

ORGANIZATION FOR RURAL DEVELOPMENT :

SHAWNIRVAR A CASE STUDY

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Shawnirvar A Case Study

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M. Phil (THESIS)

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CHAPTER : ONE

INTRODUCTION

This is an intensive study of two villages, one representing as Shawnirvar and the other as non-shawnirvar village in Bangladesh with a focus on social organisations. It describes mainly the organizational impact and criteria which helped achieve shawnirvar (self-reliance) on the one hand, and on the other the reasons or causes standing in the way of taking concrete steps or motivating the people to achieve Shawnirvar. It also deals with various strata and norms of the villages and their mutual relations.

With the emergence of Bangladesh in the world map as an independent and sovereign country in 1971, there came about a great change in the socio-political economy of the country. Situated as it does in a peculiar position- socially, politically and economically, the prime and urgent necessity which was felt was to consolidate its independence and sovereignty by achieving self-sufficiency and self reliance by depending on, and making the best use of its available resources natural and human, science and technology. It is an admitted fact that the socio-politic-economy of Bangladesh has its roots deep into the past; and its economy is agrarian in nature because about 91.22% of the people live in the villages whose main profession is agriculture. It is not possible to understand the social condition of rural Bangladesh without a proper study of the social system of its villages.

The villages occupy the lowest unit with union, thana, sub-division, district and division serving as higher tiers in that order. During the rule of British and Pakistan regimes, the district and thana respectively appeared as the effective units in the field of

public administration and rural development. Thana is a geographic jurisdiction with nearly all departments/agencies of the Government. A thana consists of a number of smaller jurisdiction called unions and a union is a collection of a number of villages with a political frame-work named 'Union Parishad' charged with the responsibility of carrying on local administration and development. A village may be considered as the lowest tier of administration in the sense that it is a constituent unit of union which generally lacks administrative apparatus. However, a realization has come that these villages must be reorganised for more effective administration and development.

Rural development is a total problem having many facets. The rural life has become a tough problem in the vicious circles of poverty, unemployment, illiteracy, ill-health, population explosion, poor social infrastructure etc. The rural society, in fact, has been the victim of all sorts of miseries. Accordingly, rural development has been given top priority by the present government and "development from below" has been considered as a strategy.

Village Agricultural and Industrial Development Programme (VAID) was undertaken in 1953. The programme was primarily intended to stimulate self-help and cooperative effort among rural people which included all phases of rural communities. In the field of agriculture, the programme provided for undertaking projects to introduce and distribute improved variety of seeds, fertilizers, livestock. The programme failed perhaps due to lack of appropriate institutions.

Later in 1962, a Rural Works Programme was introduced to undertake rural development through the Basic Democracy at the village level which was introduced by the than ruling regime. This programme was primarily meant for infrastructure development but failed due to misappropriation of funds and inefficient management by the political elements. In the meantime Pakistan Academy for Rural Development introduced a new type of two-tiers cooperative. That was in addition to previous cooperative societies administered by the Directorate of Cooperative.

With a view to solving our basic agrarian problems the Bangladesh Academy for Rural Development at Comilla took the initiative in formulating a cooperative system based on principles suitable for our people. After that the government of Bangladesh introduced Integrated Rural Development Programme all over the country. IRDP organisation coverage is expanding in terms of number of associations, number of members enrolled and amount of loan distribution. In addition to IRDP, the government has extended full support to another programme widely known as "Shawnirvar Movement". Self-reliance(Shawnirvar) is now a popular term in our society. The urge to live with dignity among the nations of the world has rendered Shawnirvar Movement for development in Bangladesh a topmost important item.

Encouraged by spontaneous local efforts national programme of "Shawnirvar Bangladesh" emerged. Taking the lead from its predecessors it took a vow to break away from the conventional folds in its content and approach(1.). It concentrated its operation in the rural areas and urged people to do everything they possibly could with whatever they had without waiting for any assistance from the Government to make their areas self-reliant.

1. Yunus, Md. "Institutional Framework for self-reliance Bangladesh", Political Economy, Vol. No. 2, 1976.

Study orientation:

The basic philosophy of Shannirvar is an awareness that at this stage of national development the resources are limited in our society and that the supply of inputs for production is scarce, their availability is often neither adequate nor timely. So, too much reliance on outside helps is not wise as it seldom comes in the hour of need nor is it consistent with the prestige and honour of an independent society. In the circumstances, the people are to grid up their leins and strive for higher yields by better management of the available resources.

Keeping in view the realities of our country, attempts had been made by various organisations at different times for rural as well as national development. But their attempts could not attain success for various reasons: One being the old concept of development imposed from above did little good to the people especially those living in the villages. After independence IRDP came forward with rural development programme towards doubling food production and improving the lot of village people. But this organisation also could not realise the expectation with which they started the rural development programmes. Gradually it was realised that the spirit of development can come only when people are organisationally mobilised at grass-root level.



The new slogan for rural development through *Shawnirvar* programme sponsored by the government has received popular support in the country. The central focus of *Shawnirvar* is on the rural sector and the initial thrust is to create an awareness amongst the rural people about the development possibilities of their own rural area on the basis of their own resources, supplemented by proper utilisation of under utilised or un-utilised resources, physical and human, official and non-official. It aims at developing the community responsibility of ensuring better distribution of the production, so that each individual house-hold can become self-reliant and self-sufficient with its income. This *Shawnirvar* organisation is spreading the basic philosophies of self sufficiency in the society.

It is surely quite obvious that rural as well as national development has all these implications it will not occur unless governments are absolutely committed to attacking poverty as its roots in the rural areas and unless they can create a capacity to carry out that policy despite the opposition of the interested quarters. But this is not the whole answer to rural development. Government by themselves cannot achieve rural development, they can only facilitate it and make it possible. They can organise, help and guide, they cannot do. And it is community development, the main philosophy of *Shawnirvar* programme, which can facilitate to achieve the philosophy of self-reliance(*Shawnirvar*) in the society.

It is true that political consciousness among the people is a precondition for economic as well as national development. From the very inception, Bangladesh has been facing multiple challenges so far as economic growth, political development and democratization of traditional society involving rapid social changes are concerned. Our Government has by now been able to a great extent to make the rural people understand the social changes contemplated by the Government to be beneficial towards attainment of self-reliant and self-sufficient economic condition of the masses providing the basis for healthy and stable economic growth of the country.

Objectives of the study and Methodology:

Indeed, without reliable and valid data about the various aspects of Shannirvar movement, no meaningful assessment of their work is possible, nor is it possible to provide a factual basis for any policy change in other fields. The matter is so germane to the entire operation that the ex-president CMLA himself has called attention to it. So the organisation and administrative aspect of Shannirvar require a close study. It seems, the field activities of Shannirvar are not going on as they required to do. Thus, this study endeavours to achieve the following :

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- (a) To review generally the present condition of the organization i.e. of Rural Development and particularly Shawnirvar organisation, its aims, function and role.
- (b) To evaluate the impact of the Shawnirvar in rural area where the Shawnirvar programme has been launched.
- (c) To identify the specific problems faced by the organisation.
- (d) To indicate the prospects of the organization.

To achieve these objectives, this study has adopted a purposive sampling technique. As the time and resources at my disposal were found to be rather too inadequate, it was felt that the needed information on the above items could be reasonably gathered by identifying villages.

The sample have been drawn from the village where the programme has been supposedly successfully implemented to compare with a non-shawnirvar and Shawnirvar. In order to complete my study of Shammirvar projects and programme for rural development, I required a village which adopted this programme and become successful. In fact, to carry out a study, two villages are required- one Shawnirvar village and other non-shawnirvar and accordingly, I took two villages namely: Ranashal and Kalimazani both situated in the same locality under Mirzapur thana.

Contd...P/8

Of the two villages, Ranashal has adopted Shawnirvar programme and has become successful in its attempt and the other is non-shawnirvar one. As the study of all the aspects of a village, social structure is a very elaborate and lengthy one, I have chosen to study these two villages only to make a comparative study between a village adopting Shawnirvar and a non-shawnirvar one. The reasons why I took these villages for study are that, (i) they are nearer to Dacca and are therefore within my easy reach for intensive study; (ii) One being a shawnirvar village and the other a non-shawnirvar one and situated as they are in the same locality not far from each other afforded me an opportunity to carry out a comparative study between these two.

Two research instruments were used to collect the necessary data. One is a set of questionnaire meant for the officials who are involved in this programme and another set of questionnaire meant for the village people whose Shawnirvar philosophy has been achieved or yet to be achieved. The other instrument used is the interview with both the officials and village people. The additional instrument of direct interview was considered a supporting device to check if the responses obtained in the questionnaire were valid. The questionnaire aimed to identify the working relationship prescribed and practised, level of cooperation and coordination, planning and decision making process for rural development. Besides questionnaire survey, and observation method was also given equal emphasis.

The main concern in this study is to show the impact and significance of rural development for achieving overall development. By rural development it implies all round improvement or betterment in the totality of life for rural people. This kind of rural development may not be impossible if the people of a country are energetic, enterprising, industrious and ambitious and are adaptable to new ideas of techniques and where the social institutions are favourable and congenial environment exists for utilization of local resources without any hindrances. But all these are not available in the society, only on mere asking. So in this study attempt has been made to show how these conditions or resources can be created or made available by motivating and mobilising the rural masses to achieve rural development/shawnirvar. The second chapter contains the meaning and the components of rural development through which a country can achieve its desired goal.

Next we have discussed the elements of rural development with a look into the environment of the locality which influences the economic life of the people and social structure of the village. The condition and system of this society has been discussed historically in the third chapter and also shows the way to achieve rural as well as national development. The organisational structure is the main criteria for rural development and previous as well as existing organisational structures have also been reflected. It may be noted that the socio-economic problems of Bangladesh are as multifarious as any other developing country in the world.

Various attempts mentioned above were made at both public and private level to get out of this situation which is prevailing through an agrarian revolution. Government had provided institutional support, supplied inputs, encouraged cooperatives, extended integrated rural development programme and undertook works programme for rural development; mainly through increase of agricultural productivity. But all the previous measures either failed or partially failed to the nation in attaining self-sufficiency in food and in other aspects of life. The country had to resort to begging- begging with " bowls" in the past years of calamities and could not help many to survive. Then the philosophy of Shahnirvar movement come into the scene in this country with the objectives of achieving a self-reliant economy of Bangladesh. In chapter four- the gradual development and the role of shahnirvar movement have been discussed which is the main slogan in this society now. The shahnirvar Bangladesh programme envisages a sustained national efforts to make the society self-reliant in all other sectors of economy. It aims at rising the community/local responsibility for ensuring better distribution of the production, so that each individual house-hold can become self-reliant and self-sufficient in its income. Rural development will not take place without fundamental changes in the present approach to development and to government activities.

The present study has also been focused on the organizational activities to achieve rural development in our society. The existing Shawnirvar programme which is the main slogan in our society has been taken into consideration for study and accordingly the ideas and philosophies of Shawnirvar would also be included in this paper i.e. what background the village come from, what training or which philosophies they receive from Shawnirvar, how they conduct themselves and how they achieved the objective.

Previously no such study was arranged to examine the problems as also the ways and means regarding the implementation of rural development programme. As a result all past programme and projects did not achieve the desired goal. This study will, no doubt, help the planners and the people understand the basic problems which stand in the way to achieve rural development activities on the one hand and the present picture of rural life on the other. The necessity for introducing a regular course for the study of problems and prospects in its all aspects regarding maximum utilization of available resources in the country within a shortest possible time towards successful implementation of the rural development programme cannot be over emphasised in Bangladesh.

It is on this assumption that the present study was undertaken. The assumption goes further. Voluntary mass participation in the Shawnirvar programme at different places are indicative of the people awareness to the government efforts to double food production in a stipulated time (viz. 5 years). And the successful implementation of Shawnirvar programme may afford an useful study to other organisation engaged in welfare of the society.

Hence, this study of Shawnirvar and non-shawnirvar villages, attempts to interview the people intensively through personal contact and by questionnaire method. In the fifth and sixth chapter we have made a comparative study of two villages; Shawnirvar and non-shawnirvar. In doing so, various problems related to rural development have been discussed. In chapter 5, an attempt has been made to show how a non-shawnirvar village has achieved self-sufficiency by successfully going through various process/ stages of development depending on the available resources in the locality all by themselves. While studying the various problems, and successful implementation of the projects, the background of the village and its nature and condition were also kept in mind with a view to examining as to how the developmental programmes were worked out on the basis of a particular background. This intensive study has helped in identifying the problems related to each of the two villages under two different environments. In chapter 6 we have discussed about a non-shawnirvar village where we have tried to show the reasons why it could not achieve self-sufficiency. Here we have tried to have a comparative study of the various problems of these two villages, and the findings thereof we have discussed in the last chapter.

Our government has given highest priority to rural development and also attached high priority to the development of the agricultural credit and rural works programmes. The philosophy of Shawnirvar is the main slogan in Bangladesh which enriches a nation with honour and dignity in the world.



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Accordingly an organization was created to achieve self-reliance in this society named Shownirvar Bangladesh. The Ulshi Jadunathpur, Rangunia, Brahmaputra canal projects, Gouranach, Kalihati etc. self-help projects are the example of this approach.

The successful Shownirvar villages have already organised their people into such groups as the better off farmers, the smaller farmers and the landless, the youth and the women. These groups have been trying to mobilise their resources including voluntary labour for implementing projects that would directly benefit them. This movement encouraged planned development of the villages and also greater respect of manual labour and self-reliance (2).

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2. Dr. Ali S.M. "Self-reliance (Shownirvar) Movement in the year 1980 - the Social Workers as changed agents". Administrative Science Review, Vol. IX, No.2, 1979.

CHAPTER : TWO

MEANING OF RURAL DEVELOPMENT  
AND ITS COMPONENTS

In this chapter an attempt has been made to discuss the meaning of rural development vis-a-vis its components. Rural development means, as commonly known, developing the productive forces by harnessing internal resources-material, ecological and human-with a view to promoting material welfare of the general mass with particular attention to the oppressed or have-nots of the society by increasing per capita productivity as well as income. As we know that the potentiality for the growth of any country is determined by the availability of resources for development, it is therefore imperative to have definite knowledge of the indigenous resources available in the country for developmental work. Before formulating any development plans it is essential to make a detailed assessment of the available resources that can be mobilized from within and that would be required from outside. Since the various components/ingredients are involved for rural as well as national development, these have accordingly been elaborately reflected in this chapter. Components for rural development are generally composed of physical and financial aspects. Physical component includes vast unutilized and or underutilized productive capacity-human labour and skill, natural resources etc.,

whereas financial component includes the net financial assets and acquisition of different sectors of economy. Here we have discussed the physical components of rural development which help achieve self-reliance of the society.

Concern for the rural areas is not something very new but the concept of Rural Development in its various facets is, historically, a rather recent phenomenon. The Third World Countries are increasingly realising that their overall economic as well as national advancement would largely depend on the formulation and effective implementation of policies for confronting the problems of their rural areas. In true sense, this relates to building up of strategies relating to rural development.

Rural Development implies improvement or betterment in the totality of life for rural people. "The objectives of rural Development therefore, extend beyond any particular sector. They encompass improved productivity, increased employment and thus higher incomes and health. A national programme of rural Development should include a mix of activities, including projects to raise agricultural output, create new employment, improve health and education, expand communications and improve housing such a programme might be made up of single-sector or multi-sectoral projects, with components implemented concurrently or in sequences.

The components and phasing must be formulated both to remove the constraints and to support these forces prevailing in the target area which are favourable to development." (3)

The extent of rural development which will take place in a country and the rate at which it proceed will, along other things, depend on the quality, vigour and outlook of its people and the social condition under which they live. The task of bringing about rural development in modern society is not very difficult in a country where the people are energetic, enterprising, industrious and ambitious and are adaptable to new ideas of techniques and where the social institutions are favourable. But the third world societies are almost stagnant. Rural life is a sufficiently complex phenomenon.

Reorganising rural life through improving the quality of life has become the vital concern for the developing world. Unless qualitative change in their life style can be effected through persuing dynamic plans and programme reflecting hopes and aspirations of their rural people, the problems of the developing societies will multiply. Problems of many developing societies have accentuated due to their undergoing colonial subjugation for a long period. This accentuation is also attributed to neglect the rural sector by leaders of many developing societies paying greater attention to organization process at the cost of the former.

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3. Azizul Hoq.- Rural Development Administration & Extension Services, Farmer's participation- Integrated Rural Development Vol-II : Engineers Bangladesh & the Ford Foundation.

This has destroyed the fabric of the rural economy which now needs to be restructured in such a way as to help the rural people stand on their own.

In true sense, the production of food and other raw materials is a basic function of rural societies, indeed, in modern society the survival of the urban sector is dependent upon the effective conduct of this function. Historically, rural society has also functioned as a supplier of people of the city, the relative importance of this rural to urban migration is probably greatest in societies that are undergoing modernisation. The rural problem of the developing world will take a serious turn unless more and more attention is paid to making the rural poor economically self-supporting.

During the present century, the national governments have had a conspicuous role in beginning innovations. The United Nations complex of international organisation and such regional arrangements have developed extensive programmes aimed at helping the underdeveloped nations to speed up the modernization of their traditional rural societies. Already many of the developing societies are plagued with population problem taking a serious turn due to lack of social progress coupled with backward economy the humark of which is backward agriculture which fails to cope with the growing population. It is true that birth rate in the country-side of the developing world is much higher than cities.

Four-fifth of the people of the developing societies almost live in villages where population control programme could not pick up as expected due to absence of rural development infrastructure indispensable for giving a touch of modernity to the rural life. Awakening of the rural population to the desired level depends upon the development of the rural areas. It needs restructuring rural life on a new pattern that can face up to the growing needs of the expanded rural societies. Hunger and poverty are the direct outcome of under development of the society as well as under-utilisation of the resources of a given country.

The third world is a predominant by a world dominated by villages where problems are multifarious and multi-dimensional. Combating these problems means developing rural areas by diverting the redundant rural agriculture Labour force to other economic pursuit in which these people can gainfully be employed. Acceleration of development programmes which must be evolved in such a way as to contain poverty. To give a balanced look to development programmes, the developing societies shall have to work in right earnest, by judiciously assessing needs and charting out plans accordingly. Practically all developing nations with quite modernized rural societies have undertaken a wide range of activities to equalise social conditions. ✓

Realising the imperatives of the hour, more and more developing societies have been paying greater attention to reconstruction of village life with such programmes as can help the involvement of the rural people in large number. The progress of the developing societies will be seriously impeded if the quality of life in the rural areas cannot be bettered by pursuing dynamic policies and programmes to be faithfully carried out by people at the respective level. Self-sufficiency or attaining desired level of social development cannot be possible without stimulating rural economy. In fact, the villages of the third world is the only prop to support overall national development programmes. It calls for reinvigorating rural economy. It means disadvantaged sections of the rural population have to be made economically self-supporting by awakening them to the new responsibility lying ahead of them. Overall development has no piecemeal solution. Development in its entirety must encompass all segments of the rural population.

Development brings in its wake better realisation on the part of the rural community to grapple with all other minor problems affecting them such as rural sanitation, cooperatives, small handicrafts and all other inter-related problems affecting the rural life. The vast natural prospects lying untapped and yet to be exploited. This can be utilised when the village people of third world on their own take the initiative backed up by institutional agencies dedicated to a single purpose of ameliorating the

rural conditions. Change means overall change in outlook, attitude and approach. These can be effected through transforming the society from traditional to modernised ones, by charting out the defined goals. The goals are naturally attaining self-reliant rural society which can push up on its own to intensifying the population planning campaign. Population planning can never be viewed as isolated from overall development planning. Both are inter-related and inter-dependent.

When the total population can be brought under the fold of development process, it will add a new chapter in the social progress. This is a painstaking endeavour calling for mobilisation of people and coordination of efforts in an organised way, so that the rural people can be inspired with a sense of confidence in their social objectives.

#### Components of Rural Development.

It is to be appreciated that social change has the logic of its history- a history which is the sumtotal of political, economic and cultural movements motivated by people at the level of leadership in these major segments often converting into massive convulsions. And since rural society is real foundation of all the forces of changes, organisational change towards the guidance of these forces are of vital character and accordingly have to be planned and motivated with great care and vision.



If social change/revolution is conceived a period of cutting away from the old age traditional pattern of socio-economic life in a decisive manner but in a planned manner, this would eventually shape out like the concept of Industrial Revolution. If that is so, we should say so without equivocation. In that case, mobilisation for social revolution will and should imply institutionalization of the claims of the social equitable rights of the landless and the oppressed. (4)

Agricultural Sector:

One of the major development/achievement in the past twenty five years, spurred by rapid change in science and technologies and a multitude of studies of the process of agricultural development, has been the emergence of quite general agreements to the programme components that, in combination, can achieve agricultural development. Agriculture is the main component to achieve rural development in developing societies.

The general elements essential to agricultural development are listed in the Table I. These elements are all essential, but they cannot and need not all be pursued through activities actually conducted in rural areas. (5)

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4. Raihan Sharif : A memorandum on Desirable Economic Policy for Bangladesh : A new Pragmatic Approach political Economy Vol. 2.No. 1.
  5. Moshz A.T., "Thinking about Rural Development" P 14

The programme components that must be provided for in rural areas are listed in the table and it is these that are the criteria/features for inclusion in broader projects or programmes of rural development.

Table I : General Elements and Rural Components in Agricultural Development.

Programme.

General Element o(6)	Rural Components o(7)
I. Research ...	1. Adaptive Research
II. Producing or Importing Farm Inputs.	
III. Rural Agri-Support Activities.	2. Markets Farm Products
	3. Retail outlets for Farm Inputs.
	4. Agricultural Extension
	5. Production Credit.
	6. Local Verification Trails
	7. Farm-to-market Roads.
IV. Productive Incentives for Farmers.	
V. Land Development ...	8. Irrigation
	9. Drainage
	10. Land Shaping
VI. Training Agricultural Technician.	

These components contribute both directly and indirectly toward the improvement & achievement of other aspects of rural development as well.

6. As formulated by Moshir. A.T. "To seate A modern Agricultural, Agricultural Development. P/15
7. Moshir. A.T.-Projects of Integrated Rural Development A/D/C Reprint Dec., 1972. P/15

Modern agriculture requires new methods and materials, new seed varieties and chemical fertilizers, improved varieties of livestock etc. These will require trained workers as well as a strict quality control. Failure to provide any of these components may easily lower the marginal productivity of many of the new inputs well below the marginal cost. For instance, improved seed varieties require such complements as adaptive research and testing, seed distribution, supply of fertilizers and careful instruction to the farmers as to how to use them.

Effective use of new inputs requires a host of servicing facilities. These are largely of an institutional nature for which trained man-power is the principal input. In pursuing agricultural development, nearly all components broaden the mental horizons, increase knowledge and skills, and provide opportunities for participation in community affairs- such as extension meetings cooperative societies or the informal joint maintenance or irrigation channels for all rural people who participate in or are affected by, these programme components.

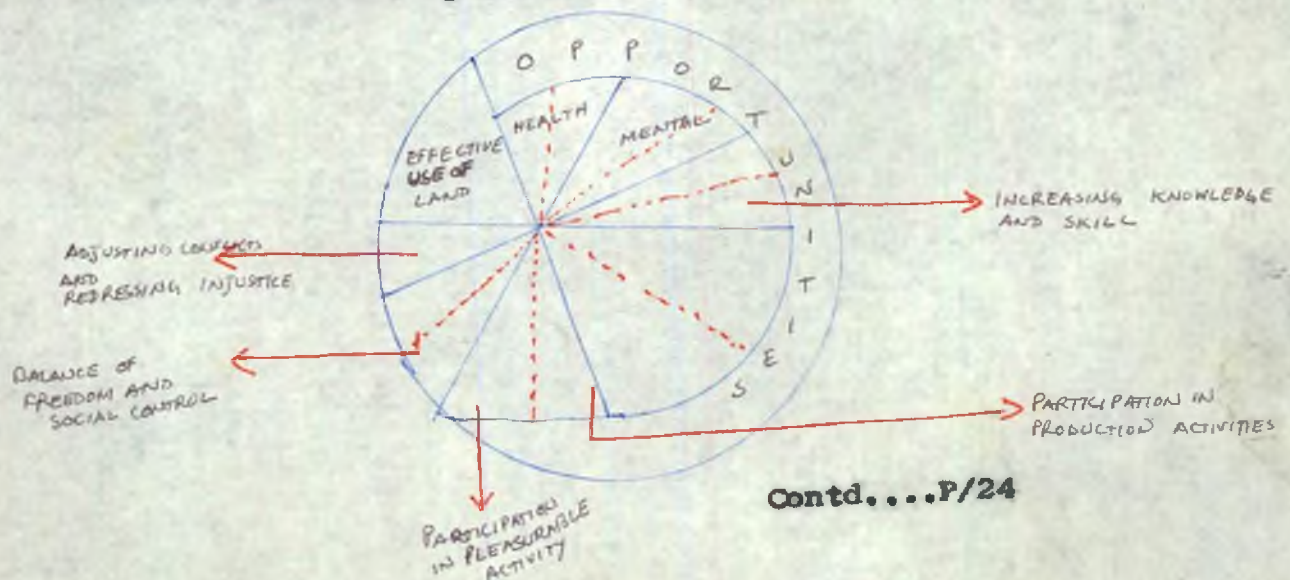


Fig I impact of Agricultural Programme components on various aspects of Rural Development (lined area). (8)

In Broad sense we can say that modernising a traditional agriculture requires organisational and institutional changes by which production and income incentives may be transferred to the rural farmers and away from the vested interest groups who want to maintain status quo because of their highly privileged position. So rural development bodies with adequate manpower are needed for collective action to develop such services.

Non-agricultural Sector:

Rural Development through deliberate planning or not will add up to nothing unless it can motivate/mobilise the rural people politically and make them class conscious. For this one would have to lay the foundation for sharpening the contradictions in the rural society so that the outcome of the bitter class struggle that will follow be in favour of the oppressed millions that is the rural proletariat including small and marginal farmers. Here the system of local or regional planning through local institution comes. The local planning must be centred around the oppressed groups in the rural society whose standard of living needs to be improved if they are to be rescued from what we can call the "Below poverty level Equilibrium Trap".

In this context it must be emphasized that to the extent all planning exercises deal with human elements, the local institution/organization should arrange open discussion of every component of it as possible. Such mass debates will bring about a sense of participation among all and it will also ensure that the planned targets are commensurate with the aspirations of the common people while at the same time being drawn up within the feasible set. However, there is no doubt that such open debates and decision making, through mass consensus cannot be institutionalised without establishing people's democracy in the society.

#### Population Control.

Of all the component, that one which can be accounted for the major and root of all other component is the alarming population growth rate. At present, no other problem has become a greater threat to the prospect for economic and social progress in rural areas than this population explosion up to now, such organised attention as the population problem has received, has been limited almost exclusively to espousal of and training in technique of, Voluntary family planning. (9) It must be mentioned here that all efforts at socio-economic development in developing societies are eaten up by the ever-growing mass of population every year. A sensible balance is required to be maintained between fertility and

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9: Ibid: Thinking about rural Development. P/19

socio-economic growth, it cannot expect to prosper otherwise. Hence, the first need of the hour is to find a solution to this population boom, otherwise all the efforts to banish the curse of poverty, illiteracy, ill-health and a better standard of living will be frustrated. This population growth rate, if unchecked, is sure to eat up the progress made on all fronts. So, some way must be found to reduce the rate of population growth rapidly in the very near future. To that end, it is imperative that rural people themselves gain a much increased understanding of the dimensions of this problem. And it is only through the widespread participation of rural mass in discussing the problem that the obstruction and the facilitative influences in implementing effective policies and programmes are likely to be accurately identified.

At a macro level, the term "Family Planning" indicates the concept of planning a small and happy family as a part of population planning. Family Planning is a development input. It aims at fertility planning as well as better life planning. It is not just birth control but also aims at ensuring basic human needs and dignity and improving family welfare. It ensures a small family with better health, education and a better living standard.

Cooperative:

Cooperative system is the next component which is likely to facilitate achieve rural development. Cooperative system in developing world have partially proved a failure in improving the economic condition of the poor peasants. The co-operatives remains under the control of better of landowners who deprive the poor landless peasants and small land owners from their due share. The real benefits under this system goes to the haves rather than the "have nots".

In the past as we find that there were cooperative controlled by the influential persons who took the advantage of their position as leading office bearers of the cooperatives. Wilful default negligence and the violation of the principle of equity and cooperative discipline have exposed the built in weakness of this form of cooperatives-the picture of an uneven duel between the interests of the powerful and the weak. The landless and small farmers were deprived of their legitimate shares in most of the cases.

The prime objectives of cooperative societies should be capital formation credit operation, adoption of improved farm methods, continuous education and training and to develop local leadership. One of the most important

conditions for rapid development of agriculture as well as other sector is to organise it on the basis of cooperatives increase the investment capacity of the members which is not possible individually cooperation is also an important tool for coordinating the holds. It improves the conditions of production and facilities the introduction of technological changes. It also intensified the process of participation and improves the method by distribution.

The shortage of capital and trained manpower are other set-backs in production. For defective marketing system, the farmers in developing society cannot get fair price of their products; often they suffer being unable to sell their products in due time. The absence of proper credit facilities compel the poor peasants to borrow money from the village riches (Maharajah or rich elite) at a high rate of interest. They often cannot buy the inputs of production for lack of funds. All these needs cooperative system which can abolish these problems in developing societies.

Education:

The achievement of planned societal change or rapid development would only be possible if certain favourable components/preconditions exist and education is one of the most important component for development.



The rest cannot be accomplished satisfactory without the availability of manpower to execute all the development basis. For the very preparation of the developmental plans and to materialise those plans the developing sections needs efficient, educated and skilled manpower. So we find that education and training come in every aspects of state activity.

