PROPOSALS FOR VILLAGE EXTENSION PROGRAM
FOR
LEONARD THEOLOGICAL COLLEGE, INDIA,

A Thesis
Presented to the Faculty
of
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Atlanta, Georgia, U.S.A.

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for the degree
Master of Sacred Theology

by
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BIOGRAPHICAL SKETCH

The writer was born in Jabalpur, India on Christmas Day, 1914. His education was as follows:

B.A. 1937 Nagpur University, India
LL.B. 1941 Nagpur University, India
B.T. 1942 Madras University, India
M.A. 1948 Nagpur University, India
B.D. 1960 Serampur University, India


On the faculty of Leonard Theological College, the Jabalpur, India since July 1949; came to U.S.A. in September 1962 with his wife for higher studies, on leave of absence.
ACKNOWLEDGMENTS

The writer wishes to record his appreciation for the help he received from the following persons:

1. Rev. Norman E. Koehler, Eastern Area Secretary, the United Presbyterian Church in U.S.A. for sending pamphlets on Extension work in Agricultural Institute, Allahabad, India.

2. Rev. E. L. King, formerly of LTC and at one time in charge of the Barela Extension Center.

3. Dr. M. H. Harper, who served on the faculty of LTC for eighteen years as a professor of Church History and Pastoralia and for twelve years as its President, for supplying "The Archway" annual magazine of LTC and his hints, good wishes and blessings.

4. Dr. J. Benton Rhodes, Executive Secretary, Agricultural Missions, Inc., New York for supplying a bibliography of books available on the subject.

5. F. H. Faber of the Lodhipur Institute Committee, Inc., Minneapolis, Minnesota, for supplying literature on extension work at Lodhipur, India.

6. Cornelio M. Ferrer, Director, Department of Rural Life and Public Welfare, Philippine Federation of Christian Churches, Manila, for giving valuable suggestions.
7. I. W. Moomaw, who in the midst of busy schedule and field trips recommended a few books.

8. Dr. D. E. Lindstrom, Professor of Rural Sociology in the University of Illinois for his impressions of Extension work.

9. My wife for rewriting the first draft in the midst of her heavy study schedule.

10. Dr. S. C. Kincheloe, Professor of Sociology of Religion, for pointing out errors and giving helpful suggestions.

11. And last but not least to Dr. Ralph L. Williamson, Administrative Assistant to the President and Professor of Town and Country Church. He took pains and spent much time to guide, help, inspire and encourage me to choose a topic that would prove beneficial to the community in need of help in the far off land of churches, temples, mosques and gurudwaras and to the institution 10,000 miles away endeavoring to remind all who enter her portals, the great words of one of the founders of the Serampur University: "Attempt great things for God, expect great things from God."
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CHAPTER I
INTRODUCTION

When Peter asked Jesus:—'Lord, how often am I to forgive my brother if he goes on wronging me? As many as seven times?" he asked with an air of complacency and an expectation of commendation from the Master, knowing full well that the number 'seven' signified 'perfection' or 'completion' in the Jewish Law. Jesus' reply was not only unique but created a sensation in the people's connotation of the term 'religion'. If a man wants to sue me for my shirt, and I let him have my coat as well, I am only fulfilling the law of seven times because that is the Lord's wish or a commandment. But if I so change this man that instead of depriving me of my shirt and coat, he is willing to give his shirt and his coat and his vest to a brother in need, I am fulfilling the law of 'seventy times seven'.

Yes, seven is more than three and more than five but Jesus wanted his sturdy disciple to go beyond the law of the minimum and legality to the higher law of the right spirit. Harping on the same string then shall we say that a theological institution should go beyond the routine of the educational code and the four walls of the seminary classroom? A seminarian has fulfilled the law of 'seven' when he has mastered the subject matter, obtained a 100 percent
attendance and earned all A's in his academic record. But he fulfils the law of 'seventy times seven' when he is struck with empathy, when he can no longer bear the sight of half-naked, ill-fed, ignorant, illiterate villagers, by whom he is surrounded on all fronts of the city in which his Alma Mater is comfortably and peaceably situated. When their need becomes his concern, their pain his agony and their plight his restlessness, he would be willing to go beyond the boundary of his house of learning. In other words, he is eager to launch out on a program of extension.

India's 600,000 villages in which 80 percent of her 443,000,000 people live, derive their living from occupations connected with the land. The fertility of the land depends mainly on the adequacy and timeliness of the monsoon rains, though some areas are now protected by irrigation. Should the monsoons fail, agricultural labourers and petty cultivators are thrown out of employment and famine results. In the 1943 famine 300,000 people died in the eastern state of Bengal.

