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VILLAGE UPLIFT

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INDIA

BY

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*Deputy Commissioner of Gurgaon District,
Punjab.*

WITH A FOREWORD BY

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GOVERNOR OF THE PUNJAB

ARE 1/518

*Any profits from the sale of this book will be credited
to the Gurgaon Women and Children's Welfare Fund.*

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FOREWORD.



It has sometimes been said that the Indian Government has at different times, and in different ways, and with varying degrees of success, attacked almost every problem except the one which is the most important of all, namely, the improvement of the conditions of rural life. That is not entirely true, for we have indirectly done much to improve those conditions, by the general spread of education, by the stimulus given to the Co-operative movement, and by the work of our Health and Agricultural departments, which if now only at the beginning of their career, have already done much for the welfare of the villager. But the charge is to this extent true, that we have never made a direct and a concerted attack on this problem ; we have never deliberately attempted to effect that change in the psychology of the peasant, and in his social and personal habits without which it is impossible materially to improve his conditions of life. The reason did not lie entirely in the immensity of the task. It was obvious that we should have to encounter an enormous dead-weight of conservatism and apathy ; there were many who not unreasonably feared the result of preaching to the villager that discontent with his own conditions of life which was necessary to their improvement ; and not many of us, to tell the final truth, have had the missionary spirit necessary for the enterprise. For the villager has the keen instincts



of a man who lives very close to nature; he will not be persuaded by those whom he has not learnt to trust, charm they never so wisely, and he will not trust those who do not seem prepared to put aside all other claims and considerations, in order to live with him, to learn his troubles, and to support him through them.

Gurgaon has been the pioneer in a movement which can at least claim the merit of making a direct attack on this problem. Its authors would be the first to admit that at the moment it is in the stage of experiment, and has been able to touch only certain aspects of village life; but this may be taken for certain, that it has already achieved valuable and encouraging results. Other districts of the Punjab have begun to show an interest in the movement, and I welcome this record of the objects at which it has aimed, and the methods it has adopted. On one point there will be no difference of opinion. Those who follow in the same field may improve on the methods chosen; but they will not easily match the fine spirit of enthusiasm which has been manifest in those who have initiated the movement in Gurgaon.

W. M. HAILEY,
Governor, Punjab.

GOVERNMENT HOUSE,
LAHORE:
November 18th, 1927.



INTRODUCTION.

This book does not pretend to be either a description of or a panacea for all the ills of rural India. It tries to describe the conditions of one district, the remedies devised for them and the machinery evolved to put these remedies into operation.

These notes, for the book is nothing but a collection of notes, were written for Gurgaon district, a very poor and backward area adjoining the Province of Delhi, and are the result of six years' intensive study of rural conditions and the remedies suggested are all being tried on a larger or smaller scale—smaller as a rule for want of sufficient funds to do more—in that district.

The various chapters of the book were all written at different times and no part of the book was specially written for publication in book form, and as a result it is feared that it will not read very smoothly and there are bound to be repetitions and inconsistencies. Some of these defects have been removed and many of the facts and statistics have been brought up to date, but it is certain that many corrections and alterations that should have been made have been overlooked. For these I crave



indulgence as there was no time to re-write the whole book, and it was a choice of either publishing as it was, or not publishing it at all.

The first four chapters are reprints of propaganda leaflets which have run into several editions. Besides being of great use in the district, they are in constant demand in many other districts and have been asked for from several other provinces.

Appendix I is part of the programme of a rural show, in which as many as possible of the details of the uplift and development programme have been included. Palwal Show will, undoubtedly, be much improved next year and will be still more illustrative of the "Gurgaon Scheme."

The Gurgaon scheme of uplift is more or less complete and embraces the work of every department of Government which is engaged in rural work. The details have been worked out in the closest consultation with many helpers, official and non-official, and after visiting many hundreds of villages and discussing every aspect of every proposal with many thousands of villagers. Every item of the programme can be seen in actual practice in some village or other, many items in dozens of villages and some in practically every village in the district.

The general soundness of the scheme can, I think, be inferred from the success it has met with. If the



people did not really believe in cleanliness, how could 40,000 pits and more, all six feet deep, be dug! If the people were not anxious to uplift their womenfolk, no force on earth could bring more than 1,500 girls to the boys' schools in less than two years from the first day the idea was mooted. A glance at the appendix containing some of the results will convince the reader that the people at any rate—and they are no mean judges of their own interests—consider that we are on the right lines and why should the districts round begin to copy us if the people thought we were wrong?

It must not be supposed that this Gurgaon Scheme either in its conception or its execution is a one-man effort. Nothing of the sort. I have been helped throughout by the most devoted labours of the local officers of every department, by my own staff from the highest to the lowest and by the people themselves, not only in thinking out remedies for the various evils that exist but in popularising and carrying out the remedies we have agreed upon. The district no less than I myself owe them a very heavy debt of gratitude for their unsparing efforts. I should like to express my own gratitude to all my loyal helpers but it is impossible to mention here more than a very few.

Rai Sahib Dhanpat Rai, Tahsildar, Gurgaon, and Ch. Ghulam Qadir, my office Superintendent have laboured unceasingly and with devoted loyalty for the



last six and a half years, and their patent sincerity and their local knowledge have been of infinite value in all our work. Ch. Pohop Singh, Vice-Chairman, District Board, and lately member of the Punjab Legislative Council, has been our strongest ally and has entered heart and soul into the work of uplift and development. S. Gopal Singh, Assistant Registrar of Co-operative Societies, has always provided sound advice and criticism and helped in every scheme. M. Abdul Haq, P.C.S., "made" the Palwal Show and M. Lal Singh, P.C.S., has maintained and still further developed it. S. Mahmud Hussain, P.C.S., organised the Rural Community Council and L. Kanwar Bhan, P.C.S., has helped keenly with the welfare work. M. Abdul Rahman, Inspector of Post Offices, and Ch. Lajja Ram Tahsildar have composed songs, which are popular all over the district.

Mr. J. S. Ingram, owner of the Skinner Estate, not only aids our counsels but is rapidly transforming his large estate into a series of model villages and farms, therefore affording invaluable demonstrations of the practicability of our whole scheme of uplift.

Upon the Tahsildars, of course, falls the brunt of the work in this as in everything else and special thanks are due to M. Abdul Rahman and M. Karrar Hussain for showing how our programme can be translated into action in the villages, and to L. Talsi Ram and Ch. Lajja Ram for the progress they have made in the diffi-



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cult tahsils of Nuh and Palwal. But all of us would be helpless without the loyal zaildars, the backbone of the agricultural classes, such as Ch. Badam Singh, Ch. Bhagwat Singh, Ch. Farzand Ali, R. S. Chhaju Ram and P. Jiwan Lal. To all these and many more the district owes a very deep debt of gratitude for showing the way, stemming the opposition of custom and conservatism and setting the example in moving forward towards a better state of things.

These notes are published in the hope that they will prove of use to other workers in this vast and neglected but fascinatingly interesting field of enterprise. When all is said and done, however, the only way to do any real good is for keen workers to get down into the actual villages and show the people by precept and practice the simple remedies for the evils they suffer from.

GURGAON: }

July, 1927. }

F. L. B.



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CHAPTER I.

OUTLINE OF GURGAON PROPAGANDA PROGRAMME.

[For the use of lecturers, schoolmasters, social workers and all those, officials or non-officials, who are endeavouring to uplift the people of Gurgaon district and to improve their conditions of life.]

It must be clearly borne in mind that the following notes are written solely for use among illiterate and uncultured village audiences. Faired out in print, many of the social and public health notes appear crude and violent but it has been found by many years of experience that this type of argument, the crude joke or the bold insult makes far the best and quickest appeal to an average villager, in a backward and primitive district like Gurgaon. We have learnt that to call a spade a spade and make no attempt to beat about the bush or employ refinements of speech is far the easiest way to provoke that discussion in a village audience which is the only way to ensure a complete understanding of the matter in hand and is the certain prelude to a rapid conviction that what we are telling them is correct. If the village audience maintains a stony silence the lecturer can cut no ice, but once the villager can be drawn into an argument or made to laugh at himself the battle is won.



Every villager prays for:—

- (1) Good crops;
- (2) Healthy children.

Why doesn't he get them?

Because:—

- (1) His methods of farming are bad.
- (2) His village is filthy, he lives in dirt, squalor, disease and suffering.
- (3) He is the prey of epidemic diseases.
- (4) He wastes all his wealth.
- (5) He keeps his women-folk in degradation and slavery.
- (6) He pays no attention to his home or his village and spends no time or thought over bettering himself and his surroundings.
- (7) He resists all change, he is illiterate and ignorant of what progress village folk in other civilized countries and in other parts of his own country are making and what he can himself make if he sets his mind to it.