Local Initiative:

Rural people need scope for developing Local initiative. Participation as individuals in regional/national programmes contributes to rural development, but rural people need increasingly to take initiative rather than just wait for the national government to organise programmes. Local initiative will only emerge with respect to efforts to meet needs already felt locally. <sup>(10)</sup> The realisation that the people are a prime factor in development is evident from getting the people increasingly involved in the mainstream of development. Needless to say that the society's hope for a quick and sustained development lies in mobilisation of manpower along productive lines and total participation of the people at grass-root level.

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10. Ibid: Thinking of Rural Development. P/20

All the non-agricultural components have a major potential for contributing to rural development directly through their impact on participants. It is true that the concept of rural development is a democratic process involving mobilisation of rural resources for utilisation for the common benefit of the community at large. This process is not an isolated one, rather it must be a total involvement of the people living in the area. The people of the area should be brought together in an organised way, should identify their problem, have through discussion and then plan and act unitedly. The primary emphasis of united activities related to local felt needs is on participation of rural people.

Each activity for rural development as we know has its own requirements with respect to type of organisation and administration. Different blends of authoritative and facilitative administration are needed by each. Variation of styles of administration to meet these various needs are seldom adequately recognised and honoured. In general, a predominance of facilitative administration favours greater participation by field personnel of individual programme components as well as by rural people.

Now, many development programme are being extended to the village for development purpose in developing societies and all of these programmes are facing so many problems which impinge upon their success.

Objectives/Features of Rural Development:

In rural development people are beset with problems- poverty, ill-health, illiteracy, insufficient housing etc. The programme of rural development should contain the principles of organisation of self-help for the rural population, coordination of the various rural social service organisations, utilisation of all available resources- men and materials etc. to the fullest extent for all round rural welfare. The people should be organised from below to achieve self reliance.

The principal objective of the rural development should be the creation of a spirit of self-discipline and organisation, self-help and self-reliance, sacrifice and social service amongst the masses. What is lacking in our country is a systematic procedure for operation of the programme, compilation analysis, documentation, decision evaluation etc. and accordingly we need a working method, a procedure for bringing all the existing knowhow to bear upon formulating a rural development programme.

What is needed is a comprehensive approach to rural development which will incorporate various components dealing with a number of different aspects of rural wellbeing which will include for purposes of coordinating planning and implementation. All rural activities which may be grouped under following categories:

- i. Production category: Agriculture, fisheries, and livestock, cottage and small industries.
- ii. Infrastructure Category: Roads, Canals, Electrification etc.
- iii. Social services category: Education, Health and Family Planning, Water supply, Housing etc.

Agricultural development facilities to achieve rural development in most of the developing societies but it must be mentioned here that rural development also includes the activities outside the agricultural sector which require rural community activity. These include family planning, village school, rural industry, cooperative societies, clinics, local initiative and other community facilities. All these are construction projects individually too small for capital planning techniques. We find that all development programme in rural areas should undergo through reorganisation and reformation if we analyse the problems of rural development in the third world countries. It can be best solved by proper planning.

Generally one agency or department has fully responsible for a capital project. To get farmers to grow a new crop may require projects by separate research, extension and engineering department of the Ministry of Agriculture, a project by a credit agency and a cooperative service. It may require activity by a credit agency and a ~~cooperative service~~ processing or exporting farm, providing government assistance or concessions. Projects in other sectors require inter-project coordination and in rural development the pay off is almost invariably the result of a multi-project effort.

The activities of the agents of the projects may take place simultaneously in hundreds of separate localities. Local environment influences modification to meet different conditions of locality to achieve desired goal and that's why these (Projects) may require local modification. Here I should say that the power should be delegated at the grass-root level to achieve the aims/objectives of the projects.

In rural development details must be worked out through pilot-testing. Without adaptive research, no technology can be transferred. The administrative routines of projects must be pilot-tested in one local unit and then in a few local units before they can be broadly applied.

Rural development need large number of field agents of changes, that is agents of various services institution who contact the farmers and effect the services. The crops of cadre grows slowly in developing countries. The availability of cadre will limit the rural development much more than the availability of financial resources or assistances.

Rural development needs mobilization of the surplus labour to the various industries or nation-building tasks. The authorities who launch the development programme will have to motivate the rural people to participate or to work in offseason. Wide publicity of rural development is absolutely necessary.

Moreover, the factors which are absolutely needed for the development can be divided into the two group: economic and non-economic factors. Both the economic and non-economic factors are to be mobilised for the development purpose by setting up institutions. So the institutional framework play an important role in the development of the economy which helps to achieve rural as well as national development.

Lastly I can say that the first and foremost condition for the success of a rural development project is to develop confidence among the people for whom the project is meant. It means people's participation in the plans and programme which are urgently called for

and without fruitful cooperation of the people, the progress in rural development will be slow. Much of the success we intend to achieve hinges on a successful campaign to persuade the rural people to be involved in the projects aimed at improving their condition.

#### Organisation for Rural Development:

Rural development has become the fundamental objective before us, particularly in developing countries, as without it we cannot make any headway towards progress. Progress, according to the Third world countries, means fundamental change in the outlook towards life. Change in outlook can only be effected when transformation of our rural society takes place through active pursuance of development programmes. Without giving a new look to rural economy, we cannot achieve any worthwhile progress. In fact, in developing societies it is the village which sustain national economy.

Each activity for development has its own requirements with respect to type of organisation and administration. Different blends of authoritative and facilitative administration are needed by each. Variation of styles of administration to meet these various needs are seldom adequately recognised and honoured for the welfare of the society.<sup>(11)</sup> In general, a predominance of facilitative organisation and administration favours greater participation by

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11. Ibid : Thinking of R.D. P 39

field personnel of individual or unified programme components as well as by rural people. Here we can say that the style of organisation, administration and feasible types of programme coordination are intimately interdependent. The more facilitative the structure of organisation and administration the more feasible and effective coordination by consultation can be.

Basically rural development requires formulation of policies and their implementations and that is hardly possible if a nation does not have efficient and strong organisational set-up. In a society with a loosely knit social fabric the task in hand becomes very hard. We are to remember that the success of any plan depends on having well knit efficient organisation at different tiers of national life. It is the quality of organisation round which programmes operate. All developing nations are seized with developmental activities and engaged in a bid to give a new shape to the rural economy. It needs sound organization in which people can feel the sense of participation creating that sense of participation is vital along with setting up & development of organisation. A strong organisation is the main criteria for development.



Efficient and sound organisation can deliver goods to the people at respective level. Institution ought to be developed to intervene, lead, guide and assist the rural population in this behalf. Where organization are strongly founded, development takes a brisk pace and is able to fulfill the ultimate objective of a self contained society.

Building up sound organisational structure is a painstaking job. The organisation to be operating in different tiers of the society should be so developed and strengthened as one able to catch the imagination of the masses. It means that the organisation shall have to work in close cooperation with different units and the people. In fact the people/masses associated with the organisations shall have to work as dedicated organisers keeping uppers most of the interest of the people. An effective organiser is he who can understand the people go deep into their problems, i.e. the hopes and aspiration of the people and tries to solve them through his personal as well as organisational involvement. In true sense an organiser has to be friendly rather they should mix with the people, he meets and should have firm grasp over their problems which need to be assulted in right earnest. It needs to be remembered that no infrast- ructure can function smoothly without efficient organisation.

For the development of rural areas we need organisation carrying out multifarious functions at different tiers of the society reflecting the hopes and aspirations of the people of the society. For this, the personnel of the organisation should undergo training closely related to the problems of the society.

It has been repeatedly confirmed that the thereby administered from top does not work through the links to the bottom not because the links are inadequately specified but because the so-called "links" do not tend to behave as links. The existence of a gap between the "leaders/officials" and the "leading developing societies, is not to be overlooked. This is a situation which needs to be taken into account for any schemes of rural development. So, the sooner the gap between the "leader/officers" and the "led and a spirit of active long term cooperation between them is aroused, the better and encouraging would be the picture of the rural areas. So, the spurt in developmental activities can come only when people are organisationally mobilised at grass-root level. Application of the emerging workable models and governments, administrative, political and economic programmes, it is hoped, would ensure the needed reforms in the socio-economic fields and contribute to over-all development of the country.

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CHAPTER : THREE

HISTORICAL AND MODERN APPROACHES  
TO RURAL DEVELOPMENT

Bangladesh has gone through various phases of political transition since last three decades. The rural social and political institutions also underwent the same transformation, because with the political changes in Bangladesh in the past- the ideas of approach towards rural development programmes also changed. During the period since 1971 the ideas of rural development have also changed and through gradual steps forward the philosophy of Shahnirvar village has come to the surface. But the rural problems in Bangladesh are remaining the same as they had been before. Hence, a study or analysis of the rural development programmes undertaken in the past will afford an useful opportunity to identify the problems easily & to eliminate the defects and failures in formulating rural development programme for the future under new ideas of Shahnirvar. In this chapter I have, therefore, explained in detail the various steps/stages of rural development which had been launched.

Bangladesh with an area of 55,598-Sq. miles is a vast alluvial plain which is mainly a delta of the mighty river system more important of which are the Ganga, the Brahmaputra and the Meghna. Present estimated population is about 90 millions- making it one of the most densely populated areas of the World. More than 91 percent of this population live in our 68,385 villages. Since the industrial base of the society is not strong, the most of this vast population depend for their sustenance on 22.5 million acres of arable land. But about 37 percent of these have no arable land at all and 42 percent have less than one acre each. The average land holding is very small. According to a study report of the United Nations Food and Agriculture Organisation (FAO) in 1976, over 6 million agricultural labour force, that is, 32 percent were unemployed or under-employed. Besides, this country is one of the most disaster prone areas of the world with regular visits of floods, cyclones and tidal waves. It is also one of the world's "least developed" countries. It is therefore evident that Bangladesh lives in her villages, the bulk of the problems also are in the rural areas. So, any development of the economy of this country shall have to have the main focus on rural areas.

The extent of rural development which will take place in a country and the rate at which it proceeds will, along other things, depend on the quality, vigour and out look of its people and the social conditions under which they live. The task of bringing about rural development is not very difficult in a country where the people are energetic, enterprising, industrious and ambitious and are adaptable to new ideas of technique and where the social institutions are favourable.

Rural development has been accorded the topmost priority in our development strategy aimed at qualitative change in the life pattern of our people. It is a country of village which feeds our national economy. More than ninety-one percent of our population live in villages.-

Estimated percentage Distribution of population of Selected Asian Developing Countries including Bangladesh by Urban/Rural break-down. (12)

Table: I

Country	Date of Census	Urban percentage	Rural percentage
Bangladesh	1st. March, 1974	9.1	90.9
Burma	- , 1975	22.0	78.0
India	1st. July, 1974	20.6	79.4
Indonesia	1st. July, 1974	18.2	81.8

Country	Date of Census	Urban percentage	Rural percentage
Iran	November, 1974	43.3	56.7
Malayasia	August, 1970	29.9	73.1
Nepal	June, 1971	4.0	96.0
Pakistan	- 1968	26.8	73.2
Philippines	May, 1970	31.7	68.3
Srilanka	October, 1971	22.4	77.6
Thailand	April, 1970	13.2	86.8

Until and unless their economic condition can be improved to a certain standard our bid to develop the country will be thwarted. The basic problems of our rural society are poverty and unemployment. If we can not bring about change in the existing pattern of life in our rural areas, we shall not be able to make a big stride towards progress.

Bangladesh, by and large, has a rural economy characterised by low productivity of the pre-dominantly subsistence agriculture, huge unemployment high population growth, and consequent rural poverty. Low productivity in agriculture is the resultant factor of traditional technologies, increasing pressure on limited land and poor institutional facilities at the grass-root level to support development activities in our society.

12. Bangladesh Bureau of Statistics, "Statistical Pocket Book of Bangladesh 1979" P/143.

In this context we should not take agricultural development as the only measure for rural development. It is true that any development worth the name cannot produce desired result without development of rural areas. Our hopes and aspirations are woven round the villages which may be called artery of the nation.

In the present day economic structure of our society, the peasants control over land is unequal. Land has become a commodity. Some peasants are rich, many are poor. While rich peasants concentrate on commercial crops, poor peasants are concerned with food crops. Agricultural surpluses are sold in the market. This surplus is generated from the production process capital accumulates. Some part of it is invested outside agriculture. Urban investors also put into agriculture. The village is the part of the process of capital accumulation.-

So far as political structure is concerned, some peasants take part in local administration i.e. in local government and in activities of the dominant political parties. They use the political structure to maintain their position in the economic structure in the society. Others form peasant associations and in some cases are linked with the underground left-wing parties. Rich peasants manipulate bargaining power, but so also do poor peasants.

Problems and significance of Rural Development:

The traditional method of cultivation is practised by the rural people which is responsible for low yields. Moreover, our farming depends on the monsoon and if nature smiles, the farmers smile' is the main sort of dependence on wheather conditions. The holdings are being fragmented to an uneconomic size due to population pressure. About 13 percent of the rural masses have no land of their own. The proportion of marginal farmers and those with no land is fast increasing and the economic holding is disappearing day by day.

Our rural people are basically poor. The average per capita income in our society is about only TK. 1,440.00 per annum. Due to this subsistence economy, there is no capital investment for intensive cultivation and other production activities too. Again most of the rural people are illiterate and the standard of education is low. The traditional unscientific education system is existing in this society. As a result, the illiterate farmers are ignorant of all modern techniques rather they are superstitious and afraid of any innovation.



Population explosion continues to drag our society towards poverty and the people backward. The population boom and the consequent miseries of the people are mainly attributable to a large scale illiteracy, opposition to modernisation and social prejudices in the rural Bangladesh.

Table: 2

Estimated Population.

1974	=	77.1 Million
1975	=	78.9 "
1976	=	80.8 "
1977	=	82.7 "
1978	=	84.6 "
1979	=	86.6 "
1980	=	88.6 "
1981	=	90.6 "

[Source: B.B.S. : ( Statistical prospect Book)]

This alarming population growth rate is a sort of challenge to our rural development. At present, no other problem has become a greater threat to the prospect for economic and social progress in our rural areas than this population explosion.

Local bodies should possess maximum power to achieve smooth rural as well as national development. Though local bodies are possessing powers which are insufficient for smooth development, the Gram Sarkar or Union Parishad should have sufficient power to facilitate achieve the rural development. Leadership should come from the grass-root level for rural development. But we find that there is no organised leadership in the rural areas due to exodus of the educated class from the village to urban areas.

Simple and scientific rural credit system is yet to be introduced. In absence of such system the farmers are heavily in debt for which they pay a high rate of interest to the Mohazans. The farmers and other business people cannot improve their production due to credit facilities. Even for the very survival of himself, when the unfavourable natural condition and crop failure occurs, he has no other alternatives to accept the high rate interest which affect in life as well as in production too.

Thus we find that proper motivation towards rural as well as national development is absence in our rural areas. People should be made to understand the necessity of rural planning and participation of development programmes. It must be remembered that the various agencies which are engaged in rural development in various sectors should chalk out their

respective programmes in consultation among the various organisation who are involve in development activities to have mutually agreed coordinated programme to achieve the desired result in all round rural development.

As agriculture holds the key to our progress, all emphasis has been laid on it in order to hasten up the process of development by attaining self-sufficiency in food as quickly as possible. This has been the first and foremost concern of all of us as our progress, whatever, we shall be able to achieve, is vitally linked with success in the field of agriculture. It is food import that eats up all the money, we earn through trade in a competitive world. The emphasis is now on development which not only changes the thinking pattern of a nation but also helps create a condition for a new, dynamic society engaged in bettering in its own lot.

Table: 3

Land Utilization Statistics of Bangladesh. (13)

Year	Net available cultivation	Culti- waste	Single cooped area	Double cooped area	Tripple cooped area	Net cooped area
1974-75	6571	699	12515	7147	1156	20818
1975-76	6622	662	12250	7269	1449	20968
1976-77	6626	661	11911	7072	1462	20445
1977-78	6669	655	11683	7520	1490	20693

13. Bangladesh Bureau of Statistics "Statistical Pocket Book of Bangladesh 1979" P/135

It is the village which is the artery of the nation and where the bulk of our population lives, grappling with the problems they are trying to overcome on a self-help basis. It is a fact with us that, majority of the people are small farmers who are producers at grass-root level. How their problems can best be attended to and what are the measures to be taken in this regard and how these measures can be properly implemented are the points to be seriously taken up. The first task in this regard is to help build an edifice of structure which can serve as fountain of self-help to build their fate a new.

An overwhelming number of rural farmers is poor and cannot afford to buy necessary inputs to order his life in the way he thinks. The main cause of low productivity of our agriculture is the primitive method of cultivation. In this method, a pair of bullocks and a wooden plough are the typical agricultural equipment used. These equipments can scarcely plough half an acre of land per day to a depth of hardly 3" to 4" inches which a larger tractor can cultivate about 3000 acres of land per day to a depth of about 12" inches. In western societies, the modern implements are using which influence to grow more production such mechanical implements economise labour and increase the productivity per acre of land.

Landless is a major problem of our agrarian society and the problem is growing with its grave social, economic and political significance. Until 1968 the landless people constituted 27.5 per cent of the total rural population. Small farmers taken to own land between 0.5 to 8 bighas were 42.5 percent of the total rural population of landless farm labourers was 78 lakhs.

The proportion of the landless people to the total rural population is not static because it is growing faster than the rural population. Between the censuses of 1951 & 1961 the population cultivators has increased by 35% but that of the landless farmers has increased by 63%. Mr. Mahbubul Alam Chashi's finding from different surveys<sup>(14)</sup> shows that the percentage of landless and Mini farmers (having land upto 1½ acre) has increased from 25 in 1963 to 55 in 1968 and 72 in 1974 in comilla Kotwali thana. Therefore, landless now claims a greater percentage than before and Abu Abdullah, Hessain and Natims in SIDA/ILO reports on IRDP in 1974 estimated this to be to the extent of 38%. (Mr. Mahbubul Alam Chashi)

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14. M.A. Chashi- New Institution for New goods: The Agriculture Cooperative (paper presented at the Ford Foundation Seminar on HYU 197 on 9th Nov. 1975)

In our society the landless farmers are economically most disadvantaged group because of the shortage of their income. Due to their economic misfortune they are generally placed at the lowest social status. Their relations with the wealthy neighbours are a matter of tenancy, employment, money lending etc. and this put them in economic and therefore social subordination. Due to the communication, social and some other barriers they have failed to be strong cohesive group among themselves and their attitude to the rich farmers is mixed not necessarily hostile.

So the landless labourer are occupying very important place in our farming and they are working in land either as labour that is, wage earners or as share croppers. These groups little or no interest in the produce of land does not work very seriously. This lack of interest contributes greatly towards low productivity of our farm labours. Before modernization of agriculture we should modernise the agriculturists and impart modern knowledge and technical know-how.

Table : 4

( Table shows the categories of Landless). (15)

Categories	Number of household	Percent of total.	Number of persons	percent of total.
Landless-I	1,311,570	11.07	5,884,927	8.13
Landless-2	1,476,503	12.46	1,188,644	1.72
Landless-3	3,835,733	32.79	18,703,472	27.10
Landless-4	1,881,276	15.29	9,538,436	13.82

We would develop our agricultural field to achieve rural development in the society.

It is true that the chief buyer of our industrial products are village people who are predominantly a majority. Without increasing their buying power we cannot increase our incomes. The task in this respect is to make provision for employment and generation of income among rural people by involving them through well-laid-out plans and programmes in development activities. The neglect of the villages in the past has created a dangerous imbalance in rural economy. A big chunk of manpower in rural areas is lying unutilised or underutilised for want of employment opportunities. Solution of this problem will not be found by establishing giant industrial projects in the areas concerned which will be a self-defeating exercise. Going for industrialisation at the cost of the villages has seriously affected the development of any developing societies.

15. Bangladesh Bureau of Statistics.- Statistical Pocket Book of Bangladesh. 1979.

The vast majority of the developing world lives in villages. Without reorganising rural people on productive lines, many developing societies committed a serious blunder, to peril of the economics. The result of such a wrong policy is increased rate of exodus from villages to the cities already flooded with a host of problems.

In our case, the first concern is to ameliorate the condition of the villages. In this sense, rural development does not mean only boosting crop-field, rather it connotes all-round improvement of rural life. This is a big challenge which has to be faced with courage by laying down sound policies and action programmes that can quicken the pace of rural development benefitting the disadvantaged groups or people. Here rural planning needs to be approached imaginatively keeping in mind the existing condition of the areas in which rural development programme is launched. Rural Planning should be construed as an instrument to develop different aspect of rural life. With this end in view formulations of various policies on rural development shall have to be given careful thought. Wrong planning and hasty implementation of the project without giving due thought to the specific situation of a village will be counter-productive.



The main condition for the success of a rural development project is to grow confidence in people for whom the project is meant. It means people's participation in the plans and programmes which is urgently called for. Without fruitful cooperation of the people, the progress of rural development will be slow. As the concept on rural development is to yield positive result we have to chalk out plans and policies that can help us realise the cherished objective of development through which persons living below the poverty line have to be benefitted first. Much of the success we intend to achieve hinges on a successful campaign to persuade the villages to be involved in the projects aimed at improving their conditions.

Historical Development/Historical approaches:

In the pre-British past, rural institution did play a role in evolving a socio-economic pattern of development in the three country, geographical entity of the Asian subcontinent, and 'Modernism' in the modern sense did not interfere with the value system represented by them. In the exclusive nature of agrarian societies of these days, community rather than individual present family heads could set pattern of village community life by the exercise of the decision making power in regard to the ownership, use and transfer of the vital means of production, land.

In true sense, the interest of rural development was absence in our society due to peculiar social structure and social system in pre-British period.

The Mughals introduced the Jagir system which was similar to the Iqta (means the appointed administrators of the sultan were empowered to levy land revenue on the assigned territories) system of the Sultan. The Jagirdar, as a rule, were transferred from one place to another. They could also get promotions which amounted to getting bigger areas under their control. The Jagirdars also did not have any lasting interest in the improvement of the territory under their command, nor did the productive forces have any incentive to improve for, in this period also they had to part with most of the surplus they could produce.

The Mughal ruling clique was a small group, consisting of man in higher bureaucracy appointed by the emperor. The members of the ruling group were often found to be related to one another. Concentration of wealth among few but related families became the pattern of that time. The Zamindarise under Mughals could be inherited and also bought and sold. This resulted in frequent break-up and transfer of ownership which affect the development in rural areas. The peasants were probably required under obligation to cultivate their lands.

The permanent settlement of 1793 introduced in this sub-continent a new dimension to exploitation which can be termed as "Colonialism". The purpose of the foreign rulers was to run the administration, maintain stability and suck out as much resources as possible without carrying at all for the health of the subjugated economy. A completely new class of Zamindars emerged on the scene in our society. They were given permanent proprietary rights on land in exchange for collection and regular payment of fixed revenue to the treasury. The peasants could no longer claim any proprietary rights on land.

Past efforts of rural development: By the end of the 19th century, the familiar features of Indian Agriculture were low price, little savings, much unemployment and higher indebtedness- all of which became unbearable to rural sector. It can be mentioned here that the colonial form of economy excluded local exchange between Bengali artisans and peasants. Agricultural produce was tied to the British industries based in England became the market for imported manufactured goods. In this way Bengal's economy was disarticulated and subordinated to British colonial capitalism and commodity production was also deformed.

This had two basic results: the extended reproduction supported capital accumulation and raised capital intensity of investment in the one hand and it destituted the colonial economy, specified the status of agriculture within the colonial economy and created the necessary conditions for differentiation among the peasantry. This gave rise to the emergency of a rural land lord-money lander class and increased differentiation among the peasantry.

After sometime, the British rulers realised that if something was not done immediately there might be serious law and order situation. So as possible remedy they imported the credit cooperative from Germany. This may be called the first formal step for rural development. At the initial stage the cooperatives flourished well receiving fillup of inflation out of First World War. High price of farm products raised rural income and reduced the burden of debt. But the situation reversed soon after the war. The twenties of the present century witnessed the collapes of credit cooperatives. Because the German model was based on thrift and punctual repayment which the basically insolvent villagers could not observe.

Then the philosophy of self-help based rural development was tried for sometime through local self-government institutions/ organisation like the Union Boards and District Boards.

But the movement produced little more than ~~nothing~~. For a time Mr. Gandhi's philosophy of going back to the charka (the manual spinning wheel) and making coarse cloth by the villagers themselves had some way. But it also failed to change the economic malady of rural life.

The traditional/colonial pattern and the implicit value system had to assimilate a process of adjustment under the impact of several significant historical pressure: (a) introduction of the British mode of administration and social value with the emphasis on legalism and individual ownership of land and assets, (b) progressive expansion of monetised transactions with the operation of the indigenous type of market mechanism, supported and manipulated by the newly emerged class of money-landers and merchant-financiers, for crops and land. (c) the trend of unchecked growth of population and intensification of the application, especially in the region of present Bangladesh, of the Islamic law of inheritance towards acceleration of the process of subdivision and fragmentation of holdings; and (d) the decline and decay of the cottage industries and handicrafts brought about by the colonial policies in favour of the British manufacturing industries, especially in the field of textile.

These new powerful pressures readjusted the village economy and its structure. A significant outcome of the readjustment process was a distinct phenomenon of polarisation of economic ground the new administrative centres and commercial centres which attracted population for employment in the trades and services, thus setting the pace of the process of urbanisation.

During the last 25 years that is Pakistani period, Bangladesh stuck to the path of dependent development within the framework of the world system in its effort for rural development. The philosophy behind this development strategy has been negation of the continued existence of classes and class struggle in rural Bangladesh. Little or no attention was paid to the problem of production-relations. This means that the system of ownership of management and the system of distribution were never considered to have vital implications on production and growth of agriculture in general.<sup>(16)</sup> Although a little progress has been achieved in these respects, the net result achieved trifled insignificant under the retarding impact of backward and antiquated production relations.

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16. Mahbubullah, 'Political Economy of Rural Development' Political Economy. Vol. 8 No 1:1976

Moreover, the two wings had structural differences in the sense that factor endowment of the two were different and the two started after partition from different levels of development. This disparity in the levels of development can be traced to historical as well as geographic factors. Historically towards the end of the 19th century, the period of industrial development in many parts of India, modern industry made hardly any progress in Bangladesh. At the time of partition in 1947 Bangladesh which had although been complementary to West Bengal in the sense that it serve as a hinter land to building up the industries, wealth and prosperity of Calcutta, feel to the share of Pakistan. Bangladesh hence, started its life as a part of Pakistan from a very low level of industrial development.

The then Pakistan Government, in true sense, did not give much attention to this region(Bangladesh). A little attention was paid for the development of agriculture and rural areas in East Pakistan. Agricultural officials were posted at local levels and cooperatives were reorganised. But in 1952, the village cooperative were abolished and multi-purpose cooperatives were organised at Union level which was a repressive step.

On the other, the national development planning body caused another hard blow to Bangladesh economy. We find a deep disparity between East and West region were existing which later helped to become an independent state. The following table indicates the proportional expenditure which made in East and West Pakistan during 1950-70.

Table: 5  
Development Expenditure\* (17)

Year	(Account in Million rupees)				
	Total	East Pak- istan	%	West Pakistan	%
1950-51 to 54-55	5,000	1,000	20%	4,000	80%
1955-56 to 59-60	10,270	2,700	26%	7,570	74%
1960-61 to 64-65	30,410	9,700	32%	20,710	68%
1965-66 to 69-70	46,260	16,560	36%	29,700	64%

The East Pakistan (Bangladesh) has the maximum Population (56 percent East Pakistan and 44 percent West Pakistan) with great need for development expenditure, the allocation of funds, which are shown above, has been much higher in West Pakistan as compared with East Pakistan. By this way East Pakistan was neglected in each and every aspect like non-development expenditure etc.

17. Abdullah, M.M. "Rural Development in Bangladesh (Problems & prospects). P/15



-: 61 :-

Low agricultural productivity is the resultant factor of traditional technologies, increasing pressure on limited land and poor institutional facilities at grass-root level to support development activities. To elaborate it further the tenurial reforms of the early 50's did not pave the path for a technological break-through. Secondly, utilisation of existing human and physical resources remained for below the desirable limit. Lastly imperfection in the institutional delivery and receiving mechanisms of service and supplies further aggravated the situation.

The development of the rural economy is of crucial importance because it supports the ever-whelming majority of the population, most of which suffers from either unemployment or disguised unemployment. Industries have tended to concentrate in large cities and towns with the result that their employment benefits are hardly available to rural steps were taken during Pakistan period regime.

1. Village Agricultural and industrial development programme (V-AID): Perhaps the first concrete attempts for the rural development taking village as the focal point has been made in the year, 1953, when government introduced the village Agricultural and Industrial Development, through the effective and direct participation of the rural populace in various development projects.

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The programme was primarily intended to stimulate self-help and co-operative effort among villagers. It included all phases of rural communities.

Objectives of the programme:

- (a) to raise rapidly the output and income of the villagers through better methods of farming and the expansion of cottage industries.
- (b) to inculcate a sense of self-help initiative and cooperation among the villagers which would bring about a sustained economic, political and social progress.
- (c) to multiply the community services with regard to education, health, sanitation etc. in the rural areas.

It also aimed at co-ordinating the total resources of the government and the people for a concerted and determined effort to reconstruct village life. The project were related to the socio-economic development of rural Bangladesh viz; in the field of agriculture, cooperatives, cottage industry, primary and adult education, reclamation of land, youth and women's programme etc. So, the main objectives of VAID was to foster citizen's effective participation in rural development project in the field of agriculture, primary education, adult education, health and sanitation, cooperation, cottage industry,

irrigation and reclamation of land, secondary road construction, youth and women's programme and social & recreational activities. In its five year plan VAID stated its objective as to solve the problems of villages by helping the villages to help themselves individually and as communities. It is an attempt to look at villages as a whole through the eyes of its people and in the light of their vast store of accumulated knowledge and wisdom. It was the principles of community organisation and development which are based on previous experience and thus avoids the mistakes of the past effort at community development.