Jabalpur, (see map) a city of about 400,000 is situated in the heart of India. Leonard Theological College, a Methodist Seminary, now a union institution, can do much to bring relief to the pathetic condition all around. These villagers need (a) amelioration in their situation, (b) demonstration of better methods of work, (c) inculcation of higher ideals of life, (d) greater commitment to God and our fellowmen, through a life of search for peaceful, harmonious and prosperous advancement.
of mankind. The greatness of a seminary does not lie in its number or in its academic achievements only. An institution is as great as it can be useful.

To respond to the much felt need around and to give a fuller and adequate training to its eager and energetic student body -- men and women -- drawn from different linguistic and cultural background, it is suggested that the seminary undertake village extension service as an integral part of her extra-curricular activities. Although Leonard is alive to the great need of love and service through its evangelistic efforts and a program of benevolence under the auspices of its Stewardship League, yet a program of village extension will go a long way not only towards rural reconstruction but also towards extending its influence to the community beyond its borders. Brown talks of the outreach that a seminary should feel obliged to perform when he says that "at no point was there greater agreement among those consulted in the study than on that of the seminary's responsibility for extending its influence to the community beyond its walls."¹ Contemporary ministerial education has shown increasing interest in the practical training. In most branches of theological education, students' practical activity is being emphasized.

The Jerusalem meeting of the International Missionary Council, which met as early as March 24 to April 8, 1928,

discussed the importance of rural civilization and the task of Christian mission by admitting that

A deed done, a word said that conforms to the spirit of Christ, is Christian. Medical missions, educational missions, agricultural missions are in themselves Christian--Christ-like . . . . The rural needs of the world require special consideration and even institutions specially adapted to rural work.2

Most medical schools require at least a year's internship in a hospital, and most seminaries are becoming more and more alive to projects which will have educational as well as practical significance. Thus our theological education will do better by considering the whole man. We are reminded of the man who resigned the pastorate to go back to teaching, with the remark: "In the college I occupied a chair, in the pastorate I found that I had to spread across an entire davenport."3

Jesus moved among the people. He changed lives through love and service. Today in this busy world, where inventions of fast and wonder working machines have made man's work immense and complex, we are kept busy with duties demanding our talent and time. But someone has said --a busy person is one who always has time. It is said about Phillips Brooks that he refused to seclude himself.


saying that "the man who wanted to see him, was the man he wanted to see."

Mr. and Mrs. Thomas Harris of Florida, who moved on to serve as agricultural missionaries to the Dyaks in Borneo, are described by Ralph A. Felton as workers who had contracted an incurable disease—that of loving and helping people in need. When the communists came in 1949 and the Harrises were suddenly forced out of China, instead of returning home, they packed their baggage to go far back into the interior of the island of Borneo to Sarawak to proclaim the Christian message and establish a school of agriculture. The report on their work is inspiring:

"Within a radius of approximately seven miles travel by river, ten long house communities are being served by an extension program." This happened in the land of the head-hunters. Extension programs have done immense good to the community and have brought far reaching results wherever they are in operation. Leonard did have a sort of Extension program in Barela, a village nine miles from the Seminary, more than a decade ago. In the following pages proposals are made for village extension work, which if put into operation will be of great benefit both to the community and to the institution and will serve as an example and inspiration to those interested in the advancement of theological education and ministerial training.

4Ibid., p. 381.

5Ralph A. Felton, Go Down, Moses (Madison, N. J.: Department of Rural Church, Drew Theological Seminary, 1952), p. 39.
The students in the Seminary should not only learn about missions and evangelism but also actively participate in it. Katherine Bratten said: "If you have the love of God in your heart, you are a missionary, if not, then you are a Mission Field." If this is true then every Christian is a missionary.

The calling of every Christian is to be a witness. The missionary task is world wide but it begins first in the local church and those who are going to be future ministers should begin to get the feel of the duties, responsibilities, spirit and the thrill of this task while they are undergoing training. The idea behind this is not mere 'conversion' but in India as in other countries of Asia, Africa, Japan and the U.S.A. the encounter with other great world religions has begun and Christianity has to be true to its objectives. Christ came to seek, serve and save and his disciples everywhere are exhorted to the words of the Master: "Freely you have received, freely give."

