</td>
</tr>
<tr>
<td>3.</td>
<td>Shops</td>
<td>2</td>
</tr>
<tr>
<td>4. C</td>
<td>Culvert</td>
<td>1</td>
</tr>
<tr>
<td>5.</td>
<td>Roads (Kucha)</td>
<td>1 (2Km.)</td>
</tr>
</tbody>
</table>

The village panchayat has so far constructed 50 bathrooms in the village with two latrines, two shops and one culvert. In addition to this one road from Yaripora to matibug was constructed by the panchayat. The interesting feature of the panchayat is that there
is no criminal case in any court from the village yaripora as all such cases have been decided by the village panchayat. It is also an admitted fact that panchayat is not now so active as it has been before.

Special features of the village

The village Yaripora possesses some unique features which distinguishes it from other villages. Firstly, the whole population of the village are Muslims. But they are divided into various groups, rather inter-religious grouping is prominent in this village. The groups and their number is approximately as under:

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name of the group</th>
<th>No. of households</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Ahli-Hadis</td>
<td>76</td>
<td>400</td>
</tr>
<tr>
<td>2.</td>
<td>Ahmedia (Qadyani)</td>
<td>20</td>
<td>160</td>
</tr>
<tr>
<td>3.</td>
<td>Ahmedia (Lahori)</td>
<td>4</td>
<td>50</td>
</tr>
<tr>
<td>4.</td>
<td>Jamat-e-Islami</td>
<td>5</td>
<td>50</td>
</tr>
<tr>
<td>5.</td>
<td>Hanfia</td>
<td>120</td>
<td>770</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>225</td>
<td>1430</td>
</tr>
</tbody>
</table>

(Source: Village head-man)
This rough data was provided by the village during conversation. As it clear from the above table there are more than 50% of population belonging to Hanfia group, and next to this is Ahli-Hadis group and then others. The prominent and interesting feature here to note is that instead of such inter-religious grouping, there is no conflict between them, instead it has given rise to the reading habits, so as to acquire more and more knowledge religious and other discussions. This is proved from the fact that at least 17 different weekly and monthly religious and other publications are being furnished to this village. They are:

1. Nidai-Millat  
2. Dawat  
3. Tarjuman  
4. Waqat  
5. Tajjali  
6. Naye Dunya  
7. Ahli-Hadis  
8. Muslim  
9. Bajimi-Tawheed  
10. Azaan  
11. Badir  
12. Minor (English)  
13. Alfazal  
14. Furqan  
15. Azad Naw Jawan (Madras)  
16. Hanfi  
17. Roshni  
18. Ishate-Haq

In addition to this villagers are habitual of getting two local urdu newspapers two more Urdu of
of country level daily and weekly newspapers and two
daily English newspapers i.e. Times of India and Indian
Express this clearly reflects their degree of media
exposure.

The second main feature of this village is that
out total number of households (225) there are approximately
40 households of nucluer family all other joint or
extended. But atleast 50 house holds out of the later
(joint or extended) family are such who when marry their
daughters gets son-in-law to thier homes and not sending
their daughters out, not prevelant in other villages.

Although there is no recognized caste system
among muslims, no doubt a sort of caste differentiation
is their but it hasn't got any religious sanction as in
Hindu caste system, but still a sort of segregation is
their in the name of caste. In the village under study
there are 18 such castes among muslims. I have divided
them into two categories, (i) Upper and (ii) Lower.
The categorization is based on inter-marriages between
the castes. The people of upper caste marry with one
another but not with the lower castes, which are mainly
professional castes. They are as under:

1. Upper : Mir, Tak, Malik, Bhat, Khan, Zahid, Pandit,
Lone, Wani, Rangrez.

2. Lower: Shiekh, Teeli, Sheergugri, Nedaf, Dhobi, Ganai, Shah, Sofi,

The upper group marry with each other but not with lower group. But in lower group, they only marry within their own caste, and mostly not with other castes of same group, i.e. Sofi will hesitate to marry with Shiekh (Sweeper).

One more interesting feature to mention here is that inter-religious grouping has also affected the social relations of the villagers, the investigator was surprised to know that on the basis of religious grouping the marriages are restricted in this village. The persons who belong to Ahmedia group do not marry themselves or their daughters outside their religious group. In response to this the members of the other group also hesitate to enter into marital relations with them. Although a healthy trend was noted by the investigator in conversation with village headman, whose statement was full of liberal trend. He expressed his idea that with the changing world they do not take caste differentiation into consideration, especially in case of marriages, if the boy is well educated and settled, they will marry
their daughters without any consideration of caste. The village headman was also from upper caste group.

As far as the cultural side of the village is concerned the village shows a notable change in this regard. The youths of the village have established a youth club cum reading room, by name "IQBAL READING CLUB". They have put up a monthly contribution of Rs. 3-00 from each member and maintains their office in the building of panchayat, which has been provided to them free of cost by the panchayat. The club provides, recreational facilities, books and newspapers to the youths. They get following papers and journals for Club:

1. Pakeeza
2. Nayee Dunya
3. Shabistan (monthly)
4. Carriers digest
5. Local newspapers
6. Indian Express
7. Sheeraz from cultural academy.

In addition to this they also provide recreational programmes to the villagers. The aims and objectives of the clubs speaks firstly to engage the educated and non-educated youth of village in cultural and recreational activities. Secondly to create mental awareness among the youth of Yaripora for better life and to lead them
know their constructive and progressive potentialities. This reflects a liberal trend found in the youth with regard to cultural and recreational activities.

In addition to this in the village of Yaripora, there is a cultural forum formed by the poets and writers of Tehsil Kulgam. All the poets and writers assemble there and have healthy cultural discussions. They have also published few books and poems of the unknown poets of that area. In conversation with a post holder of that forum, investigator came to know that they intend to have some public programmes in near future.

In the village Yaripora there is also one "Rastarbasha-prachar-simiti" centre, where Hindi is being taught to the people. This indicates a healthy secular trend.

There are four schools in the village i.e. one boys high school, one girls High School, one middle school and one primary school. The on roll of the students in the boys high school is 260 and in girls high school 180 with number of teachers 18 and 9 respectively. The middle school is run by the local people, especially one religious group (Jamat-Ahli-Hadis). They have kept a very nominal fee (Rs. 3-00 for 8th class)
for students. The literacy percentage of the whole village is 33.5% against 25.65% at tehsil headquarter of the village (Kulgam). This reflects a healthy trend of the village towards education, even at district headquarter the literacy percentage is 34.66. The village ranks high in this regard.

As far as co-operative movement is concerned, in the village Yaripora there is one cooperative society, and one cooperative bank. The cooperative bank has so far provided Rs. 40,000 for fertilizers, progress of agriculture, and to purchase improved seeds as subsidiary for Kharif, with this help approximately two hundred households with a financial help of Rs. 200-500 have been benefitted. The cooperative society provides fertilizers and improved seeds and insecticides to the villages.

Similarly from small establishment point of view the village is no behind. There are 13 various types of machines found in the village, which provides, additional or whole sole income to certain households. They are oil machinery six in number of which one is expeller and the rest five Kolu oil machines. In addition to this the village has six Rice machines and one cotton machine. These establishments also provide employment
to few persons.

The village had one health centre, the building of which is modern and cemented. Attached to the health centre is family planning centre also. There is a large number of staff at health centre as:

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name of Post</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Medical Officer</td>
<td>1</td>
</tr>
<tr>
<td>2.</td>
<td>Lady Assistant Surgeon</td>
<td>1</td>
</tr>
<tr>
<td>3.</td>
<td>Dental Surgeon</td>
<td>1</td>
</tr>
<tr>
<td>4.</td>
<td>Medical Assistant</td>
<td>1</td>
</tr>
<tr>
<td>5.</td>
<td>Food Inspector</td>
<td>1</td>
</tr>
<tr>
<td>6.</td>
<td>Laboratory Technician</td>
<td>1</td>
</tr>
<tr>
<td>7.</td>
<td>Dental Technician</td>
<td>1</td>
</tr>
<tr>
<td>8.</td>
<td>Nursing orderly</td>
<td>2</td>
</tr>
<tr>
<td>9.</td>
<td>Field worker</td>
<td>1</td>
</tr>
<tr>
<td>10.</td>
<td>Basic Health workers</td>
<td>5</td>
</tr>
<tr>
<td>11.</td>
<td>Health Inspector</td>
<td>1</td>
</tr>
<tr>
<td>12.</td>
<td>Paramedical Assistant</td>
<td>2</td>
</tr>
<tr>
<td>13.</td>
<td>Women dhai</td>
<td>3</td>
</tr>
<tr>
<td>14.</td>
<td>Sweeper</td>
<td>1</td>
</tr>
<tr>
<td>15.</td>
<td>Driver</td>
<td>1</td>
</tr>
<tr>
<td>16.</td>
<td>Cook</td>
<td>1</td>
</tr>
</tbody>
</table>
This table indicates the medical staff provided at health centre yaripora. In an conversation with the medical officer there, investigator came to know that the average number of the patients who attends hospital and are treated ranges from 60-70 patients daily. The use of Nirodh as a device of family planning also ranges from 12 to 14 patients a month.

The village also had a post office, which the investigator found always busy with rush of people. The post office is also provided with a public telephone office. However, there is no local connection of the telephone.

The investigator encountered a lot of resistance. He was in the initial stage taken as government officials working for some department. However with the help of some persons and as time passed, the investigators got closely integrated with the life of the village and encountered almost no difficulty in getting the cooperation of the villagers in collecting data. The village was prosperous, had electricity, and in many ways it could be looked upon as showing all round development. Though complaints against the block officials were made, people had benefitted from the community development programme. The village could be designated as Go-ahead village. A
(a) **Caste distribution**:

As regards caste distribution, as already mentioned that there is no institutionalized caste system in Muslims. However, the grouping was made on the basis of marital relationships and occupational castes. The first indicates those who establish marital relationships with each other and are grouped as upper group. The second indicates professional castes as Sweeper, Meat seller, Baker etc. they do not establish marital relations even outside their occupational group. The distribution is given in table as under:

<table>
<thead>
<tr>
<th>CASTE GROUPING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group</td>
</tr>
<tr>
<td>----------------</td>
</tr>
<tr>
<td>Upper</td>
</tr>
<tr>
<td>Lower</td>
</tr>
<tr>
<td>TOTAL</td>
</tr>
</tbody>
</table>

The table reveals that out of the total number of respondents 85% of the respondants were from the upper group and 15% respondants from the lower group. The majority being from the upper, because they are possess land and are mainly engaged in agricultural activity,
while the members of the lower group are mostly devoid of possession of land, only few of them are possess a small holdings of land. The majority of the subjects belonged to the agricultural caste. The village is a Muslim dominant village and there is no Hindu household in the whole village, so Hindu caste categorization was out of question.

(b) Age distribution:

There are 225 total households in the village. Out of these it was possible to administer the interview schedule on one member from each of the 100 families. The sampling was based on random systematic sampling. As community development is mainly concerned with agricultural activity in addition to other activities, so care was taken that the sample should mainly prefer agricultural land holders. In them only those families were left where there were no adult male member or adult member were not available or did not cooperate instead of repeated efforts. The age distribution of the sample studied is given in table as under:
Age distribution

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Age group</th>
<th>frequency</th>
<th>% age</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>21 - 25</td>
<td>3</td>
<td>3%</td>
</tr>
<tr>
<td>2.</td>
<td>26 - 30</td>
<td>5</td>
<td>5%</td>
</tr>
<tr>
<td>3.</td>
<td>31 - 35</td>
<td>10</td>
<td>10%</td>
</tr>
<tr>
<td>4.</td>
<td>36 - 40</td>
<td>20</td>
<td>20%</td>
</tr>
<tr>
<td>5.</td>
<td>41 - 45</td>
<td>40</td>
<td>40%</td>
</tr>
<tr>
<td>6.</td>
<td>46 - 50</td>
<td>10</td>
<td>10%</td>
</tr>
<tr>
<td>7.</td>
<td>51 - 55</td>
<td>10</td>
<td>10%</td>
</tr>
<tr>
<td>8.</td>
<td>56 - above</td>
<td>2</td>
<td>2%</td>
</tr>
</tbody>
</table>

TOTAL  100  100

The table reflects that maximum percentage of the individuals belonged to the age group 41-45; as out of total number of respondants 40% of the respondants, belong to the group, highest in series as represented graphically in the diagram. The second highest frequency goes to the group 36-40, indicating that majority of the respondants fall within these two groups.

(c) Occupational distribution:

In the village yaripora out of total number of
families more than fifty percent are engaged in agricultural activity as they possess cultivable land. We can't assess that agriculture is their sole occupation but it is major occupation. The number of persons engaged in agricultural activities would have been more as in other related villages but due to the defect that a good portion of the population in Yaripora are landless. The present study mainly focusses its attention on those who are in one way or the other related with agricultural activity, because community development programme being our primary concern. The data collected also reflects the same, no doubt in our sample there are such cases also whose occupation is not agriculture, but in one way or the other they are engaged with agricultural activities, because as mentioned above that agriculture is not sole but major occupation of the masses. The table shows as under:

Occupational distribution

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Occupation</th>
<th>Frequency</th>
<th>% age</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Labourer</td>
<td>10</td>
<td>10%</td>
</tr>
<tr>
<td>2.</td>
<td>Agriculturist</td>
<td>70</td>
<td>70%</td>
</tr>
<tr>
<td>3.</td>
<td>Service</td>
<td>10</td>
<td>10%</td>
</tr>
<tr>
<td>4.</td>
<td>Trade &amp; business</td>
<td>6</td>
<td>6%</td>
</tr>
<tr>
<td>5.</td>
<td>Artisans</td>
<td>3</td>
<td>3%</td>
</tr>
<tr>
<td>6.</td>
<td>Others</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>
The above table reveals that out of the total number of respondents majority i.e. 70% are agriculturist (cultivator) by occupation. This shows that bulk of them are engaged in agricultural activity. About 10% respondents each are mainly engaged with labour and service, but they also have some touch with cultivation, if not directly but through other members of the family. The percentage of those who had small business or trade or had adopted artisanship were mainly because their livelihood was small.