THE REMEDY—FIRST PART.

Increase produce by good methods of farming.

OUR OBJECT IS NOT TO MAKE RICH BUT TO MAKE HAPPY. WE ONLY TRY TO REMOVE POVERTY AS POVERTY BRINGS DISEASE, MISERY, SUFFERING AND UNHAPPINESS.

(1) *Keep good cattle.*—Use only Hissar bulls and selected cows for breeding, keep milk registers and steadily increase the milk supply generation by generation so that in time you will be able to get milk and draught cattle from one breed only (the Haryana breed, strengthened by Hissar Stud bulls), instead of having to keep both buffaloes and Haryanas, as now, at double expense. You have swarms of useless cattle; a few good ones will give you far more profit.

(2) *Use Gurgaon ploughs and other modern implements.*—You say your poor cattle won't pull iron ploughs. They will but you won't try. It takes ten days to get used to the new plough. You mustn't say after ten minutes that they can't pull it. Besides, why keep bad cattle at all? They cost just as much to breed and to feed as good ones and do only a quarter of the work. Bad farming means bad cattle and bad cattle means bad farming. Keep good cattle.

(3) *Use good seed.* 8A wheat, Rosy Batla cotton, Australian Bajra, Coimbatore cane, etc.—These are all well tested for this district and bound to give first-class crops, if properly cultivated.



(4) *Put up Persian Wheels.*—2 bullocks and $1\frac{1}{4}$ men instead of 4 bullocks and 4 men. Every man is his own master on a Persian Wheel. Need wait for no one, can work by day or by night, in summer or in winter. No 'Gohn' to get filled with water after every shower of rain and no rope to break and injure or kill someone.

(5) *Pit the manure.*—The pitting of manure will not only give you double the quantity, but double the quality, so that you will increase your manure fourfold. When you take it to the field, plough it in the same day, so as to get all the value from it. Only cart as much as you can plough in that day. Every day it lies unploughed, it is losing strength. Pits must be narrow, six feet deep, and as long as you need for one harvest's supply. When one pit is full, cover it with earth and leave it to mature, and meanwhile dig and fill another pit.

STOP MAKING DUNG-CAKES.

(6) The land is as much entitled to the dung of the cattle as the cattle to their fodder. You cannot plough without feeding your cattle, nor can you get crops out of the land without feeding the land and the food of the land is cattle dung and village sweepings. You waste both. There is plenty of stuff to burn instead of dung-cakes, and it is a fallacy to suppose that *ghis* cannot be made without them.



(7) *Banks*.—There are nearly 1,000 banks in this district. There are banks for everything, to finance your farming, to market your crops, to pay your revenue and to improve yourself and your village. Every one should be a member of at least one bank. It is stupid not to be.

(8) *Daulebandi and kiaribandi*.—Three-fourths of the little rain you get you waste; as for want of deep ploughing with the Gurgaon plough, it can't soak into the ground and for want of 'daule' and 'kiare' it can't stay where it falls but runs away, damaging the fields and ruining the village roads.

Every 'barani' field should be properly banked and divided into 'kiaris' according to the levels, so as not to waste the rain water.

(9) *Consolidate your holdings*.—Don't have your fields scattered all over the village area and thereby waste time, money and labour. Half your litigation starts with cattle straying into the people's scattered fields. Persuade your neighbours to join in and ask the Collector or the Co-operative officer to redistribute the land.

You can then fence your field with "quick" hedges to keep out wild animals and keep in your cattle. It is useless trying to have compulsory education till you have fenced your fields, as your children are wanted to mind the cattle, but you cannot fence your fields properly till you consolidate your holdings.



(10) *Twelve months' harvest on the well.*—Don't sow much wheat and barley on your Persian wheel, and be an "*anaj ka ghulam*." Everyone is harvesting them at the same time, wages are high then, and half your profits go in wages. Besides hail is very liable to spoil your wheat and barley. Arrange your sowing, so that you never need hire labour or bullocks, and you yourself and your bullocks and well need never be idle. Sow expensive crops and divide the land, so that every month you are sowing something and every month reaping something and always watering and weeding. If you or your cattle or well are idle you are losing money. Sow *zira*, *lassan*, cane, cotton, *baingan*, melons, tobacco, pepper, vegetables, fruit trees, etc., etc., which will bring you in thousands of rupees every year and keep you and your family busy, well-fed and well-to-do.

You will soon exhaust the local market for vegetables so you must make co-operative societies to sell your produce in Delhi and other big cities. In this way you will make vast profits.

Gurgaon zamindars regard all profitable farming as beneath their dignity, and fit only for *malis*. The fact is that the only sensible farmer in Gurgaon is the despised *mali*. He is the only man who knows how to make a profit out of land.

(11) *Tree growing.*—Sow trees on every vacant space, so as to have plenty of wood to take the place of



upla. Sow your *shamilat*, *gatwār*, *gora deh*, roads, *daule*, every spare space, with trees.

(12) *Inoculation of cattle against disease*.—It is no use keeping good cattle if you don't protect them from disease by inoculation. As soon as disease starts, send word to the nearest Veterinary Hospital and ask for the Veterinary Surgeon to come and inoculate the whole village. If he does not come, complain to the Deputy Commissioner.

(13) *Kill the field-rats, porcupines, kutra and other pests that share your crops with you*.—Why grow crops only to share with rats, *kutra*, etc., when a little effort will enable you to keep them for yourself and your children? *Kutra* are killed at the beginning of the monsoon by lanterns standing in vessels of water. Organise this in every village. Rats are killed in the cold weather. Porcupines you can kill whenever you find the holes they live in.

A land-owner is the man entitled to the first share of the produce. The rats get first and often every share of your produce. They are the real owners and you are their tenants; *muson ke maurusi*!

The only thing a zamindar kills is his own brother zamindar. Monkeys, rats, snakes, *kutra* and everything may come into his fields with impunity and eat them up but if his brother zamindar lets his cattle come in, woe betide him!



(14) *Develop pasture-land* instead of allowing the *shamilat* to be either bare of grass or blocked with trees of no value as fodder or fuel. Your ancestors left you land for the feeding of cattle (Bir and Ban and Banni). You have allowed it to become so blocked with trees and bushes which are useless for cattle that the cattle are starving for want of fodder.

Sell the useless trees and bushes now blocking your common land and use the money for *daulebandi* and the sowing of grass and you will soon turn your *shamilat* into what your ancestors intended—a 'grass farm.'

(15) The ideal of every zamindar in Gurgaon is to sow every bigha every harvest, and to do that he will just scatter seed without manure, without ploughing, without weeding. *Cultivate half your land and pay double attention to it* and you will get double the crops you get now from a vast area of badly farmed crops.

Instead of sowing every acre—without ploughing, or weeding—with crops and losing half by *kharābā* why not sow a lot of your land with grass, manure and harrow it regularly and get a good crop of grass instead of wasting your labour on crops which come to nothing. Decide how many *bighas* you and your cattle and labour can properly plough, sow, weed, manure, harrow and cut, and then turn the rest into permanent pasture you will get double your present crops and a big crop of grass as well. Grass requires far less rain than crops,



so whether you get a good monsoon or a bad you will always get at least one good crop of grass.

(16) Where you have to carry well water along high banks, *put pipes* in under the ground; once in they will need no repairs, and will save land and labour and much water. See the pipes at the Gurgaon Rural School Farm.

(17) You must *fix the blowing sand-dunes* by discovering and planting or sowing whatever vegetation will grow and hold the sand.

(18) *Straighten and clean your canal channels.*— At present you waste quite half the little canal water you get. It is no use asking the Agra Canal Officers to give more water to Gurgaon as they say that the amount of water required to irrigate 50 bighas in Gurgaon will do for 100 bighas in the United Provinces. Learn not to waste canal water.

Zamindar ki beaqli Parmeshwar ka qasur. Providence is blamed for what is really due to the stupidity of the cultivator. This new proverb has been invented for Gurgaon. Whatever happens, whether his cattle are bad or his crops are bad or insects eat them, it is always *tagdir* or the will of Providence and not the ignorance, idleness and folly of the cultivator. When things go wrong find out why and remedy them and don't blame the Almighty till you have tried everything.



Zamin "bodi" hai; the land is weak. Every zamindar says this when his crops are poor, instead of telling the truth, which is that he has taken harvest after harvest out of the land without either proper manuring or proper ploughing.