The proposal for extension work has been made with a view to (a) giving an opportunity to the seminarian in practical training for service, (b) training in teaching and counseling, (c) providing an avenue for the evangelistic and philanthropic program and (d) helping the people in need.
PROPOSALS FOR VILLAGE EXTENSION PROGRAM
FOR
LEONARD THEOLOGICAL COLLEGE, INDIA
CHAPTER II

LEONARD THEOLOGICAL COLLEGE, INDIA

Methodist theological education in India began in 1872. The training was quite scholarly and Hebrew and Greek were taught in the Biblical field. An English Department of theological education was opened in Bareilly (see the map) in 1918. Later when the Board of Governors felt that Jabalpur was a suitable place for the permanent location of this seminary, the institution opened the new academic year in Jabalpur on July 13, 1923 with thirty-one students on roll.

The wives of the students "were expected to take training that would equip them to be resourceful partners with their husbands in the work of the ministry." The library contained 850 volumes. The college in 1931 was named after Dr. Adna B. Leonard (father of Bishop A. W. Leonard) who had been secretary of the Board of Missions and had been much interested in India. Dr. E. Stanley Jones, the renowned evangelist was appointed on the Faculty of Leonard to teach Evangelism.

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One of the presidents was Dr. Orville L. Davis, who was previously professor at Gammon Theological Seminary, Atlanta, Georgia, U.S.A. He had also spent a term in the Philippine Islands as President of the Manila Theological Seminary. He served Leonard from 1938 to 1944.

Today this college is situated in an area of about twenty-five acres and possesses several modern buildings and facilities that go to make an attractive and flourishing educational institution. The Women's Hostel was ready in 1952, a gift of the Woman's Division of Christian Service. Next came the Men's Hostel, the gift of Boston and Atlanta areas, dedicated in 1953 by Dr. (now Bishop) James K. Matthews. The Methodists contributed $250,000 toward the cost of erecting new buildings, thus changing the entire framework and helping it to become a consolidated and adequate institution.

The students come from all over India representing more than a dozen language areas and an equal number of churches. The medium of instruction is English and at times there have been students from other neighbouring countries.

Leonard undertakes to serve different interest groups from nursery to post-graduate school. Thus we have:

1. A nursery and Kindergarten, where children of married students are cared for, while the parents attend classes.

2. The Woman's school for the wives of the students. The wives of the faculty do most of the teaching in this school. These women are trained to be effective workers in the Christian community to know and do all that a minister's wife is expected to in the work of the parish.
3. The School of Religious Education, which prepares men and women for the work of Christian Education in schools and in the church. Though this school was started in 1940, Serampur University started the degree course to be known as B.R.E. in 1962. Until then it was only a certificate course.

4. The Post-graduate School prepares students for the degree of M.Th., Master of Theology a three year course after B.D. opened in 1949.

5. The Department of Organized Research is making a research in religions as they are practised in and around Jabalpur. The students enrolled in this Department have surveyed an extensive area of Jabalpur for religious institutions and shrines of every description and a number of monographs representing the work of students has been published. The Department has a museum—a collection of small size idols and objects of religious significance.

6. The Department of Radio and Audio-Visual Training was organized in 1946. It is felt that a minister's training is incomplete unless he has a course in the modern means of mass communication. Leonard has an English and a Hindi choir and the services of the latter are often in demand by other organizations of the city. Two movies have been prepared thus far—one on the Story of the Prodigal Son and the other called "Transformed Life" based on the story of Zacchaeus.

7. The School of Theology may be called the pivot around which the other schools of the seminary revolve. It prepares students for the degree of Bachelor of Divinity of Serampur University. Graduate in Theology (G.Th.) is conferred by the seminary.

Serampur University is the only University in India which has a charter to confer B.D., B.R.E., M.Th. and D.D. degrees. For smaller Bible Schools, it confers L.Th. or Licentiate in Theology. The equivalent of L.Th. is G.Th. or Graduate in Theology conferred by Leonard. Both L.Th. and G.Th. are diploma courses and those who want the degree,
must appear for the B.D. examinations conducted by Serampur University. Leonard is affiliated to Serampur and so are many of the theological institutions of the country. Serampur University is named after the town of this name near Calcutta. No student can be admitted to the B.D. of Serampur unless he has successfully completed the G.Th. requirements in three to four years. Some courses of G.Th. are recognized by Serampur and accepted toward the B.D. requirements.

"Located at Jabalpur, Leonard is Methodism's premier theological institution in India. It is also the largest of the five theological colleges in the country."7

Leonard became a union institution in 1949 and the Presbyterian: U.S.A., Evangelical and Reformed Church and the Disciples now contribute to its support.

At the L.Th. level (G.Th. of Leonard), there are twenty-seven theological schools in the country. Today there are fifteen of these theological schools affiliated with Serampur.