(d) Education:

It is true that lack of education is the fundamental cause of many rural problems though it cannot be concluded from this that lack of education is the sole cause of all the rural problems in India, but it can be treated as the biggest fundamental cause of many problems. Being illiterate, the villagers cannot become acquainted with the latest developments in modern science and consequently agriculture and cottage industries are deprived of necessary degree of progress. It is due to illiteracy that rural people are ignorant of the basic principles of health which makes them an easy prey to sickness. Illiteracy also causes them to dwell in dirt and filth
and does not give them an opportunity to become cultured. It is this illiteracy upon which ignorance and superstitions are built. The narrow and the limited viewpoint of the villagers which bars them for understanding each other and leads them into conflict, can also be attributed to illiteracy. Their capacity for earning money is further diminished by the absence of any educational qualification, the later being a further cause of their persistent poverty. As long as the education is lacking the Indian rural people cannot acquire the essential traits characteristic of a democracy. In 'principles of social reconstruction', Bertrand Russell has pointed out rightly, 'In its modern form democracy is completely impossible in a country where people are unlettered.' It was perhaps for this reason that Mahatma Gandhi stressed the need for primary education in the plan of rural development.

Besides education some other factors also have their place in the solving of these problems as will help to emancipate their way of life e.g. social awakening, economic improvement, construction of roads, encouragement to cottage industry, adequate arrangement of agricultural implements, provision of manure, development of means of irrigation, popularising cooperative societies, Zamindari
abolition and soon. Nevertheless it can undoubtedly and sagaciously be remarked that in order to benefit from these moves, the village need to be educated. Even if education is not single solution of every rural problem, it is certainly an indespensable condition.

In the village yaripora, although at present there is every possible facility of education for youngers, as mentioned earlier that the village has two high schools (one boys and one girls) one middle school and one primary, and the middle school is run by the local people. These educational facilities are beneficial to new generation, while as old generation has crossed this stage. Our sample ranges mostly from age group of 31 to 45. Hence the data does not show good sign in this direction. The table formulated on the basis of data collected is as under:

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Education</th>
<th>Frequency</th>
<th>% age</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Illiterate</td>
<td>20</td>
<td>20%</td>
</tr>
<tr>
<td>2.</td>
<td>Read only</td>
<td>10</td>
<td>10%</td>
</tr>
<tr>
<td>3.</td>
<td>Read &amp; write only</td>
<td>20</td>
<td>20%</td>
</tr>
<tr>
<td>4.</td>
<td>Primary</td>
<td>20</td>
<td>20%</td>
</tr>
<tr>
<td>5.</td>
<td>Middle</td>
<td>15</td>
<td>15%</td>
</tr>
<tr>
<td>6.</td>
<td>High School</td>
<td>6</td>
<td>6%</td>
</tr>
</tbody>
</table>
EDUCATION CONT'D.

<table>
<thead>
<tr>
<th>Level</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intermediate</td>
<td>6</td>
<td>6%</td>
</tr>
<tr>
<td>Graduate</td>
<td>2</td>
<td>2%</td>
</tr>
<tr>
<td>Post Graduate</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>100</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

Education was not widespread among the respondents from which the sample was drawn, as indicated by the above table, which shows that out of total 100 respondents 20% of respondents are totally illiterate, while 10% of respondents can read only and 20% of respondents can read and write only. There are 20% of such respondents who have education up to primary only. In the middle standard only 15% of respondents fall. As the standard of education raises, the number of respondents goes on falling and finally at post graduate level, there falls only one respondent. On the whole in the village of Yaripora the literacy percentage is 33.5% and there are three post-graduates in the village, but as the sample was concerned with persons engaged with agricultural activity, and mostly the head of the family was interviewed, hence it shows such deprivation in the
Family strength:

In the sample under study mostly a good number of respondents have a family strength of 6 - 9 members as shown in the table:

<table>
<thead>
<tr>
<th>No. of family members</th>
<th>No. of respondents</th>
<th>% age</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 - 3</td>
<td>3</td>
<td>3%</td>
</tr>
<tr>
<td>3 - 6</td>
<td>10</td>
<td>10%</td>
</tr>
<tr>
<td>6 - 9</td>
<td>40</td>
<td>40%</td>
</tr>
<tr>
<td>9 - 12</td>
<td>30</td>
<td>30%</td>
</tr>
<tr>
<td>12 - 15</td>
<td>10</td>
<td>10%</td>
</tr>
<tr>
<td>15 - 18</td>
<td>4</td>
<td>4%</td>
</tr>
<tr>
<td>18 - above</td>
<td>3</td>
<td>3%</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>100</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

The table shows that out of the total number of respondents the majority of the respondents falls within two groups i.e. 6 to 9 and 9 to 12, which covers almost 70% of the sample. The family strength in the 3 to 6 and 12 to 15 is same, while there are only 4% respondents in family group of 15 to 18 and above 18 there are 3% of respondents, their family strength may go
to 24 family members. There are only few such families found in the village. Even the family strength of village head man, exceeds to 28 family members. On the whole 6 to 12 family members is the common trend in village.

**Type of family:**

Joint family is one of the characteristics of the life of village. In the village the family has strict control over the individual. Generally the father is the head and representative of the family and is also invested with the duty of maintaining discipline among the members. His orders are obeyed by all the members of family. In marriage, festival, business etc. it is he who manages the affairs of the family. All the members of the family share the burden of the family occupation. The men plough the field the women harvest the crops and children graze the cattle. In this way, working together, the villagers maintain a sense of cooperation among themselves. Much attention is directed towards the preservation of the family honour and utmost care is taken to observe and maintain the traditions of the family.

The joint family is still viewed with respect in the village under study, although its decline has started and it is being replaced by single families. Groups
based upon similar interests are becoming stronger in place of groups constituted from ancestry. With the increase of individualism the families are becoming smaller and smaller and the control exercised by the family over the individual member is also decreasing. But the ancestral group has not yet lost its power over the family completely. The present study of the village yaripora reveals as shown in the following table:

<table>
<thead>
<tr>
<th>Family Type</th>
<th>Frequency</th>
<th>% age</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nucluer</td>
<td>18</td>
<td>18%</td>
</tr>
<tr>
<td>Joint</td>
<td>60</td>
<td>60%</td>
</tr>
<tr>
<td>Extended</td>
<td>22</td>
<td>22%</td>
</tr>
<tr>
<td>TOTAL</td>
<td>100</td>
<td>100%</td>
</tr>
</tbody>
</table>

The above table reveals that out of the total number of respondents, majority, i.e. 60% respondents are held-up in joint family setup while 22% respondents are such who are in extended families. The extended family setup in the sample under study is somewhat peculiar, it is custom in the village of yaripora to get son-in-law in and not to take daughter out of home after marital
relations. The table further reveals that 18% of respondents are such who live in nuclear family set up. This indicates a growing tendency towards the breaking up joint family set up. In the villages as it won't be in towns, many of the activities of the family are being taken over by other agencies. For example in the village of Yaripora where a rice machine and oil expeller machines have been installed the rice and sarson is taken to machines instead at home. The women are getting educated and are being given many social, economic and political rights with the result that they are being made conscious of their position in the family which is continuously improving.

**Income grouping:**

The state of development of agriculture, economy and cottage industries is very much important among the economic factors which offer positive assistance in the success of any programme of rural development. Even today the mainstay of the village communities is agriculture and thus their economic condition depends upon the state of agriculture. If farming yields a fair amount of produce then the village communities will be prosperous and they will have more time to engage in cultural activities. If
on the other hand the members of a village community have to exert themselves to the point of exhaustion in order to get just enough to keep body and soul together, their social condition degenerates along with their economic condition. In the present study we have attempted to know the income of the respondents (monthly) and the study reveals that majority of the respondents fall in Rs. 400 to 600. The table shows as under:

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Income group</th>
<th>Frequency</th>
<th>%age</th>
<th>Cumulative frequency</th>
<th>d</th>
<th>fd</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>0-200</td>
<td>10</td>
<td>10.1</td>
<td>10</td>
<td>-2</td>
<td>-20</td>
</tr>
<tr>
<td>2.</td>
<td>200-400</td>
<td>25</td>
<td>25.0</td>
<td>35</td>
<td>-1</td>
<td>-25</td>
</tr>
<tr>
<td>3.</td>
<td>400-600</td>
<td>40</td>
<td>40.0</td>
<td>75</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>4.</td>
<td>600-800</td>
<td>10</td>
<td>10.0</td>
<td>85</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>5.</td>
<td>800-1000</td>
<td>6</td>
<td>6.0</td>
<td>91</td>
<td>2</td>
<td>12</td>
</tr>
<tr>
<td>6.</td>
<td>1000-1200</td>
<td>4</td>
<td>4.0</td>
<td>95</td>
<td>3</td>
<td>12</td>
</tr>
<tr>
<td>7.</td>
<td>1200-1400</td>
<td>3</td>
<td>3.0</td>
<td>98</td>
<td>4</td>
<td>12</td>
</tr>
<tr>
<td>8.</td>
<td>1400-1600</td>
<td>2</td>
<td>2.0</td>
<td>100</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>100</td>
<td></td>
<td>100</td>
<td></td>
<td>+56</td>
</tr>
</tbody>
</table>

\[ Efd = 56 - 45 = 11 \]
GRAPHIC REPRESENTATION OF INCOME GROUP

INCOME GROUP
Calculation of Mean :

Formula : \( \bar{x} = \bar{y} + \frac{\text{d} \cdot \text{f}}{\text{n}} \cdot \text{(i)} \)

\[ = \frac{500 + \frac{11}{100} \cdot (200)}{500 + 22} \]

Therefore Mean = 522

Calculation of Median :

Formula : \( M = l + \frac{h}{f} \left( \frac{N}{2} - c \right) \)

Median = 400 + \frac{200}{40} \left( \frac{100}{2} - 35 \right)

Median = 475

The above calculation of Mean and Median shows that both falls within the group of 400 - 600. From frequency point of view also the highest frequency is also of same group. This is represented by histogram also.

The above table shows that out of total number of respondents 40% of the respondents falls in 400 - 600 group and 25% in 200 - 400 group. In the other two groups i.e. 0 - 200 and 600 - 800 there are 10% of respondents each. In all others the number of respondents goes on decreasing and the income group goes on increasing. In all the analysis of the above reveals that majority of the respondents income varies
upto Rs. 800 per month in which majority falls in Rs. 400 to 600 per month, indicating not so better financial conditions of the villagers. This is the reason which stands responsible that the villagers can't effort to by all the latest implements, and fertilizers. If the implements are being supplied by block authorities, they are in such a scarcity that even the lowest percentage can't take benefit of it.

Land distribution

As regards land distribution in the village under study, in the whole village 50% of the households are landless. The village has a total area of 460 acres. As regards the possession of land in the sample studied on the basis of data collected in the field, we could formulate the following table:

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Canals</th>
<th>Frequency</th>
<th>% age</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>0 - 5</td>
<td>5</td>
<td>5%</td>
</tr>
<tr>
<td>2.</td>
<td>5 - 10</td>
<td>6</td>
<td>6%</td>
</tr>
<tr>
<td>3.</td>
<td>10 - 15</td>
<td>4</td>
<td>4%</td>
</tr>
<tr>
<td>4.</td>
<td>15 - 20</td>
<td>30</td>
<td>30%</td>
</tr>
<tr>
<td>5.</td>
<td>20 - 25</td>
<td>20</td>
<td>20%</td>
</tr>
<tr>
<td>6.</td>
<td>25 - 30</td>
<td>10</td>
<td>10%</td>
</tr>
</tbody>
</table>

CONTD.
GRAPHIC REPRESENTATION OF
LAND DISTRIBUTION

PERCENTAGE FREQUENCY

LAND HOLDING (CANALS)
The above table reveals that the majority of the respondents in the sample studied possesses generally 15 to 30 canals of land. In which 30% out of total respondents falls in the group of 15 - 20 and 20% of respondents in the group 20 - 25% and 10% of respondents out of total number of respondents in 25 - 30. These three groups of land possession constitute 60% of respondents in the total sample studied. The rest are distributed among other groups of land possession. There are 5% of respondents who possess land above 60 canals. This indicates a small portion of individuals studied had land more than 60 canals. All other can be grouped
under marginal farmers. The latest legislations
have definitely influenced the land holding in villages.
CHAPTER IV

Peoples reaction to community development programmes

In India, planning does not only aim at economic development. The economic development is an integral part of a under process aiming not merely at the development of resources in a narrow technical sense, but at the development of human faculties and the building up of an institutional frame work adequate to the needs and aspirations of the people. The launching of community development programmes in India was a bold experiment done at such a large scale, as it was considered desirable to involve the people of the country side in a massive effort at a holistic and integrated social change.