WASTE—Gurgaon Zamindars waste everything; rain water, *khat*, *kura*, *gobar*, everything; they waste their own and their women's labour by using the *charsa* and the *chakki* instead of the Persian wheel and the *kharas*. Men are not supposed to do the work of cattle lifting water with a *charsa*. Women should be washing and minding the children, making and mending clothes, tidying the home and cooking instead of making *uple* or grinding corn like cattle or prisoners. You waste your money by turning it into jewellery, by *kaj*, and other such unnecessary customs, by extravagant expenditure on marriages and by litigation.

CONCLUSION.

By improving agriculture in all these ways you will make the zamindar no longer the slave of his surroundings; he will be less obsessed with the struggle for existence and will lose his present fear of:—

(1) famine,

(2) hunger,

(3) hail,

(4) cattle disease.



THE REMEDY—SECOND PART.

1. Clean the villages and teach the villager sanitary habits and thereby remove fear of:—

- (i)—disease,
- (ii)—blindness, disfigurement and crippling of children; and
- (iii)—weakening of men and women.

When you lose your way in Gurgaon district you find your way by your nose. The greater the stink the nearer the village.

Allow no sweepings, rubbish, dung, ashes, etc., to be thrown anywhere but into properly dug pits.

Even the animals clean their young and do not foul their nests by insanitary habits. Why are Gurgaon villagers worse than animals?

Allow no one to foul the village by insanitary habits. Use the manure pits as latrines; some for men, some for women. Put a hedge round for privacy, planks across for convenience and you have ready-made latrines of an excellent type and the manure for your crops will be doubled.

CLEAN VILLAGES MEAN HEAVY CROPS.

Cleaning the village is very simple. Everyone with separate cultivation must have his pit six feet deep ten or twelve feet wide and as long as he requires. Into that pit everything goes. It must be far enough away



for the smell not to reach the village and near enough for the people to carry everything to it and not be tempted to throw it down on the way.

You must use your pits as latrines and you must cut all the rank weeds and rubbish that grow round the village in the rains and throw them in too.

They are not pits (*garhas*); they are the zamindar's treasure-house (*khazana*) and once you have seen the crops the new manure produces you will never allow rubbish to go anywhere else but into your pit.

II. Open Windows in your houses.

The Gurgaon village houses are the direct successors of the caves of pre-historic man. Outside are the heaps of rubbish and inside complete darkness.

Until you have light and air in your house your homes will never be free from sickness.

Six things love darkness :—

(1) mosquitoes, which bring fever.

(2) fleas

(3) rats

(4) thieves.

(5) disease.

(6) Gurgaon zamindars.

} which bring plague.

Why do Gurgaon zamindars collapse every year with fever, and take weeks to recover and often die in the end?



SMALL POX.

You must vaccinate your babies as soon after they are born as possible, again in their seventh year and again in their fourteenth year. After three successful vaccinations your children are safe for life. Till then you run a quite unnecessary risk of losing the life, the sight or the beauty of your children, besides incurring a lot of unnecessary trouble and suffering.

PLAGUE.

Kill your village rats at all times of the year. Keep your houses clean, tidy and airy so that rats won't live there. Rats love rubbish and darkness. Have regular house cleanings every month or two when all furniture and stuff will be taken outside and the whole place properly cleaned.

When rats begin to die or people get plague telegraph to us and if nothing happens telegraph again or come in and complain. When the doctor comes proclaim a holiday and inoculate every man, woman and child as quickly as you possibly can. Don't wait for officials to come and urge you to do it. *Inoculate at once.*

Don't allow people from plague infected villages to come into your village. Insist on their staying outside and living under the trees. You have every right to keep them out and don't be so foolish as risk your own life and the lives of all the village by letting these plague carriers come in.



Because their strength has been reduced by living in houses without light or air and by breathing air tainted with village refuse, eating food tainted with village refuse and drinking water tainted with village refuse.

Open windows in your houses and clean your villages and more than three-quarters of your disease will disappear. No house has sufficient windows until there is enough light all over and in every corner to see any fleas and mosquitoes that may be there.

Four things are required to keep human beings in health and strength :—

- | | | |
|------------|--|------------|
| (1) Air. | \| | (3) Food. |
| (2) Light. | \| | (4) Water. |

Gurgaon people think the first two are unnecessary and that is why they live such wretched lives.

III. Teach the villager to take precautions and remove fear of epidemics by :—

1. Vaccination ... for small pox.
2. Inoculation and
rat-killing ... for plague.
3. Well-cleaning and proper
arrangements for draw-
ing water ... for cholera.
4. Quinine and Mosquito
Nets ... for malaria.



CHOLERA.

Keep your village clean.

Don't allow flies to sit on your food and don't buy food from shops where flies are allowed to sit on everything.

No one should be allowed to dip his bucket into the well. Each drinking well should have its own pump or hand Persian wheel for drinking water or else a special bucket kept there and used for nothing else; then you will altogether escape cholera, enteric, etc. Wells should be caged in, so that no one can get water out except by a pump or Persian Wheel or by the bucket kept there for the purpose.

Don't let your wells be surrounded by filthy pools of black mud and water and your cattle's drinking troughs to be half full of black mud. Clean and drain it all, then your water and the milk of your cattle will be clean, and yourselves and your children healthier.

MALARIA.

Don't allow pools of dirty water to stand all round the drinking wells and percolate into the well so that you drink filth. Put a proper platform round your well and a drain for the water and fill up all depressions near the well, and round the outside of the village.

You must use quinine and instead of buying trinkets for your wives and children buy them mosquito nets and quinine and see that they use them.



Sell your ear-rings and buy a mosquito net for yourself.

Quinine should be bought just as you buy salt and *masāla*. It is far more important. You can do without *masāla* but not without quinine.

Don't wait for the *zaildar* or the *patwari* to give you two pills. Those are merely sample pills to show you what it is like. You don't beg your salt and *masāla* from Government, why beg your quinine?

Every village shop should sell quinine, every bank should buy it for its members, every house should keep quinine. Every *lambardar* should buy and distribute quinine from the *malba*.

Fever comes at the autumn harvest and rabi sowing time and every day's fever costs you Re. 1 or Rs. 2. For Rs. 8 you can buy many hundreds of pills, enough to keep you and your family free of fever and your neighbours as well. Don't be so stupid as to prefer fever to buying quinine.

You must use mosquito nets; instead of putting ornaments on your children give them mosquito nets. All of you who were in the army learnt the use and value of mosquito nets. Do not be so stupid as not to use them at home for yourself and your family.



THE REMEDY—THIRD PART .

Eradicate the present ideals of absurd expenditure on :—

- (1) *Kaj*, and other such ceremonies.
- (2) Jewellery.
- (3) Weddings.
- (4) Quarrelling.

and remove fear of :—

- (1) debt and money-lenders.
- (2) litigation and law-courts.

(1) *Kaj*—If you want to revere the memory of a dead relative, instal a hand Persian wheel on a drinking well, roof in and close the well, pave the ground round about, build a nice washing-platform and a proper drain and make it altogether a pleasant, easy and healthy place for drawing water and washing.

Or else put up a public *khards* in a nice clean airy pucca shed, so that all people can get their flour easily and cheaply ground by bringing their cattle and their grain to your mill.

Or else add a room to the school or the dispensary.

JEWELLERY.

Jewellery is a wicked waste and the main reason why women insist on having as much jewellery as they



can get is that they have no rights and no *izzat*. Give them these—and they cost nothing—and they will soon forget to ask for jewellery, and be as keen as you are on spending your money for the sole benefit of the children and the home, and the farm.

If you spend Rs. 100 on jewellery you get Rs. 75 worth; after 10 years it is worn away to nothing. If a thief comes, it is gone in one night.

6,000 lakhs of rupees worth of gold were imported into India in 1925. The interest on that would be six crores of rupees. Think of the waste.

The more you give your women-folk, the more other women-folk will want from their men-folk and the more they get the more your wife will want, and so on and so on.

Why allow jewellery to be worn in the fields and when doing domestic work? You don't wear your best clothes to go farming but you allow your women to wear their jewellery to the fields, and everywhere else. Insist on jewellery only being worn with best clothes. This will reduce the wear of the ornaments and reduce the rivalry among the women as they will only occasionally see each others' jewellery.

Everyone craves for the beautiful and that is one reason for jewellery. Can you assist Providence? Did he not make children and men and women beautiful



enough for you? Yes, he did but you have spoilt them by dirt and disease and therefore require jewellery to restore their beauty. Keep your children clean and healthy and give them clean clothes to wear and they will require no jewellery to beautify them.