In his report to the annual meeting of the Board of Governors in 1950, the then President Dr. M. H. Harper reported that ten church bodies were represented on the Board viz:

1. The Disciples of Christ Church
2. The Mar Thoma Syrian Church
3. The Methodist Church in Southern Asia
4. The United Church of North India
5. The American Evangelical Mission
6. The American Presbyterian Mission

7. The Disciples of Christ Mission
8. The United Church of Canada Mission
9. The National Christian Council
10. The Central Board of Christian Higher Education

Several other bodies have expressed their interest, but have not as yet signified their decision to cooperate in the management of the college.

The report of the President (Dr. Marvin H. Harper) to the Board of Governors in 1950 was unique and I am tempted to quote a few lines from it:

Leonard Theological College has also its "Endless Line of Splendour." The names of those graduates of the college who 'heed their King's command' may not be as illustrious as those who find a place in Luccock's account, but their dedication is no less deep and their courage no less great. On foot, on bicycle or in bullock-cart, our graduates are to be found travelling the city streets or the country roads of Southern Asia. Some of them too have faced angry mobs. One has had his home burned and his life threatened in one of the strongholds of Hinduism. At least two have suffered imprisonment because of their fearless preaching of the truth in Christ. India has its equivalent of the American 'Camp Meeting', and recently a Leonard graduate was proclaiming the Gospel to 30,000 eager listeners."

What has been said above is only a bird's eye view of Leonard and the history of it is in the making. In the 600,000 villages of India, in the rattling industrial and developing cities, in the snow clad Himalayas (home of the eternal snows), into the once forbidden Nepal, in far off Borneo, into the interior of the land of the head-hunters, in Africa--wherever we go, we find Leonard graduates creating history--sometimes turning the world upside down. About the estimate of their work I would say:
Real joy is not in their success
But in their faithfulness;
The Lord of love will surely bless
The heart that yearned no less.
CHAPTER III

THE PHILOSOPHY OF EXTENSION WORK

The Cooperative Extension Service of the U.S.A. from its puny beginnings in 1914 has grown to be a major functional service to American agriculture. Science has made much advance in the control of plant and animal diseases and insect pests and in the improvements of the methods of production. The Cooperative Extension Service aims toward mental development and growth of the rural people. Through this service, information valuable to all farmers is extended. This has done immense good to ease farm problems and render service in home-economics. Experiment stations had always at their disposal much valuable information to give. Speakers and demonstrators were much in demand. People also talked for printed literature on the subject.

Seaman Knapp's farm demonstration work began in 1903. Others who were aiding agricultural programs were Kenyon Butterfield, L. H. Bailey and John Craig. Butterfield advocated national aid for extension service. The operation of the Cooperative Extension furnishes in the U.S.A. a good example of the federal, the state government and the county working together efficiently and successfully. In this scheme, the farmers take part in planning. The state, the
county and the Federal Extension Services help one another in many ways.

Extension has contributed to better homes and better living in rural communities. People earn while they learn. The objective before the Cooperative Extension is to bring the latest and the best information to the rural people regarding farm life and the problems connected with this occupation. Something for the welfare of the mass of people who live by the soil was essential. Education should not be confined to the four walls of the school but should go out among the people to enrich and give enlightenment to their lives. Those who have a desire to know more, are eager to learn and improve their lot and therefore should be helped to grow and develop a respectable personality.

The United States began predominantly as an agricultural nation. The farmers were the pioneers in the prosperity of the nation. Washington, Jefferson, Lincoln were all associated with agriculture and its progress. George Washington was a farmer and carried out a number of agricultural experiments. As President he recommended that an agency be established to promote agriculture. Agriculture could not be improved without education and so both agricultural as well as educational betterment received emphasis from the beginning. These pioneers were not discouraged with poor results and continued hard work.

"For all their rough contact with untamed nature they were visionaries and dreamers of dreams. They believed that they were building a civilization better than any they had known
and better than any that had gone before. They built log cabins for themselves, but they dreamed of mansions.8

The demonstration work started by Seaman A. Knapp is regarded as the inauguration of the educational movement for Extension work. Later it resulted in extension work in agriculture and home economics. Dr. Knapp's county agents were selected because of their success in farming and their qualities of leadership. It was in the experiment stations that the extension work of the colleges was located.

Dr. Butterfield had great influence on the development of Extension organizations, legislation, ideals and philosophy in the land grant colleges. He was a leader who opened the way for agricultural progress.