Describing the importance which the community projects have for rural life the planning commission has written in the second five year plan, "It is a problem, briefly of changing outlook of 70 million families living in the countryside, arousing in them enthusiasm for new knowledge and new ways of life and filling them with the ambition and the will to live and work for a better life. Extension services and community organisation are among the principal sources of vitality in democratic planning and
rural development projects are the means by which through cooperative self-help and local effort, villages and groups of villages can achieve in increasing measure both social change and economic progress and become partners in the national plan." This indicates that social development projects will involve improvement in all the aspects, social economic and others of rural life.

It is in the field of agriculture that community development can make its maximum contribution. The approach and methods of community development are best suited, to induce the hundreds of thousands of farm families to adopt better methods of farming which is within their capacity to do with their own local resources such as the use of better seeds which they can themselves multiply and store for next year's sowing, the use of irrigation from the small irrigation works that through community effort they can themselves construct and maintain, the adoption of simple soil conservation measures and crop protection measures that they can easily adopt. This process can be initiated or sustained by exhortation of price incentives. It requires a vast army of skilled and devoted Extension workers working with the farmers day in and day out. The active cooperation
and enthusiasm of the peasants themselves have to be enlisted. They have to be organised into their cooperatives, for providing them credit and supplies of seed fertilizers, farm implements and for undertaking marketting. Capital resources being scarce in the agricultural sector, community development has the advantage of relying on local resources, particularly the abundant unutilized man power. One of the principles reasons for poverty of the developing countries is that their man power is not fully utilized and their productivity is low. With abundant untilized man power and scarce capital resources labour intensive devices have to be followed in the beginning but always making some advance in techniques. The next stage of development when some resources have been accumulated would be the application of higher techniques and raising capital intensity. This step by step advance is the technique that community development is able to follow. Government has to play a big sole in this process, provide the trained extension workers and technicians and credit and supplies not locally available, give subsidies where necessary, construct irrigation projects. The community development in order to produce best results has to join the efforts of government and local people.
The striking question which arises out of the national emergency of increasing substantially and rapidly the food production of our country is that what responsibility community development programme shares in this regard. One extreme view is that the entire energy and resources of the organisation engaged in promoting this programme should be expended on this task. On the one hand, this view is influenced by the growing concern over the persisting food grains shortage in the country, the threat that it presents to the success of our five-year plans and the inflationary pressure it has been generating and on the other hand by the failure to reach the targets of increased food grains production we had laid down, and in the fact that in the early years of operation of the programme more attention was given to the amenities programme like village roads, paving of streets, construction of school buildings, panchayats ghars, community centres etc. while for the reasons we have already seen, the reconstruction of agriculture must be given a very high priority in the development plan of any developing country, it will be unwise to identify the entire community development programme with a programme of growing more food. The community development programme
has to remain a multipurpose programme for various reasons. The strength of the programme lies in its ideology and ultimate objectives; only through adherence to these can it succeed. It is from these that process and method follows. For success, no other, other than these can be applied. These together, the ideology and the objectives and the processes and methods will give shape to the programme of activities. The participation and the enthusiasm of the rural people on a mass scale cannot be obtained if the programme is presented to them only as a programme of growing more food. We had a good lesson from the Grow More Food Campaign. It is not that intensive effort to increase the country's food production, began only with the launching of the community development programme; much had been learnt from the efforts made before and in this way the approach of community development and the NES had emerged out of that. The campaign to grow more food conducted on a war footing, suggested by "Lord Boyd Orr", with emphasis on administrative drive, coordination etc. had been a failure. The expansion and strengthening of the department of agriculture and irrigation was substantial in some state but without producing commensurate results in increasing food
production. Attempts to raise the farmer's enthusiasm and initiative through adhoc committees, Krishi Samities etc. had not succeeded. It had become quite clear that a new approach was needed which took due account of the fact that the problem was basically more human than administrative or technical.

In order to produce, there seems to create a sort of urge in the vast majority of farmers and they had to be assisted to do so, but largely on the basis of self help and their growing self reliance Shri V. T. Krishnamchari in his address to annual conference of community development rightly stated that, "The agricultural production programme can be carried out effectively as a part of a wider movement (i) providing the basic necessities of life to the people (ii) extending employment in rural areas and building up community by harnessing to constructive purposes the un-utilized manpower in the country side. No agricultural community can have strength unless non-agricultural occupations are developed on a sufficiently large scale viz. supplementary occupations and cottage and small scale industries. There should be planned integration of life in rural areas with urban life and activities. No society can have a sound agricultural
economy unless it has universal free and compulsory education, up to the age of 14 and an efficient system of secondary, university and technical education to which every one can have entrance on his or her merits. In other words, the spread of social service and economic progress should go hand in hand." A study of the results of technical aid programme for improvement of agriculture in Latin American countries led to the finding that 'Agricultural development and rural welfare are inter-related with cause and effect relationship moving in both directions' and further that 'a strong widely felt impulse for progress appears to be necessary as an incentive to a national effort towards agricultural development'. Only when the process of agricultural improvement becomes an integral part of a national urge for an all round improvement of living conditions in the rural areas and that as a part of an overall national development plan, will drive for increasing food production be sustained.

The agricultural production in the overall rural development programme needs more attention, than it received in the early years of community development programme. The main reason behind it is that in early
years, more attention was paid to the works and amenities programmes, because it was easier for workers to show results in these fields. The stress on peoples participation, then applied more to works programme than to the agricultural production programme. The degree of peoples participation was also good as they saw government assistance in the way, for the first time. No doubt it created enthusiasm in the people. The idea that they could join hands with the government to fulfil some of their needs and were capable of doing something for themselves took shape in the minds of village people. They realized that by putting their idle manpower and by working together they can achieve what they could not achieve individually. But finally when it was realized that enthusiasm created was not sustained, and community works built by the peoples contribution were not used or not maintained the realisation began to emerge that community development needed as much economic development and change of attitude and organisational build up of the people as improvement in the physical conditions, this statement was supported by the Balwantrai Mehta Team, which bears ample material in facts and experiences in support. But now for several years improvement of
agriculture is being given highest priority. Year after year in the Annual report of the Ministry of Community Development one finds the statement made that agricultural production continued to be the main focus of community development. Agricultural improvement is important not only from the local but also from the national point of view, and so is the retention of the multipurpose character of the programme. The agricultural improvement should not be taken exclusive responsibility of community development programme. For bringing about rapid and large scale improvement in agriculture the needs are many and varied. The farmers have to be taught improved methods, of farming and of organising the supply, distribution and marketing system at the local level through their own cooperatives. In addition to this more is needed in terms of organising the supply line at higher level, education and training of a large body of technical experts and specialists, making credit resources available, construction of major irrigation, flood control, soil erosion prevention projects, manufacture of fertilizers and farm implements.

In the state of Jammu and Kashmir some real life anecdotes reflect the revolution in the life of peasantry
at different levels as a result of commendable strides taken in the agricultural sphere in the recent years. Add to this is the marked change being witnessed in the physical environment in the rural areas viz. better feeding, better clothing, better housing, ample means of communications and increasing enjoyment of modern amenities in short an allround improvement in living conditions and it speaks of an absorbing real life drama being enacted in the countryside in Jammu and Kashmir in which the peasant is an active participant and which is worth going through indetail. In addition to this in state several measures were taken which aimed at "higher agriculture production besides increasing the income of the rural population." These measures, more over freed the peasants from many restrictions, working against their interests, and relieved their distress on account of heavy cooperative indebtedness and loans for purchase of fertilizers, both these ran into several crores of rupees. These measures also envisaged adequate backing of production with marketing and price support arrangements. These important steps are:

(1) Procurement price of wheat (later rice, maize and bajra were also included in this measure) was brought
at par with the All India price.

(2) Restriction on movement of wheat, maize and bajra within the state were removed.

(3) The procurement of wheat, paddy and maize was made completely voluntary.

(4) Farmers were given the option to pay cooperative loans in cash or in kind and "Khush Kharid". Advances were discontinued. Moreover purchasing centres were opened so that farmers having surplus grains to sell could do so.

(5) All cooperative loans and outstandings on account of fertilizers distributed by the C.D. and NES were converted into longterm ten year loans.

(6) The ban on use of paddy land for more remunerative cultivation was removed in order to encourage maximum earning from the land.

(7) Restrictions on the movement of vegetables within the state was removed.

Two salient features of these decisions were that the procurement of maize and bajra was started for the first time so that the farmers growing these grains no longer remained at the mercy of traders. Moreover, the procurement prices for all cereals were pushed up to
All India level to make farming more remunerative as it meant immediate increase in the returns. In addition to this modern agricultural practices i.e. use of high yielding varieties of seeds, proper amounts of inputs, modern agricultural implements, mechanised farming, more irrigation facilities etc. constituted the quoin of the vigorous drive for eking out more yield from the land.

It was in this context that the present aims to note the peoples reaction to the community development programmes, especially in this chapter with regard to agriculture sector. In the district of Anantnag out of the total cultivated area of 3.65 lakh acres only about 38000 acres are sown more than once. This is a little over 10% of the total cropped area. Irrigation facilities are available for a major part of the cultivated area. The main source of irrigation is private Zemindari Kulhs.

The position in 1970 was as under:

<table>
<thead>
<tr>
<th>Source</th>
<th>Area irrigated (Lakh acres)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government canals</td>
<td>0.30</td>
</tr>
<tr>
<td>Private Kulhs</td>
<td>1.93</td>
</tr>
<tr>
<td>Other sources</td>
<td>0.01</td>
</tr>
<tr>
<td>TOTAL</td>
<td>2.24</td>
</tr>
</tbody>
</table>
The total area on which crops are irrigated is thus about 61% of the cultivated area. A peculiar feature of the district, which is true for the valley as a whole also, is that even though irrigation is available for a sizeable area the district does not have a second crop. That is probably one of the reasons, why inspite of a very high yield per acre of paddy the overall production and also the general economic level of the farmer is poor.

Now in the village Yaripora under study in order to know the land utilisation pattern it may be useful to know the various crops which are cultivated in this village. In the village of Yaripora more than 50% of the people are dependant on the land as their main source of livelihood. Irrigation canals built in recent years have turned barren tracts into rich fields of rice. Rice is the most important crop and Sarson is sown as souble cropping. Introduction of high yielding varieties, improved irrigation facilities, together with the use of fertilizers and pesticides have given village Yaripora a higher paddy yield. The soil here is porous and water must be kept running over the fields from sowing almost to harvest time. The other main crops are wheat and maize. Modern agricultural practices viz.
use of high yielding varieties of seeds, proper amounts of inputs, modern agricultural implements, mechanized farming, more irrigation facilities etc. constituted the quoin of the vigorous drive for eking out more yield from the land. When the same sort of question was introduced among the respondents on the basis of data collection the following table was formulated:

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Item</th>
<th>No. of respondents</th>
<th>% age</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Improved method</td>
<td>77</td>
<td>77%</td>
</tr>
<tr>
<td>2.</td>
<td>Conventional Method</td>
<td>23</td>
<td>23%</td>
</tr>
<tr>
<td></td>
<td><strong>TOTAL</strong></td>
<td><strong>100</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

The above table indicates that the majority of the respondents are using improved methods in agriculture, as is clear that out of total number of respondents 77% cases are such who used improved methods in agriculture and there are 23% of respondents, who still use conventional methods in agriculture; the main reasons behind using conventional methods are that either they are plucked by economic conditions or they have not been exposed to the demonstrations and benefits of new methods.
There are some technical difficulties also, as suppose
the use of tractor, due to the small holdings of land in the
village yaripora, there is no symmetry or levelling of
land, which makes failure for the use of tractor. On the
other hand the use of shalimar plough, (which is made by
the Government tools and implements workshop within the
state and is wholly dedicated to farmers) is not acceptable
to the farmers, as they are of the idea that the plough
is too heavy; because of its iron base as compared to its
conventional counterpart. These reasons serve as a sort
of hinderence in the way of adoption of new methods of
agriculture.

Use of fertilizers which had made a promising
start after mid-sixties have also registered steady
increase which became sharp in 1972-73. When same type
of question was introduced among the sample respondants,
'whether they use fertilizers to boost up the yield',
on the basis of their response we could formulate the
following table:

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Items</th>
<th>No. of respondents</th>
<th>% age</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Yes</td>
<td>83</td>
<td>83%</td>
</tr>
<tr>
<td>2.</td>
<td>No</td>
<td>15</td>
<td>15%</td>
</tr>
<tr>
<td>3.</td>
<td>No response</td>
<td>2</td>
<td>2%</td>
</tr>
</tbody>
</table>

TOTAL 100 100
The above table reflects that absolute majority of the respondents use fertilizers to boost up the yield. As is clear from the above table that out of total number of respondents there are 83% of respondents whose response was positive and 15% of respondents out of the total number, whose response was negative. There were only 2% of respondents who did not show any sort of response. From those respondents who response was of positive nature, revealed that they used following type of fertilizers.


The readily accept that the production increased as a result of new fertilizers. Now in order to know the acceptance and rejection factors in using the fertilizers the following table could be formulated.