V- AID Programme was to take place in selected areas of the country. Each area consisting of some 150 to 200 villages and populating some 100,000 inhabitants to be known as "development area". About 30 village workers, some supervisors, a development officer and subject matter specialists of different development departments were proposed to compose a "team". This team of extension- agents led by the Development officer would work out priorities and targets of the rural plan with the help of an advisory committee composed of local people. The targets and priorities were to be

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Area Advisory Committee  
|  
Village Councils  
|  
Development Office  
|  
Supervision  
|  
Village Workers

( hierarchically Organised )

determined keeping in mind the objectives <sup>enunciated.</sup>  
For achieving this programme a success, the training institutes were established in 1959 at Comilla and Peshawar. But the main cause for the slow progress of this programme were shortage of funds, lack of training facilities and the instability of provincial and central government.

Participation of the rural people in plan formulation and implementation was very minimal. Although the programme achieved some success yet it failed to create any significant and permanent impact on the economy and the rural society of Bangladesh due to some operational weakness and fundamental short coming. The programme failed perhaps due to lack of appropriate institutions or due to bureaucracy and due to the fact that local people did not identify themselves with the programme.

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The heavy dependence of "V-AID areas" on the government for men and material resources was such that the villagers could never learn to take decision, mobilize internal resources to finance their development project and reach a self-sustained stage. At last in 1961, the military government abolished the V-AID for introducing a new system through which their rule could perpetuate.

II. Basic Democracy for Rural Development:

Bangladesh once again embarked on a experimental in local self-government with the introduction of Ayub's "Basic Democracy" system <sup>which</sup> was generally controlled by the centre. There were a five-tiered system in "Basic- Democracy" The Union and Thana Councils were fully dependent on centre because the funds and other necessary assistance were made available from centre.

The main function of the Union Council was to formulate the projects which were generally implemented by the project committee composed of local people. The union council was the base for identifying primary problems, elementary planning and administering the mass efforts of villages in the development process. On the other, the thana councils provided leadership for co-ordinating the uplift efforts under works programme.

The big projects were generally planned and implemented by the thana council. The interference by the government officials were prevailed.

Table: 6

Village and Population Ratio of basic Democracies. (18)

Items	Units	Village		Population		
		Ratio.	Ratio.	Ratio	Ratio	
District	58	670	573	17	2941	2835
Thana-Tahsil	187	214	188	411	124	117
Union	3055	13	10.9	4053	12	11.9

Basically the 'Basic Democracy' system did not help rural people for their development. As Prof. SOBHAN in his book stated that Basic Democracies system has by 1964 become the monopoly of clearly identifiable socio-economic class. (19) He redefined this system as "Bourgeois Democracy for there seems very little, that is basic to the system as it exist today". Though this system tried to develop the rural areas but it was not possible only due to the elected and government officials.

18. Abdullah, M.M.: "Rural Development in Bangladesh", P-7.

19. Prof. Sobhan, A. "Basic Democracy in Pakistan". P-II.

Because, they were either busy in political activities or maintained <sup>also</sup> ~~also~~ from rural people which hindered the rural development in our society.

III. Rural works programme (RWP): In 1962, a rural works programme were introduced to undertake rural development through the Basic Democracy at the village level and to associate a much larger segment of the rural population with the effort. This programme was primarily meant for infrastructure development mainly through construction of roads, embankments, irrigation and drainage channels resulting in more employment for the rural people.

This Programme is the earliest and most widely known among the institutional innovations. At its peak in 1962, 193,000 man-years equivalent of employment were created specially during the lean seasons to build and improve 22,000 miles of roads, 3740 miles of embankment, 9030 miles of drainage and irrigation canals and the required maintenance works. About more than two-third of the total costs were spent on labour. Large-scale 'Food work's launched supplement rural works. Its special focus on the special nutritional risk groups is more significant in comparison with Rural Works Programmes.

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The Rural Works Programme failed due to misappropriation of funds inefficient management by the political elements. Although rural works programme achieved success in improving the physical infrastructure of the landless, yet the programme suffered severe setback in the year 1961, when Ayub Khan politicized the RWP through the introduction of the Basic Democracies system. Operation of RWP, through the Basic Democrats in the village helped more rich and surplus farmers. The money which was allocated for the purpose went more to the pocket of Basic Democrats rather than using it for the real purpose. This has further accentuated the class differences, widen the inequality of income and opportunities in the rural areas.

IV. Comilla type cooperative or Comilla experiment:

Akhter Hamid Khan the author of the experiment stated in his article that Economically the village is explosive, for socially the old leadership and the old institutions are now completely helpless. In some cases they have totally disappeared. Introducing new skill and new implements and new methods will require a complete reorganisation of the social and economic structure of the village. (20)

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20. Mr. Khan, Akhter Hamid, "The Basic Principle of Comilla Programme" P/23.



Perhaps this situation and the failure of the past efforts of rural development in our society due to various reasons and promoted Akhtar Hamid Khan to venture and devise a suitable strategy of rural development through action research and a process of trial and error in social laboratory of Comilla Kotwali thana in the year, 1959.

With a view to face our basic agrarian problems the Bangladesh Academy for Rural Development (BARD) at Comilla took the initiative in formulating a cooperative system based on principles suitable for our people. This approach known as "Comilla Approach" started in 1959 under the dynamic leadership of Mr. Akhter Hamid Khan, with the cardinal objective of developing local interest and leadership for an internally motivated effort to solve our agrarian through this type of rural institution.

Comilla cooperatives as we can say that the outcome of action research put more emphasis on institutional planning rather than technical planning. In this approach village has been taken as a natural unit of development and thana as the supporting unit. This experiment has introduced a two-tier cooperative system comprising of village primary cooperative society Krishak Samabaya Samity(KSS) and a Thana Central Cooperative Association(TCCA).

The main objective of a primary society is the development of a self-sustaining unit in and around a village having farmers with identical group interest. The members of the society elect a few representatives such a chairman, vice-chairman, Manager Model Farmer etc. who go to the central association to learn improved techniques of production and on completion of their training they come back to the village to teach their fellow members about what they have learnt.

Every village cooperative society meets once in a week, elect a model farmer from respective village, a manager, accountant, makes thrift deposit and purchase share for building up its own capital, helps in the preparation of production plans and use of credit linking the credit with inputs and adopt improved agricultural practices.

Certain important objectives of Comilla Cooperative are as follows:

- (a) To create an institutional infrastructure for effective utilization of resources;
- (b) To utilize institutional credit facilities offered and supervised by TCCA and to build rural capital through saving deposits and purchase of shares;

- (c) To select agricultural innovations and to promote adoption of innovation by individual members through cooperative;
- (d) To develop local leadership through participation in the training programme organised by TCCA and by organising group activities in the rural areas;
- (e) The programme is expected to have favourable effect on income distribution in the rural areas.

The functions of a primary society may be stated

below:

- (a) To held weekly meeting;
  - (b) To receive deposits from the members and issue pass books;
  - (c) To prepare joint plans for production and the use of machines;
  - (d) To hire machinery and other services from TCCA;
  - (e) To deposit members savings and shares with TCCA for safe-keeping;
  - (f) To arrange loans for the members from TCCA;
  - (g) To arrange training for the members with TCCA,
- and
- (h) To perform such other functions which are beneficial to the members and the society.

TCCA, the second tier of the 'Comilla Approach', is the federation of all primary co-operative societies within the administrative areas of a Thana. It aims at expanding/spreading its network through creation of more primary societies (KSS). The main task of the central association is to supervise and judge the activities of the primary societies. Besides it extends credit, physical inputs, training facilities to the primary societies.

In fact, there was no attempt at drawing a comprehensive plan involving all classes of people in a particular areas. In a very indirect way endeavour was made to rationalise the allocation of resources, production and distribution. The cooperatives wanted to use institutional credit as an instrument to effect desirable changes in the allocation resources. A system of supervised credit was introduced in which the villages were required to approve the production plan before they could get the loans supplied by the cooperatives. (21)

It is clear to us that comilla co-operative intends to bring a significant change in the rural socio-economic scene rectifying the past weakness in the organisational and institutional structure of rural development. In fact, through its operation in 161 Thanas in our society till 1976, Comilla co-operative has achieved a great success.

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21. Mr. Alan, Mahmudul, "Past Rural Institution: Direct & Indirect implication of local planning"  
Arthaniti Journal, Vol. 1 No. 5, 1976 P/249

-: 73 :-

During this time 5.50 lakh co-operative members were enrolled in 18,063 primary co-operative societies and an amount of TK. 3 crores has also been accumulated as share and saving deposit of primary members. During this time loan issued to the primary members amounted to Taka 10 crores 38 lakh. Perhaps due to this spectacular success bestowing confidence. On the Comilla Model, the Government has embarked upon an ambitious programme to replicate the model all over Bangladesh through IRDP in a phased manner.

The most fundamental defect of the Comilla Co-operative system was that there was no concept of a comprehensive plan for a locality. It was not comprehensive because it precluded the participation of the landless and there was no scope to husband all the resources of an area to attain specific targets and objectives which were socially agreed upon. No institutional framework was conceived through which one could see all economic classes of a locality reach some consensus with regard to social and economic objectives and act accordingly.

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IRDP : For rural development in Bangladesh integrated rural development programme aims at replication of the 'Comilla Model' IRDP has concentrated on the introduction of two-tier cooperative system with a view to building up viable rural institutions through which small farmers can actively participate in the development activities of the government. This IRDP is directly connected with the rural development of Bangladesh. The main objectives of IRDP are :

- (a) To build Comilla-type institutional infrastructure for optimum utilization of resources available to rural development.
- (b) To organise farmers into permanent, cohesive and disciplined groups for planned development.
- (c) To ensure best utilisation of institutional credit facilities arranged and supervise by TCCA.
- (d) To help accumulate farmers own capital through sale of shares and thrift deposits.
- (e) To select and promote adoption of agricultural innovations through diffusion of ideas.
- (f) To integrate supplies and services of effective utilization of resources for production.
- (g) To study, experiment and prepare plans for comprehensive rural development.

(h) To help develop local leadership for rural development activities through continuous training and group action, and

(i) To initiate programme for equitable distribution of income against members.

The IRDP represents an integrated approach to rural development. 'Organising the small and medium farmer to take fuller advantage of innovation and new benefits in purview of fragmented land holdings in Bangladesh is the major focus of the cooperative institutions building programme under IRDP; Since its launching in 1971-72 till 1979-80 a total of 300 thana have been brought under the programme.

Organization: IRDP is headed by a Director General, who is generally assisted by six Directors, each looking after one of the six divisions. They are:

1. Administration, Inspection, Construction and Publication- Information.
2. Training, Extension and Special Projects.
3. Finance, Accounts and Audit.
4. Cooperative, credit and marketing.
5. Statistics, Research and Evaluation, and
6. Planning.

There is a Project-Director assisted by a Deputy Project Director in each district and in each thana, there is a Thana Project Officer, assisted by TCCA locally.

Achievements: About more than 35 percent of the total areas have so far been covered under IRDP. In these areas 63 percent of the villages have got IRDP cooperatives in which 25 percent of the farm families have joined the programme.

Upto March 1978, 11,03,537 tons of urea; 5,09,736 tons of potash and 80,012 tons of TSP have been distributed among the farmers. About 29,000 tube-wells for irrigation under MOSTI programme are also distributed amongst the cooperators through different TCCA of IRDP.

Working procedure: The projects of IRDP is generally implemented through the TCCA/KSS structure. The following discussion indicates the working procedure of IRDP.;

KSS: Comilla model is the main theme to build KSS in each village. Following such model IRDP organise farmer's cooperative that Krishak Samabaya Samity(KSS) in each village of an IRDP thana. An elected managing Committee assisted by Inspectors and Village Accounts of TCCA manage this type of cooperative. The members of the village cooperative prepare their own production plan which generally indicate the credit and input requirements of the KSS members. Each KSS elects one manager and a model farmer. The manager of KSS contacts the TCCA management for procurement of inputs and credit and banking services.



TCCA : All the KSS of a thana are federated into a TCCA. An elected managing committee consisting of twelve directors, one chairman and vice-chairman manage the TCCA. To help the TCCA the managing committee in its rounting activities, IRDP deputes three key personnel; they are: One thana project officer (TPO), one Deputy Project Officer (DPO) and one Accountant. The major policies are formulated by the managing committee and are implemented by the key personnel and field inspectors appointed by TCCA through the KSS. The TCCA arranges credit and inputs for KSS's provide them the necessary banking services and training and coordinates its activities with various nation-building units.

Supervised credit system: IRDP supervises the credit system which is linked up with input supply, training and marketing. The credit requirement of the members are assessed on the basis of a production plan. The credit is used only for productive purposes.

Training: Thana Training and Development Centre organises regular weekly training classes for the managers and model farmers of the KSS. Officers of various nation building units who are experienced in their respective fields act as trainers in those classes.

After taking improve know-how manager and model farmers go back to their respective places and discuss the same with the weekly meetings of the KSS. The general members in the practical skill from model farmer when they work in their fields. By this way all the farmers are expected to be trained in improved. technology.

Capital formation: A scientific, systematic and continuous savings programme as a part of credit discipline has been adopted by IRDP. 'Under this programme each member is required to deposit a certain amount of fund each week to the society'. Besides the farmers should contribute to the share capital of the KSS.

Besides these, IRDP has a marketing programme where the farmer gets fair and economic price. To ensure fair and economic price to the producer(farmers) the TCCA's can run marketing programme of agricultural commodities. If this programme can be developed will definitely benefit the farmers by assuring attractive price for their products.

We find that the TCCA's and their affiliated KSS's are fully organised and managed by the rural people and the necessary policies are also framed by them. 'These institutions can be used as vehicle by almost all the nation-building departments for diffusion of upto date technology among the rural

people for feed-back information and distribution of inputs etc. ' Many of the agencies, both government and private, find it more convenient to administer their projects through TCCA and KSS structure. 'It has thus been found desirable to work in an integrated and co-ordinated way in place of the age old isolated manner and achieve better results of rural institution under TCCA-KSS structure if fully utilised'.

IRDP also has included women, as an important and integral part of its comprehensive rural development programme and has initiated the pilot project in population planning and rural women's cooperatives since 1975. The main purpose of the project is to integrate rural women which constitute half of the entire population of the society into development process in a manner which will enable them to have access to whatever services including family planning services are provided by the government and non-government organisation.

Future Target: IRDP has become a popular figure in the rural Bangladesh. In view of people's demand and the desire to other nation-building departments to associate IRDP with their, operational activities, IRDP plans to continue its expansion programme during the two year plan period. The following are the main targets of IRDP in various fields:

Table : 7

Target during the plan period.\*

	<u>1978-79</u>	<u>1979-80</u>
1. TCCA Formation	20	30
2. KSS Formation	4,600	4,950
3. Membership enrolment	1,06,000	1,08,000
4. Share Deposits	TK.48.60 lakhs	TK.53.40 lakhs.
5. Saving Deposits	TK.71.04 lakhs	TK.77.00 lakhs.
6. Loan issue-		
(a) Long term	TK. 53,000 lakhs.	TK.62,500 Lakhs.
(b) Short/medium term	TK.1,67,500 lakhs	TK.2,200,00 lakhs.

It is evident from above discussion that IRDP is playing a significant role in rural development. The government has given up top priority to this rural development and the IRDP is a big organisation which only involves in rural development in Bangladesh. The IRDP is yet to make any headway towards its goal. There are some defects which are being faced by the IRDP; and the following suggestion may help overcome these defects:

~~(a) Decentralisation of planning~~

(a) The top administration of IRDP should not formulate local plans and other local decisions rather they should be limited to coordination of the thana development plans for socio-economic development. Considerable decentralisation of planning and decision making is absolutely necessary for integrated rural development.

(b) Supervision of developmental tasks is necessary for smooth development of rural areas. The IRDP must introduce supervision system of its projects.

(c) The IRDP must be aware of corruption.

(d) A programme for universal free primary education and adult education in health, family planning must be introduced which is part of the process of rural development.

(e) The development programme of the IRDP projects should be directed towards planning and development of rural industries. This rural industries can solve rural unemployment problem which is necessary to achieve rural development in Bangladesh.

(f) The questions of amalgamation of traditional cooperatives with new ones should be resolved as quickly as possible. This will remove confusion at the local level and will allow the new cooperatives to expand their membership, and

(g) So far as training field is concerned, the quality of the trainers has to be improved. Adequate programme should be organised for the trainers.

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\* Ministry of Land Administration, Local Government and Rural Development, and Cooperatives-  
"Rural Development expansion Programme" in Bangladesh"  
Published in 1977.

CHAPTER : FOUR

SHAWNIRVAR MOVEMENT AND ITS  
PROGRAMME

In the previous chapter we have discussed the various developmental programmes and their success or otherwise. The previous programmes could not afford any material help towards rural development efforts. Whatever might have been the result of the previous attempts, it may, however, be said that from a scrutiny of the previous programmes it has been realised that for all round success of the rural development programmes, the utilisation of the available indigenous resources through mass participation is a must. This philosophy of voluntary mass participation from grass-root level to utilise available local material resources was perhaps lost sight of the past attempts. After this realisation the rural shawnirvar programmes have been enunciated on the basis of this philosophy to achieve shawnirvar.

With this background I have attempted to discuss in this chapter the meaning of the present day concept of shawnirvar and its significance. And the importance and usefulness of shawnirvar programmes have been explained in detail here.

In order to carry the shawnirvar programmes to their desired goal of self-reliance, the gram sarkar, or for that matter, local organisations are a necessity for the obvious reason that our socio-economy is mainly dependent on agriculture. Therefore the usefulness and function of the local organisations have also been discussed in this chapter. There is no denying the fact that for successful implementation of shawnirvar programmes, the mobilization of the public opinion to take upon themselves the onerous responsibility for utilising available local resources through organised local institutions is a prime necessity.

**SHAWNIRVAR:**

The overall economic picture of the developing countries cannot be said to have markedly improved in view of the growing disparities between the developed and the developing countries. Despite the bitter struggle going on between the haves and have nots nations for a long-time in every international forum, the result is not be promising as it was thought to be because of attitude of the developed world. It is true that due to technological advancement the world has become now too small a place. The progressive development of the world depends on the shared awareness by the developed and developing world and taking proper measures in bridging the existing socio-economic and political gap, widening further due to built-in advantages in the present economic structure.

Whatever attempts we undertake to make the world worth living will be infactuous if we fail to share the human sufferings in its entirety. The real challenges before the world today are hunger, poverty malnutrition and illiteracy. Unless these basic problems are solved by the concerned human endeavour global peace will be remote possibility.

Development mostly depends on developing the vital sectors of the national economy. Many of the developing nations including Bangladesh can attain self-sufficiency in food which is the vital to development of economy in different segments of national life. The developing countries have vast potentials which have to be tapped in order to bring about the qualitative change in life-style. Self-help is the first criterion to national development.

Though agriculture contributes over two-thirds of the gross national product, the country is not self-sufficient in food. Because of the low per acre and per capita productivity and high rate of population growth the country's dependency on other for food grains and other goods is increasing day by day. The situation became deteriorated during the war of liberation in 1971, failure of 1972 monsoon and flood of 1974.



Various attempts were made at both public and private levels to get out of this situation through an agrarian revolution on the assumption that a major break through in agricultural sector would:

- a) Solve the food problem.
- b) Generate investible and marketable surplus and
- c) Create employment opportunities for large number of people living in rural Bangladesh.

The government provided institutional support, supplied inputs, encouraged cooperatives, extended integrated rural development programme and undertaken works programmes, for rural development, mainly through increase of agricultural productivity. It started population planning programme to combat the problem of population explosion.

But all these measures failed to help the nation in attaining self-sufficiency in food. The country had to resort to begging-begging with bowls in the years of calamities could not help many to survive. The economic crisis and social and political bankruptcy made a good number of people turn to their own resources and rely on their own effort in utilising available resources for survival and progress.

In the process of such thinking and desperations people of different levels both individually and collectively started working with the available resources awaiting no help from outside. Such attitude towards life is not new on the part of the people of Bangladesh. The people of this society survived famine, flood, cyclone and tidal bore in pre-liberation period as well with little or no help from others in the form of relief, grant, taccavi and other loans. But the difference in attitude in pre-liberation and post-liberation periods is remarkable.

In pre-liberation period we find that it was primarily individuals game. But in post-liberation period at some places individuals joined together challenging the existing institutions for supporting and undertaking productive activities in rural Bangladesh. The initial thrust of such partnership and initiative remained and concentrated in the production of rice.

Production efforts under different types of joint farming arrangements started in few places. Although some of those efforts did not continue beyond one or two seasons and other that continued showed limited success, the determination to work hard living with dignity persisted.

A programme was launched under the name of Sonali shaw by TCCA, Chittagong to increase the cultivation of High yield variety rice during Boro season through irrigation and during Aus and Aman seasons under rainfed conditions in flood-free zones. It aimed to produce atleast 60 mds. of Paddy per Acre not only to enable the district to achieve self-sufficiency in rice but also to contribute a surplus of two lac tons of rice to the nation's food basket and create additional employment for rural labour force. In the same year Action Programme Flood Recovery Operations was started at Comilla Kotwali and Burichang Thanas to mobilize the flood-affected people to help themselves combat the flood situations and rehabilitate themselves by making maximum use of the available human and material resources.

This voluntary action programme for flood affected people of the two thanas pioneered similar action by other affected people in their own areas. It was on Sept. 9, 1974, that the programme was formally launched at the district level under the name of Sabuj for complete mobilisation of available resources for expediting rehabilitation and maximising production. The said two district programmes Sonali Shaw of Chittagong and Sabuj of Comilla, though different in name had the common objective of achieving self-reliance in food.

The experience that postflood sufferings may be minimised and famine conditions may be overcome by joint effort and the idea that self-reliance at least on food front may be achieved by proper utilisation of available resources inspired other districts to undertake similar reconstruction and production programmes under different names.

The success and sincerity of purpose and also the determination towards self-help through such locally initiated ventures did rightly draw the attention of the nation which launched Swanirvar Bangladesh Programme in September, 1975 with the objective of achieving a self-reliant economy of Bangladesh. In many districts and localities of Bangladesh the local leadership with the help of district administration started organising Swanirvar or self-reliant programme involving local people using local resources with the pivotal idea of turning the beggars hands into those of worker.

These attempts were actually independent of government directives and control. The organisers were undertaken agriculture oriented development projects designed to boost up food production in the shortest possible time on self-help basis which gradually spread up all over the country. Those projects enthusiastically gave beautiful names to their efforts.

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A national seminar was organised on the Swanirvar issue in the Agricultural Research Institute at Joydevpur, Savar in September, 1975. Selected Swanirvar workers came from all over the country along with concerned government officials including District and Divisional Commissioners to discuss the question. The first thing that they found out in the meeting was that every district had given this spontaneous movement for agricultural development a nomenclature except the district of Dinajpur. Therefore, they decided to give a name to this movement in the district of Dinajpur as well.

The name they choose was "ANAMI" meaning absence of a name. Then they wanted to introduce the movement all over the country by a common name. They found that the district of Dacca was calling this movement by the name of "SHAWNIRVAR". This word appeared an effort for the nation as a whole to be self-reliant. So they choose this namey for the country. In this way, organisers of the meeting wanted the action workers and the concerned officers to try to transform the isolated Swanirvar activities as a national development effort. Recently this programme has been recognised by the government and accorded the top most priority in our development strategy aimed at qualitative change in the life pattern of our people.

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SHAWNIRVAR- ITS MEANING

Shawnirvar Bangladesh Movement is a consolidation of the earlier self-reliant programmes of the various sub-divisions or districts of Bangladesh. These Sub-division or District programmes emerged out of a resolute determination to save the country from the devastating effects of the 1974 flood. These programmes grew spontaneously at district headquarters with the patronage of the district officials, public representatives, thinkers, intellectuals and the young generation. (26) Shawnirvar means self-reliance; Self-reliance in terms of family unit, village and ultimately the nation as a whole. (27)

Post liberation period of Bangladesh witnessed a series of hectic activity in the direction of local Planning which have discussed in previous chapter. Post liberation programmes of local/rural development is actually the outcome of the growing realization that the (a) conventional approach to rural development is unable to bring a desired socio-economic change in rural area (b) more broad-based participation and use of local resources are needed and (c) Finally the weakness and loopholes of past experiences of locally sponsored programmes. So a new programme has taken to achieve self-reliance in the society.

26. Mohd. Mustafizur Rahman: Shawnirvar Bangladesh: Problems & Prospects. Political Economy  
VOL 2 No 1 1976 P/ 192

27. Ibid: P/ 193.

To bring about a change in our rural life, we are to create change-agents that can take the villages to the road of progress. It is only through opening up opportunities by productive involvement of the people we can reach the desired target we are aiming at. In this regard, a sense of awakening has to be created. This can be created only by taking people into confidence. Over-all development is a complicated and arduous process requiring mobilisation of the people in a proper way and organising them on sound principles by people who shall have a dedication to the cause they are supposed to serve. Unless people can be given a right kind of direction by involved agencies, we cannot achieve the desired goal. National development demands total commitment to the nation progress. Only a shared awareness among all sections of people can take up to the cherished goal of building up a self-reliant nation Accordingly a programme which has recognised by the government widely known as Shannirvar programme started its functioning to achieve self-reliant.

Prof. Mohd. Yunus defines the term Shannirvar as the nation's struggle to liberate itself from economic dependence, both international and international. It puts the accent on using one's own resources in every possible way to generate more resources of one's own.

Mohd. Akhter Hamid Khan on the other expressed his view regarding the terms *Shawnirvar* as mobilisation of own resources into a productive line. This term is nothing new but the broader meaning of Comilla experiment, though it has great impact in the society which may bring self-reliance in the society. Mr. M.A. Chashi defines this term as the self sufficiency in income on the part of the nation as a whole, as well as self-sufficiency at each level of society starting from home base to the national level. To be more precise, on overall national self-sufficiency is not the sole goal as even after the attainment of such goal a large segment of people, individually or area-wise, may continue to depend on others or on the economy as a whole. This *shawnirvar* stands to make each family, each village, each union, each thana each sub-division, each district and the nation self-sufficient. Lastly he stated that the goal is to try to make as far as possible all these strata self-reliant in every aspect of their need.

The basic philosophy behind this programme, of relying on own our resources underlines the task of indentifying these resources of pointing out condition and ways which will ensure their best utilization.



The principal objectives of the programme are  
(i) to attain self-sufficiency in food grain and  
other essential items (ii) to promote reliance on  
domestic resources (iii) to promote overall develop-  
ment of villages and (iv) to promote family planning  
and adult education.

The prime philosophy of this programme as  
mentioned above is to make each family, each village,  
each union, each thana, each sub-division, each  
district and the nation self-sufficient. This programme  
envisages a sustained national effort to make the  
society self-sufficient in food production and also  
self-reliant in all other sectors of economy.

The Shannirvar Bangladesh programme envisages  
a sustained national effort to make the society self-  
reliant in all other sectors of economy. It aims at  
a planned population for Bangladesh so that population  
growth does not set against the population and growth  
in the economic sectors. It also aims at rising  
community responsibility for ensuring better distri-  
bution of the production so that each individual  
house hold can become self-reliant and self-suffic-  
ient in its income.

Above all it aims to reduce its dependence on external assistance. The main focus of this movement is on the rural sector and the initial thrust is to create an awareness amongst the rural people about the development possibilities of their individual rural area on the basis of their own resources, supplemented by proper utilisation of under-utilised or un-utilised resources, physical and human, official and non-official.

Shawmirvar Strategy for Development through self-reliance.

The extent of Rural Development which will take place in a country and the rate at which it proceed will, along other things, depend on the quality, vigour and outlook of its people and the social conditions under which they live. The task of bringing about rural development in the society is not very difficult in a country where the people are energetic, enterprising, industrious and ambitious and are adaptable to new ideas, and philosophies of techniques and where the social institutions are favourable. It is true that our society is almost stagnant at grass-root level. Our people are very poor; their poverty has generated illiteracy, ignorance ill health, lack of initiative, inadaptability to change circumstances, indifference to self-betterment and similar inabilities and attitudes which undoubtedly provide resistance to our rural development.

Moreover, there are certain social institutions which are inimical to social and economic progress. Under these unfavourable social conditions rural development cannot take place at the desired place. If rural development is to be really rapid and fruitful the existing conditions must change and a much better social environment is to be created. It is to be mentioned here that the Shownirvar movement is the main slogan in our society which could achieve rural as well as national development.

The distinction between the urban and the rural societies are so fundamentally that any attempt to ignore them will lead to disastrous results. So problems relating to rural development can not be successfully solved without mobilising all resources of the country and most important of all, its human resources. No Government machinery can make the people or society Shownirvar if they so desire. No doubt strong commitment from national is a fundamental condition for successful implementation of self-reliance programme but the people are the ultimate agents who can materialise the things.

Out of the realisation of the weaknesses of conventional approach to rural economic change and also under the pressure of dire necessity in the wake of devastating floods of 1974, a new phenomenon started taking shape in Bangladesh.

Instead of waiting for the national government to design plans, local leadership began taking confident step on their own to design their own plans and implement them to make own areas self-reliant.

Shawnirvar programme needs community awareness. Unless it can grow in them, sense of awareness all over bid to improve the overall quality of life will face handicap. This is a big challenge of the programme and shawnirvar organisation are to face it by way of knowing their problems and taking them together to solve. It is true that individual efforts will pay very poor dividends for us. The organisation is busy in motivating people to stand on their own feet.

The programme visualised a decentralised planning approach at grass root level to identify the magnitude of rural poverty, mobilise the available resources and diversify and intensify the rural activities to increase productivity on the one hand and decrease dependency of disadvantaged groups on the other.