"The lamp he lit has guided extension's pathway down the years, and its flame burns as brightly today as ever."9

The farmers were found to be deficient in the art of their profession. No education could be imparted until confidence was secured. When the farmers saw the results and were convinced of their insufficient knowledge and of the success of the schemes recommended, their curiosity to learn more was aroused. Half the battle was won. To make any permanent change in the farmer we must break through his environment. The greatest schools of the human race are our homes. Rabindranath Tagore, the greatest poet modern


9Ibid., p. 29.
India has produced, the Nobel Prize winner, found his school and his university in the beauty of nature. According to Dr. Knapp "the High Priestess of the home" is the mother. She inspires as well as instructs. Teachers in school merely supplement the home training. All girls should be taught to mend and sew and cook so that they learn to transform the environment of the home into a place of beauty. In one of his speeches he said:

If we could have some lessons on how to live royally on a little, how to nourish the body without poisoning the stomach and how to balance a ration for economic and healthful results, there would be a hopeful gain in lessening the number of bankrupts by the kitchen route.

Our skins may be burnt and our hands soiled but it would help the family character. According to him nine-tenths of all sickness was due to malnutrition, which is another name for ignorance. Speaking to the teachers he said:

You have charge of the extension courses. You can inspire in youth a love of knowledge and make all its avenues look delightful. You can unlock the books which are treasure houses of human wisdom and give them a golden key. "A great nation is not the outgrowth of a few men of genius, but the superlative worth of a great common people." 10

Dr. Knapp believed that most failures in farming were on the business side and not on the scientific side. We do not teach swimming by telling the pupil to read a book on the subject. We recommend him the book, but we must also take him into the water.

10 See Appendix II.
Another great teacher was Perry G. Holden. In 1902 he was the manager of a seed-corn business. He gave lectures on corn growing at the farmers' short course at Iowa State College. He instructed practical farmers to bring their lanterns for the 5:00 A.M. class in corn growing.

Professor Holden felt that local crop demonstrations close to the people were of tremendous value. The results of county farm demonstration work were effectively and widely used in publicity, in talks at institutes, in short courses and in schools. The educational train rendered a great service to agriculture in those early days of extension by making it possible for a few workers to spread the knowledge among many.

In his early experience as a country school teacher in Michigan with extension workers, Holden says, he saw a new light appear in the face of Dick, the dullest boy in school. He seemed to awaken suddenly. Book lessons were remote and unreal to him, but corn was tangible and interesting. The liveliest day in school was when every boy brought an ear of corn, selected as being the best that the home farm had produced. The boys were open-mouthed at the results and every one of them went home and demonstrated to his father how much he was losing on his corn every year by planting inferior seed. There were corn conferences in every household and the final result was not only a great
stride in the educational work in that school district but a decided improvement in the corn crop.

This example is sufficient to bring home the fact that for any extension work to succeed, we need in the organizer or in the leader the quality of inspiring others which we call the 'spiritual quality.' Those who like Dick looked dull, indifferent dry fellows, were transformed just by a little common sense used with sympathy, love and a genuine desire to help those in need. This I call the spirit of the Lord or the mind of Christ. St. Paul was speaking a profound truth when he exhorted the Philippians by writing: "Let this mind be in you, which was also in Christ Jesus", and later goes on to say about him that he 'took upon him the form of a servant.'

When Holden was asked by the Roosevelt Country Life Commission why he made this great effort to get people to improve their seed-corn, he said: "To save men's souls". This reminds me of the great truth: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The disciples of Jesus had a discussion as to who was the greatest among them. The Master took them by surprise and changed the entire outlook when he drew their attention to service and that we are servants of the people we want to rule! Truly, a man is as great as he can be useful. I believe Holden's philosophy was a Christian

11Phil. 2:5. Authorized
philosophy, his speech was a sermon, his efforts seemed
directed to bread and the physical but they pointed to the
soul and the spiritual. He mingled his religion in his
lessons. His spirit and his philosophy was part of himself.
When he gave aid to what looked only the physical aspect,
the spiritual could not be separated from it. To me that
seems to be the greatness of Holden. That was the secret
behind his success. He had mingled love in his labour. He
was dreaming dreams and seeing visions. He must be a
fortunate man to see for himself the fruit of his labour.

While speaking on Greater Iowa, he said, 'No country can be
greater than its people.' He feared that should people
become contented with what they have, there is always the
danger that they may not be equal to their opportunities.
He felt the great heritage of the American people should not
only be kept unimpaired but improved for generations to
come. By 'true education' he meant "the training that fits
one for the duties of life, and I mean all the duties—
spiritual, moral, intellectual and social and the industrial
and commercial as well."12 He believed that education was
not the heritage of the few professionals alone. Only a
limited number goes to college and university. Through
Extension we should take what we have to offer to the people
where they are. Let us share the blessings and gifts of
God that have come to us through study, experimentation and
research.