<table>
<thead>
<tr>
<th>Item</th>
<th>Block</th>
<th>Other</th>
<th>Observing</th>
<th>Suggestion</th>
<th>Good yield</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of respondents</td>
<td>30</td>
<td>9</td>
<td>20</td>
<td>24</td>
<td>83</td>
<td></td>
</tr>
<tr>
<td>% age of total No. of respondents</td>
<td>30%</td>
<td>9%</td>
<td>20%</td>
<td>24%</td>
<td>83%</td>
<td></td>
</tr>
</tbody>
</table>
The above table shows that out of 83% respondents whose response was positive in using the fertilizers, 30% of such cases were motivated from the suggestions of blocks through their respective agencies, while 9% of respondents have been influenced by the suggestions of others. There are 20% of cases who have adopted the use of fertilizers by observing others in which demonstrations plots of agricultural wing also worked, as a catalytic agent while there are 24% out of total respondents who are of the idea that they used fertilizers because of its good yield.

On the other hand those who have not so far adopted the use of fertilizers to boost up their yield there are 6% of respondents out of total number of respondents who are of the opinion that the use of fertilizers makes no difference in boosting up the yield, actually they are never exposed to the uses of
modern methods and techniques and are still swimming in traditional thinking, while 9% of respondents are such who do not use fertilizers because of high prices and shortage, actually their economic conditions are not such that they can effort to purchase the fertilizers, at the same time the government has lessen the degree of subsidery which was given to the cultivators to purchase fertilizers. If there is at all such subsidery available it goes to those who have good approaches. There were also 2% of respondents who did not present any sort of response.

On the whole the study reveals that the use of fertilizers is increasing. With the increasing utilization of fertilizers the single crop system in vague in several parts of the state yielded place to multi cropping system.

It was also observed that a good section of peasants were enthusiastic about purchasing high yielding variety seeds even though subsidised. In fact they did not like to part with their cash money for this purpose. Therefore, a new strategy was evolved which aimed at exchange of the high yielding variety seeds with the local seeds with the farmers. This proved instantly popular and the quantity of high yielding varieties of wheat seed with
the local seeds with the farmers. This proved instantly popular and the quantity of high yielding varieties of wheat seed with which the exchange programme was started saw almost a four-fold increase just within one year.

During 1973-74 it raised to 32,000 quintals in the state. Although it did not effected much on the village studied as the main crop is paddy rice. There was one variety of seed which named 1039, it was the only variety of seed supplied for the improvement of yield and it has certainly yielded much. The table formulated on the basis of use of better seeds for yield improvement shows as under:

**TABLE FOR USE OF BETTER SEEDS**

<table>
<thead>
<tr>
<th>Item</th>
<th>No. of respondents</th>
<th>% age</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>75</td>
<td>75%</td>
</tr>
<tr>
<td>No</td>
<td>15</td>
<td>15%</td>
</tr>
<tr>
<td>No. response</td>
<td>10</td>
<td>10%</td>
</tr>
</tbody>
</table>

**TOTAL** | 100 | 100
The table reveals that about three-fourth of the respondents use the improved seeds and felt that the use of seeds supplied by the block agency led to increase in agricultural produces as out total number of respondents 75% respondents are such who use the improved seeds. Among the other group, only 15% respondents are such whose response was in negative and 10% respondents out of total number of respondents were in no response. Those respondents who do not use better seeds think that their selfmade manure will only improve their yield and in using the better variety of seeds suppose 1039 paddy seed, they are of the opinion that it puts us to loss, as it is without having any resistance to catch hold on the paddy plants, further when taken to thrushing, much of it is lost in the way. On the whole the study reveals a healthy trend in adopting the use of better seeds.

Regarding our next question that how did they came to know about these methods, who told them and how it was inspired to them; respondents generally were categorised under few heads. The majority of the respondents were of the opinion that it was block agency which told them about these new methods, next to this were those respondents who are of the opinion that they adopted
new methods by observing others or suggestions from others other than block agency. Similarly after these comes the number of those who adopted new methods of ones' own accord.

Those respondents who were exposed to modern methods the inspiring method for them was demonstration of new methods, which also include the demonstration plot held by agriculture extension wing of block, secondly, they revealed that Japanese method of cultivation was exposed to them by film shows, thirdly the block agency through its extension wing led them learn, as how to construct composite pits for manure which they find useful to prepare local manure. They also learn the methods and benefits of line sowing. On the whole they were satisfied that cultivation has been benefitted by improved method in the form of adoption of techniques and methods suggested and demonstrated by the block agency of community development programme.

Secondly, to know what type of manure is used to improve soil fertility, the data collected in this regard reveals that majority of the respondents use following measures in order to improve soil fertility.

1. Firstly, they use cow dung which is collected throughout
the year and preserved in the form of big heaps, then before a month of sowing it is scattered in the fields. This is common because of the reason that villagers have not to pay anything other the labour of collecting it, of which women are habitual.

2. Secondly, they make the transfer of fertile land from fertile area to the non-fertile one. It is also based on labour.

3. Thirdly, the manure preserved in composit pits, the construction of which is learned from the guidance of block agency.

4. Lastly, chemical fertilizers are used. There is now a growing demand for chemical fertilizers, as the members of a peasant family are getting engaged in other occupations other than agriculture, hence creating scarcity of time for them for them to spare for agricultural labour.

In response to the question, that government or any other agency advised any special type of fertilizer to be used to improve soil fertility, out of data collection following table was framed:
Advice to use fertilizer:

<table>
<thead>
<tr>
<th>Item</th>
<th>No. of respondent</th>
<th>% age</th>
<th>Did you find it useful?</th>
<th>No. of respondents</th>
<th>% age</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>65</td>
<td>65.0</td>
<td></td>
<td>55</td>
<td>55.0</td>
</tr>
<tr>
<td>No</td>
<td>25</td>
<td>25.0</td>
<td></td>
<td>30</td>
<td>30.0</td>
</tr>
<tr>
<td>No response</td>
<td>10</td>
<td>10.0</td>
<td></td>
<td>15</td>
<td>15.0</td>
</tr>
</tbody>
</table>

TOTAL 100 100.0 100 100

The table shows that out of total number of respondents 65.0% cases are such who accept that they have been advised by one or the other agency in case of use of special type of fertilizer for soil fertility, while in contrast to this there are 35.0% who do not agree to the statement, their opinion vary, some are of the opinion that the use of conventional type of manure because it gives same degree of fertility to the soil as the artificial one, while others are of the opinion that there is not difference in output, while using the other type of fertilizer other than they are addicted to use. In the first case there are 10.0% of respondents out of total number of respondents,
who did not comment on the statement, while the number of such cases increased in the second part of the statement, as shown in the table, that there are 15% of such cases. The second part of the table also reveals that the usefulness of fertilizer in case of soil fertility decreased from 65% who accepted the statement to 55% who afterwards did not find it useful. On the whole the study reveals a healthy trend in accepting the advice from any agency in comparison to initial stages, when people were reluctant to use any type of fertilizer, as thinking in their traditional terms that soil will burn by use of artificial fertilizer.

One of the major problems and obstacle to progress in the Indian villages is the deplorable condition of the animals which are even today employed in ploughing the fields. The ox is used for this purpose. In order to improve the strain of the species the community development projects under animal husbandry three programmes had been started viz. intensive cattle development programmes for plain and contiguous areas, Key village scheme for Hilly terrain and Hill cattle Development scheme (the last is only for outskirts of Kashmir valley).
All these schemes in the state are taking care of 3.5 lakh breeding cows through 313 centres. The efforts are directed to increase the milk yield through upgrading of local stock by cross breeding with better breeds from other parts of the country and outside and provision of better nutrition. For the later purpose the Indian council of Agricultural Research will be starting a Regional Fodder Research Station in Kashmir for research on temperate fodder grasses.

According to the official figures milk production in the government live stock farms had increased from 1.82 lakh litres in 1971-72 to 2.00 lakh litres in 1972-73 and an addition of 89,000 litres has been planned for the current year.

In the village under study there is intensive cattle development programme in process, they have so far introduced 13 new breeds of cow called jerky in the village in addition to cross breeding. Every effort is also being made to improve the quality of ox which stands as a backbone for farmer. The major livestock which is generally reared in the village are cows, ox, sheeps and locally available poultry.

The programme for intensive development of poultry
farming was initiated in 1969-70. Under it the number of eggs purchased by the two government farms at Jammu and Srinagar from private farms increased from 1.9 lakh in 1970-71 to 7.5 lakhs in 1971-72 to 20 lakhs in 1972-73. During these three years the number of eggs produced in the two government farms was 3.67 lakhs, 6.7 lakhs and 15 lakhs respectively.

In the sphere of sheep breeding breakthrough had been made again by resorting to upgrading of local stock by cross breeding with exotic sheep. Seven intensive sheep development projects have been started from the benefit of the shepherds. Cross breed progeny born in the private flocks was 34,000 in 1970-71 and 54,812 in 1971-72 and 3 lakh in 1973-74.

Upgrading of sheep stock means more mutton and more and finer wool resulting in more income for the sheep farmers. Consequently, production of wool and mutton estimated at the end of third plan to 13 lakh Kg. and 61.5 lakh Kgs. respectively will be 15.22 lakh Kgs. and 57 lakh Kgs. by the end of the Fourth Plan and is planned to be raised to 18 lakh Kgs. and 84.24 lakh Kgs. by the end of the Fifth Plan. There is also the increased return to the farmers from silkworm rearing on which depend
about 33,000 families in the state. Modern practices are being introduced in silkworm.

Regarding the rearing of live stock of the peoples of yaripora village, whether that is indigenous or new breed following table was formulated on the basis of data collection.

**LIVE STOCK**

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Item</th>
<th>Frequency</th>
<th>% age</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Indigenous</td>
<td>55</td>
<td>55.0</td>
</tr>
<tr>
<td>2.</td>
<td>New Breed</td>
<td>45</td>
<td>45.0</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

The above table reflects that out of total number of respondents there are 55% of respondents who still use indigenous breed in live stock. In contrast to this there are 45% cases who have adopted new methods and new breeds. Out of these 45% cases new breeds 13% cases are such who have purchased new cow breeds called jercy, others have in one way or the other been exposed to modernized animal husbandary, as some have tried to improve their indigenous breeds. On the whole the
progress in this sector is not destressing. The response
to the statement as who has suggested them to rear new
breed, was almost similar as to the previous question
that some have been influenced by the agencies like
intensive cattle development programme and others by
observing or suggestions from others. There are
negligible cases who have accepted of ones own accord.

In pursuance of the same policy to help improve
the rural economy increasing stress is being laid on
diversification of crops and to help that to accelerate
cropping patterns. Crops like vegetables new oil seeds,
grains, pulses, groundnuts, are being introduced on
increasing scale. In short the attempt is that instead
of depending solely on cereal crops, farmers in different
areas of the state should be helped to take more
remunerative agricultural production and also tackle
allied fields, whatever suits them to increase their
income and raise their standard of living.

With regard to the statement that the new methods of
agriculture are appropriate in the present circumstances
or they are useless, on the basis of the opinions of
respondants, following table was formulated:
<table>
<thead>
<tr>
<th>S.No.</th>
<th>Item</th>
<th>frequency</th>
<th>% age</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Appropriate</td>
<td>70</td>
<td>70.0</td>
</tr>
<tr>
<td>2.</td>
<td>Useless</td>
<td>25</td>
<td>25.0</td>
</tr>
<tr>
<td>3.</td>
<td>No response</td>
<td>5</td>
<td>5.0</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

The table shows that out of the total number of respondents there are 70.0% cases who agree to this statement that new methods of agriculture and horticulture are appropriate in all circumstances, where on the other hand in contrast to this there are 25% cases who think that they are useless. Out of these 25% cases 5% cases are such who are of the opinion that some or the other alterations are needed, so as to make them appropriate in the present circumstances, while 20% are totally reluctant and think it useless. In addition to this there are 5% such cases who do not know or did not commented on the statement. On the whole the study shows good progressive signs in its analysis.
In the same context to know the knowledge of the people, as to whether they are aware of the programmes introduced by the government to improve agricultural and horticultural sector, the table formulated shows as under:

**KNOWLEDGE ABOUT GOVT. PROGRAMMES**

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Item</th>
<th>No. of respondents</th>
<th>% age</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Yes</td>
<td>65</td>
<td>65.0</td>
</tr>
<tr>
<td>2.</td>
<td>No</td>
<td>35</td>
<td>35.0</td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>TOTAL</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

The above table shows that out of the total number of respondents there were 65% respondents who agree to the statement that they are aware of the programmes introduced by the government to improve agriculture and horticulture in their village, while only 35% case out of total number gave negative response to the statement when those who were aware of the programmes were asked as what are those programmes, the answer to this was not clearly community development, but they named the different agencies of community development, which they know and in response to that how did they came to know
them, again different aspects were reported. As in the first case they reported that fertilizers are being distributed, television set is installed at panchayat ghar, culverts and bathrooms were constructed by panchayats and so on. In response to the second part of the question, they are of the opinion, that some times V.L.W. told them about some new idea, sometimes demonstrations were held to show the new methods and techniques of agriculture, and horticulture. On the whole the analysis of the above statement reveals that they are well aware of the programme and its agencies and the difficulty is the verbal expression, which is due to the illiteracy prevailing especially among respondents. It becomes more clear when we analyse the two more questions related with the above statement, firstly whether they find these programmes usefull for the villagers and secondly whether they implement it or not. On the basis of responses to these two statements we could formulate the following tables:
**Whether programme is useful or not**

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Item</th>
<th>Frequency</th>
<th>% Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Yes</td>
<td>67</td>
<td>67.0</td>
</tr>
<tr>
<td>2.</td>
<td>No</td>
<td>25</td>
<td>25.0</td>
</tr>
<tr>
<td>3.</td>
<td>No response</td>
<td>8</td>
<td>8.0</td>
</tr>
</tbody>
</table>

**TOTAL** 100 100

**Whether implement or follow these programmes**

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Item</th>
<th>No. of Respondants</th>
<th>% Age to the total respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Yes</td>
<td>65</td>
<td>97.01</td>
</tr>
<tr>
<td>2.</td>
<td>No</td>
<td>2</td>
<td>2.99</td>
</tr>
</tbody>
</table>

**TOTAL** 67 100

The analysis of the above two tables show that a good number of respondents are of the idea that the programme is usefull for the villager, as 67% out of total number of respondents do agree with the statement, while 25% cases are such who do not think these programmes as
useful, and there was no response from 8% cases out of total number of respondents. Those who do not think it useful are still thinking on traditional lines and are reluctant to adopt new ideas or change. Out of 67% respondents who think that the programme is useful the second table shows that 97.01% cases out of 67% respondents, not only think that programmes are useful but they also follow and implement these programmes and only 2.99% cases out of 67% respondents do not follow and implement, although agreeing to this point of view that the programme is useful. They are of the opinion that the programme needs some sort of modifications, especially in its extension sphere, further local politics also plays an important role in making such cases reluctant to the implementation of these programmes.