The need now is to organise the rural people by involving in community development through this programme with proper leadership at grass-root level. Farmers or other organisation of the villages can help in solving their problems. This needs collective spirit.

This programme is engaged in preparing the rural people to accept and foster collective spirit which is the basis of the movement. So, the objectives of Shownirvar Programme is very inspiring. We do not afford to let this idea/objectives because we cannot devise an institutional framework appropriate for it.

Strategies of Shownirvar:

The strategies of Shownirvar movement are as follows:

1. To arouse consciousness about one's nationhood and a sense of pride for one's community.
2. To introduce a system for channeling this spirit into constructive lines for self-development.
3. To develop a self-reliant attitude through identification and utilisation of un-used, under-used and ill-used local resources (both physical and human official and non-official) and to reduce wastage due to overlapping and lack of co-ordination.
4. To develop a matching principle in development.
5. To develop a local planning machinery by use of village planning models for total development to benefit all classes of people in village.

6. To assist the elected and formal leaders of the community, the sharpening of the role in village committees of informal rural leadership like teachers, co-operatives, youth workers, women workers, religious leaders, small farmers and landless representatives etc. in the task of development.

7. To bring all local institutions and all classes and groups of people into an integrative functioning by identification of a common purpose for all in working of the village committee.

8. To develop an intensive and committed coordination machinery at national, district and sub-division, thana, union and village level through shawmirvar committees consisting of official and non-officials at each level.

9. To emphasise the additional role of officials as "Committed Citizens" of the country.

10. To develop an effective horizontal and vertical coordination system among official through better understanding and report among official of different department during the course of participation in work camps and in shawmirvar Committee work.

11. To bring about better report between the Government officials and the local people through common partnership in development tasks, through committee systems and holding of periodical work camps and thereby counteract the elitist attitude generated by our past educational and social system.

12. To develop a regular and mutually reinforcing supervision machinery through 'one step down' approach of the official wing and 'one step up' approach of the non-official wing of Shannirvar.

13. To develop a local training system through participation in joint planning for identifying common goals and objectives and in executing them.

14. To develop a link card of motivated and trained workers at village level specialising in various fields from among.

- a. Women.
- b. Out-of-school youth.
- c. Students.
- d. Cooperators.

15. To develop an internal security system through self-controlled village defence mechanism.

16. To develop an internal justice system through village justice committee.

17. To develop in due course, a model of decentralised and democratic administration and village self-government through total participation of all classes of people in their own development attempting to achieve the twin objectives of growth and distributive justice. (28)

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28. Chashi, M.A.: "Self-reliant Rural Bangladesh Problems and Prospect":- Political Economy VOL 2 No 1 1976 P/ 177-179.

A very powerful rural organisation is a pre-condition for the successful implementation of the programme. It was assumed that rural people should be organised among themselves to liberate themselves. Proper leadership should grow from the villagers. Active participation with zeal and enthusiam is indispensable during the process of implementation of this programme. Of course, at the initial stage there may be experts and social scientists familiar with local culture and techniques of introducing change whose role will be confined to guide and to cooperation.

The Shannirvar strategy of development should be all round. Otherwise the target of self-reliance and self-generating growth cannot be reached. The inner force of self-generating growth cannot grow unless the process of development is from both social and economic fronts. It feels that the social values, customs, attitude and culture should be progressing and development oriented.

So, decentralisation of administrative machinery and the effective use of the local government / organisation/ institution for ensuring rapid economic development would be the basic objectives of the society. The administrative decentralization is absolutely necessary to tackle the changing economic situation and to attain basic national economic objectives.



Keeping all these in mind the sponsors of the movement and later the government has introduced 'Shawnirvar Gram Sarkar' to achieve this programme. The formation of 'Gram Sarkar' at each village as an organisation for rural development is the right step for achieving the objectives of rural as well as national development. This type of initiative to ensure all out development of the society's rural areas under the leadership of its own people and to enable it to stand on its own feet has achieved remarkable success in the respective areas. These 'Gram Sarkar' will work unitedly with mass participation of the people. For convenience sake each member of 'Gram Sarkar' has given in charge of an aspect of people's welfare in the locality.

To achieve shawnirvar programme the Shawnirvar Gram Sarkar has been introduced. It facilitates to achieve the programme in a more systematically. This Shawnirvar Gram Sarkar consisted of,



Fig: 2 : Orgn of Shawnirvar Gram Sarkar.

a gram Pradhan/PM and other eleven ministers/members. The executive powers of the said organisation is vested on Gram Pradhan. Each minister was given separate responsibility. They were incharge of only one aspect. They acted as the initiators of development policies.

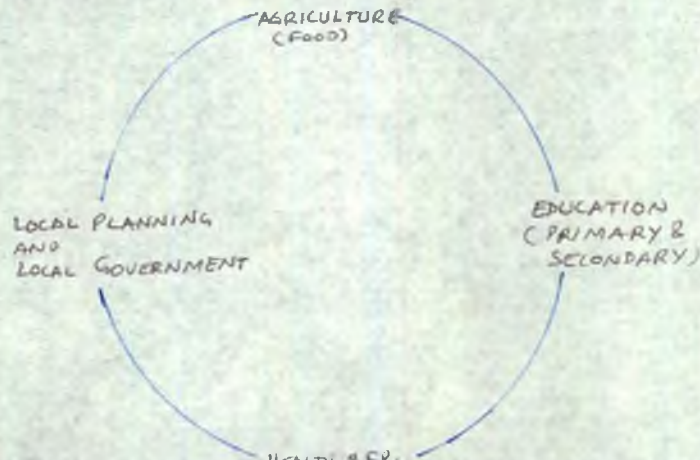
The member of Gram Sarkar perform his duties with the help of the people and is responsible for his work. All the development works in Shawnirvar village is done through this organisation. They acted as the people representative and also accountable to the Chief executive as well as to the people.

This type of organisation has succeeded in organising the people which facilitate to achieve this programme. It develops all the aspects/sectors of village life because it is responsible for management and supply all inputs for development. The shawnirvar villages shows that this type of organisation is absolutely necessary to achieve this programme.

I would like to mention here that whatever Shawnirvar rural development programmes were introduced in this society was lost to the communities and the nation because of local organisational vaccum. No adequate organisational/institutional framework has emerged to translate the intense national desire for self-reliance into appropriate action.

But this time the sponsors of the Shannirvar Programmes has introduced the village level organisation (Gram Sarkar) to achieve Shannirvar which results unique.

After evaluation of the success of this Gram Sarkar system, the existing government has recognised and started to introduce this type of organisation and each village in May 1980. Now this new village organisation is responsible to solve its own problems according to their own judgement. The government officials will help this type of administration because local leaders alone could not perform all the functions which are development oriented. So, after recognition by the government the total development of the village is fully depend on the Shannirvar Gram Sarkar. All financial and physical help will go in the hand of the member of Gram Sarkar to achieve Shannirvar.



(Fig- 3 : Various Circle shows the problems of local/Rural Areas).

So, this Gram Sarkar is the main organisation to achieve this programme. This will to mobilise and participate the people in development activities. The entire programme will now launch through this organisation. This organisation is busy in motivating people to stand their own feet at local level. No doubt, the existing policy will be utilise some of our idle human resources in the interest of particular section-village touts, social parasites and evil gentry. But full utilisation of the enormous egergy of the vast population in the rural areas for making a thrust towards Shawnirvar is unthinkable if the overall policy orientation of the rural development against those unfortunate village is not changed.

The bureaucratic approach to rural as well as national economic change tacitly assumes that the rural people are passive, fatalistic, uninterested and incapable of undertaking activities to change their lives and therefore, need constant proceeding, supervision and spoon feeding. Present top-down approach to generate support and action at the grass-root will be self-defeating unless immediate and determined efforts are made to make the body politik at the village level accept the concept of self-reliance and come forward to translate it into its own language of action.

It is evident that central intervention through institutional designs, legislation and appropriate policy measures must take place or keep the exploiting class under check and let the dispossessed class have a fighting chance to free themselves from the instruments of exploitations.

Encouraged by above spontaneous local efforts national programme of "Shawnirvar Bangladesh" emerged. Taking the lead from its predecessors it took a new to break away from the conventional folds in its contents and approach. It concentrated its operation in the rural areas and urged people to do everything they possible could with whatever they had without waiting for or without depending on any assistance from the government to make their own areas self-reliant.

It is assumed that Shawnirvar programme would ensure timely distribution and proper utilisation of agricultural inputs, guarantee better horizontal and vertical coordination among organisations involved in rural development, avoid mismanagement and misuse of financial and other resources and make intensive use of scare resources is yet to become true even in the villages where Shawnirvar camps where held.

Although the programme visualised decentralised planning to identify the magnitude of rural poverty, mobilize the available resources and diversify and intensify the rural activities to increase productivity on the one hand and decrease dependency of disadvantaged groups on the other, it could neither diversify rural activities, nor increase agricultural productivity to any significant degree.

The programme while suggesting and adopting measures for achievement of self-sustained growth in rural Bangladesh on self-reliant basis also take note of the alarming rate of population growth in Bangladesh. And accordingly it aims at achieving both agricultural and demographic break through by increasing productivity in one and reducing fertility in another. It must be mentioned here that people's participation is given utmost importance in this respect.

Shawnirvar programme encourages rural people to take the initiative with respect to select locally-self needs what cannot be met by individual/central action but that are within the competence of local people cooperating as a group. There are many needs of individual areas/localities, that are different from those shared by enough other localities to warrant widespread problems to meet them.

Shawnirvar programme feels that rural people need scope for developing local initiative. Participation as individuals in national programme contributes to rural development, but rural people need increasingly to take initiative rather than just wait for the national government to organise programme.

The launching of this programme at the village level actually started by the end of 1975. The holding of work camps in the villages has been a novel-way of introducing the programme, its objectivity and the philosophy. The work camp was an ideal innovation which caught people's imagination and received sympathetics. The participants in these work camps have usually been highly placed government officials, thana level officers, semi-public representatives, college and university representatives and the villagers. The thrusts at the stage were on:

- a. Creating a rapport with the villagers;
- b. introducing the programme;
- c. Participation in doing manual works;
- d. Identifying the village problems.

In this way the organisers of this programme wanted the action and devoted workers and the concerned officers to try to transform the isolated Shawnirvar activities as a national development efforts. The sponsors of the Shawnirvar programme proposed the selection of one village in each thana in the first year of the programme, that is, 1976 for development

under this movement. These villages were to be selected by the respective district administration and a central Shownirvar Committee was to examine and coordinate these activities. The members of this central Shownirvar Committee were carefully recruited from among the persons who were efficient and strong believers as well as action workers in this movement.

The mechanism that was followed to develop the Shownirvar villages selected in 1976 were somewhat unique. It was realised that the development of the village should be tried as a joint venture of the local thana officers and the villagers through (a) development of a manual for resource survey and organisation of interest groups; (b) training the villagers in operating this manual and (c) training the action workers in workshops at various thanas, districts and divisions so that the innovative ideas of one area may be transmitted to other in the shortest possible time.

To operate the manual the villagers should be trained and accordingly the officers concerned had to first train themselves through a series of Training of Trainers Programme. It was then decided that such training would be organised first at the four Divisional levels for the concerned Divisional and District officers who would then be trainers at the district level training camps. Similarly, the sub-divisional level officers to be trained in the district would be the trainers for the thana level officers who would be then train the Shownirvar



villagers. This concept is another innovation of Shawnirvar programme by involving all officers and non-officials in village development efforts through comprehensive training. Without waiting for the Shawnirvar training courses the process of actual development of the Shawnirvar village has started.

Reviewing the development of 1976, the central Shawnirvar Committee have decided in favour of expansion of Shawnirvar programme at least one village per union on the average. A Review of its performance during 1976 based on local efforts in 118 villages in the country shows the following trends:

Table : 8

	<u>1975</u>	<u>1976</u>	<u>percentage increase.</u>
a. Agriculture production.	TK. 13 Crore	TK. 17 Crore	30%
b. Per capita Income.	TK. 640	TK. 790	28%
c. Organisation membership (co.-op. & social welfare)	TK. 5,161	TK. 9,062	90%
d. Student (young & adult)	TK. 30,010	TK. 41,188	36%
e. Population	TK. 1,53,107	TK. 1,55,317	1.4%

After the deliberations were over, the committee advised the government to expand activities to cover as many villages as possible so that the Nation's development efforts are speed up through organised Shawnirvar villages. Accordingly the Hon'ble Adviser in charge of L.G & R.D & Cooperatives appealed on 15th February, 1977 for organisation of at least one Shawnirvar village in each union under the supervision of the union parishad and also the printed chart of Shawnirvar organisation step and instruction regarding shawnirvar programme sent to the Chairman and members of union parishad. This implied that in 1977, the shawnirvar programme expanded in about 4,352 villages (one village in each union).

The year 1977, therefore, began with far greater confidence, expectation and challenge. In 1976, the Shawnirvar movement derived its inspiration from the government official announcement that the orientation of development in Bangladesh would now be village based and people based. During 1977-78, the union parishads were given increasingly more power and authority to organise development projects in their own areas. The programme was running by adapting various models to achieve shawnirvar. Compared to the Kushtia model, the Sadullapur model had better coordination between the village and union.

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In December, 1977 the Ministry of LGRD and Cooperatives organised a series of evaluation-cum-training workshop, in Sadullapur thana for number of government officers. It was found that the model was basically good because they developed their areas by introducing the village parishad. On the basis of this observation, a circular was issued to all union Parishads that allowed them to organise the interest and functional groups in their own village and assign area responsibility to the Union Parishad members so that all the union parishad members and village social workers might collectively get involved in rural development. By this way 'Gram Sarkar' introduced in the Shannirvar villages which is the main organisation of Shannirvar programme to achieve rural development. According to circular, in a number of Shannirvar villages and union, area responsibilities have been distributed among the various Shannirvar Gram Parishad/Sarkar and Union Parishad Members.

Here it may be mentioned that instead of expanding traditional education emphasis has been given on mass education. There is also given great emphasis on youth welfare because rural development is tried in those developing villages primarily through mobilisation of youth power. Tree plantation has been tagged with construction of roads because it is more easier to plants tree during, such construction works.

In 1978 an attempt was made to reach the message of village level organisation to all the villages of Bangladesh. For this, a Training and coordination committee was formed. According to the recommendation of the committee country-wise workshops were held. In this period, the real aim of this movement was to bring the government officers and the villagers together in such a way that they might get permanently involved in rural development activities as life time-partners. This is to be something like a marriage of the villagers and the government officers (urban oriented civil servants), there could be some initial expenditures as an inevitable part of this marriage efforts. The sponsors of the movement hoped if this marriage could take place, the outcome would more than justify the inevitable initial investments in this field. Other activities of the movement was continuing.

From the various evaluation reports we find that the Shownirvar movement encouraged planned development of the villages during this period. It also encouraged the development of new leadership. The number of social workers have definitely increased in Shownirvar villages. This movement encouraged greater respect of manual labour and self-reliance on the one hand and earning process through actual field work on the other.

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But there are some weaknesses too in this movement. We found that there are Shawnirvar villages where village factionalism and disputes still continue and makes the operation of interest group organisations ineffective and spread of education has also been rather slow in most Shawnirvar villages. Moreover, the traditional leaders dominate most interest group organisations and the Shawnirvar committees and as such, those organisations and committees do not function as expected.

The Shawnirvar movement was openly supported and recognised by govt. in early 1979. It was hoped that this programme lead the country to the door step of self-sufficiency in future. The involvement of the government is actually significant for this programme. The Government machinery began its work for this movement. The government is now giving pressure to achieve food surplus through this programme. In this connection, it may be pointed out that the last three years the govt. have been trying to bring the thana administration closer to the people by such policy measures as :

- (a) expanding the IRDP to about 300 thanas;
- (b) experimentally posting only the local officers in selected thanas;

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- (c) Sending about 700 mid level officers from various Ministries, Corporations, Departments and other Agencies to work for sometime in their villages on voluntary basis;
- (d) Assigning senior officers (of rank and status of joint Secretary and above) the responsibility to oversee the development activities in two thanas; and
- (e) Setting up Thana Development Committee elected by the union Parishad Chairman and directing the thana officers to cooperate with them.

So it is evident that overall development is a complicated and arduous process requiring mobilisation of the people in a proper way and organising them on sound principles by people who shall have a dedication to the cause they are supposed to serve. Unless people can be given a right kind of direction we can not achieve the desired goal. These Shannirvar programme can play a vital role to achieve self-reliance in the society.

Shannirvar Bangladesh; an organisation:

Shannirvar Bangladesh which implies a self-reliant and self-supported economy for the country is a welcome ideology. It is timely and has created a wave of thinking throughout the country.

Nevertheless some of the scholars or thinkers may think that the concept is not as clear as it prima facio appears they think that the objectives and principles are very broad and abstract and need to be spelt out specifically. For example, "one should start work with whatever he has". To implement all these ideas in the society people should be motivated and trained otherwise people may not understand the meaning of the programme. It is natural that the villagers may say we have no money, no education, no training, no knowledge of doing anything, what can we do?". In some cases they may indicate in so many words that there was no mutual trust, fellow and desire for common action. All these socio-economic factors complicate the concept.

Understanding all these difficulties an organisation has been created to motivate and train the village people to stand on their own legs which is known as Shawnirvar Bangladesh. This organisation i.e. Shawnirvar Bangladesh has its central office but expanded upto field level. Shawnirvar Bangladesh has a National Committee which is basically a policy making body. It deals with overall national policy in the light of the Shawnirvar programme. It is non-governmental organisation

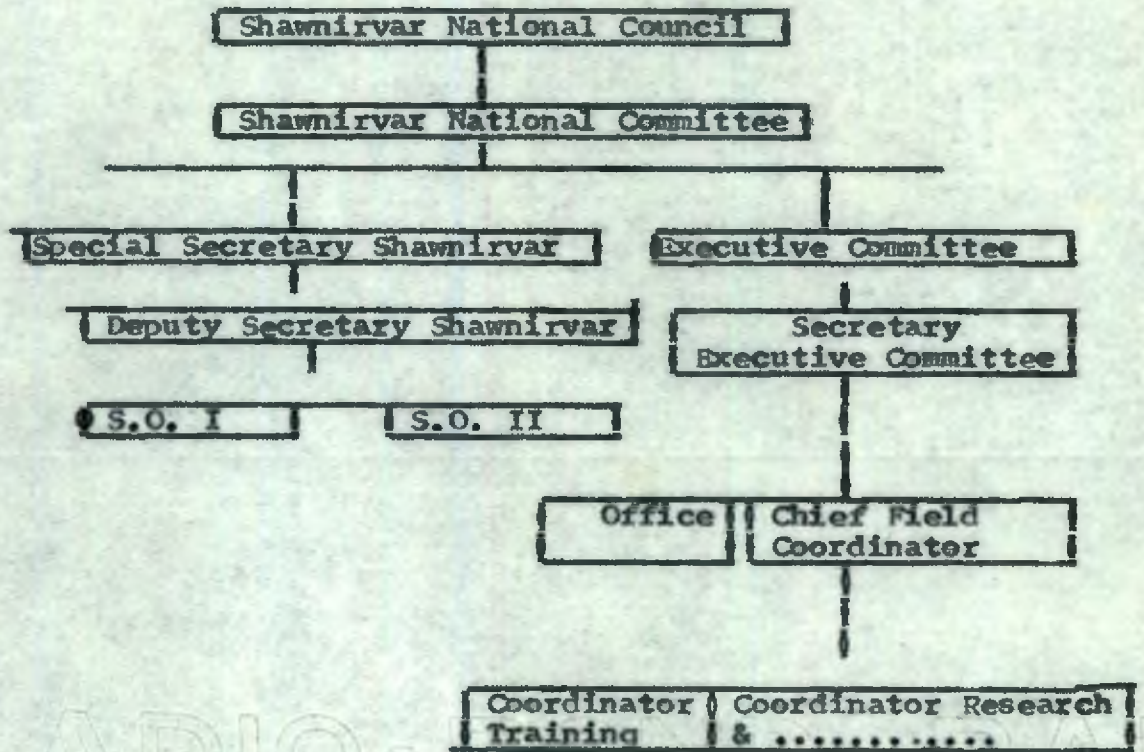


Fig: 4 : Structure of Shawnirvar Bangladesh orgn.

under National Committee there are two parts : One part is meant for official work to maintain liaison with the govt. and other donor agencies to facilitate implement the programme, and the other part is to implement the Shawnirvar programme in the rural areas. Above chart shows that the basic function of this organisation are to train and motivate the village people. This organisation trains the people that how to stand on its own resources more vigorously and achieve their optimum utilisation i.e. how to achieve self-reliance in the village.



The functions of the Chief Field Coordinator is to coordinate the training programmes as well as to motivate the people by creating some beneficiary examples in the village through field workers. Recently this organisation is maintaining some relationship with the Shawnirvar Gram Sarkar through which they can reach the village people more easily to implement the programme. The implementing body of the organisation is always engaged vigorous campaign to arouse consciousness among the rural people about their development possibilities and the real meaning, need and method of Shawnirvar movement. This organisation has integrated the local administration from district to union to implement the shawnirvar programme in the society. At the district, thana and union level, the Deputy Commissioner, Addl. Deputy Commissioner, Circle Officer (Dev.), Chairman and Members of Union Parishad and Shawnirvar Gram-Sarkar are providing assistance to this organisation to achieve self-reliance in the society. The organisation has achieved its programme in many villages. After forming Shawnirvar Gram Sarkar in every villages the organisation has given attention to those organisation through which the programme may be achieved. Actually Shawnirvar Gram Sarkar is the main Institution at local level through which Shawnirvar Programme can be expanded.

Gram Sarkar- the Basic Organisation for  
Shawnirvar Programme.

All the development programme can not be successfully implemented if the people and the political leaders fail to come forward to participate in the national development which aims at accelerating the economic uplift of the rural areas through maximum utilisation of local resources in the shortest possible time. The local people have knowledge of the local problems better than those going from outside. So, the problems arising out of a situation where there is non-involvement of local people in the rural areas cannot be successfully tackled. Now the strategy is to involve the people in the process of development work and to remove the gap between the government and the local people for whose welfare and advancement the projects are undertaken.

In this context, planning at the village level is a must to attain material and cultural upliftment through maximum utilization of all resources, human and natural with the objective of achieving self-reliance avoiding dependence of resources external to the village or injected from outside. The integration of the results thus achieved at micro-level should be able to reach the targets fixed by the national plan. A vertical integration process via administrative units such as villages, unions, thanas, sub-divisions, districts and divisions has to be adopted so that planning & implementation of the programme at village level makes for the national plan targets.

So village based organisation is the main to achieve rural development. Decentralisation of administrative machinery and the effective use of the local government/organisation institution for ensuring rapid economic development would be the basic objectives of the government. The specific responsibilities and duties of local organisation/bodies will be decided through a process of constant review. The administrative decentralisation is necessary to tackle the changing economic situation and to attain basic national economic objectives. The administration must be dynamic, people oriented and free from corruption.

The formation of GRAM SARKAR at each village as an organisation for rural development is the right step for achieving the objectives of rural as well as national development. This type of government initiative to ensure all out development, of the country's rural areas under leadership of its own people and to enable it to stand on its own feet has achieved remarkable success in the respective areas. They will likely to work unitedly with mass participation of the people. For convenience's sake each member of Gram Sarkar may be put in charge of an aspect of people's welfare in the locality. The sense of responsibility infused in the local leaders by the functioning of Gram Sarkar will provide them with a new vision of life.

It can be possible to live together, work together and reap the benefit together in the village through Gram Sarkar. The way of life will be an amalgamation of local tradition and exploitation free society imbued with the spirit of self-reliance. The development of the village must be the slogan of the village people to achieve shawnirvar. The spirit of development should be infused among them through Shawnirvar Gram Sarkar. Assessment of resources, decision making and programme implementation can be left into the member of Shawnirvar Gram Sarkar without any interference of exodous forces. Let the local people be self-managed. And accordingly the Shawnirvar Gram Sarkar has been formed in every village to achieve Shawnirvar in the society.

This Shawnirvar Gram Sarkar is now playing a vital role to achieve self-reliance. They are now managing the programme and also responsible to implement the programmes too. The villagers are now organising themselves to liberate themselves and participation of the people in the development activities are growing day by day. In Shawnirvar Gram Sarkar the chance of better implementation is likely as better cooperation and understanding will be there with the possibility of common benefit and welfare.

Community involvement in the selection, design, construction and implementation of rural development by shawnirvar Gram Sarkar is welcomed. There is evidence that a strengthened local authority is better able to secure effective participation than are officials available central government.

Formation: The government has recognised this type of organisation (Gram Sarkar) in each village in May 1980, by publishing a notification on 24th 1980 which called the "Shawnirvar Gram Sarkars (constitution and Administration) Rule 1980" (Appendix- A ). This rural organisation (Gram Sarkar) will be a practical step to show that there is no scope for doing <sup>police</sup> palace politics in the society. The new political process will have to be started from the bottom to ensure the welfare of the rural masses. There should not be any difference between city national government and gram sarkar. The Gram Sarkar should solve its own problems according to their own judgement. The government officials can help in this type of administration because local leaders alone could not perform all the functions which are development-oriented.

The circle officer may, by an order notified in his office and in the officers of C.O.(Dev.) and the union parishad within which the Gram is situate, declare any rural area to be a gram for the purpose of forming the organisation (Gram Sarkar) and the order so notified shall state the boundaries and name of the gram.

A Shawnirvar Gram Sarkar shall consist of a Gram Prodhan and eleven other members of which not less than two shall be women. The executive powers of the said organisation shall vest in and be exercised by its gram prodhan. The gram prodhan and other members

GRAM PRADHAN (CHIEF EXECUTIVE)

Member Fin. &	Member Plan. & works	Member H. & FP	Member Fis. & Liv.st.	Member Educa.	Member Co. & IRDP.	Member Agri. & Forest	Member Women	Mem- ber S.W. C.I.	Mem- ber	Member Youth ....
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chosen through the consensus of the persons present in the meeting (which C.O. or an officer authorised by him convene a meeting of the Gram Shava) in such a manner as may agreed upon, shall ensure representation in the Shawnirvar Gram Sarkar (SGS) of people of all works of life and of different functional/interest groups. In the first meeting after the constitution of Shawnirvar Gram Sarkar, the Gram Pradhan orally take and subscribe to an oath of office in presence of C.O. and thereafter administer the same oath of office to all members present at the meeting by turn.

The meetings of SGS shall be held at such places and times as may be determined by it time to time and provided that at least one ordinary meeting of the SGS shall be held every fortnight on a day to be fixed by the Gram Pradhan in consultation with other members. The SGS may appoint such member of committees as it may consider necessary for the efficient performance of its functions.

The term of the office of the Shahnirvar Gram Sarkar shall for the first term be three years and for the subsequent terms five years commencing on the day of its first meeting after its constitution. It must mentioned here that the government shall exercise general supervision and control over a Shahnirvar Gram Sarkar in order to ensure that its activities conform of the purpose.

The new system of local organisation/government which experimenting in rural areas are encouraging the rural people to participate the development project. The main functions of Gram Sarkars as follows:

- A. Increasing of food production,
- B. Mass literacy,
- C. Population Control and Family Planning,
- D. Law and order, holding salish to settle local disputes.
- E. They may also promote Gram Samabaya and Samabaya Banks etc.

They can act as the initiators of development policies in rural areas. The members of gram sarkar should formulate the necessary development plans with the assistance of the government officials. Here efficient and energetic leaders are essential to perform all those functions. Now, <sup>it</sup> is the time that the government officials should not keep ~~along~~ from the rural people. All the members of both government officials and the members of Gram Sarkar should mix up with the rural people to achieve overall development.

The member of Shownirvar Gram Sarkar will perform his duties which distributes by the Gram Pradhan and he is responsible for his work. All the development works will be done through this organization. Each village will develop or become Shownirvar through Shownirvar Gram Sarkar. So, they have many duties and responsibility to develop their own village. They will act as the people representative and also accountable to the chief executive as well as to the people. The Shownirvar Gram Sarkar is only responsible for ~~rural~~ development.

The Gram Sarkar is the effective institution for rural development. This institutions may expose the local illiterate people to the openions and problems of others where we find an opportunity



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for them for freedom of movement or bringing them to the contact with the rural people with new ideas. In otherwords, working with this organisation (Gram Sarkar) which may enable a man to see for himself the necessity to join others in the uplift work. So, this type of organisation is the main source to achieve shawnirvar programme throughout Bangladesh.

The total development is fully depend on the gram sarkar. It will be responsible for management and supply of all development inputs for the betterment of the village. It is the most effective Local Government Institution has been proved to be the best model for rural development. Within 31st December, 1980, all the 68385 villages will be brought under Shawnirvar Gram Sarkar phase by phase. The eleven members and Gram Pradhan are responsible for rural development.

Now the prospects for self-reliance through Shawnirvar have raised new hopes. Emphasis on the harnessing of idle manpower to local resources development should put high premium on strengthening

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rural organisation (Gram Sarkar)- an approach which looks immune from pollutive influence of input patronage. Without such organisation (Gram Sarkar ) it will impossible to achieve Shownirvar. Everybody should think himself a worker of the nation and accordingly every man and woman must work sincerely, so that vast manpower can be effectively utilised for increasing production in all spheres of rural as well as national development to better our economic lot.

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CHAPTER- FIVE

IMPACT OF SHAWNIRVAR MOVEMENT :

A study on Ranashal village.

In this chapter, we describe the physical structure of a village named Ranashal which later became a Shawnirvar Village. From the analysis of physical structure, we get an idea of the social structure of the village. The discussion of the internal arrangement of the village is necessary for proper understanding of its system. Later we shall describe the impact of Shawnirvar by analysing the pre-shawnirvar period and the present shawnirvar condition of the village.