If your women want beautiful things, let them learn to make lace and embroidery and to grow flowers round their homes.

THE REMEDY—FOURTH PART.

THE NEW IDEAL.

"Home Sweet Home."

i.e., { Clean, happy, healthy and enlightened women.
Clean, happy and healthy children.
Clean houses.
Clean villages.
Peace with all men.

To do this we must humanise the women and make them honourable and equal partners in the home, by—

- (1) Sending the girls to the school with the boys, and, when they get too big, to girls' schools.
- (2) Refusing to marry them while they are still children.
- (3) Releasing women from their present slavery and degradation *i.e.*



- (i) Don't let them make *uple*—use wood instead and stalks of *sarson*, *til*, *gowar*, *arhar*, cotton, etc.
- (ii) Don't let them grind corn—instal a *kharās* instead.

The time saved from corn-grinding and *uple*-making will be spent on :—

- (i) Cooking.
- (ii) Tidying and beautifying the home (flowers in window-boxes and outside in the yard).
- (iii) Washing, feeding, teaching and playing with the children.
- (iv) Making and mending clothes for the whole family.

Marriages must be registered to stop litigation and help to elevate the women.

CONCLUSION.

In a word our remedy is :—

1. Improve the farming.
2. Clean the village.
3. Make the houses light and airy.
4. Take precautions against epidemics.
5. Stop waste.
6. Humanise the women.
7. Sweeten and beautify the home.



The Schools of Rural Economy and of Domestic Economy at Gurgaon are training men and women so that they may go out as missionaries into the villages and teach the people all these things.

“Home Sweet Home.”

The present state is—

GHAR GANDA GHAR.

WHY? *Because your women are degraded.* From their birth they are taught that they are an inferior creation, they are treated as such and therefore they *are* inferior. Release them from their degradation and slavery, bring them up as the equals of the boys and they *will be* equal.

Why do Middle pass and Entrance pass boys migrate to the towns?

Because their villages are filthy; because their mothers and sisters are dirty and degraded and not fit to live with or talk to.

How can a B.A. live with a woman whose chief occupation is making dung-cakes and grinding corn?

All our work centres round the home, the centre of the home is the mother. Train her in her childhood to be fit to be a mother and run a home. Save the girls.



It is more important to send the girls to school than the boys, as the girls will one day have to run the homes and bring up the children.

Dung-cake making is the work of neither man nor beast.

Flour-grinding is the work of cattle.

Release the women from these tasks and let them do women's work.

Making dung-cakes ruins the crops, degrades the women, makes them filthy and wastes their time.

A stack of *upla* takes months of female labour to make and is worth Rs. 10; as manure it is worth Rs. 50. No wonder you are poor!

People say very proudly that they refuse to live on the earnings of their women-folk and yet they allow them to grind corn and make *uple*, the two most degrading forms of female labour in the world.

Uple are used for boiling milk so that the woman need not stay by and watch the pot as she must do if wood is used. Vicious circle. The time saved from *uple*-making is more than enough to watch the milk being boiled on a fire of wood or cotton stalks and AT THE SAME TIME mend the clothes, tidy the home or play with the children.



Cattle dung, human excreta and village sweepings are provided by Providence to give you bumper crops. You burn the first and use the second and third to poison the air and the water and ruin the health, sight and physique of yourselves and your children. In the village this stuff is poison, in the fields it is gold and silver. Why keep it in the village!

Women do not learn housewifery and the care of children by instinct. They must be taught when young and then they can teach their children. **SEND THE GIRLS TO SCHOOL.** Their mothers never learnt as they spent their lives doing slave drudgery, making dung cakes and grinding flour, etc.

Don't allow children to marry. Wait till they grow up and are properly developed physically and mentally. Child marriage means sickly children, unhappy homes, and infinite misery.

Insist on all marriages and *karewas* being properly entered up in the register. This will save litigation and trouble. Unregistered marriages are just like the mating of birds. The only reason for not registering marriages was that women had no position or status and were hardly regarded as human beings, being chattels owned by their parents and bartered away to become the property of their husbands. **SO REGISTER ALL MARRIAGES AND ACKNOWLEDGE THE RIGHTS OF WOMEN.**



Scores of women lose their lives every year in this district by falling into wells. The edges of the well are slippery and there is often no platform. Stop this cruelty and stupidity and build up the drinking wells properly. Best of all put on a hand-turned Persian wheel and make things safe and easy for your women.

Most of the Gurgaon tribes do not observe *purdah* and therefore their progress and regeneration is easy. Don't start the wicked and foolish habit of locking up your women as soon as you acquire any education. It is far better that both partners of the home should live in the open like human beings without any education than that one should become partially educated and lock the other partner up. Educate yourself and educate your wife but *do not lock* her up in *purdah*.

Child-birth is not a disease, it is a process of nature but it is liable to be painful and dangerous. Insist on your *da's* being properly trained and scrupulously clean and send for a doctor if everything is not all right.

When your wife is to have a baby you choose a dark and dirty room and send for a sweeper's wife. Why do not you send for the sweeper when you break your arm? Why not train some of your own women as midwives? Sweepers' wives have no more business to be midwives than they have to be doctors. Would it not be far nicer for your wife to be attended by one



of her own people at such a risky time than by the lowest caste in the village?

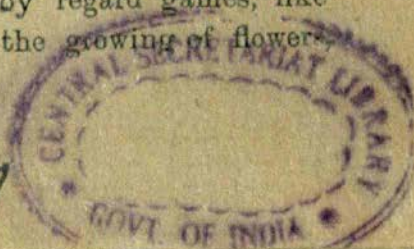
Don't reserve the darkest and least airy part of the house for your wife and family. They are just as important as you and their ill-health is just as bad for you as your own. You can keep fit by going to the fields. Your women and children must spend a lot of their time at home. Therefore give them the best and airiest part of the house.

Why are no windows allowed? The excuse is thieves. Thieves don't mind whether you have windows or not, if they want to get in, they will. Besides, thieves don't rob poor people and yet you say you are poor. You keep jewellery, the stupidest form of property in the world. Put your money in the bank and laugh at thieves.

Educate both boys and girls and let those who have grown up without education go to the night schools and learn to read and write. Start libraries in your villages and games clubs. Learn to satisfy your craving for competition with your fellows on the sports field instead of in the law court.

A lot of stress is now being laid on the starting of rural games but we must first produce the atmosphere and the conditions in which games are possible. The Indian parent and the Indian boy regard games, like the tidying up of the village or the growing of flowers,

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as a useless and wicked waste of time. There is no place to play in, no money or material for games, and no desire to play, in fact absolute opposition from parents and boys alike. The whole outlook on life of the boys and parents must be changed first by reducing the severity of the struggle for existence and then I think games will come quick enough. All young things want to play, the instinct is there and will assert itself if we produce the conditions requisite for it to come into force.

THE HOOKAH.

What is the Gurgaon implement upon the construction, improvement and development of which the greatest time and effort have been expended and to which the people are most devoted? The plough? No. The Hookah? Yes.

The great enemy of the villagers is the Hookah. The man smokes while his women and his *kamins*—the same thing in this district as the women are no more than slaves—do his work for him.

If men would spend one quarter of their Hookah time in tidying their homes and villages and growing flowers, Gurgaon would be a paradise.

BAD EYES.

Why are there so many village boys and girls with one eye only, blind, or with damaged eyes?



Because of—

- (1) Bad and dirty *dais* at the time of their birth.
- (2) The *khat kuri* heaps which make the air full of poison whenever the wind blows or people or cattle move.
- (3) The habit of using every open space as a latrine which poisons the air and makes the flies so dangerous when they sit on children's eyes.

COTTAGE GARDENS.

A stranger was once invited to visit a village in Gurgaon district. He said "Yes, I should love to see the pretty children and the lovely cottage flowers." He looked sad on his return and on being questioned said, "The first thing that struck me on approaching the village was an overpowering stink. Then from the objects on the ground I thought I had strayed into a latrine but I was assured I was on the main village road. We pressed on past these obstacles; a breeze was blowing and my eyes, nose and mouth were assailed with bits of flying rubbish and filth and poisonous dust. I found heaps of foul rubbish everywhere, that had obviously never been properly cleaned up since the village was founded. The roads were littered with this filth too. Finally the dear children came into view and I was shocked at their filthy and



unhealthy condition. At least one in four had permanently damaged eyes and most of them looked as if their parents did not know what water was or what washing meant. Eyes sore, noses running. There was no sign of flowers anywhere."

THE FOUR THINGS.