On the whole the analysis reveals that farmers in the village yaripora are progressive in their outlook and favoured more frequently the use of improved seeds and form implements, and at the same time they displayed greater reliance on the advice rendered by the agencies of community development programme.
Factors motivating acceptance of community development programmes

There are various factors which stand responsible to motivate the members of the village community in accepting community development projects.

In this regard economic advantage of any thing play an important role in creating the motives to accept that equally important to this factor is convenience and practical utility of that very thing. In village Kashmir convenience and the practical utility of any new item has high degree of motivational power them the economic advantage. This does not mean to neglect the economic side but the difference in the degree of motivational power. As for example the introduction of tracterization of land, in the first instances is not so economically beneficial, because of its scarcity petrol consumption and hire charges, but on the other hand it saves labour and time. Actually village of Kashmir has extended his activities to other spheres and his activities are not now limited to farming only.

Secondly this orientation of country pumpkin has created an urge in him to acquire a position of leadership in the village and for few to maintain traditional
leadership. Adoption of 'progressive ideas adds to his prestige of the family and kin-group. Viz. ownership of a tractor definitely gives a sort of prestige not only to the individual but also to his family and kingroup. The building and maintainee of village reputation at large also serves as a catalytic agent in the acceptance of certain programmes. Competition at individual, family or kingroup level also serves as a motive in the acceptance of certain programmes.

Thirdly, peoples familiarity with the innovations, rather the novelty of innovations also plays an important role in the process of acceptance. It has been seen that if the agricultural innovations or some other innovations related with the betterment of villagers are novel and general masses are kept familiar with them in the pre-introduction period by extension agencies, these are enthusiastically adopted by the villagers.

Lastly, in the village of Kashmir, still there is a prevelance of influential environment of village leaders or government, so in compliance to the wishes of the government or village influential people, the villagers are motivated towards the acceptance. This is also a general trend in the village that "if government or
influential people of the village wants us to accept a certain new thing, it will be definitely for our betterment, if not at present but in the long run.

These were few factors which create a motivational tendency in the villagers to the acceptances of programmes, but an obstacle enblock our path of complete acceptance.
Rashtar-Bhasha Centre - where Hindi is being taught
CHAPTER V

Impact of community development programmes on the behaviour of farmers

We have so far discussed the means by which different aspects of community development programme were brought to the attention of farmers and the process by which farmers accept them. Now we are concerned with the impact of such programmes on the behaviour of farmers. Many factors are instrumental in bringing about changes in the rural society and in most instances it is not impossible to segregate the specific influences of any individual factor. When people accept and use new discoveries or methods and techniques, social behaviour is inevitably affected to a greater or lesser degree. More often than not, innovations have implications for social change far beyond their immediate for seeable effects. With the advent of independance many challenging programmes were initiated with a view to revitalise social and economic life of the country launching of community development programme was also an effort in this direction. In this regard the direction of change is from other-directed to inner-directed personality type, from traditional
rationality to scientific rationality from sacred to secular, from ritualism to radicalism and from the traditionally prescribed world view of detachment to manipulative acquisitive world view. This type of change does not only effect material and economic sphere but also the basic philosophy and ideology of the people. We have to see whether the conditions conducive to such a holistic change in the social, personality and value systems are present or not. These three systems have been fully discussed by S. K. Srivastava in his paper in the seminar held by University of Baroda. But the conditions and changes are not fully conducive to the local conditions of present field of study. As far as the social system is concerned the present study leads to conclude that in social system traditional and modern, the apparent contradictions may lead to conclude that the gulf is not so wide and it would be not be very difficult to bridge it soon. As in economic matters we have accepted socialism and monopolistic capitalism in the form of mixed economy. This mixture is definitely putting strain on the common man's thinking but at the same time it is not creating conflict of interests to such great extent but rather an urge in them to raise the
standard of living because whether feudalistic system of production (although not existing now) or public or private sector are set on the path of change, where equal opportunities are available for all. Thus traditional social system of rural rim is assimilating the plans and programmes of planned social change in general and community development projects in particular. At the same time they don't feel saturated with innovation, but demand the more facilities so as to grasp more benefits from innovations.

As far as the value system is concerned, change and impact is there, if not to a considerable extent. Here Srivatava is right to say that "secularism has been adopted as the basic principle in the constitution but it has not been translated into action to a significant measure". This is true secularism is generally limited to publicity and speeches. Although the exposure of the rural masses to the directed social change for years together has certainly not an impact upon their value orientation, but not to a greater extent. On the one hand they are getting conscious of the modern values, but at the same time they are not completely detached from traditional bonds and thinking, this reflects their
transitional phase, which sometimes results in frustration. Further the over-dominance of ethical values, which is the uniqueness of field in the form of inter-religious sect also plays an important role in attaining complete rationality of value system.

As far as the personality system is concerned, degree of dependence is higher than the degree of interdependency. This is not limited to the general masses, but even the extension services which are concerned with the developmental activities are dependant than independent. One of the very important objectives of the community development. Project was to change the very outlook of the people towards life and towards the world, but the fact is that it has not completely touched the central aspects of the personality of the people. The reason is not that they have orientation towards dependency, it may be partly true, but actually they are bound by the circumstances and environment to be oriented towards dependency. This all needs a reorientation of all the institutions and agents of socialization towards, self-initiative, self-judgement, autonomy, independence of the individual concerned. The analysis of the field of our study reveals that we are in a take-off period in
this regard, and if our flight is successful in the
desired direction, we will definitely land in the change
of personality.

The fact is that if the community development
programme is to produce a beneficial impact on the lives
of all families living in rural Kashmir, it is obvious that
such a programme cannot be successfully generated and
sustained by the government machinery alone. Active
participation of the people and their sustained confidence
and cooperation are sine qua non for the success of the
programme. The programme should, therefore, seek to
encourage people and to create in them the enthusiasm
for self-reliance. Unfortunately this aspect is week and
we have not succeeded in achieving this end. When the
programme was launched it was proclaimed that the programme
would achieve rural development through peoples
participation and initiative. In the first instance there
was a high degree of peoples participation, with
government initiative, but on the one hand the funds of
government were short, which lessens the degree of
initiation, and on the other hand where there was no
initiation from government of which the rural people
were addicted, the degree of participation was less. The
The hopes have however been largely belied. Improvement in agriculture is there, more schools, more schemes, but obvious lack of interest of the villagers themselves is also a reality. In Jammu and Kashmir the end is emphasised and not the means. Consequently there has not been satisfactory pace of development. Objectively speaking the community in the state of Jammu and Kashmir is un-organised, this results that development of agriculture and so on, may not take place in spite of pumping in lakhs of rupees. The present five year plan document reflects that the programme still basis on the government initiative and funds. It is far easier to dictate, than to induce, men into action. The peasant in Kashmir who has been ordained by providence to play so crucial role in nation building, has for long been steeped in slumber of social isolation, economic privation and technological stagnation. The emphasis in community development is on agricultural production as the main focus of activities in rural sector is centered around agriculture in which farmer has an important role to play.

Community development programme is a powerful innovative force working in many fold way to aid the growth of nation. A planned change has been directed
in the form of social revitalization through new attitudes, new practices and new ways of thinking. The impact of these measures is observable in many spheres of social life. As far as the social sphere is concerned change in the family structure is evident. A change from joint family set up to nuclear one is under process. Similarly there was prevalence of early marriages and now a tendency of late marriages is growing. In the political sphere due to the impact of planned changes, the political participations of villagers have increased. The village leadership was confined to the upper or middle income group. But now this opportunity of leadership is also available to low income groups. Certain changes are also evident in economic sphere. Application of technology in agriculture and development of communication patterns have largely influenced the economic structure of the village. Due to development in economic condition, the behaviour pattern of members of village community have been inevitably effected.

As far as the religion sphere is concerned, in the village, a close investigation reflects that no doubt religious outlook dominates emotional life, but it has not such an influence on the practical life of the
members of village community. It does not hinder the introduction of democratic ideas to a large extent. The modern planned changes has increased human knowledge about his natural world, which has influenced his cultural patterns. This has created a sort of ability to cope up with new ideas and things. Actually the introduction of planned changes have created a sort of stir towards mobility. This enables a person not only to observe things outside his own community, but also to interact with people who have different habits and in some cases speak other languages. This experience of exposing oneself to a wider area of human activity as well as interacting with people other than those whom one knows intimately leads to an increase in knowledge and widening of horizons.

In village yaripora a group of young labourers every year go out of state in winter mostly in Punjab regions. They work their for few months and are back before the cultivating season. This was the main response of how they spend their leisure time especially in winter. In this way they not only improve their economic conditions but also are exposed to the external world. Their habitual patterns get influenced and in turn this influence flows to the others.
On the basis of such wide measures introduced by planned changes in the form of information level, media participation and interpersonal communication, it was possible to create a desire or willingness to learn about new things, and to grapple with new ideas, whether these pertained mainly to jobs and consumer goods or to topics ranging from radio activity to fertilizer from democracy to local panchayat.

In this context in the present study a number of questions were put together: The information so gathered were divided into three categories as under:

1. Knowledge about community affairs.
2. Participation in community affairs
3. Attitudes and opinions about community affairs.

KNOWLEDGE ABOUT COMMUNITY AFFAIRS

The reconstruction of the rural life in India as well as in the state of Jammu and Kashmir depends upon the village panchayats. At the village level, the panchayats, the lowest and the basic unit of self government, were considered to be the most important instrument for enlisting peoples participation. Village
Panchayats are a special contribution of India to the evolution of political democracy. The social, economic and political reconstruction of the village can be brought about only through the panchayat. Mr. Nehru has rightly said that three factors are necessary for the solidarity of India, firstly, community development projects, secondly superior village panchayat, and lastly, a good village cooperative societies. If these three are properly developed the foundation of our country will be so strong and solid that it will face all kinds of political and economic catastrophes, fearless even of the atom bomb.

The gram panchayats cultivated in the village people the habit of working together, owning responsibility for various activities of the village, understanding things of public interest and living in cooperation and charity. The panchayat court taught them to resolve misunderstanding through mutual negotiation. The tendency to look up the entire village as a family was born in the village people by the constructive activities of the panchayat. In this way the panchayat has a major role in removing the irresponsibility which had been the outcome of the disintegration of joint family. The panchayat also serves as a basic unit of the execution of community development
Next to the village panchayat the block organization has come to stay as an important unit of development administration. It has made the services of the government easily accessible to the people. It serves as an agency of close continuous interaction between the village people and the government.

In the respondents' knowledge about community affairs we included the questions pertaining to these two basic units of developmental activities and also some other questions touching the wider horizons of knowledge. The questions were pertaining to the knowledge about the surp~ench of panchayat, about the election of panchayats, about the functioning of the major administrative unit that is block, and question touching wider horizons of knowledge such as knowledge about the family planning programmes, because a unit of family planning programme was also functioning in the village. The study revealed that there was a good response from respondents, with regard to knowledge about community affairs.

The responses of questions were grouped together and analysed by applying the scoring method. In this we have divided the total number of respondents into two groups:
(i) Those who have high degree of knowledge about community affairs and (ii) Those who have low degree of knowledge about community affairs.

By putting the low and high degree under specific range of scores, we have been able to formulate the following table.