Ranashal is an ancient village. It is situated about 42 miles north-east of Dacca. Road is practically the only means of communication to and from Mirzapur Thana. It is connected with Dacca City by Bus Services. To go to Ranashal from the main Road one has to get down from bus at Dheroa which is about a mile away from Ranashal but there is no bus stopage at Dheroa. On request, the passengers are obliged at that place.

It takes about two hours to reach Ranashal from Dacca by Bus. From Dheroa stoppage we can reach Ranashal on foot. Rails do not connect this village with any part of the country.

Administratively Ranashal belongs to GORAI Union under MIRZAPUR thana of TANGAIL district. The village is situated on the bank of a branch of <sup>the</sup> Bangshai River which runs all along its south-western side.

The total area of land is about 218 acres. It is bounded on the north by Dheroa village, on the east Banna Baha, on the west by the Baisal village and on the south by the village Kalimazani. The Kacha road in the dry season and boat (Kosha) during rainy season connects the village with Ranashal.

During rainy season the water enters the village through the Bangshai River. The village is then inundated by water like all other neighbouring villages. Paddy and Jute fields go under water. Every house looks like an island. Houses are flooded fully or partly. When this area is fully inundated the only means of communication is by boat.

Country boats of various sizes and shapes can be seen in large number almost everywhere in the village during flood time. Koshas (small boats) are then the only means of communication from house to house. One can not move out of one's house without a Kosha. The villagers need it to go to the field, market, nearby bus stand, and other places. Almost every family has a Kosha. Many families have also large boats.

The village \*(Ranashal) remains under water from June till October. The rain-fall is the heaviest during this time. The flood water begins to recede from the end of October. The lanes, roads and Shakos (small bridge made of bamboo) rise above the water level at that time. Walking in the village roads and lanes is possible from middle of October till the end of May.

Ranashal village is proud of having some shikdar and Dewan families. The houses they live in are superior to those of the common people. Their houses are made of corrugated tin. And the houses of the less affluent people of the village are thatched cottages. The village is systematically structured.

It is said that the bulk of the population of the village were landlords during the time of British and Mughal Rules. Gradually with the increase of population, the land has been subdivided and fragmented. As a result the poor became poorer. The marginal farmers used to sell their land when famine or draught occurs in the country. By this way the village degenerates and became poor.

In 1974 the people of the village became helpless rather they were in dangerous position owing to the then famine. The poor villagers somehow passed their lives during that period. Though the village is small in size and the unity is prevalent exist among the villagers. The people of the village are no doubt hardy. They were not so much educated. They are now taking education in school, colleges etc., even the old or aged people are taking primary education from night school which are locally organised.

I visited the village from March '80 to June '80 and conducted a census. The village has a population of 753. I had excluded from the census some of the Government officials who had to stay in the village and come occasionally to the

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village to discharge their official duty. Their role was apart from the main currents of social life within it. The total number of households in the village is 123. The average size of the household is 6.12 of the total population, 372 are males and 381 are females; 202 (about 271) are literate and the rest are illiterate.

Table : 9

(Population with number and percentage by sex)

Persons	Number	Percentage
MALE	372	49.40
FEMALE	381	50.60
TOTAL	753	100.000

\* The village means Ranashal village.

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In Ranashal the household is a residential and domestic unit composed of one or more persons living under the same roof and eating food cooked in a single kitchen.

The village is inhabited by Muslims and Hindus. Out of 123 households, 113 (91.87%) are Muslims and 10 (8.13%) are Hindus.

Table 10

( Population and households by Religion )

Religion	House-hold		Population	
	Number	Percentage	Number	Percentage
Muslim	113	91.87	721	95.75
Hindu	10	8.13	32	4.25
Total	123	100.00	753	100.00

The inhabitants of Ranashal were most poor before 1975 but now they have changed their lot. The major populations of this village are Muslim. The families of this village are divided into two

part.



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Table - 11

( Types of family with percentage)

Category of family.	Number	Percentage
Single family	38	61.29
Joint family	24	38.71
Total	62	100.00

categories. Only 38 persons among the interviewees have mentioned that they are living single, that is, they are living separately and 24(38.71%) persons are now living in the jointly family. It shows that degeneration of family is yet to be flourished.

The dwellings are generally tin-sheds and their fencings, in most cases, are made of bamboo. There are Mango-Trees, Bamboo groves and Banana, Coconut Trees. There are a few tanks and ponds within dwelling site(details in Appendix B) The houses are scattered over the dwelling areas and are not usually arranged in a systematic order like many other villages in Bangladesh. There are very narrow lanes between the huts.

There are some ditches and fallow plots between the huts owned by the respective households. These fallow lands are used by them for cultivating winter vegetables. There are small uthans (court-yards) in front of the houses which are used for various purposes. The members of the girhastha households use the courtyard for drying Jute and paddy under the open sky. The members of Kamala (labourer) households construct Chula (hearth) in the courtyard for cooking during winter which remain under water during rainy season.

Agriculture is the dominant element in the economy of the village. The village is flooded in every monsoon by river water and every year new silt is deposited which makes the land fertile. This high fertility of the soil is suitable for agriculture. The major portion of the cultivable area is turned into fertile lands by irrigation facilities. During pre-shawnirvar period these lands were in an average condition.

The village has large agricultural fields which are scattered throughout the village. Some lands are more fertile than others. Village Development Committee has informed that

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Table - 12

( Average crops cultivation in the field).

Number of time crops cultivate yearly	Acres	Percentage
One crops land	15	8.24
Two crops land	63	34.62
Three crops land	102	57.14
<b>Total :</b>	<b>180</b>	<b>100.00</b>

15 (8.24%) acres of land can cultivate once a year and 63 (34.62%) acres cultivates twice a year. It shows that 42.86% of land are yet to be fertilized to cultivate the land twice a year.

The cultivable area is now approximately 182 acres. Efforts are being made to get crops three times out of a plot of land instead of two times in a year by using irrigation facilities. The main sources to get land from are usually by inheritance.

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Table - 13

( Distribution of persons in number and percentage regarding the sources of land).

Source	Number	Percentage
Inheritance	51	87.10
Self Purchased	1	1.61
By Marriage	2	3.22
Cannot say	5	8.07
Total :	62	100.00

\* Statistics is taken from VDC which was done in 1979.

Out of 62 persons only 51 (87.10%) have inherited their land and the rate of self-purchasing is low now. It is reported that before three or four years the rate or percentage of self-purchase was higher than now. There are also instances of getting lands by self purchase, marriage etc.

Paddy and Jute are the main agricultural products of the village. Aus and Aman (Varieties of paddy) are grown in the village. Irri is now growing in 80 acres of land. Jute is cultivated both in low and high land of the village. The development of a village is vitally linked-up with the progress of agriculture. So agricultural development is the pre-condition to achieve Shannirvar Programme.

Aus paddy is grown on the elevated land of the village during summer. It can be grown on the land which is not totally submerged by flood water in the beginning of the rainy season. The plant of Aus paddy grows to a height of three to four and a half feet. Sometimes, Aus and Aman are grown together on the same plot of land and sometimes til (ses amun) is also mixed with them in order to make a triple harvest. The month Ashar is generally the harvesting time of Aus paddy.

Aman is a deep water paddy. It is sown in the village in the month of Chaitra (March-April) after the land is ploughed and harrowed. After the seeds have germinated a ladder is dragged over the field in order to level the ground. When the plants are four or five inches high the soil is loosened with the Kachi. Excessive rain or continuous cloud in Agrahayan (Nov-Dec.) is liable for low yield.

Boro paddy is also grown by transplantation. The seeds are sown in the vita or elevated land near the houses in the month of Katrik and Agrahayan (Nov). After a month when the plants are about 6" to 9" high, they are transplanted on the soft mud left behind after the floods recede. The crop is harvested in the month of Baishakh (April-May). The cultivation of Boro paddy is simpler than the cultivation of other types of paddy.

Irri cultivation is becoming very popular in the village nowadays. The transplanted Irri is cultivated on soft land like Bore in the month of Poush(Dec-Jan). This type of paddy is cultivated in comparatively low land, so that it can always get water. Irri cultivation needs extensive irrigation. The Agriculture Development Corporation has supplied power pumps to irrigate the land for producing irri in irri producing areas. The power pumps are worked by diesel. Ranashal has one deep tube-well and one power pump which irrigate the irri lands during droughts. These pumps changed the life pattern of this village. Before introduction of these pumps the people used to get only 14000 ~~amounds~~ (approximately) of crops and now after introducing pumps they are growing about 22000 mounds of crops during the year. There are twenty one varieties of irri rice and each of them has been given a number starting from one to twenty one. Usually irri 9,20 and 21 are produced in the village. It is harvested in the month of Baishakh (April-May).

The village also produces Pulses, Oil seeds and potatoes and some other vegetables during winter. These are called rabi crops and rabi vegetables.

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These pulses and vegetable are grown after the Aman harvesting is over. The cultivators start cultivating rabi crops in the month of Agrahayan (Nov-Dec) and continue upto Fulgoon (Feb-March). By that time the Monsoon starts and cultivators prepare the land for sowing rice and Jute. Thus the period of cultivation of rabi crops and vegetables is between December and April. It can be mentioned here that the people of the village are mainly engaged in Irri cultivation through out the year.

There were only ten households in Ranashal who were big farmers (who possess more than 10 bighas or 3 acres of land) engaged in the field now increase to fourteen and on the other there were only 22 who were middle and small farmers now increased to thirty six households.

Table : 14

( Distribution of persons in number and percentage in respect of progress)

Occupation	Number.
Agriculture	
1) <u>Land owners:</u>	
a) Big Farmer-	14
b) Middle/Marginal-	16
c) Small Marginal-	20

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<u>ii) Land Less:</u>	<u>Number</u>
a) Landless share croppers-	12
b) Traders-	6
c) Salaried Job-	12
d) Technical-	1
e) Labour Class-	20
f) Agricultural Cooperative-	1
g) Milk man	3
<b>Total :</b>	<b>123</b>

There are now 18 landless families and only 12 families are landless share croppers in the village.

There are twelve house-holds whose heads are doing salaried Job within the thana and five house-holds who are engaged in small trade and business. It can be mentioned here that all these five households are land owners also and actually major portion of their income comes from land. The table (14) shows the principal occupations of the population of the village.

The occupational groups in Ranashal as we have pointed out, also work out of the thana as well as within the thana. The Agricultural products of the village are not totally consumed by the villagers.

... in the village, is not totally consumed by the villagers.



what is produced in the village, is not totally consumed by the villagers. The surplus is sold in the markets where buyers come from different areas. Again, the villagers are dependent on many commodities which generally come/supply from outside the village.

The village has large agricultural fields but the production was not satisfactory rather below average before four years. Now it has improved its agricultural fields as well as production which makes the village as surplus productive village. The village has now 50 Bullocks, 140 Cows, 22 Oxes and 120 Calf which helps to increase productions.

There was one village cooperative society. But it had failed to set on to the advantage of the local farmers. Now, the villagers have improved this system. A good number of farmer families was found to have been interested in nearing poultry firms and accordingly the local leaders are arranging to give loan for nearing poultry firms.

There is one primary school in the village, that depends on voluntary helps of the solvent villagers. They are trying to educate all the people of the village. Moreover, the local leaders are voluntarily popularising the family planning programme among the common people of the village. The Family Planning Department have taken special interest for the village. The field workers of Family Planning Department in a routine way visit the village to motivate the people.

In fact, the concept of Shahnirvar Programme has been introduced in the villages few years back. They are trying to achieve shahnirvar programme unitedly. They have expressed their views that the village has achieved shahnirvar programme. And this village was declared as shahnirvar village last year. Now, we are discussing the condition of the village during pre-shahnirvar and after achieving shahnirvar.

Before discussing with the existing condition of the village as a shahnirvar Gram, it is necessary to discuss the pre-shahnirvar condition from which it achieved shahnirvar. The pioneers of shahnirvar programme as well as the government are trying to achieve shahnirvar programme in each and every Gram/Village of the country. Motivated by the Shahnirvar slogan, Ranashal Gram has taken this programme to achieve shahnirvar gram to meet their problems themselves since last part of 1976. Practically the village was not self-reliance before three years. Gradually they are becoming Shahnirvar Gram by working unitedly.

Three years ago the village was not self-sufficient in food, clothing etc. The agricultural production was not normal rather it was below average. The cultivable lands usually cultivate maximum twice a year and one third of cultivable land cultivated even once a year which affects food production.

The food problems was quite abnormal during those period. The people used to take food twice a day. The overall income condition of the people was decreasing day by day. The people were economically frustrated during these period.

There was no system for getting work in the society. Even food for works programme was absent. People want to work but the society or the village could not give them any work. So, the land less and labour classes people did not get any work which compelled them to take food once a day. Moreover, except during planting and harvesting season of the basic crops there was plenty of surplus labour in the village which also hampered the village development.

The traditional method of cultivation was practised by the village people which was absolutely responsible for low yields. The main cause of low productivity of agriculture was the primitive method of cultivation in the village. The traditional equipments of cultivation can scarcely plough half an acre of land per day. Moreover, the holdings were being fragmented to an uneconomic size due to population pressure or family degeneration.

Most of the people of the village were illiterate and the standard of education was low before introducing shawnirvar programme. The traditional education system was prevailed. There was no agricultural education system in the village. As a result, the illiterate farmers were ignorant of all modern techniques rather they were superstitious.

The farmers of the village were not getting any credit facilities three years ago. In absence of such system the farmers mostly marginal and small farmers were heavily in debt for which they paid a high rate of interest to the Mohajans. The farmers could not improve their production for want of credit facilities.

Before the introduction of shawnirvar programme, the local leaders were ineffective and inefficient. They did not try to identify or understand their problems and as such they could not realise the importance of discussing among themselves the problems and remedies. Innovative ideas were absent in the mind of local leaders. There was no organised leadership in the village. The local elected leaders and Matbars were self-oriented rather than people-oriented.

They did not give any emphasis to change the lot of the people of the village as a whole. Gradually the leadership pattern was organised to achieve the shawnirvar programme.

So far as people's participation is concerned the people of the village could not understand the necessity of rural planning and participation in development programme. They were less interested due to economic uncertainty. People of the village were interested to work but there was absence of organised and planned development work in the village.

The women folk of the village were in general quite ignorant of any idea of village development. They had been observing pardah since long. The female labourer usually work during Jute harvesting only. They are generally paid in kind. It can be mentioned here that the land less labourers do not invest anything in land on which they work. They have Kachi, an agricultural implement, for harvesting. This landless class of the village were supressing before three years.

From above discussion it is evident that the village was economically backward and the per capita income was low. The agricultural production was decreasing day by day due to traditional equipment, poor seeds, lack of fertilisers and irrigation facilities. The local leaders were not interested and innovative rather they were self-centred.

The landless labourer becoming poor day by day and the women were not available for work on account of their Pardah system. There was minimum health facilities and the family planning workers visited the village occasionally. All these were responsible for the drawback of the people in this village.

Some of the energetic persons in the village could realise the problems of their village and thought to bringing change in their lot by adapting the Shawnirvar Programme in the village. Meanwhile in 1977, the Shawnirvar took momentum in the country and the people here and there were working effectively to increase their food as well as other production. The people of the country understood the term and this term became a slogan in the country to achieve rural as well as national development. Actually the development of a village depends on agricultural education, economic condition, health and family planning facilities, participation of the people and other sectors e.g. cooperative, local administration etc.

The leading people began to organise the people. They began to motivate the people of the village on shawnirvar programme. Initially some young students and people offered to work voluntarily. They started with the construction of roads within the village and this self-less and voluntary service brought the poor and the rich people in the scene. They began to work unitedly.

The leader of this programme first told the people to do these works without money <sup>which</sup> explained to them, by doing these with united efforts they would be able to earn much more money in near future and will go a long way to change their lot economically as well as in other sectors too.

The village has large agricultural fields which are scattered throughout the village. Most of the people are dependent on the income from agricultural production. The following table is showing the average sources of monthly income and expenditure of the people. The agriculture-income group is now earning TK. 700 (28.57%) whereas before shawnirvar it was only TK. 500 (25.00%), but the expenditure of the people of this group were higher than their income that is TK. 525 (25.35%) and after shawnirvar we find that the income and expenditure ratio is equal. It shows that their income status is improving day by day. But the service- holder people could not change their income status and it remained. Before shawnirvar this group used to earn TK. 300 (15.00%) and the expenditure was too high, that is TK. 400 (19.28%) of the total. But they are now trying to increase their income which- stands taka

Table - 15

( Average monthly income and expenditure before and after Shawmirvar. )

Source of Income.	Monthly Income				Monthly expenditure.			
	Average approximately		After Shawmirvar		Before Shawmirvar		After Shawmirvar	
	Before Shawmirvar	(%)	After Shawmirvar	(%)	Before Shawmirvar	(%)	After Shawmirvar	(%)
Agriculture excluding landlords)	500	25.00	700	28.57	525	25.35	700	29.77
Service	500	25.00	500	20.41	500	24.10	500	21.27
Business	700	35.00	800	32.65	650	31.32	700	29.79
Day Labourer	300	15.00	450	18.37	400	19.28	450	19.14
T O T A L :	2000	100.00	2450	100.00	2075	100.00	2350	100.00



stands TK. 450 (18.37%) and the expenditure is same. Though the ratio is same we can say here that they are trying to increase their income. It is possible as they have mentioned, due to the availability of work which was absent before introducing shawnirvar programme.

To develop the cultivable lands the leaders of the village have managed to get a deep Tube-well and a power pump to irrigate their land. They got impetus by thinking that the irrigation would improve the agricultural production. They brought under cultivation those land which had so far been uncultivated. At present the production of crops in land are improved because the agricultural inputs are now being used by the people of the village. The fertilizer, good seeds, irrigation etc. has improved the production status. The land which produced once a year was 25 acres during pre-shawnirvar period which has been reduced to 10 acres after introduction of shawnirvar programme in the village.

The 73 acres of land was cultivated twice a year which now reduced to 35 acres and from 82 acres of land which cultivated thrice before shawnirvar has now increased to 135 acres of land shows the overall improvement of cultivable land in the village. By this way the village has improved its agricultural production status.

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Table : 16( Cultivation of land before and after  
Shawnirvar Programme).

Items	Before Shawnirvar	Percentage	After Shawnirvar	Percentage
Once a year	25	13.89	10	5.56
Twice a year	73	40.56	35	19.44
Thrice a year	82	45.55	135	75.00
<b>TOTAL :</b>	<b>180</b>	<b>100.00</b>	<b>180</b>	<b>100.00</b>

They got encouraged when they experienced that not only the out-up of already cultivable lands having producing much more high in terms of crops but also the new lands now brought under cultivation have been giving good returns; the lands which were so long giving crops twice a year are now giving production thrice a year. The people of the village became happy with the introduction of deep tube-well and power pump. After successful introducing shawnirvar programme the village the people were asked about

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Table - 17

( Condition of cultivable land )

Condition	Number	Percentage
* Good	34	54.83
Average	21	33.88
Bad	2	3.23
Cannot say	5	8.06
<b>TOTAL :</b>	<b>62</b>	<b>100.00</b>

(\* Good refers to those lands which is cultivating 3 times without any problem and produce more than 60 maunds per acre.

\* Average refers to those lands which is cultivating 2 times but sometimes cultivates 3 times too.

\* Bad refers to those lands which cultivates once or maximum twice a year.)

asked about the condition of their agricultural land. Out of 62 only 32 people (54.83%) has remarked that their lands are in good quality whereas only 14 people viewed as a good land-holder in pre-shawnirvar period. The average quality of land possessed by 21 persons (33.98%) whereas only 2 people has remarked that their land to be of bad quality (3.23%).

Actually the introduction of deep tube-well and power pump brought a great impact on agricultural production which helps to achieve self-sufficiency in respect of in food grain. Moreover the village is now capable to export ~~sell~~ out excess food from their village. They are now selling food after meeting their demand. Before shawnirvar, the production of food grain was less than now in comparison to present level of production which has already been mentioned earlier.

The people possessing the average quantity of land in the village are now becoming self-sufficient in production with improved quality of land. Before shawnirvar only ten people had more than 4 bighas of land whereas it has now increased in number. The quality and the quantity of land possessed by individual owner of the village are improving day by day.

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Table : 18

(Possession/Quantity of land among the villagers).

Quantity of land	Number	Percentage
½ to 4 Bighas	30	48.38
5 to 9 Bighas	12	19.34
10 to 14 Bighas	2	3.23
15 to 19 Bighas	-	-
19 to above	3	4.88
Cannot say	6	9.67
Nil	9	14.50
<b>T o t a l :</b>	<b>62</b>	<b>100.00</b>

Shawnirvar brings the agricultural development and basic change in the quality of land too. Shawnirvar increase production and make the village self-sufficient in food. This not only improve the condition of the people but develops the mind of the villagers to participate in development activities.

It heartening to note that the introduction of irrigation facilities, pesticides etc. the shawnirvar programmes in this village have brought socio-economic uplift among the people. The agricultural products have increased in quantity and the per capita income of the people has also increased. As a matter of fact, this increase in agricultural products has given solvency to the people.

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Table : 19

( Condition of families according to income ).

Condition	Before Shawnirvar	Percentage	After Shawnirvar	Percentage
* Solvent	3	4.84	19	30.65
Much Solvent	28	45.16	35	56.45
Not Solvent	31	50.00	8	12.90
<b>T O T A L :</b>	<b>62</b>	<b>100.00</b>	<b>62</b>	<b>100.00</b>

(\* Solvent means Income is higher than expenditure.

\* Much solvent refers the income & expenditure is same.

\* Not solvent those who incurred loan.)

The table shows that before shawnirvar only 3(4.84%) persons among 62 people were solvent whereas now 19(30.65%) are solvent. A comparative study about the solvency of the people is as under;

- i) During pre-shawnirvar period the rate of solvency was 45.16% and it shows that the solvency is improving gradually.
- ii) After shawnirvar the rate is 56.45% and Before shawnirvar 31(50.00%) people expressed that they were not solvent whereas only 8(12.90%) people now expressed insolvency. So, the people are now improving overall income in the village during shawnirvar.

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Paddy and Jute are the main agricultural products of the village. Aus and Aman (varieties of paddy) are grown in high level land of the village whereas Irri and Boro are grown under irrigation project. Jute also cultivated in a limited land of the village. It is mainly the rivers, rains and floods which determine the agriculture of this village like all other villages of the region.

According to a rough estimate, of the total cultivable land only 180 (85.85%) acres are producing paddy whereas before shawnirvar it was 112 (83.58%) acres of land under paddy cultivation. More lands are now

Table : 20

(Distribution of acres of cultivable land with percentage about the production)

Item	Quantity of land			
	Before Shawnirvar	( % )	After Shawnirvar	( % )
Paddy	112	83.58	180	85.85
Jute	10	7.46	15	7.08
Muster	3	2.24	6	2.83
Sarisha	3	2.24	3	1.41
others	6	4.48	6	2.83
<b>T O T A L :</b>	<b>134</b>	<b>100.00</b>	<b>210</b>	<b>100.00</b>

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for paddy cultivation. That is more lands are now covered under paddy cultivation after implementing this shawnirvar programme to achieve self-reliance in the village. Jute usually cultivates accordingly to the need of the people. It is now 15 acres (7.08%) were cultivated under jute production. Other items are not so major. So, the people are giving emphasis on the paddy cultivation for achieving self-sufficiently in food grain of the village gradually.

As agriculture is the principal source of livelihood in this village, the people are taking rice as their staple food. But the rice cannot be taken alone, some supporting items are also absolutely necessary for existence. The following table (21) shows the types of food habit of the people.

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Table : 21

(Food habit of the people)

Types of food habit.	Number of person			
	Before Shawnirvar	(%)	After Shawnirvar	(%)
Rice, Dal	27	43.55	16	25.81
Rice, fish, Dal	9	14.51	19	30.65
Rice, Vegetables, Dal.	21	33.87	20	32.26
Rice, Meat.	2	3.23	5	8.06
Rice	2	3.23	1	1.61
Khichari	1	1.61	1	1.61
Others	-	-	-	-
<b>TOTAL :</b>	<b>62</b>	<b>100.00</b>	<b>62</b>	<b>100.00</b>

From above table it shows that before shawnirvar 27(43.55%) persons were generally habituated in Rice, and Dal whereas after shawnirvar it decrease to 16(25.81%). It shows that they are now improving by changing their food habit because on the ether, 19(30.65%) persons are now taking Rice, fish and Dal which was only 9 (14.51%). Shawnirvar programme brings this change. Rice with vegetable group is now decreasing from 21(33.87%) persons to 20 (32.26%) persons. So, we find that the villagers are improving their food habit day by day.

As production effects the income so also income influences the food habit. In this village we found that after introducing the shawnirvar programme the people now take their food much more times than before. In pre-shawnirvar period only 27 (43.55%) household were taking food thrice a day whereas shawnirvar programme improves it to 53(85.48%). Now only 3(4.84%) households are taking food four times a day but it was nil during pre-shawnirvar period. The number of households are

Table : 22

( Times of having food )

Times of having food.	Before shawnirvar	Percentage	After shawnirvar	Percentage.
4 Times	-	-	3	4.84
3 Times	27	43.55	53	85.48
2 Times	35	56.45	6	9.68
Can not say	-	-	-	-
<b>T O T A L :</b>	<b>62</b>	<b>100.00</b>	<b>62</b>	<b>100.00</b>

decreasing from 35(56.45%) to 6(9.68%) who are taking food twice a day. This decreasing means that they are improving their socio-economic condition in every day life.

Regarding food satisfaction among the villagers we find that the people are now more satisfied than before. It is only due to the increasing rate of production in the village which satisfies them. The table (23) indicates the difference between the rate of satisfaction during pre-shawnirvar and shawnirvar period. The shawnirvar enables them to enjoy relatively satisfied life.

After food and shelter the next item which comes up as the most necessary to live in the society is cloth. Generally, the male people of the village were longies, Gangees and Panjabees and Female on the other, wear Sarees. Before introduction of shawnirvar programme. They were poor as mentioned earlier. So they could

Table : 23

( Categories of food satisfaction)

Satisfaction	Before shawnirvar	Percentage	After shawnirvar	Percen- tage
* Satisfy	13	20.97	32	51.61
Much satisfy	10	16.13	21	33.87
Not satisfy	39	62.90	9	14.52
<b>T O T A L :</b>	<b>62</b>	<b>100.00</b>	<b>62</b>	<b>100.00</b>

- ( \* satisfy means the people can eat according to their necessity.  
 \* Much satisfy refers that just meeting somehow.  
 \* Not satisfy means the people cannot eat according to their necessity.)

net effort to purchase their cloths according to their needs. Their income were low and they were not satisfied about their fooding. Accordingly the in-sufficient food supply could not enable them to purchase their necessary cloths. The table (24) shows that out of 62 households only 16 (25.81%) used to purchase cloths three times a year before shawnirvar which increased to 35(56.45%). Moreover 3(4.83%) persons are now capable to purchase cloths 4 times a year where it was n&t during pre-shawnirvar period. Mazimum house-hold, that is, 45(72.58%) used to purchase cloths twice a year whereas it is decreased to 23(37.10%).

Table : 24

( Yearly purchasing capacity of cloths)

Purchasing capacity.	Before Shawnirvar	Percentage	After Shawnirvar	Percentage
4 Times	-	-	3	4.84
3 Times	16	25.81	35	56.45
2 Times	45	72.58	23	37.10
Cannot say	1	1.61	1	1.61
<b>T O T A L :</b>	<b>62</b>	<b>100.00</b>	<b>62</b>	<b>100.00</b>

Generally the rich people in the village wear longi, panjabi, ganjee at home and Pajama, Panjabi or shirt when they come to the market or go out of the village. The poor people cannot afford to wear shirt and payjama. Only a few of them wear ganjee when they come to the market. But in Ranashal we find that most of the people wear Ganjee and longi and the people who are working in the field remain bare bodied or wear Gamsa. Women folk in rural areas wear Sari only In a family longi, Ganjee, Sari, Panjabi, Baby cloths, Gamsa are essential without which the family cannot exist in the society. Only 51 (82.25%) persons were able to purchase those items which decreases to 40(64.52%). On the other the improve quality cloths are now-

Table : 25

( Kinds of purchasing cloths)

Kinds of Cloths.	Before Shawnirvar	(%)	After Shawnirvar	(%)
Longi, Ganjee, Sari, Panjabi, Baby cloths, Gamsa.	51	82.26	40	64.52
Payjama, Panjabee, longi, Gangi, Sari, Gamsa, Baby cloths.	6	9.68	17	27.42
Phant, Shirt, Panjabi, Sari, Longi, Ganjee, Baby cloths.	6	8.06	5	8.06
<b>TOTAL :</b>	<b>62</b>	<b>100.00</b>	<b>62</b>	<b>100.00</b>

being purchased by 17 (27.42%) persons whereas before implementing shawnirvar programme it was only 6(9.68%). The table shows that the standard of living of the people are improving day by day on adaption of shawnirvar programme in the village.

Education is one of the most important precondition to achieve shawnirvar in the society. The society should be educated because it helps the people to learn all about their problems and find solution whereto, production measure should be made effective through people's learning so as to achieve the desired results. In our rural areas most of the people are illiterate and this cannot be charged overnight. The colonial rule is the main cause of our illiteracy. The facility of education in rural areas are limited. In Ranashal we find that only a primary school exist which-

Table : 26

( Distribution of persons with percentage regarding education facilities).

Types of facilities	Before Shawnirvar	(%)	After Shawnirvar	(%)
Moktab	1	33.33	1	20.00
Padhshala	1	33.33	1	20.00
Primary School	1	33.33	1	20.00
High School	-	-	1	20.00
Night School	-	-	1	20.00
College	-	-	-	-
<b>T O T A L :</b>	<b>3</b>	<b>99.99</b>	<b>5</b>	<b>100.00</b>

had limited facilities but after shawnirvar primary cum high school has been established to educate the people. Moreover one night school is also working to educate the aged people in connection with the literacy movement which has been launched in the country under government Patronisation. Above table shows that the educational facilities are increasing to educate all the people of the village.

