



CHANGING PICTURE OF RURAL DEVELOPMENT

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Abstract:

The era of the middle of last century was a unique time in the history of the world. The Second World War had ended. India and Indonesia had become independent. In China, a new government was formed under the leadership of Comrade Maotse Tung, which was established by his People's Service (People's Army). A few days later, there was a new wave of independence in African countries. National governments came to power in Kenya and Tanzania. There was a desire everywhere for development or for village development.

The problems were not one, but many. We got freedom from BS Humanitarian Gilmie. Problems of education, health, farming, cooperatives, etc. were found as a gift with freedom. Governmental cooperation, awareness, meaning and time were needed to deal with all these problems and the most important work was to connect people to the main streams (bread, cloth, and houses). Community development work was necessary in these circumstances, but it was equally difficult as it was necessary, because there were countless needs of social and economic life which wanted immediate solution. We were surrounded by darkness. There was a need to light some lamps of light.

INTRODUCTION

The era of the middle of last century was a unique time in the history of the world. The Second World War had ended. India and Indonesia had become independent. In China, a new government was formed under the leadership of Comrade Maotse Tung, which was established by his People's Service (People's Army). A few days later, there was a new wave of independence in African countries. National governments came to power in Kenya and Tanzania. There was a desire everywhere for development or for village development.

The non-violent fight for the independence of India under the leadership of Mahatma Gandhi was a civil part of it which called the influence of creative activists. Its soldiers Charkha and Khadi basic training were engaged in natural medicine cleaning and untouchables or Harijan service.

These works were part of village improvement or reconstruction. The event was public. Before independence many experiments were going on in the field of village service in the country.

In the meantime, the United Nations had been born and its organs (food and agricultural organization) were opened by UNESCO (International Education Sciences and Cultural Organization), World Health Organization, International Labor Organization and its Economic Social Department. In this way, a new movement for the development of the world was born, named after it - Community Village Development or Rural Community Development. In short, it was called community development. In the Indian context, it can also be called overall village development. The term community development or community development first came into use internationally according to which - it is the process by which the efforts of the local people come together with the government organization to elevate their economic social and cultural conditions and to link these communities with national life. So that they can contribute to the whole or overall development¹.

On February 19, 1956, the Chief Secretary of the United Nations put forward the idea more clearly in front of the Council of Trusteeship - "Community development is a joint program to encourage local capacity for progress in every direction". The aim is to have mutual support in both streams of economic development and social welfare. It is an effort for holistic development, not least on the basis of external donations, but by using the least external aid while developing the personal power of the beneficiaries².

Loknayak Jayaprakash Narayan, the great leader of voluntary organizations of India, has given his views on community development as follows: - "Community development is an alert", according to which geographically connected small community units are supported by more developed large national or world units, so that they (small units) can improve their social or economic standard of living. This is the main; it is possible through their own efforts, when they choose their purpose, gather resources for projects, complete the program and thus the communities are more self-sufficient³.

When the country got independence, before that our social and economic condition was very bad. There were many parts of the country where there was a shortage of food, but there was also some part of the country where there was no food. The method of farming was very backward. There were neither good seeds for the production of crops, nor was there any information about chemical fertilizers nor were they readily available. Every ten years there were two or three years of famine or drought. People had various kinds of health problems. Outbreaks of plague, cholera, malaria, and smallpox used to occur from time to time in every village and city. Human hospitals were one or two across the tehsil, the primary school in the village was very far away. At the time of independence, the number of literates was only 30 percent⁴. Many children died at birth and within five years. Due to the medical facility in the villages, illiterate women often worked as midwives at the time of birth of the children.

The problems were not one, but many. We got freedom from BS Humanitarian Gilme. Problems of education, health, farming, cooperatives, etc. were found as a gift with freedom. Governmental cooperation, awareness, meaning and time were needed to deal with all these problems and the most important work was to connect people to the main streams (bread, cloth, and houses). Community development work was necessary in these circumstances, but it was equally difficult as it was necessary, because there were countless needs of social and economic life which wanted immediate solution. We were surrounded by darkness. There was a need to light some lamps of light.

After independence, the biggest crisis before the country was the result of partition of refugees coming from Pakistan to India and moving from India to Pakistan. It took almost three years to solve these problems. Meanwhile, the country's democratic legislation was formed and in 1951 the Five Year Plan started.

About a year before the independence of the country, Pandit Jawaharlal Nehru invited Mr. Albert Maier to come to India for advice in the field of village planning, who was a famous architect, town planner and social worker. After receiving the invitation of Pandit Jawaharlal Nehru, he came to Delhi where he met Mahatma Gandhi and discussed about construction and planning⁵.

In the year 1948, he proposed a pilot project for the overall development of the village. For this, he set up a team which visited Azamgarh, Pratapgarh and Etawah districts of Uttar Pradesh. It was first decided to start work from Maheva village in Etawah district⁶.

The scheme was inaugurated in the training camp of eight village servants on October 02, 1948 (Gandhi Ji Jayanti Day). The training camp lasted for 18 days at Numaish Bhawan in Etawah city, in which eight trainings took training. In this, every part of development like agricultural work, public health, animal husbandry, irrigation, industry, social education, public relations cooperative, panchayat etc. were highlighted. Etawah's pioneering development plan was completely successful in its work and its organization and program was widely appreciated in the country and abroad.