Respondent's knowledge about community affairs

<table>
<thead>
<tr>
<th>Degree of Knowledge</th>
<th>Frequency</th>
<th>Percentage to Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Low</td>
<td>15</td>
<td>15.0</td>
</tr>
<tr>
<td>High</td>
<td>85</td>
<td>85.0</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>100</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

The above table of scoring method reveals that majority of the respondents have high degree of knowledge about community affairs, as out of total number of respondents that is out of 100 respondents there are 85% such cases who have high degree of knowledge about community affairs, and in contrast to this there are only 15% cases out of total number of respondents who have low degree of knowledge about community affairs.
In addition to these questions, respondents views were noted as in what ways panchayats are helpfull to them; bulk of peasants from the village opined that it has benefitted them as well as village. Those who do not agree to it their opinions were more evenly distributed. The two groups differed significantly in their responses. It is to be observed that considerable difference existed among villagers with respect to their reactions on this question. While in some most people were agreed about the benefits of the system, in others they had many reservations. Actually they were not against the panchayat system, but they were not happy with the present surpench of the village, who according to their statement were thrust on them. They reveal that their panchayat was most active panchayat which never allowed any criminal or other case to go outside village. Not only this but many constructive works were completed under the panchayat. By and large, respondents were more favourable towards community development programme and possessed a degree of enthusiasm towards it. They not only participate but showed greater reliance on it for deriving knowledge about cultivation.
PARTICIPATION IN COMMUNITY AFFAIRS

While analysing the total approach of the community development programmes and the objectives outlined, it is obvious that it is trying to recreate a significant village culture which has eroded over a long period. It is to introduce a social change in an organised way and the planned methods are to be adopted to obtain the objectives of a welfare state. The community development programme in its ideals and objectives has incorporated almost every aspect of community life and its needs. It has laid due emphasis on the participation of the people and their cooperation for effecting desired change. The methods of approach and the processes of initiating the change is basically democratic in orientation and the self help effort is the essence of this process.

Basically we are in the process of development especially our rural sector, towards which whole attention should be paid. In order to be out of this process we have introduced so many planned changes in all spheres of life viz. political, social, economic, cultural and so on. In political sphere we aim to bring political consciousness among the general masses, and to raise
the degree of political participation. In a village community this degree of participation can closely be measured in terms of their role and participation in panchayat elections. It is on this point where their political consciousness awakes.

On the other hand the introduction of planned changes also aim at the general betterment of masses. Keeping the deploring conditions at large in view we introduce measures, which aim at the revival of such conditions. Family planning also stands as one of the measure to remove poverty. Poverty which is prevailing without check. Here we have limited our questions to these two main spheres of participation. We calculated what the respondents asserted into the following scoring table:

<table>
<thead>
<tr>
<th>Amount of participation in community affairs.</th>
<th>Degree of participation</th>
<th>Frequency</th>
<th>Percentage to total respondents.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Low</td>
<td>40</td>
<td>40.0</td>
</tr>
<tr>
<td></td>
<td>High</td>
<td>60</td>
<td>60.0</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>
The above table reflects that 60% respondents out of total number of respondents are high involved in participation of community affairs. In contrast to this there 40% of respondents who asserted low degree of participation in community affairs, actually with regard to adoption of family planning programmes the religion influence plays an important role in retarding its adoption. The village understudy as already mention possesses various inter religious groups and it is the influence of these religious values which hinders such programmes. Although the situation is not so distressing, still high degree of participation is not possible unless this influence is not lessen.

With regard to the participation in political affairs, the people of the village are generally politically oriented. They are ordained by providence to play a crucial role in nation-building. But on the other hand they are for long been steeped in slumber of social isolation, economic privation and technological stagnation. It is only modern forces in the form of planned changes, which have created a sort of stir among the peasantry and thus we witness certain changes in the political sphere of this society. However, the present study on the whole
reveals that there is a good amount of participation by the rural masses in community affairs.

**Attitudes and opinions about community affairs.**

The community has been taken as the basic unit of development in the village development programmes. Community approach has been recommended, and all through the programme emphasis has been put on community effort as a means for effecting rapid and all round development in the villages. For the success of the programme, a strong community consciousness is essential. If the community spirit is lacking and community consciousness is weak, mobilization of effort of the entire village towards development becomes a difficult process. Without community consciousness. Cooperative endeavour is not possible. Therefore, one of the essential requirements in this sphere is to generate and promote community consciousness. Without certain social and psychological changes to gear up the economic growth is impossible. On the motivational level it requires the arousal of mass enthusiasm and a change of attitude from contentment to that of striving and aspiring for ones betterment. If
economic growth has to be self sustaining and rapid, it must be backed by an urgent desire in the community as a whole from its fruits in the form of a rising standard of consumption and better life. It has been rightly pointed out by Nair in 1961 that, "a community's attitude to work can be more decisive determinant for raising productivity in Indian agricultural than material resources or for that matter even technology." In the fourth five years plan, it is also rightly stated that the planning for a country like India presumes mass understanding, mass support and mass involvement." We are faced with a phenomena of limited aspirations. Material development requires consciousness of want and attitude of "aspire more and want more". Efforts and striving for material wealth presupposes a strong aspiration for it. Unless a person has not urge for economic betterment, he will not be interested in the new technology. If the farmers are contented with their existing lot, they will not be striving to improve their conditions.

In this context we have attempted to know the attitudes and opinions of the farmers towards the functioning of panchayats, towards the change, if they have witnessed since the block started working, and
attitudes and opinions towards the statement, whether they think that family planning is an important measure to remove poverty. Their attitudes and opinions are again analysed here by scoring method, and we have again measured it in terms of high and low degree of responses. If responses are their, they are categorised in high degree and if responses are lacking they are categorised in low degree and total attitude is measured in terms of scoring method as under:

<table>
<thead>
<tr>
<th>Attitudes and opinions about community affairs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Degree of response</td>
</tr>
<tr>
<td>---------------------</td>
</tr>
<tr>
<td>LOW</td>
</tr>
<tr>
<td>HIGH</td>
</tr>
<tr>
<td>TOTAL</td>
</tr>
</tbody>
</table>

The table reflects that 79% respondants out of the total number of respondants exposed a high degree of response in attitudes and opinions about community affairs, indicating a growing tendency in them for betterment. In contrast to this there are 21% cases out
of total number of respondants, who have not responded to assert their opinions and attitudes about community affairs. On the whole the above statement reveals that a healthy tendency is reflected by the villagers attitudes and opinions about community affairs.

This healthy tendency was further supported by knowing the responses of some more questions, which touches the depths of questions asked above in connection with attitudes and opinions about community affairs. The responses of the statement as how many childrens do they like to produce are tabulated as under:

<table>
<thead>
<tr>
<th>Number</th>
<th>Frequency</th>
<th>% age</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 - 3</td>
<td>30</td>
<td>30.0</td>
</tr>
<tr>
<td>3 - 6</td>
<td>45</td>
<td>45.0</td>
</tr>
<tr>
<td>6 - 9</td>
<td>15</td>
<td>15.0</td>
</tr>
<tr>
<td>As god blesses</td>
<td>10</td>
<td>10.0</td>
</tr>
<tr>
<td>TOTAL</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

The above table shows that out of total number of respondants there are 30% such cases who are of the opinion
that they like to produce not more than three children. Further there are 45% cases out of total number of respondents whose thinking about producing the children ranges within the group of 3 - 6. There are 15% respondents who are of the idea that there number of children should range from 6 - 9, and lastly there are 10% of respondents out of the total number of respondents who are still stucked to their traditional thinking that "we should not count the children, we should accept as god blesses". On the whole the analysis reveals that the peoples are proceeding towards rational thinking. When investigator asked one respondent of group 3 - 6 that why he does not limit the number of children to three only, the respondent's reply was interesting that "no doubt we are bending towards family planning, but the conception of three children is not adequate, if one of the three dies, suppose a man has one son and two daughters, he adopts family planning and after that alone son dies what he will do. So we must keep choice." This does not indicate that they are not motivated towards family planning but this indicates the growing consciousness of the villagers, which is necessary for the path of progress. Further when we asked that if they are
interested in sending their children to school, on the basis of responses following table was formulated:

<table>
<thead>
<tr>
<th>Item</th>
<th>Frequency</th>
<th>% age</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>90</td>
<td>90.0</td>
</tr>
<tr>
<td>No</td>
<td>10</td>
<td>10.0</td>
</tr>
</tbody>
</table>

The above table indicates that 90% of respondents out of the total number of respondents send their children to school, and there are only 10% cases out of total number of respondents who do not send their children to school, there are two reasons behind that either they have no children yet, or their children are below the schooling age yet, one the whole the analysis of above reflects that the village has completely accepted the schooling of their children. Now to know the extent they wish to educate their children is formulated in the following table:
FREQUENCY POLYGON SHOWING
EDUCATION DESIRED FOR CHILDREN

---
EDUCATION DESIRED
FOR DAUGHTERS

EDUCATION DESIRED
FOR SONS

DEGREE OF EDUCATION

% FREQUENCY

HIGH SCHOOL  INTERMEDIATE  B.A  M.A & ABOVE  DO NOT LIKE
Frequency distribution of Schooling of children

<table>
<thead>
<tr>
<th>Education</th>
<th>FREQUENCY</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Son's</td>
</tr>
<tr>
<td>High School</td>
<td>10</td>
</tr>
<tr>
<td>Intermediate</td>
<td>5</td>
</tr>
<tr>
<td>B.A.</td>
<td>45</td>
</tr>
<tr>
<td>M.A. or above</td>
<td>40</td>
</tr>
<tr>
<td>Do not like</td>
<td>--</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Regarding the schooling of their children, the above table reflects very interesting features, frequencies touches the two opposite and in case of son's and daughter's with regard to their schooling. There are 10% of respondents who are in favor of education up to High School for their sons, but in contrast to this there are 45% of respondents out of total number who are in favor of educating their daughters up to high school. As the educational degree go on increasing, the frequency with regard to schooling their sons goes on increasing but frequency with regard to daughters education go on
decreasing, as also shown by frequency polygon. With regard to educate their children up to intermediate, there are 5% respondants with regard to sons and 15% respondants with regard to dughterers, who wish to educate their children up to intermediate. Upto B.A., the frequency touches 45 with regard to education their sons and it remains static at 15 with regard to their daughter. At post-graduate and above the frequency in case of sons touches 40 mark and in case of daughters it remains again static at 15. In addition to this there are also 10% of respondants out of total number of respondants who are not in favour of educating their daughters, while in case of sons, no such case is available.

The analysis of the above tabulation reveals clearly that there is absolute adoption of schooling their children in the village under study, however, there is only a difference of degree. The main cause of decrease of frequency as the degree of education increase with regard to daughters lies in their orthodox thinking from which they are not completely detached yet, secondly the purdah system still prevalent in the valley also enblocks the path to a certain degree. However on the whole it reveals definitely a super-positive response in the
field of education.

The winter in Kashmir, especially in village Kashmir enblocks all the activities of life. The active peasant of summer is almost confined to his house. This is also one of the basic causes of bad economic conditions of the state. In Kashmir whatever they earn during summer. They have to spend it both in summer and winter, especially in village Kashmir, the winter is so unpleasant as its summer is pleasant. In the past, the villager of Kashmir was habitual to remain confined to his home in winter, but now the conditions have improved and the peasant of Kashmir is awaking after his long sleep of technological stagnation.

Now in order to know how the villager spends his leisure time, especially in winter, on the basis of data collection, following table was formulated:

<table>
<thead>
<tr>
<th>Item</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Handicrafts</td>
<td>45</td>
<td>45.0</td>
</tr>
<tr>
<td>Cottage Industry</td>
<td>3</td>
<td>3.0</td>
</tr>
<tr>
<td>Go out of State for Labour</td>
<td>42</td>
<td>42.0</td>
</tr>
<tr>
<td>No response</td>
<td>10</td>
<td>10.0</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>100</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>
The above table reveals that out of total number of respondents there are 45% cases who are involved in handicrafts and 3% of respondents out of total number of respondents who are involved in cottage industries as their part-time job. There is only one cottage industry at a very small scale, which can only absorb rare number of masses. Further the study reveals that there are 42% cases out of total number of respondents who do not stay in village in winter but they go out of state, especially towards Punjab region to earn livelihood by labour. In these are also includes those who are engaged in horticulture and they go out of state especially in winter in connection with their fruit business, especially they travel to Delhi. In addition to this all, there are still 10% respondents out of total number of respondents who did not response.

Regarding the techniques what they use in handicraft and cottage industry, the study reveals that there is still prevalence of old techniques except very rare cases, who have partly adopted some new things, but no wholly. Further those who adopt new techniques to certain extent were not advised by any agency, but by their own frequent visits to town they realized the importance of new techniques,
hence they have partly adopted them. On the whole the study reflects that no healthy trend is visible in this field in the village. It is the only sphere of village life which shows such distressing results. However, for near future their aspirations are high.

**Mobality and media exposure**

**Mobality** as a factor in communication, enables a person not only to observe things outside his own community but also to interact with people who have different habits, and in some cases speak other languages. This experience of exposing oneself to a wider area of human activity as well as interacting with people other than those whom one knows intimately leads to an increase in knowledge and widening horizons. The cumulative effect of increasing mobility of an exposure to attractive opportunities elsewhere, of the feedback that comes in to the community from those who have moved or temporarily accepted jobs in a nearby city is a general feeling of self confidence. Once total dependence on family and immediate community is given up, one is led by stages - and very slow stages to independent entrepreneurship. The stage of reliance on government may even be by passed. The visits to the nearest city, town and outside the
state by Yaripora residents in the course of this interaction, and in meeting other needs, soon brought to their attention the opportunities available in that city, town or outstate. Some of them go outside the state work their for few months, then come back to their village, stay with their families, help in farming on their own land. Economically they are much better off than if they merely worked on their farms eking out a meager living. In addition they have played a major role in transforming the thinking processes of most of yaripora residents.