The purchasing capacity of a person can satisfy to purchase the cloths for its family. We find that the satisfaction of purchasing cloths among the villagers were less than now. During pre-shawnirvar period only 8(12.90%) persons were satisfied which increased to 18(29.03%) after shawnirvar. So far as much or less satisfaction is concerned it was 14(22.58%) persons which-

Table : 27

( Satisfaction in respect to purchase cloth)

Satisfaction	Before ( Shawnirvar )	Percentage	After ( Shawnirvar )	Percentage
Satisfy	8	12.90	18	29.03
Much satisfy	14	22.58	22	35.48
Not satisfy	39	62.91	21	33.88
can not say	1	1.61	1	1.61
<b>T O T A L :</b>	<b>62</b>	<b>100.00</b>	<b>62</b>	<b>100.00</b>

increased to 22(35.48%) who are much satisfied by purchasing cloths for their families. Only 21(33.88%) people are now dis-satisfied regarding purchasing of cloths whereas it was 39(62.91%) during pre-shawnirvar period. What it shows; it shows the standard of living is rising after introducing shawnirvar programme in the village. There is no system to produce of hand made cloths like longi, Saree etc. by taku and other equipments in the village.

The achievement of shawnirvar programme or rural development would be only possible if certain favourable pre-condition exist and education is one of the most important preconditions for development. Illiterate people can not bring a change in the society. In the village the number of illiterate people were high during pre-shawnirvar period. The maximum people could not read or write. But now the standard of education is rising in the village. There is one primary school in the village which depends on voluntary help of the solvent villagers. Save the Children Fund also helping in this sector. It can be mentioned here that this organisation is helping the village in various fields. The people of the village want to read or write and



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Table : 28

( Educational background of the people).

Degree	Male	Female
Primary	130	80
High School	26	9
S.S.C.	24	2
H.S.C.	7	2
Degree level	2	-
<b>TOTAL :</b>	<b>189</b>	<b>93</b>

accordingly the programme has introduced one night school in the village. The aged people has taken and even taking their primary education both from night school and now from the books are supplied by the government. Now, the night school is going to be closed down because the leader of the programme are distributing primary books to the villagers and the educated people has been distributed specific work schedule to educate certain number of people gathering them in a certain place. All these system was absent during pre-shawnirvar period. The tendency of taking education is now increasing gradually.

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The books which are supplied by the government has been distributed to each family to educate each and every member of the family. The organiser of this programme are trying to educate each and every people of the village which will help to increase agricultural production more as well as ensure overall development of each sector.

Table : 29

( The condition of education in the village)

Level of Education.	Before Shawnirvar	Percentage	After Shawnirvar	Percentage
Read & Write	23	27.10	39	62.90
Read	-	-	-	-
Write	1	1.61	-	-
Not educated	38	61.29	23	37.10
<b>TOTAL :</b>	<b>62</b>	<b>100.00</b>	<b>62</b>	<b>100.00</b>

But there is no facility available for agricultural and technical education in the village. The people learn the art of cultivation by way of face to face discussion and observation and direct participation. Technical education is absolutely absent in this village. The villagers are cultivation oriented as a result they are not interested to other education.

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The disease is the regular phenomenon which effects the health of the people of the society. Without health facilities a society cannot develop itself. Healthy body can do any work so that good facilities on health is absolutely necessary for the betterment of the society. In the village there was no health facilities during pre-shawnirvar period. The diseased people used to go the thana hospital for their treatment which affect their physical condition as well as other conditions too. As they were poor they did not spent money for their health treatment. Gradually with the help of Save the Children Fund a hospital is established recently. The people of the village now get treatment from here.

Table : 30

( Health facilities in the village )

Condition	Before Shawnirvar	Percentage	After Shawnirvar	Perce- ntage
Health facili- ties exist.	1	1.61	61	98.39
No facilities	59	95.16	-	-
Cannot say	2	3.23	1	1.61
<b>T O T A L :</b>	<b>62</b>	<b>100.00</b>	<b>62</b>	<b>100.00</b>

The primary treatment is done in this hospitals. Both the poor and the rich are entitle to take proper treatment.

The population explosion continues to drag the society towards poverty and the people backward. Problems of food shortage, lack of job opportunities, scarcity of various facilities etc. can be attributed to the gigantic population. Population Control is absolutely imperative for our rural as well as national development.

The people of the village had a false belief that future security is proportional to the number of children. Even to-day some people have much a false belief. There are total 117 couples in this village and out of 117 couples only 68 couples are able couples. The population of the village is not excess according to the area of land. Now the people of the village are accepting family planning contraceptives. The people have understood that limited children can bring happiness in the family. They are now trying to limit their production of children. Following table (31) shows that only 23 couples have accepted the family planning to check the population pressure and 17 couples have committed to accepted the family planning contraceptives in near future whereas during pre-shawnirvar period we find that there was no acceptors. Out of total 117 couples only eleven women have done sterilization whereas only seven persons (men) have done vasectomy.

Regular pill users are only five and temporary arrangement was made by three couples. The number of regular condom users are about 12 and irregular users are only 20. So, from this survey, it is evident that the tendency of accepting or practicing family planning are exist among the villagers.

Table : 31

( Acceptance of Family Planning by the people)

Acceptance	Before Shawnirvar	Percentage	After Shawnirvar	Percentage
Accepted	-	-	23	37.10
Will accept	-	-	17	27.42
Not accepted	60	96.78	-	-
Not interested	1	1.61	19	30.64
Can not say	1	1.61	3	4.84
<b>T O T A L :</b>	<b>62</b>	<b>100.00</b>	<b>62</b>	<b>100.00</b>

Regarding family planning facilities are concerned the family planning activities were minimum during pre-shawnirvar period. The field workers of family planning used to come irregularly in certain houses in the village. As a result the villagers did not understand the family planning activities.

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The workers did not try to motivate the people to accept or practice the family planning and the people of the village naturally were dis-interested about family planning activities. Before shawnirvar programme

Table : 32

( Family Planning facilities in the village)

Facility	Before Shawnirvar	Percentage	After (Shawnirvar)	Percentage
Exist	4	6.45	60	96.78
Less facilities	32	51.61	1	1.61
Can not say	26	41.94	1	1.61
<b>TOTAL :</b>	<b>62</b>	<b>100.00</b>	<b>62</b>	<b>100.00</b>

started in the village the villagers were mis-understood the said issue. Now, they are much interested on this issue and accepting or practicing the family planning activities. Even the aged people have appreciated the facilities of family planning activities. The table(32) shows that during pre-shawnirvar period the facilities regarding family planning activities were less than the present facilities.

All the above facilities and development are dependent on local administration is the prime factor rather main criteria for rural as well as national development. In order to make the nation self-reliant and self-sufficient, we need proper planning, motivation campaign, mobilization of local resources for large scale mass participation and proper and timely implementation of development programmes throughout the country particularly at the field level. The local Government or Gram Sarkar or village development committee is the only equipment/ machine to perform these tasks to achieve rural as well as national development. The formation of local government or Gram Sarkar is the right step for achieving the objectives of rural development. Gram Sarkar or local committee is the main condition to achieve shawnirvar programme in the country.

Understanding the importance of formation of local committee or Gram Sarkar to achieve shawnirvar programme the villagers has formed a village committee named "Ranashal Development Committee". The members of the committee are directly elected by the people. The members are accountable to the people. Each member has a seperate port folie and is responsible for its prescribed department.

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The village has no Gram Sarkar but this committee acts as Gram Sarkar. The functions of Gram Sarkar is performing by this committee. They are arranging to form a Gram Sarkar in near future elected by the people. Some of the villagers have commented that the functions and activities of Gram Sarkar and Development Committee is same. This committee is working for establishing the shawnirvar programme in the village.

There are fifteen members in the development committee. Each member has come from different functional group. Out of fifteen members there are two female members in this committee. Moreover, there are four other sub-committees in the village for performing systematic function. They are landless sub-committee, Ladies Sub-Committee, Youth Sub-Committee and Agriculture Sub-Committee. Each sub-committee consists of seven members and is responsible accountable to the Development Committee ( See Appendix .....<sup>c</sup>.....). By this way, the village is administratively decentralise to achieve shawnirvar programme. The members of the committee motivate the people to participate in development works. They are also supervising the development tasks in the village.



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These committees are the effective institution for the development of the village. These are exposing the local illiterate people to the opinions and problems of others where opportunities for them for freedom of movement or bringing the problems to the contact with the people with new thinking or ideas. The members of the committee are formulating the necessary development plans and encouraging the villagers to participate in development work.

These type of committee was absent during pre-shawnirvar period. The members of union parishad was the only people's representative who did not work independently for the people. He was not innovative rather traditional. Now the existing committees are fully independent from out-side presure but accountable to the people. The people are now aware about the activities of the committees. The sense of responsibility has grown among the villager. The members of the committee has created fund from the people according to the capacity and capability which are investing in development activities in the village.

The behaviour of the Union Parishad member was not cooperative. The non-cooperation and selfishness are the only cause the village back-ward and observing this villager formed a development committee to facilitate the development of the village.

The committee with the help of local youth have undertaken some preliminary work to attract or motivate the village people. The existing committee is efficient as the people of the village expressed their views when the survey was conducted.

There is a village cooperative society. It was failed to set on to the advantage of the local farmers during pre-shawnirvar period. Now this cooperative is giving or distributing loans to the selected people on the one hand and managing to run deep tube-well and power pump themselves on the other.

One appreciable decision already taken and trying to implement by the development committee of the village, is to provide the landless labours and small farmers with cultivable lands belonging to the big farmers on share-cropping bases. It can be appreciated that it is the committee who motivates and mobilises the villagers towards shawnirvar programme. The participation of the people in this programme is only possible due to active and efficient work of the members of the committee. But on the other the members of the cooperatives are not so efficient for which they could not developed themselves for achieving desired result. The previous system and activities of the leaders of the village were in-efficient and in-effective rather they were dis-interested for the development of the village.

So far as social awareness is concerned the villagers were self-oriented. Their world view was limited rather they believed on fate. The outlook was not developed. They were dis-organised due to their self-feelings. They were gradually motivated by the members of the committee. Now they have understood the meaning of shawnirvar and the activities of the programme. At present the participation of the people are increasing day by day. There were no participation work during pre-shawnirvar period. But now the people are participating in development activities of the work. Participation of the people is absolutely necessary to achieve-shawnirvar programme success. This criteria was exist when the people engaged in shawnirvar activities. The following table indicates that before shawnirvar only 28(45.16%) people wanted to participate in development activities but there were no organised development work programme where they can engage themselves. So the lack of organised development programme and in-efficient leader are only cause for the dis-interestedness to participate in development activities voluntarily.

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Table : 33

( The distribution of person with percentage regarding the people's participation in development activities).

Participation for development.	Before Shawnirvar	Percentage	After Shawnirvar	Percentage
Participation for without hesitation	2	3.23	42	67.74
No tendency to participate	14	22.58	2	3.23
Can not say	18	29.03	10	16.13
Participate tendency but could not get work	28	45.16	8	12.90
<b>TOTAL :</b>	<b>62</b>	<b>100.00</b>	<b>62</b>	<b>100.00</b>

There were only 14(22.58%) persons had no tendency to participate in these programmes. But at present 42 (67.74%) people are interested to participate in any development activities on voluntary basis and only 2(3.23%) people were willing to participate development tasks during pre-shawnirvar period. So we find that the tendency to voluntary participation in development activities has increased now. Shawnirvar ideas and philosophy has influenced the people to participate in the development works.

Participation of the people is a must to achieve shawnirvar programme in the village. To the question "who is responsible to implement the policy of shawnirvar programme in the village". Most of the people have given their answers that the people of the village were responsible to implement the programme. This means that the sense of responsibility has developed among them. The table shows that before shawnirvar

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Table : 34

( Sense of responsibility for participation in development programmes)

Sense of awareness	Before (Shawnirvar)	(%)	After (Shawnirvar)	(%)
Our responsibility	3	4.84	38	61.29
Local leaders' responsibility	11	17.74	11	17.74
Government's responsibility	37	59.68	9	14.52
Have no responsibility	10	16.13	2	3.22
Can not say	1	1.61	2	3.22
<b>T O T A L :</b>	<b>62</b>	<b>100.00</b>	<b>62</b>	<b>100.00</b>

the sense of awareness on this programme was limited because only 3(4.84%) persons have given the right answer whereas after shawnirvar they have understood

the real meaning of shawnirvar, that is they have developed their sense of responsibility. Before Shawnirvar most of the people i.e. 37 (59.68%) persons used to understand that the government is only responsible to achieve self-reliance whereas after shawnirvar we find that the idea has completely been changed and decreased to 9 (14.52%). So it appears that the sense of awareness regarding village development has improved which influences to achieve shawnirvar programme in the village.

The term shawnirvar is complicated. The meaning and nature of this term has been discussed in the previous chapter. In the village the villagers understand the meaning of the term "to stand on one's own feet one should not depend on others." This term was not understood before the introduction of the programme in the village. When they saw that the production was increasing gradually by introducing deep tube-well and power pump managed by the leaders of the programme then they became able to understand the term. It was because the workers of shawnirvar could understand by practical application of irrigation facilities and supplying good seeds, they achieved much more production than before. So the ideas and philosophies of shawnirvar became known to them. They get chance to motivate the people towards shawnirvar programme through introducing those-

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Table : 35

( Level of understanding of shawnirvar programme).

<u>Categories of Ideas</u>	<u>Number</u>	<u>Percentage</u>
Understand	34	54.84
Not so understand	20	32.26
Not understand	6	9.68
Cannot say	2	3.22
<b>TOTAL :</b>	<b>62</b>	<b>100.00</b>

equipments in the agriculture. The table shows that out of total 62 persons, 34(54.84%) persons understand the term whereas before the introduction of this programme, it was only 2. Correct meaning cannot express by 20 (32.26%) persons. It can be mentioned here that these persons either understand or yet to get familiar with this terms, but they tried to express the actual meaning.

To examine the near correctness of the data given in the above table the people were interviewed on the meaning of shawnirvar programme. From their answers it was clear that most of them understood the implications of shawnirvar programme and if successfully implemented good results can be achieved in increasing agricultural output. The table shows that before shawnirvar the people had no idea on this programme but after getting fruits from shawnirvar by working

Table : 36

( The distribution of person in number and percentage regarding the meaning shawnirvar).

Meaning	Before Shawnirvar	( % )	After Shawnirvar	( % )
Work unitedly	-	-	41	61.13
Only to work	29	46.77	10	116.13
More production	12	19.36	5	8.06
Overall Development	-	-	3	4.84
Cannot say	21	33.87	3	4.84
<b>T O T A L :</b>	<b>62</b>	<b>100.00</b>	<b>62</b>	<b>100.00</b>

unitedly the term has been cleared to them. Only 21 (33.87%) out of 62 persons could not say anything on this programme whereas it has decreased to 3(4.84%) persons. 41(61.13%) person has remarked this programme as to work unitedly to achieve the programme. The fruits of shawnirvar programme has influenced them to understand this programme which has increased more participation in development work than before.

The utility and benefit of shawnirvar programme has well understood by the villagers now. They have understood the necessity of this programme for the village as well as national development. Shawnirvar programme helps to produce more production in the field of agriculture, they expressed their view when they were asked.



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They further pointed out that this programme has developed in various sectors i.e. establishment of Hospital and School, construction of roads and helps to manage other development activities. Collection of deep tub-well and power pump are the contribution of shawnirvar programme. All these inspired the people to participate in development activities. Out of total 62 persons 58 (93.55%)

Table : 37

( The benefit received through shawnirvar by the people).

Utility of Shawnirvar.	Number	Percentage
Getting benefit	58	93.55
No benefit	-	-
Can not say	4	6.45
<b>TOTAL :</b>	<b>62</b>	<b>100.00</b>

persons has opined that the shawnirvar village will definitely be benefited if they adapt the actual principles of shawnirvar programme. They were so convinced about this programme. In true sense, the shawnirvar programme helps the people to achieve self-reliance in the society.

In our society we find that women are being dominated by a patriarchal system which makes them dependent on male member specially on husband or brothers etc. In this village the women were dominated by male persons and also maintained pardah which was the barrier to participate in development activities. But the concept of participation in development activities among the women folk in the village have been changed. This programme has introduced women's participation in development activities in this village.

Table : 38

( The views <sup>on</sup> women's participation in social activities)

Ideas of women's participation	Before [Shawnirvar]	( % )	After [Shawnirvar]	( % )
Participation is necessary.	6	9.68	23	37.10
To some extend necessary.	7	11.29	18	29.03
Not necessary.	31	50.00	8	12.90
Cannot say.	18	29.03	13	20.97
<b>T O T A L :</b>	<b>62</b>	<b>100.00</b>	<b>62</b>	<b>100.00</b>

Before shawnirvar only 6(9.68%) persons were interested for women's participation in development works but after shawnirvar 23(37.10%) persons opined that participation of women in development activities are absolutely necessary. It shows that idea has been developed after shawnirvar programme. Only 18(29.03%) persons are interest to women's participation to extend because they opined that all works are not suitable for women. Overall the idea by the people regarding women's participation has been developed which is absolutely necessary to achieve shawnirvar programme in the village. They are now participating in handicraft or cottage industries to meet their demands.

In order to make the nation self-reliance and self-sufficient, we need proper planning, motivation campaign, mobilization of local resources for large scale mass participation and proper and timely implementation of development projects throughout the country in the field of rural as well as national development. It needs local leadership which can facilitate to achieve the national objective. In this village local administration are divided into two.

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Table : 39

( The distribution of persons in respect of faith on the existing local leadership for village development).

Indeas on local leadership.	Before Shawnirvar	(%)	After Shawnirvar	(%)
Faith on leader	4	6.45	42	67.74
No faith	39	62.90	2	3.22
Can relay	12	19.36	15	24.20
cannot say	7	11.29	3	4.84
<b>TOTAL :</b>	<b>62</b>	<b>100.00</b>	<b>62</b>	<b>100.00</b>

Union Parishad and secondly village development committee (name of the members & structure in Annexure) which has converted into shawnirvar Gram Sarker in Sept. 1980. Leader should create faith among the local people, without which he will not work properly. Before shawnirvar only 4(6.45%) persons had faith on local leaders whereas it increases to 42(67.74%). Before shawnirvar the leaders were self-oriented and were not deal with the people directly which hinders development. Shawnirvar programme and its achievement has changed the views of the people. The people now belief to their leaders and work in them when and where desired. Now the local administration through shawnirvar gram sarker is playing vital role in the development activities.

The villagers are determined to be shawnirvar by themselves. It is a pleasant thing that the villagers become motivated for shawnirvar activities. It has been reported from the villagers that they are not getting proper loan from the cooperatives and other organization too. The dependency tendency still exist among themselves but the members of the committee are trying to abolish or washout this type of ideas from the villagers by introducing self-generating or self-organising systems. The villagers have also been reported that proper management of the primary school (upto class VIII) is absent and the teacher do not get their salary regularly. They opined that the management and the standard of the school will definitely be improved or developed if the government take necessary steps for the betterment of the school. It can be mentioned here that the school is not getting any grant from government.

Actually the villagers have understood the meaning and utility of shawnirvar programme and could even explain it and can comment on it. Almost all of them without any reservation expressed their programme. It appeared that the message had gone through. But in reality minimum or limited number of respondent then have essentially relief receiving mentality.

Increase production is the basic or main reason for the success of shawnirvar programme. For increasing agricultural productivity, the basic requirements identified are irrigation implements (deep tub-well, power pump, good seeds etc.) along with spare parts, oil, fertilizer, better seeds, insecticides and rural credit. There are other factors which are also responsible for the success of this programme in the village are adult education system, systematic distribution of loans, scientific management of the project, formation of people's committee, voluntary participation of the people in profitable and non-profitable activities e.g. construction of roads, bridge etc. In fact the concept of shawnirvar programme has been introduced in the village.

From the study of this village, it can be said that to make maximum use of whatever resources the village has at its disposal in the area, the action participation of the village people in a cooperative way is a must. It is important to make the concerned people aware of the uses of various tools and available apparatus in the process of implementing shawnirvar programme to achieve desired result.

Actually the people of this village are working dedicatively because they have realised that the shawnirvar programme brings improvement in the society. The idea to work unitedly in development activities has grown among the people by this programme.

CHAPTER : SIX

AN EMPIRICAL STUDY OF A  
NON-SHAWNIRVAR VILLAGE :  
KALIMAZANI, a case study.

In the previous chapter we have discussed the implications/impact of Shawnirvar Programme i.e. how it came into being in the village Ranashal. We describe the physical structure of the village "Kalimazani" a non-shawnirvar village in that locality. We shall examine the social condition and economic life of the people. The environment of the village usually influences the economic life of the people and the social structure of the village too. We shall discuss here what is produced in the village, how it is produced and the implements used for production. We shall also examine the cause of backwardness of the village and why they could not take the shawnirvar programme for the development of the village.

Kalimazani is situated about 44 miles north east of Dacca. The communication from Dacca to Kalimazani is the same as it is from Dacca to Ranashal. Kalimazani belongs to GORAI union under Mirzapur thana of Tangail District. The village is situated by the side of a branch of Bangshai River which runs all along by its south. Kalimazani village is about two miles away from Ranashal.



The total area of land is about 376 acres. It is bounded on the north by Ranashal village, on the east by Rajabari/Cadet College on the west by Chadulia village and on the south by the village Pathohara. The Kacha road in the dry season and boat (Kosha) during rainy season connects the villages and other parts with Kalimazani.

During rainy season the people suffer seriously. The water enters the village through the Bangshai River. The village is then inundated by water like other neighbouring villages. The agricultural fields go under water. Every hut looks like an island. Some of the huts are flooded fully and some partly. When this area is fully inundated the only means of communication is by boat.

Since the two villages Kalimazani and Ranashal are located in the same area the natural calamities they occasionally suffer from and the seasonal products they get are the same. The environment condition and the economic life ~~root~~ of Ranashal have been discussed in the previous chapter. The means of communication in Kalimazani ✓ during rainy season is by boat which differ in sizes.

One cannot move out of one's house without a Kosha during rainy season. The village \* remains under water from June till October. (\* The village means Kalimazani village).

Kalimazani village is proud of having some Shikdars, Sheikh and Dewan families. The houses they live in are superior to those of the common people. Their houses are made of corrugated iron and the houses of less affluent villagers are thatched cottages. The village is straight in size but less systematic.

With the increase of population, the landed property of the families has been sub-divided and fragmented. As a result, the poor became poorer. The marginal as well as the big farmers used to and even now sell their land when famine or draught occurs in the country. In the absence of any development activities the condition of the villagers are going from bad to worse day by day. As a result the overall condition of the village is de-generating.

I visited the village in Jan.-March and June-August, 1980. I conducted a census. The village had a population of about 1104. Here I had also excluded from the census some of the government officials who had to stay in the village and come occasionally to the village to discharge their official duty.

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The total number of House-holds is 145. \*The average size of the house-hold is 7.6 and of the total population 559 are males and 545 are females. \*(Out of 145 households I have interviewed 73 households i.e. the maximum household to get accurate picture). In Kalimazani the household is a residential and domestic unit composed of one or more persons living under the same roof and eating food cooked in a single kitchen.

Table : 40

( The population with number and percentage by sex).

Persons	Number	Percentage
Male	559	50.63
Female	545	49.37
<b>T O T A L :</b>	<b>1104</b>	<b>100.00</b>

This village is inhabited by both Muslims and Hindus like other village of Bangladesh. Out of 145 households, 132(91.03%) are Muslim and only 13(8.97%) are Hindus.

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Table : 41

( The population and household by religion)

Religion	House-hold		House-hold	
	Number	Percentage	Number	Percentage
Muslim	132	91.03	1013	91.76
Hindu	13	8.97	91	8.24
<b>T O T A L :</b>	<b>145</b>	<b>100.00</b>	<b>1104</b>	<b>100.00</b>

The dwellings as I found are tin-sheds and their fencing, in most cases, are made of bamboo. Some houses require either repair or reconstruction immediately. The houses are scattered over the dwelling areas and are not usually arranged in a systematic order like many other villages in Bangladesh. The size of the village is not systematically arranged. There are lanes between the huts. There are some ditches and fallow plots between the huts owned by the respective householders. These fallow lands are used by some people for cultivating winter vegetables.

The people of Kalimazani are basically poor and they want to change their lot by any means. They do not get any chance to develop themselves. The major people are Muslim.

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Table : 42

( The types of family with percentage)

Category of family	Number	Percentage
Single Family	41	56.16
Joint Family	32	43.84
TOTAL :	73	100.00

The qualities of this village are divided into two categories. Single family system and joint system. Out of 73 interviewed household only 41 (56.16%) are living singly i.e. they have separated themselves with their family and rest 32(43.84%) are now living in Joint Family. It shows that the tendency of living as joint family exists in this village.

A few people of the village own lands. The big land-owners have huge farms whereas most of the peasants own less than 3 bighas and some as little as half bigha. Big landlords usually do not cultivate their farms fully, only a portion; and the people who reside outside the village do not cultivate their lands too. Tenancy arrangement exist in this village. But the tenants have no security;

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they can be evicted at any time even though they have complied with tenancy conditions. So they have naturally little incentive to invest their resources in improvements. Not that they can save much to invest after they have paid excessively high rents, usually over half the crop. One important thing must be mentioned here that the peasants produce (tenants too) only to maintain their household or existing community; surplus are made only to assure survival.

The most dominant element in the economy of the village is agriculture. The village is regularly flooded in monsoon by river water and every year new silt is deposited which makes the land fertile. This high fertility caused to the soil is suitable for agriculture. The irrigation facilities which are used to fertilise the major portion of the cultivable area is absent in Kalimazani and as such the production is hampering here.

The village has large agricultural lands which are scattered throughout the village. The cultivable land is now approximately 219 acres. The two crops lands are only 128 (58.45%) acres which is actually the cause of food problem in the village. Those lands which are cultivated thrice are basically either situated by the side of the branch of the canal or temporary-

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irrigation facilities exist. In true sense the irrigation facilities are absolutely absent in this village. The main source to get land from are usually by inheritance.

Table : 43

( The number of time of crops cultivate yearly with percentage).

Number of time crops cultivate yearly.	Acres	Percentage
One crop land	37	16.89
Two crops land	128	58.45
Three crops of land	54	24.66
<b>TOTAL :</b>	<b>219</b>	<b>100.00</b>

There are also instances of getting lands by self-purchase, marriage etc. Out of 73 persons interviewed 66(90.41%) have inherited their land and the rate of self-purchasing is only 1(1.37%). It is reported that before three years the rate of self-purchasing were higher than now.

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Table : 44

( The number of sources of land and percentage)

Source	Number	Percentage
Inheritance	66	90.41
Self-purchase	1	1.37
By Marriage	2	2.74
Cannot say	4	5.48
<b>TOTAL :</b>	<b>73</b>	<b>100.00</b>

Paddy and Jute are the main agricultural products of the village. Aus and Aman, the main varieties of paddy, are grown in the village.

Irri is now growing in the land too. The development of the village is mainly linked up with the progress of agriculture. So agricultural development is the pre-condition to achieve rural development in the village. The system of cultivation of various types of paddy have been discussed in the previous chapter. But the average production, of the land is lower than Ranashal.

So far as agriculture is concerned the village is still in the primitive stage as we can say, the yield per acre is extremely low and the man behind the plough has experienced little improvement in this conditions.



Basically the most of the villagers are poor and this poverty prevents our farmers from purchasing artificial manures. Moreover, ignorance stands on the way to utilise cowdury as green manures. Poverty and ignorance are equally responsible for little use of fertilizer in the village.

The farmers of the village cannot save at all as their income is very low. Moreover, there is a very little credit facility for them. They cannot purchase agricultural implements, chemical fertilizer, good quality seeds etc. There is also very little arrangements in the village for multiplication and distribution of better seeds. The farmers of the village use inferior seeds in their farms and the result is very poor yield.

Moreover, the tiny plots of land are ploughed by a wooden plough drawn by a pair of bullocks, low yield seeds scattered by hand, little manure is used and the most of the holdings are uneconomic. The farmers of the village are under employed in their farms due to their uneconomic holdings. In addition to this, they are engaged in cultivation only for six months of the year. The remaining period of the year they have nothing to do because of lack of some subsidiary occupations for them. So, their income is low and so also the standard of living which results low productivity in the village.

The villagers need credit to introduce better method of cultivation. But there is no institution as we should say to give credit to them and accordingly they go on producing in their primitive method of cultivation.

The major cause of agricultural backwardness is a problem of scarcity of water in some season or excess of it in other. In the village there is no deep-tube well which is necessary to produce more production. The villagers had dugged a cannal last year which do not bring any benefit for the villager because it was not dug in a planned way. Without irrigation facilities it is impossible to improve production for the villagers. Because more Rabi-crops can be raised if sufficient arrangements can be made for irrigation during winter and much crops can be saved from inundated during rainy season by creating more drainage facilities.

In Kalimazani food problem is the major problem which is the main cause of backwardness. The farmers can not produce more due to lack of irrigation facilities, lack of good seeds, lack of fertilizers etc. The farmers cultivate their lands only to feed himself and the members of their family.

They are generally satisfied if they can produce enough for their family only. Farming on commercial basis is almost non-existent in the village. The sense of social well-being is absent among them.

Landless labourers are occupying very important place in the village. They are working in land either as wage earners or as share-croppers. Share-croppers or wage earners having little or no interest in the produce of land does not work seriously. The lack of interest contributes greatly for the low productivity on the one hand and low income on the other.

There were only twenty one huseholds in Kalimazani who were big farmers before three years (who passess more them 9 bighas or 3 acres of land) engaged in the field now increased to twenty five and on the other there were only twenty nine marginal famers now decreased to twenty one huseholds. There are only forty three landless families and twenty five families are landless share-croppers.