If you wish to be regarded as civilised human beings, you must :—

- (1) Dig pits and clean the villages.
- (2) Stop making *upla*.
- (3) Open windows in your houses.
- (4) Treat girls equally with boys and send them to school together.

The hyena is the animal whose home stinks.

The animal that makes *upla* (dung-cakes) is the dung-beetle.

The rat lives in a hole without windows.

Man is the only creature that discriminates between his male and female children and treats the females as inferior. Your mother was once a girl. Your wife was once a girl. Your daughters will one day be mothers. If girls are an inferior creation then you are yourselves inferior.

SHOPPING.

Don't buy or let your women buy daily household needs with grain or cotton. Sell your surplus crops



for the best price possible and buy what you want with cash. By bartering grain you lose enormously; you may get bad weight too. This petty bartering is stupid and pre-historic and is just wasting the crops you have been at such pains to grow.

CLEANLINESS.

There is very little manure in the fields but plenty of filth in the village and on the children. Do you think that by manuring your children they will grow better?

Better a clean and healthy woman or child without jewellery than a dirty diseased one loaded with silver and gold.

Don't rely on the *kamins* to keep your village clean or do your work or you make them your masters. Clean your village yourself. Every villager handles manure for his fields so there can be no harm in his collecting the stuff which will make manure and throwing it in into a pit.

Why do you wait for sweepers, "*churahs*" and "*chamars*" to clean your home and village? The person who cleans the village is the master of the village as he alone can dictate whether your village is to be habitable by human beings or not.

No religion forbids cleanliness. If your religion allows you to eat filth with your food and drink it in



your water and breathe it in with the air surely it will allow you to keep your village clean.

If you can carry manure to your fields surely you can collect it and put it into the pit as well.

JEWELLERY AND WOMEN'S RIGHTS.

Why do women insist on having jewellery? Because you deny them all rights, even the right to be considered human beings and their jewellery is the only security they have. So if you want to reduce jewellery deposit money in the bank in your wife's name, educate her, give her rights and privileges and treat her with *izzat*. She will then give up excessive and unnecessary jewellery very quickly.

IDLENESS.

All work is dignified, it is only idleness that is a disgrace.

Idleness produces dirt, ill-health and quarrelling. Therefore allow no idleness. Keep your Persian wheel busy all the year round, sow something and reap something every month. You will never have to hire labour and never be idle and you will get the maximum profit out of the capital spent on Persian wheel and well.

FEAR.

Why do villagers of 40 look 60? Because they live in fear—fear of hunger and famine, fear of disease, of crippling and blindness, fear of law-courts, of money-



lenders, and of their neighbours; because their women-folk don't know how to feed them properly; because their homes are uncomfortable and their surroundings filthy.

Our work is to replace these fears with confidence that if he follows our advice he and his family will be healthy, happy, well-fed and well-clothed and well-housed and at peace with everyone.

A WEEKLY HOLIDAY.

Learn to have a holiday once a week for yourself and your cattle and use it to clean up yourself and your home and village and then to play or read.

Both you and your cattle will live longer and be healthier and happier, if you do so.

The weekly holiday is the beginning of rural uplift. It introduces cleanliness and games and refreshes both mind and body.

MENIALS.

Slavery, it is said, ruined the Roman Empire. The zamindar is ruined by having *kamins*. He learns to be idle and to think that work is beneath his dignity. To-day cleaning the village is beneath his dignity, to-morrow ploughing will be, and soon he will sit on a *charpoy* and smoke a *hookah* while his *kamins* and womenfolk do all the work. This is already a common thing in many villages.



Zamindars say the growing freedom of the *kamins* is cutting off the zamindars' hands. Not a bit; it is making the zamindar an independent, self-reliant man, as when the *kamins* go he must do all his work himself.

No village will be clean and tidy until the zamindars clean it themselves.

DOGS.

The dog is called the Friend of man. In Gurgaon he is treated not much better than a woman and is the enemy of man.

Keep a dog by all means but feed it regularly, give it a name, and a collar, and look after it properly. Don't allow uncared for dogs to roam the village, spoil your food, keep you awake at night barking and finally go mad and bite you.

SHAMILAT.

The *shamilat* is wasted in Gurgaon district. It is parcelled out to zamindar owners who already have more land than they can properly cultivate and nothing is left for the proper and legitimate use of the *shamilat*.

The *shamilat* should be used for three purposes—one part playground for the games of the village, one part garden or "Company Bagh" for the women and children, and one part pasture—properly cultivated pasture—for the cattle.



CONCLUSION.

SWEETNESS AND LIGHT.

Why are there no flowers in your villages and your homes? Flowers bloom all the year round in India but there are none in Gurgaon villages. God gave flowers to mankind to make them bright and happy. You will never have flowers till you humanise the women.

What are the two prettiest things in the world? Clean, healthy, happy children and flowers. Both these grow in the home. Woman is the partner responsible for the home, so train the woman that she may learn how to produce flowers and keep your children clean, healthy and happy.

There are four things to teach the villager and to teach the worker who is to go to the villages:—

- (1) The dignity of labour.
- (2) The dignity of woman.
- (3) The dignity of cleanliness.
- (4) The dignity of service.

If the Schoolmaster will put that into his village curriculum it matters little what else is or is not taught in the village school.



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CHAPTER II.

SCHOOL OF RURAL ECONOMY, GURGAON.

The object of the School of Rural Economy is to bring rural teaching and uplift work into line with village life. Our villages are filthy and our villagers lead uncomfortable, unhealthy and filthy lives. The village with a school is no better than the village without a school. The literate boy is no better than the illiterate boy. All alike live in dark and often dirty houses in a filthy and insanitary village and follow uneconomic, unhealthy and degrading customs. If the school gives them any education it makes them flee from their villages to look for work in the towns.

If the education of our schools is to be of any value it must not only show the villager how he can improve himself and his surroundings but give him the definite desire to do so. The first object of the Gurgaon School of Rural Economy is to teach the dignity of labour, as until the villager will put his hand to it he will never clean or improve his village. The next object is to instil the idea of service, the desire to help one's self and other people, and the third object is to convince them by the actual instruction given that we have a complete remedy for all the ills of village life.



The two people who can do most to improve the conditions of rural life are the village teacher and the patwari, and it was these whom we hoped to recruit in the new school. The first batch of students consisted of 42 teachers, 4 patwari candidates and 1 private student but as far as patwaris are concerned Government has broken off the experiment.

After the school had been running for several months, the idea of Village Guides was evolved and they are explained in the second part of the pamphlet. The first course lasted a year (from October 1925) and much of the time was spent in experiments both in the staff and in the methods of teaching and in the subjects taught. The experimental stage is not yet over and probably never will be over, as with increasing knowledge and experience our needs and our methods of meeting these needs naturally assume different shapes, but it is unlikely that there will be many big changes and the teaching of the second batch is being conducted on very sound lines and the students themselves have been selected with considerably more knowledge of the type of person we want to train. The new batch of students started its training in October 1926. Besides a well with sufficient land round it we have a farm of 51 acres taken on a long lease. Two wells have been sunk in this farm and we are taking steps to acquire the whole of the



land as soon as money can be found. Scouting and co-operation are the two basic subjects taught as from these two we hope to instil into the students the spirit of self-help, co-operation and social service. If we cannot do this it does not much matter what else we teach as our scheme must fail. If we can do this it does not much matter what else we teach as our scheme must succeed.

The other subjects taught are :—

Practical Agriculture,

First Aid,

Infant Welfare,

Public Health,

Domestic Hygiene and Sanitation,

Village Hygiene and Sanitation, along with the practical work of keeping a village tidy,

Epidemiology,

Stock breeding, and some simple veterinary work,

Play-for-all,

Games,

Singing,

Lecturing,

The use of the magic lantern and village propaganda.



The students visit villages and give lectures and do work themselves by way of learning and practising their job. They do all their own chores in order to learn the dignity of labour and the necessity of personal effort in uplift work. They also compose and stage uplift dramas, as this is one of the most convincing form of propaganda, we have yet discovered.

The students are expected to pass the ordinary examinations in First-Aid and Co-operation and special tests in all the other subjects. Those who pass cut well will either be taken as Village Guides or go back to their schools as teachers with improved prospects. The failures will revert to their schools with a very bad mark against them. It is expected, however, that there will not be many failures as the students are displaying a satisfactory spirit of keenness and there is a great desire to learn. There is no doubt that this school has caught the imagination of the people and they look to it to inaugurate a new era in village life.

Village Guides.