12Bliss, op. cit., p. 51.
In extension we may be teaching simple truths but in the words of Holden "the so called common duties of life are the really great things of this world." We should go out to the slums, to the villages, to the farmers—where they need our services—to serve humanity. As to the question, 'what to teach'? perhaps the simplest answer would be—teach in terms of people's life and surroundings.

The farm question is also related to economics, politics, science and society. The farmer ought to know how to apply the principles of science to the art of farming. "We have in research, the quest for truth, in the education of students, the incarnation of truth, and in extension work, the democratization of truth."  

President Theodore Roosevelt, President of the United States in 1908, at the address delivered at the Sescentennial of the founding of agricultural colleges in the United States, said,

The permanent greatness of any state must ultimately depend more upon the character of the country population than upon anything else. The farm grows the raw material for food and clothing and everyone must have these necessaries of life. Then everyone must share in ameliorating the conditions of the rural population.

The Extension work should mean all educational efforts directly with the people—old and young, in homes and on farms. Thus it would include agricultural surveys, demonstrations on farms, nature study, crop organization, rural societies, reading clubs, library extension, lectures,

13 Ibid., p. 78.
farmers' institutes, inspection of herds, publication of useful information, etc., etc.

If asked what would be the most urgent task for the farmer, the answer will be one—to improve the system of agriculture. It is a mistake to think that this refers to material and technical improvement only. We should think of the farmer as a whole if we are going to do anything worthwhile in helping him. Our attention should be not only in the great ideals of community life but also on the personal character. In the development of personal character, the home is more important than the school or the society. President Roosevelt in 1909 in his letter on the Country-Life Report to the Congress said,

Our civilization rests at the bottom on the wholesomeness, the attractiveness and the completeness; as well as the prosperity, of life in the country. We need the development of men in the open country, who will be in the future, as in the past, the stay and strength of the nation in time of war and its guiding and controlling spirit in time of peace.

Some farmers are conservative, some are hard-headed and some are skeptical unless and until they have seen a thing work. And we cannot blame them for this. If we want to put the blame somewhere, it ought to be on our method rather than on the capacity and interest of the learner. If the truth dawns upon him, he is likely to follow. Mrs. Sullivan tried her level best with Helen Keller but the ice was broken and real learning started the day Helen realized as never before that 'everything had a name.'
The philosophy of extension should not only aim at teaching the farmer the best methods of increasing production, but also the most economical methods of distribution. It is not only important for the farmer to know how to grow bigger crops but to know how to get value for them. To emphasize greater yield is only one side of the picture. We should not neglect better living, more happiness, more education and better citizenship.

In India Mahatma Gandhi emphasized the dignity of labour and more so because of the prevailing caste system and the barriers and boundaries it dictates. Any attempt at re-adjusting rural life and improving the farmer's lot must also see that agriculture is dignified as a profession. It will be a real shame for any country to look down upon this profession as meant for uneducated simple folk and not realize that through their labour we get the food at our table. For years in my table grace at meals I have tried to include all hands for their contribution in one short sentence: 'And bless all those persons, who have helped in bringing this food to this table.'

Some ambitious people try to get away from rural surroundings and from farm life. Some are under the wrong impression that all prestige is associated with the city and the fat city jobs. Such a misconception is unfortunate. It is also dangerous. It is also against Christ's teaching. It is against Paul's conception of a united brotherhood and a balanced society.
A body is not one single organ, but many. Suppose the foot should say, 'Because I am not a hand, I do not belong to the body,' it does belong to the body none the less. . . . If the body were all eye, how could it hear? If the body were all ear, how could it smell? But in fact, God appointed each limb and organ to its own place in the body, as he chose. . . . The eye cannot say to the hand 'I do not need you,' nor the hand to the feet, 'I do not need you.'

We should ask many questions with regard to our idea of extension, its scope, its value, its effects not only on the farmer and the farm life but on the nation as a whole:

1. Why an Extension Program?
2. How should it be organized?
3. What are the objectives?
4. Who all are involved?
5. What methods of approach will be followed?
6. How large will be our sphere?
7. What will be the various activities?
8. What is the significance of such an approach?
9. How to gain the people's confidence?
10. How to keep them eager and interested?
11. For whom is the program?
12. Where are we going?
13. What are our goals?
14. How are we going to make our efforts effective?
15. What is our purpose behind these plans?