In the present study the mobality of the villagers is measured in terms of their monthly visits outside village, yearly visits outside state, monthly visits to nearest city, and interaction with people outside the village. The information collected was put to scoring method and results exposed in high and low degree of mobality. On these basis the following table was formulated:

<table>
<thead>
<tr>
<th>Score group (Degree of accessibility)</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 - 7 (Low)</td>
<td>21</td>
<td>21.0</td>
</tr>
<tr>
<td>8 - 13 (HIGH)</td>
<td>79</td>
<td>79.0</td>
</tr>
<tr>
<td>TOTAL</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>
The table reflects that there is a high degree of accessibility among the respondents of Yaripora village, as out of total number of respondents, there are 79% cases who falls under the high degree of accessibility and contrast to this there are only 21% respondents out of total number of respondents who falls under the low degree of accessibility by the scoring method. It is the result of the high degree of mobility of the residents of Yaripora that some of the residents are sending their children outside state for higher education and to the city and town for college and University education. On the other hand the impact on the behaviour of the residents of Yaripora is also a reality. Their attitudes, opinions and standard of living has undergone a process of transformation. Further one more question which are not included in the above scoring method that in their interaction with external world, who were the individuals and what was the context of interaction. The study revealed a divergent responses. Some of them asserted that they meet the officials of the community development agencies i.e. block officials and discuss with them their problems related with their agriculture and other related with other activities, while others asserted
that their visits are to their relatives with social interaction as context. Further more, few of the respondents revealed that their visits outside the village are trade and business oriented. In this way different views were submitted. In all the study reflects that residents of yaripora are subjected to a good degree of mobality.

MEDIA EXPOSURE

The communication of news, information, propaganda, and entertainment has become highly institutionalized. The extent of coverage of the mass media, radio, television, newspaper, magazines and other printed materials - varies with general technological advancement and with educational level. Today few Kashmiri farmers are without radio or television, and a newspaper. The relative low cost of the mass media as a way of disseminating information has led some to conclude that this should be the primary means used by development agencies. The newspaper has long been recognized as a means of keeping informed about local and non-local events, it also serves as an aid to other agencies of communication. Radio and more recently, television are important in disseminating information on change in rural
society. Here also, the kind of material presented is limited by interest and ease of communication. Interviews with experts, recreational, home forum and likewise, appear to have higher interest value. The relating of local experiences with new practices and enterprises have more appeal than the report of an experiment.

Mass communication facilities are much greater even in rural Kashmir. Now in order to know the exposure of rural masses of Kashmir to mass media, again help was taken from scoring method. The degree of exposure was measured in terms of their exposure to movies, television, radio and newspaper. The data collected was subjected to scoring method and following table was formulated:

<table>
<thead>
<tr>
<th>MEDIA EXPOSURE SCORE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Score group</td>
</tr>
<tr>
<td>0 - 7</td>
</tr>
<tr>
<td>8 - 14</td>
</tr>
<tr>
<td>TOTAL</td>
</tr>
</tbody>
</table>

The above table reflects that in the village under study there is a high degree of media exposure, as out
of total number of respondents 70% cases are such who are highly exposed to mass media, while in contrast to this there are only 30% cases out of total number of respondents who falls under the low degree of exposure. On the whole as far as media exposure facilities are concerned in village yaripora, out of total number of households, 75% households possesses a radio set and few households have even tape-recorders, by which they keep their interesting programmes recorded for future. Further, there is one television set, fitted in the panchayat ghar, by the government. As far as the newspapers are concerned as already mentioned in the early chapters of this study there are various type of daily, weekly and monthly newspapers and magazines dropped in Yaripora. It reflects that mass communication facilities are relatively greater.

In response to the statement, as which programmes of radio and television are most interesting and which least, the responses of the respondents reveal interesting features, they not only criticized various programmes, but they also pointed various technical and non-technical shortcomings of those programmes, which clearly reflects their deep devotion to these channels of media exposure.
Their statements further reflected their enthusiasm for constructive programmes concerned with their daily activities. There are various local programmes concerned with the developmental activities both on radio and television. In addition to this the study reveals that people of yaripora are also politically oriented, as reflected by their keen interest towards news. Few of the respondent asserted that they are habitual to listen BBC London news bulletin daily, which reflected their exposure to wider horizons of knowledge. In all the study revealed that the villagers of yaripora are highly oriented towards media exposure. Actually the people not only with higher economic standards afford to subscribe newspaper and to buy radio sets, but the economic system is geared to meet this demand and provide effective transmitting facilities. Tremendous increase in the number of transistor radio sets is not entirely the result of demand, but also persuasive advertising has succeeded in placing more radio sets in the home. Change is initiated by few, understood by few and even used by few until the natural process of communication takes these ideas of the few to many and whatever benefits may accrue slowly begin to be shared. Communication must bridge this
gulf before a whole community can develop evenly.

Village needs:

Lastly when respondents were asked to state the pressing needs or problems of the village, a large number of items were mentioned. In order to make the analysis possible, the researcher put them in order of preference, so that we are able to know the exact number of cases to which the respondents prefer first. Thus we have been able to formulate the following table:

<table>
<thead>
<tr>
<th>Village problems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Item</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>1. Agricultural needs</td>
</tr>
<tr>
<td>2. Notified area</td>
</tr>
<tr>
<td>3. Transport &amp; communication</td>
</tr>
<tr>
<td>4. Technical improvement</td>
</tr>
<tr>
<td>5. Medical</td>
</tr>
<tr>
<td>6. Education</td>
</tr>
<tr>
<td>TOTAL</td>
</tr>
</tbody>
</table>
The above table indicates the first preference of majority of respondents goes to agricultural need, which shows a frequency of 39. They were of the opinion that they are not getting exactly same facilities as are put to publicity and propaganda for them in agricultural sector. Secondly, the demand for notified area, it has also a frequency of 25, second highest in all. It was their earnest wish that when the village fulfills all the essentialities of a notified area, the village should be then raised to the level of notified area. Other items have relatively a low frequency, because those items are existing in the village, but needs improvement in one way or the other, as medical facilities are there, but the respondents feel that hospital should be provided with indoor beds. It is to be noted that quite a few respondents from both the areas had included their purely personal needs (like, food, house etc.) in the list of village problems. However, the study reveals an interesting feature which seems to characterize the villagers was greater consciousness of village problems and needs. The frequency with which different items had been mentioned by them was also worth noting. The villagers, however, generally had the feeling that there was no adequate
arrangements for the fulfillment of these needs and problems. Generally they were waiting for government initiative and aid. Although a good number of respondents revealed that if government efforts are sincere in any of such directions they are ready not only for voluntarily labour but also financial help, whatever is possible for them. This reflects their urge to see their community better and prosperous.
CONCLUSION

In order to change the traditional outlook of the rural masses and to fashion their life in a better way, community development programme was launched. The programme approaches at a departure from the conventional type of development efforts. The movement was launched at country level in early fifties, the state of Jammu & Kashmir also came under the grip of this movement. At its initial stage the activities of the movement were limited to three blocks only, which later on expanded to ten N.E.S. blocks in addition to existing one. The number of blocks was raised from 3 to 58 in the first, second and third five years plans. The post mid fifteen saw the launching of a vigorous drive in the shape of community development and NES to sharply increase the agricultural output by a many prolonged drive of new agricultural practices. Today the whole state is covered by this movement. In the state of Jammu and Kashmir community development scheme aims at a total development of the village by improving and stepping up agriculture production, social education, health and sanitation and introducing new skills and occupation. The main purpose was thus to build up
human being and to imbue them with a spirit of self-reliance and self-confidence. About 37 lakhs of rural population inhabiting in 6,749 villages in the state are organized under 68 blocks. An incentive drive is going a pace to develop the economic and social life of rural population in the state.

A great awakening has taken place in the rural areas, as the movement has challenged the exciting gratification of the villagers. The villagers have begun to realize that something is wrong somewhere which can be corrected by their own mutual cooperative endeavours. It has resulted in the increase of peoples expectations from the government, followed by the rise in the degree of enthusiasm. Although the passage of time has also played an important role in this. But this is also an admitted fact that increase in production and provision of more employment by the programme has definitely influenced the living standards of the villagers. But at the same time the increase in enthusiasm is widening the gap is created between needs and their fulfilment, for which peoples participation is necessary. But unfortunately, the lack of this is the most discouraging aspect of community development effort in Kashmir. The
state is, of course wearing a new outlook of welfare administration, and with it the rural community exhibits a change. Regarding the changes taking place in rural areas, Mr. Krishnamchari 1958 claims, "everywhere there are new hopes and aspirations; rural India is seeking to build up a new life for itself." Similarly Mr. S. K. Day in his convocation address in 1966 to Kurukshetra University has said, "The dumb and the mute in rural India, who constitute eighty percent of the population, have found their voice back. They have began to prick up their ears at the sounds and noises that travel to them. They have begun to recognize the value of reading and writing. They have heard of science. They have begun to see it in action, in fields, factories, roads and hospitals. New aspirations have begun to pulsate in them". This is true to some extent only, because there is no much evidence that new aspirations and new urges for development have begun to inspire our rural population. It has been stressed by all concerned, since the birth of this development movement, that such awareness should be created so as the initiative for development may come from villagers and state shall strive to generate this stir. The study has however
revealed that desire for growth is there, but not sufficiently strong in the bulk of our rural population. Although a good number of farmers appear to be motivated towards economic growth but there is also a good number of masses who do not share the concept of ever-rising standard of living equally. Although some impact of community development programme is there. In the seventh Evaluation Report on the community development, it is concluded, "people's reactions in most of the blocks studied are not yet generally favourable to the growth of self-reliance in village communities, which is the primary aim of the community development programme. The majority of the villagers do not regard it as their own programme and seem to rely mainly on the government to effect the development of the rural areas."

The fact is that from the very birth of the programme in whole country as well as in the state, the motivating factors were made effective but not in all directions alike. The factors have definitely increased the degree of acceptance but not the degree of self-reliance. Unfortunately, in this task, they seem to have overlooked the fact that never in the history of mankind have people become self-reliant, as a result of
persuasion or that local democracy has not been possible anywhere through a strong central power. Effective functioning of the local government is an essential condition for successful working of the community development programme. Before we discuss in nutshell the main causes behind its slow move, it will be fruitful to look in to achievement made by the programme in short, from sociological point of view. Prof. A. R. Desai has put forth following sociological assumptions. According to Professor A. R. Desai "The philosophy underlying this movement in the context of the Indian agrarian society, therefore, implicitly accepts the following major sociological assumptions:

1. The individuals, sections, groups and strata farming the village community have a large number of common interests, sufficiently strong to bind them together.

2. The interests of the various groups and classes within the village are both sufficiently like and common to create general enthusiasm as well as feeling of development for all.

3. The interest of the different sections of the community are not irreconcilably conflicting.

4. The state is a super-class impartial, non-partisan
association and that the major policies of the government are of such a nature that they do not further sharpen the inequalities between the existing social groups;
5. peoples initiative and enthusiasm and active participation are possible in the extent village communities because they have common interests."

If we analyse the findings of our study on the basis of above sociological assumptions, we come to conclude that in Kashmir, especially in the district of Anantnag, almost except few all villages are covered by one or more items of the community development programme. The study in short reveals following conclusions:

1. As far as physical change from constructional and irrigational point of view is concerned. The activities in this sphere are wide-spread, which have also contributed to production potential.

2. Items involving physical change in production attitudes in agriculture and animal husbandry are successful to a good extent, but on the other hand the programmes concerning cottage industries is equal to non-existance, this has completed blocked changes in production attitude among artisans.

3. While there is a considerable amount of change in
standards and norms of living, especially in record to primary education and drinking water, but those activities related with adult literacy are distressing. There is an adult literacy centre, while there are all facilities for primary and other education.

4. As far as change in social attitudes is concerned, it is evident in the form of youth clubs, cultural forums etc. There is a "Iqbal Reading Club" run by the youth of the village and "Yaripora Kashir Mahfil" a cultural forum of all the poets and writers of whole tehsil, but women's organizations are lacking.

5. For change in organisational point of view in economic field, is comparatively successful. There is better understanding of the objectives and obligations of cooperation and readiness to make use of cooperative societies for credit. But to use it for production and marketing is comparatively unsuccessful.

6. Again changes involved from organisational point of view especially in political field, are fully successful. As our study reflects that they are fully exposed to community affairs and have a better understanding of the objectives and responsibilities of panchayat membership and readiness to use panchayats for planning and executing
village development programmes.

7. As far as the objective of inducing public participation in various developmental programmes are concerned, it is of positive response in constructional programmes but not so in institutional sphere.

8. There is a considerable increase in rural consciousness, but this does not create an environment of self-help for promoting, economic or social development. There is still to a large extent the dependence on government initiative and assistance. Although feeling of self-help is there but at individual level and not at collective level, rather individual consciousness is there and collective consciousness is comparatively lacking, but for community development collective consciousness is pre-requisite.

9. It is a general feeling in the rural masses that government is not only to rule but also to help. The expectations of the villagers from government has reached, beyond the current resources of government. The situation is such now that when government will deploy more resources in rural areas, only then initiative and self-help from villagers can be expected.

10. The rural consciousness whether individual or collective
has led to a sort of wide disparity. Within village, it exists as between cultivators and non-cultivators; and within cultivating classes, it exists between cultivators of bigger holding and large financial resources.

11. There is a good reflection of mobility and media exposure, but they are not adequately used as channels of communication for developmental programmes.