We are very much concerned about the multiplication of departmental staff, and we want to have a common staff for village work—one man to each zail, living in the zail, to do all the work of all the departments except such technical things as healing



the sick and inoculating or vaccinating (either man or beast).

I have consulted the village people and they are simply delighted at the chance of getting rid of their miscellaneous visitors and receiving instead a resident worker who can help them in all their troubles and be a real guide, philosopher and friend. They agree with us that this will start a new era in village life and in rural development.

The title of these zail development workers has given us some anxiety. At present we are cursed with a dreadful jargon. We may be only piling Pelion upon Ossa by my suggestion but we propose to call them "Village Guides." The very fact that they are not given a bureaucratic title such as Sub-Inspector, etc., may help to impress upon this staff the fact that they are helpers, missionaries, servants and not HAKIMS, jack-in-offices, petty tyrants or rulers.

The following are some of the things they will do :—

- (1) All Bank work (except audit).
- (2) Pest work—field rats, Kutra moth, Porcupines, etc.
- (3) Public Health work—Collecting lists for vaccination and preparing the people for the vaccinator's visit.



Cleaning up villages by digging of manure pits, putting in of windows, etc.

Inspection of Birth and Death registers.

Ratting, and preparing the people for inoculation.

Cholera prevention work.

(4) Preaching with and without the magic lantern and demonstration cart, teaching agriculture, co-operation, hygiene and uplift—social and material—etc., etc.

(5) Agriculture—demonstration and sale of improved ploughs and other implements, Improved seed, Persian wheels, Hissar bulls, Flower growing, etc., etc.

(6) They will urge the people to send girls and boys to school, popularise marriage registers and inspect them.

In a word the village guide will carry out the whole gospel of uplift already published in this district.

These village guides will have to live among the people and will be judged solely by their results and their appointment will begin a new stage in practical village work. We often think the people object to progress. It is not progress they object to but the multiplication of



petty officials who are in many cases unsympathetic and out of touch with village life.

This proposed amalgamation of rural staff is the inevitable result of two things. We now have a Rural Community Council co-ordinating the propaganda work of every department (and a very big work it is) and we have a School of Rural Economics teaching all the subjects for which we want to amalgamate staff.

We anticipate one difficulty only and that merely in the early stages. The Bank staff is very popular, so are those who distribute good seed or Persian wheels but those who insist on vaccinating all the babies and urge unwilling people to such irksome tasks are liable to be unpopular and that may reflect on the popularity of Banks and Hissar bulls, etc. We maintain, however, that these men, if they do their work properly will be the trusted friends and advisers of the village folk, and the very popularity of the obvious benefits they confer will break down all opposition to less-understood benefits such as vaccination in a surprisingly short time, and if a worker fails in the less spectacular parts of his work, it will be solely his own fault and he will merely have to be replaced and either given further training or got rid of.

Our success will depend on the spirit with which we can imbue the students, and I am optimist enough to believe we can achieve our object, and am determined at once to put it to the test.



Excluding Rewari, Farrukhnagar and the Ingram Estate we have 64 zails and when we have 64 village guides each in charge of all work going on we shall really be, for the first time, in touch with the people. Our guides will know everyone in the villages and be known by them. They will preach, they will demonstrate, they will advise, they will find out the villagers' point of view, where the shoe of progress pinches the corns of conservatism, deal with their doubts and difficulties, solve their problems and prescribe remedies for their troubles. At present our work is largely nominal, Kâghzi kâam, *paperasserie*. We shall for the first time get knowledge of what the villager really thinks of our schemes of development and improvement, and his objections to our innovations and we shall be able to adapt our line of attack to suit his defence and modify our crude proposals to suit the real circumstances of each village.

It has been suggested they should be under the Rural Community Council and if this Council can be developed in such a way that it can appoint and control staff and be assured of permanency this would probably be the easiest solution, as the Council in Gurgaon is very active and includes all the members of the District Board, all the officials engaged in village work, and all the leaders of rural opinion so that in its present shape, it has great possibilities. At present, however, it is unfortunately without funds



but if those departments whose work is being done by the guides will contribute to the funds of the Council, and if in this and other ways the Council can be put on its own legs, it could well control this new departure.

We hope that these village guides will start with an ideal of service and will be the true successors of the Co-operative Sub-Inspectors whom they will partially replace. Nearly everyone, official and non-official, whom I have consulted, including even such experienced administrators as Mr. Calvert, have nothing but praise for the scheme, if it can possibly be worked; and having watched the training of the men whom we propose to use I personally see no reason whatever why the scheme should not be a hundred per cent. success. Every batch whom we turn out from our Rural School will doubtless be an improvement on the last. We shall learn how to teach and the students' standards will rise as the work in the villages progresses. Out of the first batch which came out at the end of September, twelve were put in charge of selected zails in various parts of the district. One has already thrown in his hand and reverted to his school but the other eleven are putting their backs into the work. Meanwhile a second batch will be trained, the experiment will be very carefully watched, errors eradicated and every improvement made so that the second batch and all succeeding batches will be progressively more suited for the work. If the scheme



succeeds we propose, in a couple of years, to have our 64 zails manned with village guides.

A good guide will have a book for every village with a page for every family. He will fill in details from time to time, so that he will know which children are due for inoculation, how many are still kept away from school, what improved implements the man has, whether he sows good seed or bad, whether he keeps good cattle or bad, whether he is a member of a bank or not and every single detail that is required for the purposes of rural uplift. The book, of course, will be confidential and we shall have to arrange that the guide cannot be dragged into law-courts and compelled to divulge the secrets of the people of his villages, for the amusement of the litigating public.

I have no experience of work in other districts or in other countries but I am firmly convinced that this scheme, if carried out in spirit as well as in letter, will be the means of the complete regeneration of the villages of this backward and neglected district.

What is more I say confidently that the scheme will succeed.



CHAPTER III.

THE DEVELOPMENT OF THE DISTRICT.

Since the beginning of British rule the classification of the Gurgaon district for Revenue purposes has been "insecure," that is to say the people are liable to periodical times of scarcity. This has remained unaltered except for the small portion irrigated by the Agra Canal. The average area yearly matured with the help of canal water is 45,000 acres, so that the presence of the canal has not much effect on the district as a whole.

The object of developing the district is to remove this stigma of "insecure" and to improve the conditions of village life.

The object of increasing the wealth of the district is to remove the fear of famine and scarcity and to provide the people with sufficient food and clothes, and give them sufficient leisure to enable them to educate themselves and their children and learn to lead happy, healthy human lives.

The increasing of the wealth, however, without the radical changing of the ideals and habits of the people is utterly useless. The Gurgaon people have no idea how to spend the money they have now, so what is the use of giving them any more until we have taught them not to waste their money on useless ornaments, useless display



on marriages, funerals and other ceremonies, useless litigation and so on ?

Development, therefore, means first and foremost UPLIFT, teaching the people how to spend their money, how to clean their homes and villages, how to make their homes healthy and comfortable, how to avoid ill-health and epidemics, how to bring up their girls and boys in health and cleanliness, how to educate them and how to lead happy, healthy and rational lives. Along with uplift come the few simple improvements in agriculture, which will more than double their crops.

All this is dealt with in the chapters on the Gurgaon propaganda programme, Female and Infant Welfare and Uplift, and the School of Rural Economy and Village Guides.

Hand in hand with this uplift and agricultural programme comes the material development of the district.



Total area of the district in acres—1,419,132.

The following are some of the principal agricultural statistics:—

---	Kharif. Acres.	Rabi. Acres.	Total. Acres.	Total acreage sown.
Average irrigated crops by well.	4,000	75,000	79,000	} 1,009,00.
Average canal crops ...	26,000	19,000	45,000	
Average Band irrigated area.	1,000	4,000	5,000	
Average Barani area...	3,48,000	2,11,000	5,59,000	
Total harvested area...	3,79,000	3,09,000	6,88,000	
Kharaba ...	2,54,000	67,000	3,21,000	

Number of wells in the district:—

Pacca	...	...	12,400
Kacha	...	...	1,600

TOTAL	...		14,000



Distribution of harvested area by crops :—

				Area in acres.	Value per acre.	Estimated total value.
					Rs.	Rs.
Rabi	{	Wheat	... ..	58,000	45	26,10,000
		Barley	... ..	104,000	44	45,76,000
		Oilseeds	... ..	16,000	38	6,08,000
		Gram	... ..	1,19,000	33	39,27,000
		Other	... ..	12,000	51	6,12,000
Total			...	3,09,000	...	1,23,33,000
Kharif	{	Sugar Cane...	... ..	9,000	158	14,22,000
		Cotton	... ..	25,000	50	12,50,000
		Cheap food and fodder crops	... ..	3,45,000	21	72,45,000
		Total	...	3,79,000	...	99,17,000

AVERAGE VALUE OF CROPS.