In the American situation where we think of Extension work in every community, the idea is that the agricultural college should change from an institution having a strictly local habitat, to a widely extended institution--dealing with multitudes in their own homes. This education does not consist only in imparting information but rather in training the people involved through their active participation in the demonstrations and discussions. There has been little realization of its ultimate far-reaching

\[14\text{ I Cor. } 12:14-21 (\text{The New English Bible})\]
effects. In the U.S.A. we have an Act of Congress permanently providing for "cooperative agricultural extension work," to be supported not only with federal and state funds, but also with contributions from countries, local authorities and individuals.

Our efforts should not only be directed to better crops and animals but we should so handle these that our farmers would get satisfactory returns for their labours. The definite facts and figures to prove every statement should not only come from the organizers but from the people for whom all this is being done.

Even with the most efficient extension force and the most cordial relations, the extension system may fail. Research and Extension work should be mutually helpful.

Much good extension work can be spoiled unless people have a clear idea of its functioning. People must well understand that improvement in agriculture will be slow. The unthinking multitudes may become impatient and skeptical of its accomplishment and success, but as in many fields so in agriculture, slow and steady wins the race.

The Extension movement has been called one of the greatest constructive movements in the history of American agriculture. It has brought inspiration and encouragement. But all this needed 'the patience of Job and the wisdom of Solomon.' The key word in Extension success is 'self help' which increases efficiency and brings far-reaching results. At the same time we should be careful not to do too much for the farmer. Rural people should be trained to solve their
own problems. They may be instructed and guided but they should not be led to depend entirely on outside help at every stage. Like any other system, extension too has its limits. The work should be fitted to local conditions.

In 1921 W. A. Lloyd emphasizing the regard we should have for rural life said that some people believe that the only worthwhile things, the only things worth remembering, the only things worth celebrating, the only events worth memorializing, take place in the city. Greater events of life are obscure because they are unrecorded. History is the story of man, but its study will become too vast and unwieldy so it selects its heroes. "The real heroes of the soil, the leaders in the open country, are for the most part unknown and their deeds unsung."\(^{15}\)

Lloyd reports an interesting incident to signify the inferiority complex with which some country people suffer:

I have heard a farmer say, "I am 'only' a farmer." Why 'only'? Díd you ever hear a banker say he was 'only' a banker? Why should all sign boards point to the town, and none to the country school, the country church, the Grange or the Community Hall? To gain respect from others, we should first respect ourselves.

H. H. Williamson in 1928 exhorted workers to work on even if results were unobserved and appreciation lacking. He gave the example of a lady who planted a rose bush in a select spot in the garden near the old rock wall. She

\(^{15}\)Bliss, op. cit., p. 121.
fertilized it, watered it and cultivated it with care but saw no reward for her labours. Soon it was discovered that shoots had pushed through crevices in the wall and were blooming in beauty on the other side. He concluded, "In the unseen world you may find your unseen roses in full bloom, scenting the air with fragrance, making sweeter the lives of others."

O. B. Martin in 1931 enumerated four great principles upon which the Extension service proceeded:

1. The citizen is the sovereign in a democracy.
2. The home is the fundamental unit of civilization.
3. The family is the first training group of the human race.
4. The average farm is endowed with great resources and possibilities.

Seaman Knapp had noticed that men were growing faster than crops and remarked: It is upon the thrift, prosperity and independence of the average man that our citizenship is based.

Leadership, as in any system, is important in Extension also. The leader is early expected to develop a definite philosophy of life and should form definite standards of living. He should be sincere and patient and must possess a genuine love for people among whom he will work, otherwise he will not give his time and talents as freely as he should. His education does not come to a stand still by virtue of his being a leader. Education is a life long process and he should be open to suggestion. He must adopt a scientific attitude. He should himself be a man of vision and should
be capable of stimulating initiative and enthusiasm in others. He must not give up his faith in adversity. He must be tactful. He should have a good sense of humour because by it many a time we are lifted out of a difficulty. He should be cheerful at all times and never get disheartened. His attention should be more on his faithfulness than on achieving success. He should be ever ready to serve because he loves to do so. He must develop a personality that others will come to him for advice and guidance. He should be dependable, resourceful and a self-starter. When he has developed a philosophy of life, he must live up to it.

Every farmer is in need of guidance when he wishes to increase production of milk, eggs, soy beans, peanuts, etc. He needs technical information on how to attain the goals with minimum labour, minimum use of fertilizer, with maximum efficiency and with minimum sacrifice.

The farmer prepares the soil and well he does, but his mind must be prepared too.

Extension workers have learned that ideals and standards cannot be poured into the minds of men and women with the guarantee that these will be applied effectively. They carry out only such plans in which they had a part in its framing. Therefore more and more emphasis should be attached to conference, demonstration and other methods of extension work.
Moomaw makes a distinction between "Extension service" and "Extension education." Extension service refers more to the organization and the program of activities, while the latter term applies to the educational process by which people learn new ideas as the basis for changing their practices. Seaman A. Knapp, at the beginning of this century said: "Let us take the knowledge of the classroom and laboratory out to the fields and homes where people live. We will teach them there."