Above all which has not been investigated in the present study but is clear from data gathered, the main hinderence in the way of early and effective implementation of the community development project in Jammu and Kashmir is administrative pattern, which is full of confusion and lack of coordination between different extension agencies. Coordination is one of the central problems of administration. With the rapid increase in scope and volume of state activity under developmental programmes, there has developed a growing tendency towards departmental specialization. Proper coordination has therefore become increasingly necessary to prevent isolated specialisation and to yoke all departments together in a common effort towards the common destination. National planning necessarily envisages a comprehensive approach to human problems and does not admit either of compartmentalized
planning or compartmentalized effort. Planning and coordination are thus inseparable. This principle was more clearly illustrated by National Extension Service under community development. In the state of Jammu and Kashmir, N.E.S. was given a start in 1954-55, when ten N.E.S. blocks were sanctioned. Till post sixties in the state, the extension wings of rural reconstruction were operating in rural areas as independent bodies. All the activities were pooled at block level, when all the officers of different agencies i.e. cooperative, horticulture, industries, animal husbandry and so on were under the administrative control of Block-development officer. But all these officers were taken back to their own organisations and are directly answerable to their own units, then the block agency. This resulted that Extension Service is now dependent than independent i.e. they require fertilizer for distribution, it depends upon the sweet will of cooperative department, similarly seed from agriculture department and so on. The block agency is left alone, with only one agriculture extension officer.

This elimination of diversity of rules and procedures followed by several agencies covering the
same field does not bring fruits. But it enblocked the quick and earliest implementation of any programme, as basically coordination between different agencies were lacking. The present study also reflects to the fact that all the development agencies are not equally effective in the village under study, as there is no coordination or administrative control of different extension wings at block level. Different aspects are being given to different departments, result is that if one extension agency is active in village T, another has focussed its attention on village W. The village are habitual to demand their needs to block officials and when block officials, (who are at mercy of other departments to fullfil the demand) are unable to materialize it, the image of block officials is lost among villagers. Thus it would have been better to ease the problem, if all the extension elements would again have been pooled at block level, because block agency can very closely supervise the activities of extension elements than their parent units at district level, but for this training of block officials in all spheres of rural development activity is necessary.

The study further reveals certain factors which have
to be booked in to if the programme of the accelerated change in the rural area has to succeed (Sinha 1966). Firstly generating a strong urge for better living and initiative for all round development. Secondly generation of cooperative spirit and indicating a sense of community feeling and consciousness of larger social units which seems to be weak or lacking in our rural areas and thirdly change in attitude and outlook, and overcoming of resistance which is associated with any kind of change whatsoever. No doubt as the study reveals that they have become conscious about more agricultural output, so as to increase the levels of economy. They are now conscious about their problems, they send their children to school and also are curious to adopt new ways of agricultural output. But complete change in mental outlook is a difficult process, and it is not surprising that dimension itself has been ignored to a large extent. Elsewhere, it has been said that, "It is easier to smash an atom than to break a prejudice". Or in the context of community development programme it has been observed by Kusum Nair (1961) that "it is sometimes easier to build a million to steel plant with borrowed money and hired know-how, if necessary, than to change a man's outlook on such
matters as the use of irrigation, fertilizer or contraceptives. But our planners have tended to overlook psycho-social variables in bringing about socio-economic development. They assume that given equal opportunities, financial incentive and resources, all persons and communities will respond similarly in their productive effort and economic achievement. The fact is not that but invariable interвенce of developmental factors produce unexpected differentials in response to the same or similar economic incentives and resources. (Sinha 1969). It seems difficult to assess the right approach to socio-economic development, but as human development is the result of a very complicated interaction of a number of variables, economic, social and psychological. Now to ignore one and emphasize the other would be taking a rather lopsided view of human nature and development. To harp merely on economic growth through crash programmes (as in district Anantnag 1987) and governmental effort is not enough. They operate only as long as external forces are operating to sustain them. The main emphasis should be to encounter social variables and generate an urge and attitude in rural masses so that they would accept the technological innovations readily
and sustain economic growth through indigenous striving and enthusiasm.

Lastly to conclude in the words of Shri S. K. Deay that, "From days of antiquity, we have been travelling to the mountains in search of realization. "We are on a different quest up on the Himalayas this time, but it is a pilgrimage all the same. For this alone will decide if the life we prize as a people in India can endure; if we have been followers in this country of substance or of shadows, if the "Manzil" which is yet not, can indeed be in the making for all her citizens."
<table>
<thead>
<tr>
<th>Author</th>
<th>Title</th>
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<tbody>
<tr>
<td>1. Mukerji, B.</td>
<td>Community Development in India</td>
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<td>3. Wilson, W. L.</td>
<td>Comments on Community Development Programme in India</td>
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<tr>
<td>5. Dey, S. K.</td>
<td>Power to the people</td>
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<td>7. Dey, S. K.</td>
<td>Community development</td>
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<td>Community Development, An analysis of the programme in India</td>
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<td>9. Dayat Rajeshwar</td>
<td>Community Development programme in India</td>
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<td>12. Krishnamachari, V. T.</td>
<td>Community Development in India, Ministry of Information and Broadcasting, Delhi 1958</td>
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</table>
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3. " How to carry plan to the people
4. " Evaluation of community
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6. " Attention to production Base
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7. " Adoption of improved farm
   practices
8. " Problems of participation
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   Women Role in C.D.

4. " "
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   New Delhi, Simla etc.

5. Ministry of C.D. & Cooperation
   Report of C.D. Evaluation
   Mission in India 1957, U. N.
   Evaluation Mission II

6. Planning Commission
   First, 2nd, 3rd, 4th, 5th
   Five Year Plans

7. " "
   Report of the Team for study
   of community projects and
   nation extension Service
   (popularly known as Mehta

8. Programme Evaluation Organization
   Annual Evaluation report on
   the working of community projects
   and national extension service
   Blocks

9. " "
   Study of multiplication and
   distribution programme for
   improved seeds 1961

10. " "
    Evaluation study of post stage
    II, Community Development
    Blocks 1970

11. " "
    Re-Survey of Eighteen C.D. Blocks
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<th>Title</th>
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<tr>
<td>13</td>
<td>13. &quot;</td>
<td>Problems of C.D. Programmes</td>
</tr>
<tr>
<td>15</td>
<td>15. &quot;</td>
<td>Summary of Evaluation studies</td>
</tr>
</tbody>
</table>
IDENTIFICATION

1. Name and address :

2. Sex
   i) Male
   ii) Female

3. Religion
   i) Islam
   ii) Hinduism
   iii) Christianism
   iv) Other

4. Caste
   i) Upper
   ii) Lower

5. Age
   (Actual)
   i) 21 - 25
   ii) 26 - 30
   iii) 31 - 35
   iv) 36 - 40
   v) 41 - 45
   vi) 46 - 50
   vii) 51 - 55
   viii) 56 - above

6. Occupation
   i) Labourer
   ii) Agriculture (cultivation)
   iii) Service
   iv) Trade & business
   v) Artisans
   vi) Others
7. Education
   i) Illiterate
   ii) Literate

7. (a) If Literate
   i) Read only
   ii) Read & Write only
   iii) Primary
   iv) Middle
   v) High School
   vi) Intermediate
   vii) B.A.
   viii) Post-graduate
   ix) Professional

8. How many persons live with you?

<table>
<thead>
<tr>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Adult

Children

Total

9. Type of family (for investigator)

<table>
<thead>
<tr>
<th>Name</th>
<th>Relation to you</th>
<th>Sex</th>
<th>Male</th>
<th>Female</th>
<th>Education</th>
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i) Nuclear
ii) Joint
iii) Extended
10. Since when you are residing in village:
   i) Since birth
   ii) Since 30 years
   iii) Since 20 years
   iv) Since 10 years
   v) Since 5 years

11. What is your income (Monthly)?
   i) Upto 200
   ii) 200 - 400
   iii) 400 - 600
   iv) 600 - 800
   v) 800 - 1000
   vi) 1000 - 1200
   vii) 1200 - 1400
   viii) 1400 - 1600

12. How many canals of land do you possess?
   1. 0 - 5
   2. 5 - 10
   3. 10 - 15
   4. 15 - 20
   5. 20 - 25
   6. 25 - 30
   7. 30 - 35
   8. 35 - 40
   9. 40 - 45
  10. 45 - 50
  11. 50 - 55
13. What crops generally you grow in your field?
1. 2. 3.

14. How do you cultivate your field? I mean whether do you use improved or conventional method?
1. Improved method 2. Conventional method
3. No response

14. (a) (If respondent uses conventional method)
Why do you not use improved method. Do you feel any difficulty?
1. 2.

15. Do you use fertilizer to boost up the yield?
1. Yes 2. No 3. No response

15. (a) (If Yes) "What type of fertilizer do you use?
1. 2. 3.

15. (b) (If No) "Why do you not use fertilizer. What are the hindrances in your way?
1. 2. 3.

16. Do you use better seeds to improve the yield.
1. Yes 2. No 3. No response

17. How did you come to know of these methods. Who told you and what inspired you to do so?

Who told: 
What inspired:
18. What type of manure do you sue to improve soil fertility ?
   1. 2. 3.

19. Has Government or any other agency advised any special type of fertilizer to be used to improve soil fertility ?
   1. Yes 2. No 3. No response

20. If Yes, did you find it useful ?
   1. Yes 2. No

21. What type of live stock you rear ?
   1. 2. 3.

22. Is it indigenous or new breed ?
   1. Indigenous 2. New breed

23. If new who suggested you to do so ?
   1. 2.

24. What is your opinion about the new methods of agriculture and horticulture. Do you think it appropriate in your present circumstances or it is useless ?
   1. Appropriate 2. Useless 3. No response

25. Do you know about the programmes which have been introduced by the government in your village to improve agriculture and horticulture ?
   1. Yes 2. No 3. No response

26. (If Yes) What are those programmes and how do you came to know about these programmes ?
   1. Programme : 2. How did you know ?
27. What do you feel about the programme. Do you think it useful for the villagers?
   1. Yes  2. No  3. No response

28. Do you follow and implement these programmes?
   1. Yes  2. No  3. No response

29. Who is the surprench of your panchayat?
   1. Response  Q. No response

30. What do you feel about the functioning of your panchayat. Do you think that it is functioning well or it is of no use at all?
   1. Functioning well  2. Useless  3. No response

31. In what ways panchayats are helpful to you?
   1.  2.  3.

32. When the last election of the panchayat was held?
   1. Response  Q. No response

33. Did you vote in the last election of the panchayat?
   1. Yes  2. No

34. What do you feel about the blocks. Is it doing good work to the people or it is useless?
   1. Good work  2. Useless  3. No response

35. Have you witnessed any change in your village, since block started working?
   1. Yes  2. No  3. No response

36. Have you heard about family planning programme?
   1. Yes  2. No
37. What do you feel about this. Do you think it an important measure to remove poverty?
   1. Yes  2. No  0. No response

38. Do you practice family planning device for birth control?
   1. Yes  0. No

39. How many children do you like to produce?
   1. Number  2. As God blesses

40. Do you send your children to school?
   1. Yes  2. No

41. To what extent do you like to educate your children?
   1. Sons  2. Daughters

42. How do you spend your leisure your time, especially in winter?

43. What are the techniques you adopt?
   1. Old  2. New

44. (If new) What agency does inspired you about using these new techniques?
   1.  2.

**MObALITY AND MEDIA EXPOSURE**

45. How many times did you go out of your village in a month?
   0. Never  1. Once  2. Twice  3. Frequently

46. How many times did you go out of your state in a year?
   0. Never  1. Once  2. Twice  3. Frequently
47. How many times do you go to the nearest city in a month?
   0. Never  2. Once  3. Twice  3. Frequently

48. Do you meet people outside the village?
   1. Yes  0. No

48 (a) (If yes) What are they what are the context.
   1. Who  2. Context

49. How many times do you see movies?
   0. Never  1. Once a month  2. Once in a fortnight
   3. Once a week  4. Frequently

50. How many times do you see television?
   0. Never  1. Once a month  2. Once a week
   3. Twice a week  4. Daily

51. (If respondent see television) - Which programme are
   most interesting and which least?
   1. Most interesting  2. Least interesting

52. How many times do you listen radio?
   0. Never  2. Some time  2. Frequently  3. Daily

53. (If respondent listen radio)
   1. Programmes you listen  2. Which you do not listen

54. How many times do you read newspaper?
   0. Never  2. Sometime  2. Frequently  3. Daily

55. What problems generally do you face in your village?

56. How these problems can be solved?
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<th>Name of the tables</th>
<th>Sources</th>
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<tr>
<td>1. No. of water tap installation in district</td>
<td>Directorate of Statistics</td>
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<tr>
<td>2. Progress of animal husbandry service</td>
<td>Directorate of Statistics</td>
</tr>
<tr>
<td>3. Table showing different reasons of sowing, harvesting and marketing</td>
<td>Field Survey, report on Industries</td>
</tr>
<tr>
<td>4. Production of principle crops</td>
<td>&quot; &quot;</td>
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<td>5. Average yield for Hectare in quintals</td>
<td>Directorate of Statistics</td>
</tr>
<tr>
<td>6. Yield from various fruit, crops, grown in the district</td>
<td>Report on Industries</td>
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<tr>
<td>7. Number of panchayats</td>
<td>D. D. Panchayats</td>
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<td>8. Administrative pattern</td>
<td>D. D. Panchayats, Agricultural Secretariat</td>
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<td>9. Administrative pattern at district level</td>
<td>A. C. Development Anantnag</td>
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<td>10. Achievement of panchayat</td>
<td>Village headman</td>
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<td>11. Medical Staff</td>
<td>Medical Officer, Yaripora</td>
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NB: All other tables are based on field survey by the investigator.