Acres.		RABI.		KHARIF.		TOTAL.
		Value per acre.	Value.	Acres.	Value per acre.	
Chahi	75,000	Rs. 59	Rs. 44,25,000	4,000	Rs. 36	Rs. 1,44,000
Barani	211,000	32	67,52,000	3,48,000	21	73,08,000
						Rs. 1,40,60,000



The following are some of the methods so far suggested and in some cases actually being tried for the development of the district :—

- I.—Bands.
- II.—Afforestation.
- III.—Increase of canal irrigation, if feasible.
- IV.—Increase of well irrigated area.
- V.—A better system of 'barani' farming.
- VI.—Improvement in methods of cultivation.
- VII.—Development of cattle and horses.
- VIII.—Development of pasture.
- IX.—Development of communications.
- X.—Co-operative credit and other such societies.
- XI.—Public Health and Medical work.
- XII.—Propaganda.
- XIII.—Combined effort.
- XIV.—Self-Help.
- XV.—Government aid.

The water table can be raised, besides a large area of country being immensely benefited and erosion and sand deposits prevented by the building of bands.

The bands built in the old days have all now been put in order except Kasan (which should be rebuilt as soon as possible) and surveys are being made and projects prepared both for improving the existing bands and for erection of new bands. There



are hundreds of sites for bands, great and small. A lot of the small bands might well be built co-operatively by the villages under Government supervision and encouraged by grants-in-aid, cheap taccavi, etc. The bigger bands and the systems of bands down the course of the bigger *nullas* must always be in Government hands.

All this wants pushing on vigorously and a regular programme of development should be drawn up, so that every year so much work shall be done. The band staff is only temporary at present and requires to be made permanent as soon as possible to remove any fear that this work will ever be closed down. Every small *nulla* should have its band and every big drainage line should have a ladder of bands all down its course as is already the case with the Badshahpur *nulla*. In this way only can the rain water from the hills be turned to profit instead of as at present eroding the country, spreading sand on the fields and flooding large areas of land.

Flow irrigation must be developed from the reservoirs formed by the bands on the big *nullas*.

Side by side with the bands must come afforestation. The hills of the district have

11.—Afforestation.

lost their original forest and are being rapidly denuded of soil and the Forest Department has reported that unless the problem of afforestation



is tackled now it will soon be too late and nothing but naked rock will be left. At present the hills cause nothing but harm ; the rain water rushes off in a few hours breaching the bands, cutting deep ravines, spreading sand on the fields, washing away crops and soil and flooding large areas in the low-lying parts of the district. Once covered with forest these hills will provide much income in the shape of fodder, fuel and timber. The rainfall too, it is hoped, will increase and the water will flow slowly away instead of rushing off like a tidal wave, and the flow-off will be used for the crops in the plains below.

Remission for afforestation has been sanctioned and a promising start has been made. The Forest staff has been made permanent for five years but it is already inadequate for the work in hand. The steady extension of the staff and the provision of adequate funds is required to exploit the beginning already made.

Experience has also shown that the remission system requires modification. At present the owners, who close to grazing and reafforest their hills, earn remission at $1\frac{1}{2}$ times the average rate of land revenue per acre so dealt with. It is very difficult for villages, unorganised as they are, to undertake reafforestation work and far the best way is for Government to reduce the remission to once the average incidence



of land revenue per acre in return for the good will of the village in closing the area effectively to grazing, and then let Government do the afforestation work itself.

The question of the possibility of providing flow irrigation for a part of Ballabgarh

III.—Increase of canal irrigation. tahsil was considered by Government, but was found impossible. It

is most likely however that water for lift irrigation could be provided and profitable farming could be done with co-operative and other lift installations but the people require a lead from Government. Until Government puts up a pumping plant and proves that it is both possible and profitable, it is unreasonable to expect our poor and ignorant peasants to risk their slender resources in such enterprises or to borrow large sums of taccavi from Government for the purpose. Meanwhile it is beyond us to do more than keep our present channels straight and clean, make plenty of *kharas* for irrigation and avoid waste. This, however, will nearly double the area we can irrigate with the water now provided.

1. Well irrigation must be at least trebled. Lots of wells owing to the shortage and

IV.—Increase of well irrigated area. dearness of labour and cattle for working the *charas* are called famine

wells and only used in years of short rainfall. Very little use is made of wells except in the rabi season. By the use of the Persian wheel, well irrigation becomes



immediately profitable in both harvests, hence Persian wheel manufacture must be and is being vigorously pushed. There can be no doubt that without sinking another well we can more than double the harvested well area by the introduction of the Persian wheel. The Persian wheel must, if possible, be improved in efficiency and a sufficient number of factories be started to make the many thousands we want. A lot of work is being done in this direction now ; several factories are hard at work making wheels and the people are putting them up by hundreds.

2. If it is found (which I doubt) that there are wells too deep for the Persian wheel some other method of lifting water must be invented. Where conditions are favourable we must experiment with oil and electricity and must find and popularise water lifts for wheels and uncommanded canal land.

3. Borings must be put down to increase the supply of sweet water in our wells and efforts be made by deep borings to find sweet strata in the many bitter areas of this district. We have a certain number of borers now but they are not as popular as they should be. As this is development work and not a commercial speculation we should be content to sink a little capital in it without an immediate return. The return will come later with increased prosperity and more certain harvests.



4. A less uncertain and cheaper method must, if possible, be devised of sinking wells.

5. Great success has apparently attended the exploiting of tube-wells in the United Provinces. This should be taken up in this district. A demonstration installation is required and then cheap taccavi combined with technical assistance and possibly grants-in-aid. Both in the matter of oil engines and tube-wells it is unreasonable to expect our poor peasants to risk their capital until Government has demonstrated that it is a safe and profitable investment.

6. At present the land revenue is generally distributed over the village at the request of the villagers according to the kind of land, so that well-irrigated crops pay a far higher rate of land revenue than *barani*. To my mind this must act, consciously or unconsciously, as a deterrent to people and stop them from sinking new wells. If the land revenue was divided equally over all land, people would tend to think that they would lose nothing and gain a lot by sinking wells and I am certain that we ought to persuade villagers to ask for their revenue to be distributed evenly over all land.

7. Taccavi for wells at concession rates would add further encouragement to well-sinking. It should be the object of land-owners to protect all their land by wells so



that no crop need be lost by failure of the rainfall. Another urgent reason for more wells is that every exchange of Persian wheel for *charsa* releases at least two able bodied men and each of these will now want his own well to work. One great reason for the small number of wells in use in this district at present is the shortage of men to work the *charsa*.

8. The proper fencing of well land must also be taught. The Ahirs build a bank and cover it with thorns but the rest of the people merely wring their hands when their crops are eaten by wild animals. In a district like this where trees and shrubs grow so freely it must be possible to devise a quick fence that will be absolutely impregnable and we must experiment to discover the best way of making quick fences.

9. A better way of conveying the water from the well to the field should be sought for to replace the expensive, clumsy and leaky earthen banks, at present in use.

10. Wind mills, machines driven by combined or alternative wind and bullocks, and machinery that can be yoked in turn to separate plant for water lifting, flour grinding, chaff-cutting and threshing must be invented and popularised.

11. Another need is to teach people to grow more valuable crops on the wells. It is sheer waste of well-water to grow cheap stuff like wheat and barley that



can be grown just as well on *nahri* or *sailaba* land. Wheat and barley have two other great disadvantages. They ripen when labour is most dear and half the crop goes in wages; they are also terribly liable to damage by hail. Well water must be used to grow as much of the really valuable crops like cotton, cane, pepper, garlic, onions, potatoes, vegetables, fruit, etc. as a proper system of rotation will allow, so that full value can be got for this form of irrigation.

The ambition of every zamindar should be to sow something and reap something every month so that he and his cattle and his well may never be idle and may never be overworked so that he has to hire labour or cattle.

1. The average Barani harvested area in the Kharif

V.--A better system of Barani Farming.

is about 380,000 acres and the average *Kharaba* over 250,000.

The Rabi is not so bad. The harvested area is about 210,000 acres and the *Kharaba* 70,000 or about one quarter of the total sown and probably largely represents the *dofasli* area where people are foolish enough to sow gram without ploughing in the old crop so that the old crop absorbs all the moisture before the new crop can develop roots. The waste in the Kharif, however, is appalling, nearly half the area sown is *Kharaba* and we all know that the *Kharaba*



recorded is entirely insufficient and we may be certain that in reality quite half the Kharif is *Kharaba*.