The Community Development Project started in the year 1952, taking advantage of special projects of overall service for the first four years of the Forward Development Plan Etawah. On the occasion of Gandhi ji Jayanti, on October 2, a new movement took place in all India from the centers of community projects. On the occasion of Gandhi ji Jayanti, on October 2, a new movement took place in all India from the centers of community projects.

Initially gave full cooperation with the Development Commissioner of Directors of various departments of the Provincial Government and gave good workers for the posts of Assistant Department Officers with special qualifications from their respective departments and also keep giving technical advice and instructions to the officers. This system continued till the years 1961 - 1962. Due to this, there was a lot of enthusiasm in the country, hoping that the light of community development is burnt; it will spread the light throughout the country.

Everything was going well with the hope that in the year 1962, there was an Indo-China war and after that, attention had to be shifted from development to security. In those days, there was a lack of food grains in the country.

The integrated program of community development suffered a major setback during this national crisis. The direction and condition of overall development changed. The focus of the government shifted from overall development to agriculture, so the central government ordered that 90 percent of the time of the village servant should be spent for the development of agriculture. After this order, programs of health, society, education and construction etc. stood on the verge of ending.

It was a matter of luck for agriculture that the work of community development and overall development of the National Extension Service was now confined to agriculture expansion itself. The overall agricultural structure of the communal development and the National Extension Service was put into agricultural work which resulted in the country was freed from the food crisis, but the development program of health, education stopped. There was not much progress in animal husbandry either. So that community development is not the basic thing that village development should start from the village, in which all the people of the village should have their cooperation and can be supported. In addition, there was a slogan at the beginning of the Community Development and National Extension Service that its aim should be the cooperation of the government in public programs in place of public support in government programs, it could not be done. Still, it cannot be said that there is no work for the development of the people and villages.

In the year 1980, a scheme was run by the Government of India, named 'Integrated Village Development'. According to this, families below the poverty line were selected by the panchayats from the villages of the development block and some assistance was given in the form of grants and some loans. Health, literacy etc. were not mentioned in this plan. The main objectives of this scheme were self-employment training of rural youth, National Rural Employment Scheme, development of women and children in rural areas, guarantee of employment to rural landless laborers, food grains program and skill development program etc.

After some time, the 73rd Constitution Amendment Act was added to the Indian Constitution by the Government of India. A new 11th schedule was also added to the constitution of this law. His law gave the 40th Article of the Constitution an experimental form stating that- "The State Government shall take steps to organize the Gram Panchayats and confer them with the necessary powers and rights so that they can self-manage the State Policy Director Is an important part of the elements"⁷.

The act gave a constitutional status to Panchayati Raj Institutions in which a law was made to conduct panchayat elections on five years. In the election of women, 30 percent seats were given. At the same time, Jawahar Rozgar Yojana was started for employment and the poor (especially Harijan and Dalit) were provided some assistance from the government to build houses, but many states and panchayats were not given the necessary rights and resources. As a result, this program did not become a medium of community development. If we say that the word 'integrated' added to this scheme was misleading then there will be no two opinions.

After this, a new scheme was launched named 'MNREGA'. Under this scheme, it was decided to give 100 days of work to a person of every family in selected districts and development blocks. The MNREGA law was created after a long consultation with civil organizations and was unique in its size and form. Its form was made different from other social schemes (which were implemented so far). The MNREGA law was created after a long consultation with civil organizations and was unique in its size and form. Its form was made different from other social schemes (which were implemented so far). It was the only major scheme in the world to eradicate poverty. 'In which more than 60 crores workers have benefited'⁸.

To see the impact of MNREGA on the rural economy, we used those figures when the Andhra Pradesh government gave biometric smart cards to beneficiaries for MNREGA payments. Previously, we tried to know the impact on the implementation of MNREGA after payment by smart card, which resulted in hope. In many cases we have seen a lot of improvement in MNREGA. Leakage was reduced by 41 percent, participation in the program increased by 17 percent, time between work and payment decreased by 20 percent, and irregularities in payment intervals were reduced by 39 percent. In other words, the use of smart cards has improved the health of MNREGA at the ground level. And the quality of its implementation appeared to be close to the goal of its manufacturers. MNREGA also created an environment of basic employment and security in the country as well as strengthened the structures of democracy and at the same time MNREGA strengthened the concept of social justice.

It is necessary to throw some more light on the circumstances of community development. Community development needs strong governance, as it is not a stand-alone program. For this, the administration will have to give a lot of force and take more responsibility. Although the word 'Faith' is being published very fast in newspapers, a department of community development is also found in all the states, but putting life in it, emphasizing organizations, working truthfully and faithfully, which are the virtues of community development, nowadays Are becoming rare.

Community development can develop from its multifaceted program only when it is made a movement for overall development by the public along with government dependency. As did the sages of development, Gurudev Rabindranath Tagore, Mahatma Gandhi, etc. For this, educated young people will have to move forward by making a mission of life and in spite of difficulties, they will have to choose some program which will get some financial help themselves and continue to make the community development program successful.

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