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Table : 45

( The status of occupations of the people of Kalimazani)

Occupations	Before 3 years	Percentage	After 3 years	Percentage
Big Farmers	21	14.69	25	17.48
Marginal Farmers	29	20.28	21	14.69
Small Farmers	31	21.68	26	18.18
Share croppers	26	18.18	25	17.48
Land-less	32	22.38	43	30.07
Tradre other	4	2.74	3	2.10
<b>T O T A L :</b>	<b>143</b>	<b>100.00</b>	<b>143</b>	<b>100.00</b>

There are three households whose heads of the family are doing and maintaining business or other services. But all these three households are landowners too and actually some of their main income comes from land. The above table (45) shows the principal occupations of the population of the village.

The occupational groups in Kalimazani as we have just mentioned, also work within as well as outside the thana. The agricultural products of the village cannot meet their necessity.

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What is produced in the village is not sufficient for the villagers. They cannot produce more crops because they are not using modern implements in their agriculture. Though some farmers produce more which is sold in the market but the landless labourer are maintaining their family by taking food once or maximum twice a day. The surplus food which is produced by a few farmers are usually send in the market for selling. The maximum family say thirty nine out of seventy three are taking "Khechuri" (a kind of food by mixing rice and pulses) which is less expensive than other fooding. Moreover, the villagers are dependent on many commodities, which are necessary for their existance, come from outside the village.

The villagers has large agricultural fields but the production is not satisfactory rather most below average which is dangerous for its subsistance. The villagers want to improve their production but the desire for improving their lots require introduction of modern equipments which is yet to be arranged. In fact, the production of the village as decreasing day by day which is actually threaten for their existence.

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There is one village cooperative society. But it failed to set on to the advantage of the local farmers. The dis-honest persons are involved in the cooperative. Till the time of my visit to the village, they could not arrange a deep tub-well for irrigation. The farmers have no faith in this cooperative only because of the in-efficiency of the members. A good number of farmer families are found to have been interested in rearing poultry fowls but the arrangements for that are yet to be made.

There is one Primary School in the village which looks very poor. The Government is <sup>Contributing,</sup> some financial help which is not sufficient to maintain a school. The teachers are trying to give the light of educate to all the people of the village. There is no health facilities in the village. The diseased villagers have to go for treatment to a hospital which is far away from the village. The family planning activities are limited. It is appparent that Family Planning department do not give special care in the village because the field workers seldom visit the village as it has been reported by the villagers.

Above all, the lack of unity among the villagers is the main cause for the backwardness of the village. The villagers are not united. It appeared to me that there was none among the villagers to come up to bring the people together to work unitedly for the development of the village. This is because an efficient leader is absent here. The leading people could not organise themselves for village development. The people here appeared to have the idea of Shawnirvar and some of them understand the philosophy of it but to implement this idea of shawnirvar programme, an efficient and effective organisation is absolutely necessary to lead the villagers. The villagers are eager to achieve shawnirvar in the village but the question as to who will do it is still remains unsolved. The cause of their backwardness is therefore due to the lack of organisation and lack of efficient leaders.

Before discussing the present condition of the village as a non-shawnirvar, it is necessary to have a look into its background/previous condition for which it could not achieve shawnirvar as well as village development.

It is now a fact that while many villages in various districts and localities of Bangladesh have achieved shawnirvar with the help of local administration, this village could not start shawnirvar or self-reliant programmes till now.

Three years ago, the condition of the village was not so bad because the number of population was less than now. The production was not normal rather it was below average although they used to get work at that time. The landless labourer class could get work and they were, it was told, satisfied during that period. The available cultivable lands were usually cultivated twice a year. Their interest to cultivate their lands thrice a year was desirable and in some cases it was very keen. But partly due to ignorance and partly due to lack of understanding about their own problems as also modern facilities, the production of food remained in the old pattern. So, the food problem was quite static during those period. The maximum people used to take food twice a day. But the overall income condition of the villagers was not increasing rather decreasing day by day because the price of necessary goods have been rising. The people were economically frustrated during that period.



But the farmers have no effective control over pests and insects. They have, of course, no hand in natural calamities. As far the second reason i.e. plant disease, pesticide etc. they cannot take any preventive action due to lack of education and absence of motivation.

Most of the people of the village were illiterate and as such they could not identify their own problems. And quite a few persons in the village having some education had not the idea to utilise their little education to motivate the people for their welfare. In the meantime the number of educated people have been increasing gradually and the few of them who are educated have the idea of the concept of shawnirvar. And so they cannot findout the avenues for their employment in the locality. The aged and the middle-aged farmers had not any interest to have education in their early age, although there is a primary school in the locality. As a result, the illiterate farmers were ignorant of all modern techniques rather they were superstitions.

Contd...P/207

The credit system was totally absent during 1975-76. The farmers were not getting any credit facilities. In the absence of such system the farmers are heavily in debt for which they pay a high rate of interest to the Mohazans. The farmers and other business people cannot improve their production for want of credit facilities. Even for the every survival of himself, when the unfavourable natural conditions and crops failures occur, he has no other alternatives than to accept the high rate of interest which affect the economic condition of the family as well as production.

The local leaders were ineffective and inefficient. They did not try to identify or understand their problems and as such they could not realise the importance of discussing among themselves the problems and remedies. In other wards the leaders of the village appeared to be so callous to organise themselves to work unitedly with the available local resource for the ameluration of the economic condition of the village. There is no organised leadership in the area due to the exodus of the educated class from the village to urban areas. This village has a member of Union Parishad elected by them.

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He is an inefficient persons who did not take much attention to the local problems. The local elected leader and the Matabbars were self-oriented rather than people oriented. It was their duty to take

the initiative to have a survey of the resources of the village and motivate the people to utilise them for their benefit. The pattern of leadership was traditional and self-oriented.

Proper motivation towards village or local development was absent in the village. Generally people's participation is the major criteria to achieve rural development. The people of the village could not understand the necessity of village development, local planning and participation in development programme. They were less interested due to economic uncertainly. Without peoples participation it is impossible to achieve village or rural development. The traditional pattern of leadership is the main cause of people dis-interestedness towards development activities.

So far as women folk is concerned the women of the village were quite ignorant of any talk of village development. They had been observing pardah since long. The husband of their family were not interested to let the women folk/wives to work in the open field.

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even they did not allow their wives to go outside their houses. Keeping the women into dark and without their cooperation a village cannot develop.

Lack of unity existed before three years in the village. Each and every body is self-oriented. The villagers did not understand that the unified work can change their lot. They were superstitious. They were not open minded. Their world view were narrow rather limited within certain criteria. Unity among the villagers is the main theme for development.

It is evident from above discussion that the villagers were economically backward and the per-capita income was low. The agricultural production was not improving because of the prevailing the traditional method of cultivation. They were not improving because of the prevailing the traditional method of cultivation. They were not educated which results the ignorant of modern techniques of agricultural production in the field. The local leaders were not efficient and innovation rather they were self-centred. There is no effective organisation which is necessary for organising the people to achieve a desired goal.

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The landless and small farmers are becoming poorer and the women were not available for work together with men as they were maintaining pardah system. There was no health facilities in the village and the family planning activities was absent. They did not work unitedly for development because they had no unity among themselves. All these were the causes of the back-wardness of the village. And the people were ignorant about the term shawnirvar as well as village development. These problems were not dealt by any people.

Now, the condition of the village is unchanged. The life pattern and the economic condition are the same with previous condition. They are not getting chance to change their lot for the betterment of the village. Moreover their economic condition, social environment and political conscious remains the same. They have no initiator among themselves. But they want to change their lot by doing or participating in development activities. Who will do it ? The absence of leadership is the main cause of their back-wardness. The conflict of the groups is the result of non-rising leadership in the village. It must be mentioned here that there are h. 2. three group in the village and each group thinks itself superior to other groups.

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This rivalry is standing in the way of working unitedly for the collective good of the village. Mainly for these reasons the local people could not come together for village development. This was the position till 1979.

It has been noted earlier that this village is situated near "Ranashal" which is now a 'Shawnirvar village'. Seeing the development achieved by the people of 'Ranashal', the leaders (mostly young) of Kalimazani is now realising the necessity for their own development. These leaders have started to compromise their group differences. They have also invited the members of the union parishad to participate for development work in the village. It is now initial stage for development. There is a little hope to achieve radical or sudden development in the village. Because the mind of the villagers are yet to be broaden. They are not preparing themselves to participate in voluntary activities. But hope for the best and we hope that within few years this village could achieve shawnirvar programme. Now we shall comparatively discuss the condition of the village between two periods which may help us to identify the causes of backwardness of the village.

Agriculture is the dominant element in the economy of the village. The land becomes fertile in ~~very~~ every year when new silt is deposited by flood. The villagers do not have any deep tube-well to irrigate the land.

But irrigation helps to produce more production by bringing under cultivation of those lands which had so far been uncultivated. The main cause of low productivity in the village is the primitive method of cultivation. In this method the villagers are using a pair of bullocks and a wooden plough which are the typical agricultural equipments for production. These equipments can scarcely plough half an acre of land per day to a depth of hardly 3½ to 4" inches which a large tractor can cultivate about 3000 acres of land per day to a depth of about 12" inches.

Kalimazani has large agricultural fields but those are not fertile. The lands are absolutely dependent on rainfall. There is no other irrigation facilities in this village. But most of the people of this village are dependent on the income from agricultural production. The table shows the average source of monthly income and expenditure of the people.

Table : 46

(Average monthly income and expenditure before three years and after 3 years (upto, 1980)).

Source of Income.	Monthly Income				Monthly Expenditure			
	Before 3 years	(%)	After 3 years	(%)	Before 3 years	(%)	After 3 years	(%)
Agriculture (excluding landlords)	450	24.32	500	24.69	450	24.32	550	25.29
Service	500	27.03	500	24.69	500	27.03	525	24.14
Business	600	32.43	700	34.57	600	32.43	700	32.18
Day labour	300	16.22	325	16.05	300	16.22	400	18.39
<b>T O T A L :</b>	<b>1850</b>	<b>100.00</b>	<b>2025</b>	<b>100.00</b>	<b>1850</b>	<b>100.00</b>	<b>2155</b>	<b>100.00</b>

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The agricultural income group is now earning TK. 500 p.m. (24.69%), whereas before 3 years only TK. 450 (24.32) but the expenditure of the said people were higher than income. It shows that the condition of the people are deteriorating/decreasing day by day. The rising price in the society is the main cause of their back-wardness. The condition of service holder and business people remain the same and the condition of day labourer are falling. They are somehow passing their days. Actually the economic condition of this village is not improving rather decreasing day by day.

The many villagers are superstitious and depend on natural calamity. Moreover the leader or the members of the cooperative has yet to arranged a deep tube-well for irrigation.

Table : 47

( The condition of cultivable land)

Condition	Number	Percentage
Good	25	34.25
Average	36	49.32
Bad	7	9.59
Cannot say	5	6.84
<b>TOTAL :</b>	<b>73</b>	<b>100.00</b>

( The meaning of Good, Average, Bad has been discussed in previous chapter).



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Through irrigation one can cultivate its land thrice a year but the villagers are now cultivating their land twice a year. Only a few can cultivate thrice a year. The table shows that the land are good and they are fertile too. But these lands are not being utilised for more production. Only 25(34.25%) households expressed that their land are in good condition and 6(9.59%) commented as bad. The table further shows that out of 73 household 36(49.32) people are possessing average condition of land which can transfer into good condition by implementing or introducing modern techniques. The villagers are not getting modern facilities and equipment to produce more production as other shawnirvar village has received or managed somehow. Here it was observed that there was no man or person or a group who can manage to have necessary implements to increase food production.

Actually the introduction of deep tube-well and power pump can bring a great impact on agricultural production which help to achieve self-sufficiency in food in the village. The non-existence of above modern implements results less production. So there is shortage of food in the village. At present they require to introduce modern techniques in the field to increase food production. The table shows that

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Table : 48

( The condition of land in the village)

Item	( in bighas)			
	Before 3 year age	Percent- age	After 3 years	Percentage
Once a year	42	20.39	39	18.93
Twice a year	123	59.71	129	62.62
Thrice a year	35	16.99	32	15.54
Cannot say	6	2.91	6	2.91
<b>TOTAL</b>	<b>: 206</b>	<b>100.00</b>	<b>206</b>	<b>100.00</b>

the maximum land 123 bighas (59.71%) could produce crops twice a year before three years which has increased to 129 bighas (62.62) and the land which cultivate thrice has decreased now to 32 bighas (15.54%) from 35 bighas (16.99%). So to improve the lands of the village the irrigation facilities is a must to bring under three times cultivation in a year. The villagers are using fertilizer, good seeds in a limited way and they do not get these things in time to time.

The people possessing the average quantity of land in the village are not becoming self-sufficient in production as well as in the quantity of land. The quantity and the condition of land are not bad which mentioned earlier but the system or method of production has turned them into poverty.

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Table : 49

( The quantity of land among the village)

Quantity of land	Number	Percentage
$\frac{1}{2}$ to 4 bighas	45	61.64
5 to 9 bighas	5	6.85
10 to 14 bighas	4	5.48
15 to 19 bighas	2	2.74
19 and above	-	-
Cannot Say	1	1.37
Landless	16	21.92
<b>T O T A L :</b>	<b>73</b>	<b>100.00</b>

Out of 73 household 45(61.64%) households possess not more than 4 bighas of land and 16(21.92%) households has no land for cultivation. They are landless labour and they work in the field for money. They are working either as labour i.e. wage earners or as share croppers. These groups having or no interest in the produce of land does not work very seriously. The purchasing capacity of land is in the hand of a few household. The middle or marginal farmers can not purchase the new land because they are now thinking about their survival. Whereas in shawnirvar village the people are producing more production by using modern implements organised by themselves.

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In those villages the production has increased and make the village self-sufficient in food and the purchasing capacity has also increased.

The production of agricultural products of the village are not increasing due to non-availability of irrigation facilities. Paddy and Jute are the main agricultural products but the average production is low. The poor farmer cannot introduce the good qualities of seeds, fertilizer etc. due to non-availability of fund. According to a rough survey of the total cultivable land only 164(74.89%) are now producing paddy which was 159(77.94) before three years.

Table : 50

( Acres of cultivable land with percentage with the Population).

Item	Quality of land			
	Before 3 years	(%)	After 3 years	(%)
Paddy	159	77.94	164	74.89
Jute	26	12.75	22	10.04
Muster	4	1.96	7	3.20
Sarisha	5	2.45	6	2.74
Others	10	4.90	20	9.13
<b>TOTAL :</b>	<b>204</b>	<b>100.00</b>	<b>219</b>	<b>100.00</b>

It shows that they could not develop their land rather fertility is decreasing. The cultivable land has increased to 219 from 204 due to the introduction of temporary irrigation which is arranged by individual. The production of jute is decreasing from 26(12.75%) to 22(10.04%). So, above table shows that the economic condition of this village is not improving but they are trying to improve their production by introducing deep tube-well. They also appreciated the rising production of Ranashal.

As they are backward in agriculture they could not improve production since three years. They are trying to improve the production. Production relates with the income of the village. Regarding solvency of the people of the village, is concerned only 4(5.48%) persons remarked in both the times as solvent whereas

Table : 51

( The condition of families according to income ).

Condition of the people	Before 3 years	Percentage	After 3 years	Percentage
Solvent	4	5.48	4	5.48
Much solvent	33	44.21	31	42.47
Not solvent	36	49.31	38	52.05
<b>TOTAL :</b>	<b>73</b>	<b>100.00</b>	<b>73</b>	<b>100.00</b>

36(49.31) persons were not solvent during three years ago which increases to 38(52.05%). So, the solvency condition of the people is decreasing gradually which is creating an impact on economy of the village.

Now, I want to point out the participation of the people in development activities. The participation of the villagers are absolutely necessary to achieve the philosophy of self-reliance. To improve or develop the condition of the village, participation of the people is urgently necessary. To have their participation the people have to be motivated and they have to be made to understand that they can change their lot by working unitedly. The society's hope for a quick and sustained development lies in mobilization of manpower along production lines and total participation of the people at grass-root level. The increased production can influence the people to participate in development activities. To attract or to mobilise the people it is necessary to increase production which will definitely organise the people. The people could not organise themselves. No organised effort has yet to be made which results backwardness of the village.

The villagers want to develop their condition. They want to live in good(or secure) economic, social and political condition. They want to be shawnirvar but they do not know how to achieve the programme. They need a leader who can organise them. Regarding the

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meaning of the term shawnirvar, only 14(19.18%) out of 73 persons understand the meaning of Shawnirvar, on the other 30(41.10%) persons could not answer the actual meaning but they have tried to define the term shawnirvar.

Table : 52

(The ideas regarding the meaning of shawnirvar).

<u>Categories of ideas</u>	<u>Number</u>	<u>Percentage</u>
Understand	14	19.18
Much/Not to understand	30	41.10
Not understand	22	30.14
Cannot say	7	9.58
<b>TOTAL :</b>	<b>73</b>	<b>100.00</b>

Actually they understand the meaning but could not express or yet to get familiar with this term. The villagers are actually impressed by the shawnirvar programme. The impact of this programme has spread throughout the village because the village Ranashal has developed their village by adopting the principles of shawnirvar. The villagers want to be a shawnirvar village and they feel an organiser or a leader who can mobilise and organise the people under the banner of shawnirvar programme.

Rice is the staple food in our society because agriculture dominates the society as the principal mode of livelihood. The majority of the people in this village are taking rice with other necessary food. The table shows that the condition of the people are not improving rather decreasing day by day.

Table : 53  
( The food habit of the people)

Types of food habit	Number of person			
	Before 3 years	( % )	After 3 years	( % )
Rice, Dal	21	28.77	9	12.33
Rice, Vegitable, Dal	11	15.07	26	35.61
Rice, Fish, Dal	11.	15.07	6	8.22
Rice, Meat	8	10.96	2	2.74
Rice only	14	19.17	6	8.22
Khichuri	6	8.22	23	31.51
Others/Cannot say	2	2.74	1	1.37
<b>TOTAL :</b>	<b>73</b>	<b>100.00</b>	<b>73</b>	<b>100.00</b>

Before 3 years only 6(8.22%) persons were taking Khichuri (a kind of food which mix with rice and Dal together) and after 3 years it has increased to 23(31.51%). They are taking Khichuri, because they are unable to buy vegetables or fish as well as to minimise expenditure in fuel. Before three years 11(15.07%) persons were taking rice with vegetables and Dal but now it is -

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26(35.61%). Again the ability to purchase fish has also from 11(15.07%) to 6(8.22%) persons. All these shows that the people are becoming poorer due to rising prices as well as non-availability of productive resources.

Production effects the income as well as the food habit of the people. In this village we find that the villagers are not in a position to take food three times daily. The table (54) shows that 19(26.03%) persons out of 73 were taking food three times a day which increases to only 25(34.25%). The maximum number i.e. 35(47.95%) persons stated that they were taking food twice daily before three years and the number has increased to 39(53.42%).

Table : 54

( The distribution of times of having food).

Times of having food daily.	Before 3 years	Percentage	After 3 years	Percentage
Four Times	2	2.74	2	2.74
Three Times	19	26.03	25	34.25
Two Times	35	47.95	39	53.42
One Time	14	19.18	6	8.22
Cannot say	3	4.10	1	1.37
<b>TOTAL :</b>	<b>73</b>	<b>100.00</b>	<b>73</b>	<b>100.00</b>

It shows that the total economic condition is low (below over-age) and there were some who used to take food once a day and the number was only 14 (19.18%). At present the number has decreased to six (8.22%). In fact hungry people cannot develop a village.

Regarding food satisfaction among the villagers, we find that the people are not satisfied with their fooding. They are taking Khichury as their staple food. It is only due to the low productivity as well as low income which dis-satisfy them in fooding. The table (55) indicates no difference between the rate of satisfaction between two periods before three years and after three years. The 42(57.53%) persons out of 73 opined that they are not satisfied before three years. Only 5 (6.85%) persons remarked that they are satisfied in both the periods. So far as such satisfaction is concerned the number of persons were 24(32.88%) which increased to 26(35.62%). What it shows, it shows that the economic and social condition of the village are not satisfactory rather low.

Table : 55

(The distribution of categories of food satisfaction).

Satisfaction	Before 3 years	Percentage	After 3 years	Percentage.
Satisfy	5	6.85	5	6.85
Much satisfy	24	32.88	26	35.62
Not satisfy	44	60.27	42	57.53
<b>T O T A L :</b>	<b>73</b>	<b>100.00</b>	<b>73</b>	<b>100.00</b>

Although agriculture is the main stay of the village economy, it cannot employ all the people throughout the year. A vast majority of small, medium and landless farmers remain un-employed during off season due to the fact that non-agricultural occupation such as, cottage, textile, handloom industries, fisheries etc. is absent. So, the system or scope of getting additional income is absent. It limits their income. They want work to facilitate increase their income. If their income rises the condition of the village will definitely be improved.

Cloth comes after food and shelter in our society. The middle class people in the village wear better cloths than poor people. Generally we find that in our rural society the male people wears longi, ganji, gamsa and saree without blaous and others. Before three years we find that 64(87.68%) people used to purchase the necessary cloths which reduces a little to 61(83.56%). They could not change their lot and improve their standard of living because only 9 persons can now wear pyjama, Panjabi and others cloths which was only 6(8.21%) before 3 years. The majority people cannot wear Payjama and Panjabi due to their limited income. The improved quality of cloths are purchasing a limited people.

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Table : 56

( The kinds of purchasing cloths)

Kinds of cloths	Before 3 years	(%)	After 3 years	(%)
Longi, Gamas, Ganji, Saree, Panjabi, Baby- Cloths.	64	87.68	61	83.56
Fyjama, Panjabee, Longi, Ganji, Saree, Gamas, Baby cloths.	6	8.21	9	12.33
Phant, Shirt, Panjabee, Saree, Longi, Ganjee, Baby cloths.	3	4.11	3	4.11
<b>TOTAL :</b>	<b>73</b>	<b>100.00</b>	<b>73</b>	<b>100.00</b>

It is true that the development of the village would only be possible if certain favourable pre-conditions exists and education is one of the most important pre-condition for development. Illiterate people cannot bring a change in the society. In the village the number of illiterate people was high before three years because the aged people are not getting chance to take education. They are not now interested to take education.

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Table : 57

( The distribution of persons with percentage in respect of educational back-ground)

Level of Education	Number	Percentage
Primary	23	31.51
Secondary	7	9.58
Higher Secondary	9	12.33
Graduate	-	-
Post Graduate	-	-
No education	34	46.58
<b>TOTAL :</b>	<b>73</b>	<b>100.00</b>

The number of educated people are increasing gradually. The standard of education is rising. There is one primary school from where the children gets education. Some educated young boys are still un-employed which creates frustration among them. The table shows that there is no graduate among 73 persons interviewed but I was told that in the village there are only seven graduates of whom three are still un-employed.

The maximum people do not know how to read or write. The aged people either could not getting education or not interested to take education. But the tendency to take education is rising among the middle aged people.

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The school teachers have distributed books supplied by government to the villagers and engaged the educated young to educate the aged and middle age people to contribute to rural development. The table (58) shows that 37(50.68%) persons can read and write before three years which as increased now to 40(54.79%). The number of illiterate people was 36(49.32%) out of 73 interviewed persons which decreased now only 33(45.21%).

Table : 58  
( Status of level of education )

CONDITION of Education	Before 3 years	Percentage	After 3 years	percentage
Read & Write	37	50.68	40	54.79
Read	-	-	-	-
Write	-	-	-	-
No educated	36	49.32	33	45.21
<b>TOTAL :</b>	<b>73</b>	<b>100.00</b>	<b>73</b>	<b>100.00</b>

The rate of getting education is absolutely slow. A night school was there but it has closed down due to mis-management by the management authority. But now, the village people are trying to educate the people voluntary basis which results may not be satisfactory.

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There is no agricultural or technical education system in the village. The people learn the agricultural education by face to face discussion and observation. The villagers are poor and they are production oriented; so that they are not interested to take other education. It is the physical and economic conditions which compelled them about the dis-interstedness on education.

Disease exists in every society and it is the regular phenomenon which affect the health of the people of the society. Without health facility it is impossible to develop a village. In the village there is no dispensary or health facilities. The people are not getting proper health facilities in the village. The diseased people have to go to the near hospital/dispensary which is three miles away from the village. The serious patients usually cannot move and he dies without medicine. Being a civilised country we cannot believe that a serious patient dies without medical care, but it is true in our rural areas. The village is thus in primitivex stage.

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Table : 59

( The health facilities)

Condition of Health facility	Before 3 years	Percentage	After 3 years	Percentage
Health facility exist.	-	-	-	-
Not exist	55	75.34	69	94.52
Cannot say	18	24.66	4	5.48
<b>TOTAL :</b>	<b>73</b>	<b>100.00</b>	<b>73</b>	<b>100.00</b>

Population explosion threaten to destroy a society. In our society population is increasing in geometrical way. No effective attempt was made to check the population control is imperative for the development of the village. The family planning department is now engaged to check or control the population of the country. But in the village the family planning field worker do not visit the village regularly. The villagers had complained that the field workers visit in the village irregularly and in a selected house.

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Table : 60

( The acceptance of F.P. by the people )

Acceptance of family planning method.	Before 3 years	Percentage	After 3 years	Percentage
Accepted	2	2.74	3	12.33
Will accept	-	-	32	43.84
Not accept	69	94.52	-	-
Cannot say	2	2.74	5	6.85
<b>TOTAL :</b>	<b>73</b>	<b>100.00</b>	<b>73</b>	<b>100.00</b>

They do not try to motivated the people to practice family planning. Moreover, the people of the village had a false notion that future security is proportional to the number of children. Even today many people have such a notion.

It can only be washed-out by the field worker. The villagers are interested to accept or to practice the family planning contraceptives but they are <sup>not</sup> getting proper facilities.

The table shows that only 9(12.33%) persons have either accepted or practising the family planning methods regularly which was only two(2.74%) before three years. Only 32(43.84%) persons out of 73 interviewed persons have committed to accept or to practise the family planning contraceptive to check the population due to low income of the family. So, we find that the people are interested to accept family planning activities.

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Regarding the facilities of family planning the villagers have complained that they are not getting proper facilities in the field of family planning. Some people even do not understand the family planning methods. Now the field workers are visiting in the village but not regularly.

Table : 61

( The F.P. facilities in the village )

Facility of F.P.	Before 3 years	Percentage	After 3 years	Percentage
Facility exist.	21	28.77	60	82.19
Less facility	34	46.57	-	-
Cannot say	18	24.66	13	17.81
<b>TOTAL :</b>	<b>73</b>	<b>100.00</b>	<b>73</b>	<b>100.00</b>

The contraceptives supplied by them are limited. The field workers are not trying to motivate the people of the village. The table (61) indicates that the improvement of the families of family planning activities in the village. The awareness of the people have increased toward family planning. At present the maximum people are interested to accept family planning contraceptive.

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It must be mentioned here that some people did not answer correctly. The aged people have appreciated the facilities of family planning activities.

Local administration has the vital role to play to afford facilities to the local people for rural development. And this local administration is the main factor, as we can say, to achieve rural as well national development. We know that men have united to achieve common aims/goals since the dawn of society. Since few social goals can be achieved or problems solved by independent effort, the capacity to engage in collective action has had a profound impact upon human history. So, community involvement is absolutely necessary to achieve social goals and that's why local administration arises to organise people to achieve social goals. Moreover, in order to make the society self-reliant and self sufficient, we need proper planning, motivation campaign, mobilization of local resources for large scale mass participation and proper and timely implementation of development programmes particularly at the field level. Here we can say that the local government or gram sarker or village development committee is the only equipment or machine to perform these tasks to achieve rural as well as national development.

In the village there is no gram sarker or development committee to achieve shawnirvar programme or development of the society. The <sup>Union</sup> parishad member is the only people's representative who is, as villagers commented, ineffective and inefficient. He is, not innovative in nature rather self-oriented. He is just maintaining a link with thana administration. The matbars of the village want to bring a change in the society but they are so dependent on each other. They are not taking any initiative for development. The people are dis-organised. A development committee or Gram Sarker is essential to organise and to motivate the people to work in development programmes. The villagers are ready to work to change their lot but an efficient leader is absent as mentioned earlier. An efficient and promising leader is necessary to achieve self-reliance in the village.

Understanding the necessity of formation of local committee or Gram Sarker to achieve self-reliance the villagers are arranging to form such sarker/govt. in near future. They are preparing themselves to arrange election. People want a honest and efficient leader and accordingly they will form a local government within few months. They have understood that this Gram Sarker or local committee may change their lot.

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Some villagers have commented that the functions of union parishad member and the member of Gram Sarker are not the same. Regarding the functions of union parishad and Gram Sarker, the table (62) shows that only 31(42.46%) have answered accurately whereas only 19(26.03%) have misunderstood about the functions. So here we find that social awareness regarding Gram Sarker is still absent. Actually seeing the condition and development of Ranashal the villagers are motivating towards Shawnirvar Programme. The villagers are now aware about their problems. The sense of responsibility is growing among the villagers.

Table : 62

( The idea on the concept of Gram Sarker ).

Ideas on up/ Gram Sarker	Number	Percentage
Both are same	19	26.03
Differ	31	42.46
Cannot say	23	31.51
<b>TOTAL :</b>	<b>73</b>	<b>100.00</b>

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There is a village cooperative but it is now inactive. It cannot help the landless and small farmers. It has failed to set on to the advantage of local farmers as well as local women. The management body is responsible for its in-activity. They are not innovative rather self-oriented. The members were dishonest as the people of the village recorded their views. They are not energetic and effective rather maintained aloof from the people. This non-cooperative tendency cannot move towards progress. The villagers are also thinking to re-organise the cooperative to facilitate achieve self-reliance in the village.