Besides, owing to the bad system of farming in this district, the average yield per acre is very low indeed, so that even on the harvested area the out-turn is very small.

The first thing, therefore, wanted is better *barani* farming. Nearly all the Kharif is sown without ploughing and without manure and is entirely speculative.

2. The ambition of every zamindar is to sow every acre every harvest and he has neither the cattle to plough, nor the manure to strengthen the soil, nor the labour to weed it. What we want is to persuade people that a small area properly ploughed, manured when required and sown with good seed, is far better than scattering indifferent seed over a far larger area than can be properly managed.

3. We must also impress on those who want to sow *dofasli* gram that they must turn in the old crop with an iron plough before sowing the second crop. People must be taught that well ploughed land turned in with iron ploughs that leave no '*āntra*' (unploughed ridge) and no roots and weeds, will retain the moisture far longer than land scratched with a *desi hal* and left full of the weeds and roots of last crop to suck up the little moisture left in the soil. Finally people must be induced to harrow their land after rain so that they



may conserve the moisture and plough and sow at their leisure.

The Kharif of 1925 was a patent demonstration to all who had eyes to see that good farming requires far less rain than bad farming. Wherever crops were sown in the well tilled *chahi* land they yielded excellent crops with the same moisture as the *kharaba* sown next door to it on badly tilled soil.

4. Another great fault of the *barani* cultivator is that he does not bank his fields to keep the water in, nor make *kiaris* to keep the water from running down to the lowest part of the field. A vast difference in the Barani crops would result from *kiari bandi* and *daula bandi*. Where the sub-soil water is bitter this is even more necessary ; but it is necessary, everywhere, both to conserve moisture and prevent erosion.

The remission of a small proportion of the Land Revenue for a few years for fields so banked and divided would certainly provide the necessary stimulus for a general campaign to be entirely successful. This is a big improvement which a little propaganda backed by a Government grant of remission could effect in a very few years.

1. Pests, whether of rats or insects, must be dealt

VI.—Improved
methods of cul-
tivation.

with and the District Board is tack-
ling them in the only way possible.
The villagers are being persuaded to



sign a printed application asking for their rats to be killed and promising to pay the cost. Local men are being taught the work, and being supervised by expert staff.

The best method of killing rats is by the cyanogas pump and this is very popular in Gurgaon.

The rat-killing staff will teach the people about other pests while they are dealing with the rats, so that when the time comes they will be ready to adopt the proper methods. Local rat-killers are being trained for every zail.

We must continue on these lines for all pests. The *kutra* moth is getting worse every year but can easily be got rid of by "light-traps", and much is already being done to cope with this pest.

2. There is an increasing shortage of labour and for this reason machinery must be introduced. A splendid start has been made with the iron plough and Persian wheel, and drills, chaff-cutters, harrows, flour mills and other labour-saving devices must be popularised.

3. Proper rotations must be worked out for all kinds of soils and green manuring must be taught.

4. The popularisation and distribution of good seed is a very big business and requires to be tackled continuously and vigorously. No sowing season should be allowed to pass without the most strenuous attempts



being made to popularise the best seed in every village where it can be useful.

5. Another necessity is to persuade people that the growing of wheat is not necessarily the hall mark of a good farmer. Grow wheat where wheat pays but remember the canal colonies can produce it far cheaper than we can. Remember also that Delhi and other towns are very near and have very great and very expensive wants and we must grow what sells best in Delhi or elsewhere. It may pay us better to grow charcoal or grass than wheat for the Delhi market and dairy produce and fowls may be far more paying than any crops. We have two roads and two railways running into Delhi and we must organise co-operative marketing so that we can send vegetables, grass, charcoal, poultry, eggs and fruit by rail, cart or lorry to Delhi. We must suit our farming to the market and not go on blindly growing particular crops because our fathers before us grew them, when labour was cheap and there were no roads or railways.

6. Consolidation of holdings is another urgent necessity in this district to enable people to make the best use of their wells and land, to encourage fencing, reduce litigation, and enable more wells to be sunk.

7. The zamindar complains of shortage of manure but burns his cow-dung and lets the white-ants eat his firewood supplies. Timber must be grown for fuel on



spare land, *banjar*, *shamilat*, *gatwars*, roadsides, fieldsides ; suitable grates must be devised and people be taught how to boil milk over wood and other fuel so that cow-dung is burnt for no purpose whatever, and all the cow-dung must be religiously reserved for manure and the land must be considered entitled to absolutely the whole of the cow-dung without any exception whatever. One very good way would be to erect temporary sheds in empty fields and keep the cattle in them all the year round, moving the sheds round from field to field. Propaganda has gone so far in Gurgaon that villages and individuals are already beginning to stop making dung-cakes. If Government offered a little land revenue remission for tree growing and started a vigorous campaign against dung-cakes it could kill this pernicious custom in five years.

The village sweepings are thrown in a heap to be blown away by the wind, washed away by the rain and desiccated by the sun. Double value would be got by pitting and the health of the village would improve enormously. This is being done in practically every village now.

8. An important work in many parts of the district is the fixing of sand-dunes by discovering and propagating suitable vegetation.

If we could treble the well crops, from 80,000 to 240,000 acres, we should (without allowing for the increased value of the more expensive crops we hope to

Profits.



grow) increase our out-turn from Rs. 45,88,000 to Rs. 1,37,64,000 and only use up 160,000 extra acres.

At the same time instead of scratching 880,000 acres of barani land of which 560,000 is harvested and the balance of 320,000 wasted as *khdrabā*, we must only farm 480,000, and the money and time and labour we save from the other 400,000 acres must go to the proper farming of the reduced area. Allowing about 100,000 acres as *khdrabā* we shall get at least a 50 per cent. increase of out-turn in the remaining 380,000 so that our crops from the reduced but better farmed area will be as much as from the previous larger area and we leave 400,000 acres to spare. 160,000 of this is to be used for trebling the well crops, and the balance of 240,000 acres is free to turn into pasture as explained later.

The gain is enormous—nearly a crore of rupees worth of well crops and a quarter of million acres to spare for pasture, timber, fuel, etc.

This should be our policy and every effort should be directed to changing the system of farming from extensive to intensive on the lines noted above.

The improvement of cattle is one of the best ways of developing the district. To do this

VII.—Develop-
ment of cattle and
horses.

we must undertake the provision of Hissar bulls, elimination of bad bulls, steady grading up of cows and development of the dual purpose breed of Hissar cattle where



the cows shall be first class milkers and the males shall be first class bullocks. Government farms in the district to breed bulls and heifers and supervise our own breeding and pasture work are essential.

We must obtain sanction to our Bull Cess, which has been before Government for more than two years so that instead of 100 bulls a year we may buy 350, which has been worked out as the minimum number necessary to provide us with the right number of stud bulls.

We must encourage people to lay down pasture and keep herds of stud-bred cattle and maintain fodder reserves. Encouragement is required in the shape of remission of Land Revenue for this work combined with a system of premia for properly kept cattle and fodder reserves such as ricks and silos.

In this connection it must be remembered that if we keep first class cattle we shall get far more milk and *ghee* and far better cattle to plough with or sell than by the present bad cattle, so that we shall not need so many animals as we have now and this will mean more grass and fodder for the cattle we do keep. Bad cattle eat as much as good cattle but give a far smaller return to their owners.

The District Board, the Agricultural Department and the Co-operative Department must encourage the purchase of heifers from Hissar. Cattle fairs must be and are being developed to improve the conditions of



marketing our spare cattle and to obtain income for our cattle work. Much more veterinary staff and many more hospitals are required for dealing with disease, epidemics, castration and inspection of stock.

Work has progressed so far now that the castration of bad bulls is proceeding regularly with the free consent and assistance of the people and 600 Hissar bulls are located in the district. All that is wanted is the funds for the proper expansion of the work.

We must ask Government for liberal grants for the purposes of cattle improvement.

As a side show the improvement of horses, sheep and poultry should be taken in hand.

Of first importance to a cattle breeding district is the encouragement of pasture and the accumulation of fodder reserves, by whatever means may be found practicable, to safeguard our stock in years of drought and this must be taken up very earnestly in this district, and people must be encouraged by remission of Land Revenue or by whatever other way is found best to accumulate reserves.

When the afforestation of hills is proposed, the people say where shall our cattle graze? The answer is on the inferior barani land which under the proposed system of intensive cultivation will no longer be used for crops. Besides this we only want to take a portion of