Regarding social awareness, I should say that the villagers were self-oriented. They are busy to solve their own problems. They were self-centred and not interested to participate in any voluntary services. Money was the be all and end all with them. The outlook is yet to be developed. They are still dis-organised due to their self-feelings on the one hand and lack of efficient leader on the other. But they are now motivating towards self-reliance activities.

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Table : 63

( The distribution of persons with percentage regarding the peoples' participation in developing activities.)

Participation for Development	Before 3 years	Percentage	After 3 years	Percentage
Participation without hesitation.	2	2.74	9	12.33
No tendency to participate.	38	52.05	20	27.40
Participation tendency exist but could not get work	12	16.44	29	39.73
Cannot say	21	28.77	15	20.54
<b>TOTAL :</b>	<b>73</b>	<b>100.00</b>	<b>73</b>	<b>100.00</b>

The neighbour village Ranashal teaches the way how to achieve shawnirvar programme. Seeing or understanding from the Ranashal example the villagers are now interested to participate in development work. The table (63) shows that only 9(12.33%) persons are interested to work voluntarily whereas it was only 2(2.74%) before three years. The dis-interested persons are now 20(27.40%) whereas it was 38(52.05%) before three years and 29(39.73%) persons have opined that they are not getting opportunity to work.

Here we find that the social awareness and responsibility are gradually improving among the villagers which is really hopeful. It must be mentioned here that participation of the people in development activities is necessary. No nation not to speak of a village can prosper keeping the people in darkness about development activities.

It has been reported by the villagers that they are not getting proper loan from any source except mohazan. They have no faith in the member of Union Parishad. The dishonest people have managed the cooperative and the inefficient leader is in power. The management of primary school is not satisfactory. They further commented that the farmers are not getting any benefit from the canal which dug last year, because it was dug in an un-scientific, un-systematic and unplanned way. The deep tube-well is absolutely necessary for doubling food production in the village. The villagers are also interested to work in small cottage industries if these can be arranged. The working tendency exist among the villagers. Overall, we can say the village is in static condition and it should be improved for the betterment of the village as well as to achieve self-reliance.

It is evident from above discussion that the lack of organised development programmes and inefficient leader are the major causes for the dis-interestedness in voluntary participation in development activities. The villagers are self-centred but now they are understanding



the necessity to adapt shawnirvar programme to change their lot. The economic and social conditions are below average and it should be improved, otherwise the poor villagers may die without food. The food problem which creates the only problem in the village. The environment of the village is not congenial to develop the village on self-help basis. Here outside help or donation is necessary to attract the people to work unitedly in development activities. The people of the village have become frustrated. Uncertain political atmosphere exist in the village. New leadership pattern should be developed.

Understanding or learning from Ranashal shawnirvar village the villagers are now taking step to achieve self-reliance in the village. They are organising themselves. They have understood that the shawnirvar programme helps the people to achieve self-reliance in the society. Maximum people are ready to participate voluntarily in development activities. It is pleasant us that the villagers are motivated in shawnirvar activities. A group of people are now working for the betterment of the people of the village. But in fact the people are possessing relief receiving mentality which contradicts with shawnirvar programme.

In fine we can say that the village gives us an impression that it may achieve shawmirvar or self-reliance within a short time, if of course, the people can be organised, motivated to work unitedly to utilise the available resources with the help of modern techniques for development.

CHAPTER SEVEN.

FINDINGS AND CONCLUSION.

Rural development has become the major, rather, we can say the only objective before us, particularly in developing countries, as without it we cannot make any headway towards progress. And rural organization is an organised effort to improve the conditions of rural life through self-direction, self-help and cooperation of the people with the technical assistance from governments, voluntary or other organisations. Change in outlook can only be effected when transformation of rural society takes place through active pursuance of developmental programmes.

In general, the under-developed countries are greatly hampered with financial limitation, lack of local leadership, lack of efficient rural organisation and shortage of trained personnel and technicians. These problems are more acute in Bangladesh which is still a very young nation and its national resources are yet to be fully exploited. Moreover the huge population, mass illiteracy, poverty and the ills of malnutrition and ill health are gradually complicating the social and economic conditions.

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These constraints will continue to hamper progress unless attempts are geared up to stop the wastage of human resources. Social work particularly in the rural areas therefore seems to be the only solution to our problems. Let us now discuss in brief why emphasis has been laid on organisation for rural development.

The organisation at grass root level for rural development is primarily concerned with the strengthening of community or rural people togetherness its organic coherence its capacity for spontaneous self-help and its willingness to participate actively and intelligently in betterment plans. This organisation may help the people to gain self-reliance and initiative which are necessary components in building up local leadership. Moreover in the face of shortage of government finance mobilization of inner resources and coordination of existing services for the improvement of the village are required for solving social problems and bring about social stability.

In our society shawnirvar organisation as well as the programme is engaged to achieve self-reliance in the society. This programme and organisation is working for achieving socio-economic and political goals in the country. In previous chapters we have discussed the functions and activities of other organisations who were engaged in rural development activities and did a lot to pay much attention to the rural people.

Even they did not achieve the rural development objectives. Little or no attention was paid to the problem of production-relations. Although a little progress has been achieved during Pakistan period.

In pre-liberation period the rural development was primarily individual's game. But in post-liberation period at some places people joined together challenging the existing organisations for supporting and undertaking production activities in rural Bangladesh. Here shawnirvar organisation comes into the scene with its programme to achieve self-reliance by doubling food production. The government has given top priority in this field and the programme which later became a slogan. The shawnirvar programme as a cooperative, self-motivating and self-help mechanism teaches the people to learn the process of uplifting themselves without much help from the government. Once the people become conscious of their needs and their inherent capacities welfare services can develop easily. Without people oriented organisation is impossible to achieve such programme and accordingly the programme gives emphasis on local organisation representing from various groups of the society. Previously the village which wanted to adopt shawnirvar programmes formed the village development committee to facilitate achieve self-reliance but gradually in 1976 the term Gram Sarker an organisation at local level has been introduced by the

organiser of shawnirvar programme to achieve shawnirvar in the village. So, the shawnirvar programme needs the local organisation through which the programmes would be chalked out for concerted action for achieving self-reliance in the village.

In Bangladesh the villagers want to be self-reliant but the condition and the environment are not congenial to adopt the shawnirvar programme to them. The people of our society is hardy and industrious. They have by now understood the philosophy of rural development through concerted action according to organised programmes. The government has also given support to this programmes to achieve rural as well as national development, In many villages (approximate 10000) this programme has been introduced and some of them have already achieved self-reliance & some of them are in the <sup>process.</sup> It is encouraging to note that within few months all villages of Bangladesh will introduce the programme after understanding the benefit for the betterment of the society.

In this study I have examined the historical background of rural development and the conditions of the organisation which were and which are engaged in rural development activities. We find that in the past no development projects or plans worth mentioning had been introduced for development of the rural economy.

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All the past programmes were directed towards giving face lift to the towns. Previous<sup>and</sup> even the existing attempts<sup>have</sup> are engaged the rural leaders to the politics rather in the uplift programmes. No programme has created any impact in the rural areas except shawnirvar programme. As a result, we find that the villagers were neglected and languished in poverty, thus proliferating problems for our rural areas.

In the second phase of our study we have discussed the aims, functions and strategies of shawnirvar programme; and also examined the impact of the programme. To study the impact of the programme I have conducted a survey in shawnirvar village (Ranashal village) and non-shawnirvar village (Kalimazani village). In shawnirvar village we find that before three years the village was in backward condition. The village was not self-sufficient and the agricultural production was not normal. The food problem was quite abnormal and the people used to take food twice a day. The overall economic condition of the people was low. There was no system for getting work in the village. The traditional method of cultivation was practised by the villagers. Most of the people were illiterate. All these problems created a peculiar and insecure economic condition in the village. And the reason of their back-wardness is ineffective organisation which did not contribute to develop the oriented.

The people did not come forward to participate in development activities due to the lack of organisation. Later the villagers understood that the lot of the people can only be changed by organised effort which is the main theme of shawnirvar programme.

Understanding from these ideas and motivated by the philosophy of shawnirvar, the young people have organised the people for voluntary participation. They formed a village development committee representing from all groups to achieve self-reliance in the village. This committee played a significant role to achieve shawnirvar programme in the village. In the meantime the leaders started to organise the people and managed deep tube-well and power-pump to increase the production. The use of deep tube-well in the field of agricultural development changed their lot and attract them to the voluntary participation in development works. Gradually problems has been solved by using deep tube-well in the field and the people now take food thrice a day which has been discussed in previous chapter. Then the members of the committee started with the construction of roads, schools etc. The people began to work on voluntary basis and this self-help and voluntary service brought the poor and rich in the scene. All the people are now unitedly working for the development of their village.



It is true that the introduction of deep tube-well and power-pump brought a great impact on agricultural production which helps achieve self-sufficiency in food. This success has motivated the people in voluntary participation in development activity. The self-sufficiency in food has met all the problems in the village. The committee have also arranged the programme to literate the people, to practise family planning contraceptives and to participate in development activities. The economic and social condition of the village has improved. Moreover, the social awareness among the villagers have also raised. All these have been possible for the development committee, a local organisation, to achieve shawnirvar programme in the village.

As is usual in village politics in Bangladesh, the Ranashal village also was not an exception in the matter of the formation of the shawnirvar/Development Committee for the welfare of the village. Although there appeared unity among the villagers towards the implementation of the shawnirvar programme, the composition of the committee aroused opposition from a group of persons consisting of six villagers (influential persons in the village) due to some reasons or other. The main reason would be the difference over the personalities of the persons included in the committee. The other reason might be that they were not included in the committee.

Their view was that the persons included in the committee were not fit for leadership and therefore they had no faith in them. As usual this group began to campaign against the implementation of the shawnirvar programme.

But the development committee worked tirelessly with zeal and dedication to implement the shawnirvar programme. Gradually their united efforts began to show fruitful results and this achievements in the short time dispelled from the mind of the people, the adverse criticism of the dissident villages. The members of the committee and other people tried to convince the group to work unitedly for the welfare of the village as a whole afterwards they were convinced and joined the programme.

So, we can say here that efficient and effective local organisation can achieve shawnirvar (self-reliance) in the village. The overall development can be brought through this type of organisation. The organisation can solve all the problems by organising the people. Before three years this type of organisation was absent resulting back-wardness. The people were ignorant on the one hand and self-centred on the other. The local organisations are therefore the key to the social awareness for development. Without motivating the people it is impossible to achieve any desired goal in the village. So, local organisation is necessary to achieve the developmental goal which is the pre-condition of shawnirvar programme. We can sum-up the condition of the Village as follows:

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- a) the development committee of the village has motivated the people towards shawnirvar programme.
- b) this organisation has managed a deep tube-well and power pumps and facilitate to increase the production towards self-sufficiency in food.
- c) the tendency to participate in voluntary activities has grown in the mind of the villagers;
- d) the system of adult education and practise of family planning are increasing;
- e) Voluntarily the people have constructed a road and a school building etc.
- f) the economic condition and social environment have improved.
- g) the condition of the villagers has improved satisfactorily.
- h) above all, the pattern of leadership has changed and efficient leaders are now working for the betterment of the village.

All these developments were absent before three years. They have achieved now the shawnirvar and declared their village as shawnirvar village. But in true sense of the term, the village in my opinion, is yet to be self-reliance. Because there are other fields which are still remaining to be taken into development programmes such as the cottage industry, fish cultivation, poultry farming etc.

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To list the village among the shawnirvar village's these fields shall also to be cultivated. And this is absolutely necessary to be self-reliant. Moreover, the landless labourers remain poor. They are not getting lands for cultivation. The landless and day labourers have reported me that their conditions remain the same, but they are getting more works than before which has improved their condition. Here I would like to mention that in Nobagram, the famous shawnirvar village, the condition of the poor class is yet to be changed. When I casually visited the village just to observe the condition there, I was told by the poor landless and day labourer that the poor are becoming poorer and <sup>the</sup> rich richer in the village. They appeared to be still in frustration.

So, if we study the shawnirvar village deeply many problems come out which really cannot be brushed aside. But in Ranashal Shawnirvar Village I found that the villagers were united and dedicated to work. They have developed their economic condition and improved their social condition too. They have achieved the main philosophies of shawnirvar. The impact of shawnirvar has reflected in the village. Actually the villagers can claim their village as shawnirvar because they are now self-sufficient in many fields. The lot of the people have been changed and the people are satisfied with the present condition.

On the other, the characteristics of non-shawnirvar village was taken up for study in a spirit of comparison. The name of the village is Kalimazani. It is a non-shawnirvar village and is situated in the same area as Ranashal (the shawnirvar village). We have examined the cause of backwardness of the village in chapter six. Practically the villagers are yet to be united. Even they could not form a development committee or gram sarker in the village to face to identify their problems and organise themselves to solve them by their united efforts. (In September, 1980, they have formed Gram Sarker to implement the Shawnirvar programme in the village).

The farmers of the village cannot save at all as their income is very low. The economic condition is below average. The villagers do not use the modern agricultural equipment because there is no organisation through which they can persue the matter of their development with the government or other agencies to help them change their lot. They have no deep tube-well and it is the only equipment through which production can be increased. The villagers cannot purchase agricultural implements, chemical fertilizers, good seeds etc. The social system is traditional. The number of landless labourers are increasing day by day.

The people are mostly illiterate. The villagers are now busy for their very existence in the society. Proper motivation towards village development is absent. The innovative ideas are also absent among the villagers as well as the leaders. The poor people are, I was told, taking Khichuri once/twice a day. Only a few people are leading their lives normally. The villagers are in frustration. The world view is narrow in the village. The people of the village want work but the society cannot give them any work.

The leadership of <sup>the</sup> seasoned village touts, <sup>the</sup> social parasites and <sup>the</sup> rural gentry in this village who always exploited the dis-advantaged groups created confusion in the minds of most of the villagers about this Sharnirvar Programme. The village grouping exists here. It is true that <sup>because</sup> in spite of such confusion, conflicts, mis-understanding and short-comings, the programme could not be taken by the villagers. So, the organised effort is necessary to achieve rural development. The lack of unity among the villagers is the main cause for the back-wardness of the village. The villagers are not united. There was none among the villagers to come up to bring the people together to work unitedly for the development of the village.

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We have mentioned earlier that a local organisation, the village development committee or gram sarker whatever it may be called, is absolutely necessary to achieve self-reliance. But in the village we find that the efficient and effective leader is absent and the matabbars could not organise themselves for village development. The villagers are eager to achieve shawnirvar but they are not getting any leader or organisation through which they can achieve self-reliance. So, the main cause of backwardness of the village is the lack of effective organisation and lack of efficient leader. To sum up the condition of the village it may be noted that :

- a) the village level organisation is absent in the village.
- b) the lack of efficient leaders which hamper the motivating and organising the people to participate in voluntary activities.
- c) the food production remains the same due to the lack of deep tube-well and other modern equipment;
- d) the knowledge and idea of the villagers are limited which made them self-centred;
- e) the village is not getting proper loan and the facilities through which it can get chance to adopt development works;
- f) Family Planning and health facilities are limited as a result the villagers are ignorant about these programmes;

- g) motivational campaign is totally absent. The villagers are not learning nor do they appear to be interested to learn from the achievements driven by the people of Ranashal Village towards self-sufficiency;
- h) the importance of and the benefits to be derived from the shawnirvar programme are yet to be explained to the people;
- i) above all, the people are not satisfied with the existing condition of the village;

So from the above discussion it is evident that all problems which are faced by the villagers can be solved by the villagers.

If they have an organisation through which the leader can arrange or take step to achieve shawnirvar programme in the village. The lot of the people can be changed when the people work unitedly for the betterment of the villagers. Moreover, the loan and donation facilities are absent in the village. The villagers were self-centred as we have already mentioned but now they are feeling the necessity to adopt shawnirvar programmes to change their lot.

The study of two villages teaches us that an organisation at village level is a must to achieve any developmental programme. The Ranashal shawnirvar village is still engaged in developmental work to increase their GNP, whereas the Kalinazani village have now started organising themselves to adapt development activities in the village.



To sum up our findings of the present study we can say that Ranashal, (the shawnirvar village) <sup>has</sup> achieved shawnirvar programme by doubling food production. For increasing food production the basic requirements as identified are irrigation implements (deep tube-well, power-pump, etc.) along with fertilizers, better seeds, insecticides and rural credit. The success of entire programme is possible only through efficient performance of the members of the development committee, a local organisation.

By increasing food production in the agricultural fields the organisers also attracted the people towards other development activities. The people then voluntarily participate in other development activities like construction of roads, school etc. The tendency to take education or impart education has increased through motivational activities done by the village organisation. The people are now taking interest to know what is going <sup>on</sup> in the country about rural development. And by coming into contact with various current information, the people have also understood the necessity of family planning and started practicing the contraceptives. The social awareness has also increased and participative tendency in the development programme has been rising.

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The efficient leaders are now coming into the scene and working and trying to work efficiently. It is true that the village has improved in every field and achieved shawnirvar.

Kalimazani, a non-shawnirvar village, on the other is yet to be shawnirvar. This condition is due to the lack of effective organisation and lack of efficient leader. For want of organised efforts they could not manage to have deep tube-well to increase food production. The condition of the village is below average. There is no unity among the villagers and every-body is self-centred. None is interested to work voluntarily. Proper motivation is absent in this village. The condition of the village is yet to be changed in the light of modern improved equipments.

Naturally in these days of price hike coupled with less income the people of the village are in frustration. They are passing their days in uncertainty. The fruits of united organised efforts achieved by the people of Ranashal have given a violent shake in the lathergic minds of the people of Kalimazani village. Learning from Ranashal they are now trying to form gram sarker to facilitate achieve shawnirvar in the village. In my opinion the local administration should come in with their experiences to motivate the people to work unitedly in an organised way under able leadership selected from among them.

It is sad to note that while the two villages, Ranashal and Kalimazani, situated as they are in the same locality, the former has achieved shawnirvar and the latter is still un-organised and lagging far behind in the race of village development in Bangladesh. One finds it difficult to understand how the people of Kalimazani could remain dis-interested to get lesson to improve their lot from the development activities going on in the Ranashal village. This shows that the union parishad could not establish proper link among the villagers under its jurisdiction. It can be reasonably argued that had the Union Parishad in their mind the good of the people in their union, they must have taken steps to find out the ways and means to help the people of Kalimazani village take keen interest to organise themselves in the lines that the people of Ranashal had taken. The formation of local organisation is a must to organise the village and here I hold the view that the local organisation (either development committee or gram Sarker) should be made responsible to motivate the people in its jurisdiction in all spheres of rural development.

The crux of the whole problems of development in all spheres is the need for developing a dedicated local leadership not only in the village of Kalimazani, I have mentioned, but also throughout the country in the interest of materialising the government's national uplift programme.

It is now imperative to build up local leadership trained in modern ways of production to implement development programme.

So, the success of shawnirvar programme depends on the involvement and voluntary participation of people. This is the basic philosophy of shawnirvar programme. The first condition of an effective realisation of the shawnirvar programme is the growth of an appropriate attitude on the part of the people towards development. The programme involve less money create services on the felt needs of people and help to develop leadership for guiding the village in times of need. Construction of roads and bridges, increase the production, improvement of water supply, development of schools and health facilities etc. will not solve the overall problems of the village unless the local people are taught to take up the responsibility of improving their life standard for themselves.

Moreover, the gram sarker, the village level organisation for rural development, which is the part of shawnirvar programmes is absolutely necessary to achieve self-reliance in the village. The member of the said organisation should have a close knowledge of the realities of life. They are either elected or selected by the people. They are dedicated people and are also prepared to put in as much hard work as is demanded of them.

If <sup>the</sup> above two points are ~~to be~~ observed in the village then the problems of the village would be automatically solved and can achieve shawnirvar. It can be mentioned here that shawnirvar programme has been given top priority on people oriented organisation at local level on the one hand and doubling food production on the other.

The current of achieving self-reliance in food production has reached almost every nook and corner of Bangladesh. The selection of proper leadership to lead the people in the village is the prime necessity of the hour who will be able to identify the local problems and available resources together with the organising capacity to mould the people in a way for concerted action for all round development of the village that is the development of agriculture, cottage industry, fisheries, livestock, poultry farm etc.

Success here and there in the country towards shawnirvar should awaken the entire population to accelerate food production through organised way under able leadership with required assistance supplied by the government. One thing should be made known to the people and that is to shun idleness and be hardworking to change their lot; Old and colonial mentality should be changed.

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In fine, we can say that the prospects of shawnirvar programme have raised new hopes in the country. Emphasis on the harnessing of idle manpower to local resources development should put high premium on strengthening local planning machinery and approach which looks immune from pollutive influence of input patronage. At present the villagers have given a silent acceptance to it. Devoted extension effort should be launched in every village, so that the villagers might welcome the concept collectively for driving out the assault poverty from the village.

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Appendix 'A'

GOVERNMENT OF THE PEOPLE'S REPUBLIC OF BANGLADESH  
MINISTRY OF LOCAL GOVERNMENT, RURAL DEVELOPMENT  
AND CO-OPERATIVES

Section VI

NOTIFICATION

Dacca, the 24th May, 1980

No. S.R.O. 139-L/80/S-VI/1A-5/80/283.- In exercise of the powers conferred by section 86 of the Local Government Ordinance, 1976(XC of 1976), the Government is pleased to make the following rules, namely:-

THE SWANIRVAR GRAM SARKARS (CONSTITUTION AND ADMINISTRATION) RULES, 1980.

1. Short title.- These rules shall be called the Swanirvar Gram Sarkars (Constitution and Administration) Rules, 1980.
2. Definition.- In these rules, unless there is anything repugnant in the subject or context,-
  - (a) "Circle Officer", in relation to a gram or Swanirvar Gram Sarkar, means the Circle Officer or Circle Officer(Development) within the local limits of whose jurisdiction the gram or Swanirvar Gram Sarkar is situate.
  - (b) "gram" means a geographically bounded area within a union, inhabited by a community of persons and considered by the community as a gram and notified as such under sub-rule (1) of rule 4;

- (c) "Gram Shava" means a Gram Shava constituted under sub-rule (2) of rule 4 which shall consist of all such persons of the gram concerned whose names appear in the electoral roll of the gram which is, for the time being in force, for the purpose of the election of the members of Parliament;
- (d) "Gram Pradhan" means a person chosen by consensus under sub-rule (2) of rule 5 to be a Gram Pradhan;
- (e) "member" means a member of Swanirvar Gram Sarkar and includes the Gram Pradhan;
- (f) "Ordinance" means the Local Government Ordinance, 1976 (XC of 1976);
- (g) "Prescribed Authority", in relation to a Swanirvar Gram Sarkar, means the Thana Parishad.

3. Determination of one-half, one-third, etc.- Where any provision of these rules requires the determination of one-half, one-third or any other fraction of a number and that number is not evenly divisible by 2, 3 or any such figure, the number next below which is evenly divisible by 2, 3 or any such figure shall be taken for the original number.

4. Declaration of a gram.- (1) The Circle Officer may, by an order notified in his office and in the offices of the Circle Officer (Revenue) and the Union Parishad within which the gram is situate, declare any rural area to be a gram for the purposes of these rules; and the order so notified shall state the boundaries and name of the gram.

(2) Upon declaration under sub-rule (1) of a rural area to be a gram, a Gram Shava shall stand constituted in the manner prescribed by Rule 2(c).

5. Constitution of a Swanirvar Gram Sarkar.- (1) As soon as may be after the commencement of these rules, there shall be constituted a Swanirvar Gram Sarkar for every gram for carrying out the purposes of these rules.

(2) A Swanirvar Gram Sarkar shall consist of a Gram Pradhan and eleven other members of which not less than two shall be women.

(3) As soon as may be after the constitution of a Gram Shava under sub-rule(2) of rule 4, the Circle Officer or an officer authorised by him in this behalf shall convene a meeting of the Gram Shava.

(4) The Gram Pradhan and other members chosen through the consensus of the persons present in the meeting in such a manner as may be agreed upon, shall ensure representation in the Swanirvar Gram Sarkar of people of all walks of life and of different functional/interest groups:

Provided that the Swanirvar Gram Sarkar constituted for the first time may make procedure for choice of members representing different functional/interest groups for the constitution of a Swanirvar Gram Sarkar for the second and subsequent time.

(5) The choice through consensus shall be recorded and signed by the Circle Officer or the person authorised by him in this behalf and a copy thereof shall be supplied to each of the Prescribed Authority, the Chairman of the concerned Union Parishad and the Gram Pradhan chosen in the meeting.

6. Term of Swanirvar Gram Sarkar.- (1) The term of the office of the Swanirvar Gram Sarkar shall for the first term be three years and for the subsequent terms five years commencing on the day of its first meeting after its constitution:

Provided that, notwithstanding the expiration of its term, a Swanirvar Gram Sarkar shall continue to function until the first meeting of the Swanirvar Gram Sarkar constituted to succeed it.

(2) A Swanirvar Gram Sarkar shall, after its constitution, hold its first meeting on such a date, not being a date later than thirty days from the day on which the results of the choice of the Gram Pradhan and members of the Swanirvar Gram Sarkar are supplied in the manner specified in sub-rule (5) of rule 5.

7. Assumption of office.- (1) As soon as may be, but not later than thirty days after the choice of the Gram Pradhan and the members are supplied under sub-rule (5) of rule 5, the Circle Officer shall, with clear three days' notice, appoint a day for meeting to be held at such place within the gram as the Circle Officer may decide, and the Swanirvar Gram Sarkar shall assume the charge of the office in that meeting.

-: v :-

(2) The Gram Pradhan chosen under sub-rule (3) of rule 5 shall preside over the meeting; but in the absence of the Gram Pradhan, the members present shall elect one of their members to preside over the meeting.

8. Oath of office.- (1) In the first meeting after the constitution of Swanirvar Gram Sarkar, the Gram Pradhan shall orally take and subscribe to an oath of office in the following form in Bangla and thereafter administer the same oath of office to all members present at the meeting by turn, and require each member to sign the form of oath.

Consolidated Figure of RanashalAppendix- B

Area	: 218.00 acre	No of acceptor FP	: 10
Total Families	: 123	Out of "	: 88
Muslim	: 113	Permanent"	: 08
Hindu	: 10	Tempory "	: 02
Population	: 753	Vecestomy	: 07
Male	: 372	Ligetion	: 08
Female	: 381	Condom	: 20
1 to 5 years	: 185	Pill	: 56
Male	: 80		
Female	: 105	Ox	: 22
6 to 15 years	: 169	Bullocks	: 50
Male	: 104	Cows	: 140
Female	: 65	Calf	: 120
18 to 25 years	: 159	Ewe	: 60
Male	: 62	Goat	: 37
Female	: 97	Duck	: 120
26 to 45 years	: 177	Cock	: 60
Male	: 92	Hen	: 150
Female	: 85	Pegeon	: 35
Over 46 age	: 63		
Male	: 30	Illiterate person	: 180
Female	: 33	Male	: 50
		Female	: 130
Total couple	: 117	Literate person	: 202
Able	: 98	Male	: 129
Unable	: 19	Female	: 83

Degree holder	: 6	' Landless (01 to .25 acre)	
Male	: 6	' Landless share cooppers (0.26-1.00)	
Female	: X	' Small farmer (1.01-2.00)	
H. S. C.	: 9	' Middle " ( 2.01- 3.00)	
Male	: 7	' Big farmer ( 3.01- UP - 10	
Female	: 2	' Service holder-	12
PTI	: 1	' Technical-	1
S. S. C	: 26	' Businessman-	3
Male	: 24	' Labour Daily-	20
Female	: 2	' Cottage Industries Worker-	X
High School	: 37	' Agriculture Cooperative society-	1
Male	: 26	' Freedom Fighter-	3
Female	: 9		
Primary	: 210	' Deep Tubewell (for Irrigal)-	1
Male	: 130	' Power Pump "	-1
Female	: 80	' Tubewell (for drinhig)	-13
B. A. (Hons)	: 1	' " (Perfeet)	-13
B. Sc	: 1	' " (from goot)	-9
I. A	: 3	' " (non govt)	-4
I. Com	: X	' Pucca Letriue	-15
I. Sc	: 3	' Pond	-5
Cultivable area: 180 acre		' Perfeet	-2
Uncultivable : 40 acre		' disords	-3
One crop of land: 15 "		' School (primary)	-1
Two " " : 63 "		' Mosque	-1
Three" " : 102 "		' Road (Kucha 1½ miles) 2 Rods	
IRRI : 80 "		' " (good) ½ " 1 "	
Whiter crop : 102 "		' " (Bad) 1 mile) 1	
Aus Aman : 69 "		' Bridge (kucha)- 1	
		' Canal (½) mile- 1	



Ranashal Development Committee: 1979-80

1. Mvi. Md. Zainul Abedin, H.S.C -Teacher President
2. Md. Reajuddin, S.S.C. Businiss Secretary
3. Md. Lutfor Rahman, S.S.C " Member
4. Md. Mazibur Rahman, B. Com "
5. Md. Shahidullah Mia, S.S.C Service "
6. Md. Baharuddin, VII Farmer(Big) "
7. Md. Nawsher Ali, VII Farmer(Middle)"
8. Md. Haberuddin, VII Member landless
9. Md. Intar Ali, VII " "
10. Md. Abdul Hoq, S.S.C. Youth Member
11. Md. Yakml Ali, VIII " "
12. Md. Ansur Ali, V(Middle) Farmer Member
13. Sree Akil Chandra, V Small farmer "
14. Mrs. Saleha Alam, H.S.C Ladies "
15. Mrs. Nurun nahar, VII " "

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2. Md. Intar Ali, Secretary
3. Md. Meher Ali, Member
4. Md. Enam Ali, Member
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- 6." Helena Akhtar, Member
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6. Sree Akil Chandra, Member
7. Md. Abu Syed Khan, Member