From this idea has come what we now recognize as extension education or extension service.

Thus the objective in extension service is to help people attain higher levels of living physically, mentally and spiritually. For this they should know their responsibility and relationship to God, others and themselves.

**Summary**

Extension has contributed to better homes and better living in rural communities. The objective before the cooperative extension is to bring the latest and the best information to the rural people, also to take back problems from the farmers for investigation and research. No education could be imparted until confidence was secured, hence the need for patience. It is not only important for the farmer to know how to grow bigger crops but to know how to get value for them. He needs education through active participation in demonstrations and discussions. The key word in extension is self-help. The part played by the High
Priestess in the home is equally important. Agriculture needs to be dignified as a profession. The worker should be sincere and must possess genuine love for the people among whom he will work.
Abbreviations Explained

CCC - Commodity Credit Corporation
FAO - Food and Agriculture Organization
GATT - General Agreement on Tariffs and Trade
IDA - International Development Association
IMC - International Missionary Council
LTC - Leonard Theological College
OAS - Organization of American States
U.N.O. - United Nations Organization
U.S.A. - United States of America
U.S.D.A. - United States Department of Agriculture
CHAPTER IV

THE NEED FOR EXTENSION WORK

The word 'Extension' comes from the Latin ex = out; tendere = to stretch. In psychology the literal meaning of extension is retained = "spread-outness." Webster's dictionary defines it as "the making available of the educational opportunities or other resources of an institution by special programs or methods . . . . to persons otherwise unable to take advantage of such opportunities and resources."16

When we talk of extension in agricultural field, one name stands out, as one who helped the rural people to better production, clearer vision and happier life.

"Seaman Knapp and others demonstrated ways in which knowledge about scientific agriculture could be carried to farmers."17 So the idea behind extension is of helping those who are prevented by circumstances from taking advantage of the rich and valuable knowledge of facts, discoveries, inventions and fruits of research.

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The term 'Extension' is used in a number of senses. Most usual of all the meanings is the connotation of 'University Extension,' where the teaching of Universities like Cambridge and Oxford, as early as 1885 was spoken of as coming under this terminology when such facilities were shared with others. For our purpose, in this thesis, we shall use the term to mean—working with the people in allied matters with a view to serving them by extending our services to places and people away from us and of sharing blessings that make our lives better and happier with those who have not been so fortunate.

A seminary embarking on a program of village extension will have to bear in mind that the villagers are mostly farmers. Any service that can be rendered in this sphere will be most welcome.

It is always good to be benefitted by the experiments, research and experience of others who have labored in a similar field. Let us take the example of a country like the United States of America.

Today the American farmers produce many times more than what they produced a century ago. How much credit for work and value of human life is attributed to an American farmer may be estimated from the sentence or two written under the picture of a farmer in the Yearbook of 1962:
The sun is on his brow, and iron in his hand, humanity is in his heart, and wisdom in his head. In his eye, the far horizon; however he sits, wherever he walks, his feet are on the ground. To him, the American farmer, to him, in friendship and admiration we dedicate this book.18

The farmer alone—whether in America or in India cannot do much. The Department of Agriculture also cannot do much, unless every Indian realizes what is involved and is willing to do his part in his sphere. The two universal laws we must always remember:

1. The law of Interdependence—an atheist, a theist, a poor, a rich—wherever they live, whatever their nationality or status—cannot live one moment without depending on someone for the necessaries of life. God did not put all coal or all gold or all oil in one country but distributed them all over the face of the earth so that people may exchange and cooperate. The man who is sitting in his office at his desk has been able to sit there because a host of people have helped him: the carpenter made the chair, the shoemaker his shoes, the tailor his clothes, the mason the walls, the plumber the water tap, the electrician the light, the farmer sowed the seed and the list cannot be exhausted.

2. The second universal rule from which we cannot escape is that by whatever we do, we affect others. The world is shrinking fast and we travel from one part of the world to another as we are stepping from one room to another of a big house. Not only what President Johnson decides or does will affect America and other peoples of the world but whether the farmer will go to sow the crop or to play golf will also have far-reaching effects. So if it is everybody's responsibility, it is also the responsibility of the Leonard theologian and seminarian.

The Department of Agriculture by 1926 had 20,742 employees and of this number 4,707 were stationed in Washington. By research and experimentation great progress was made in American agriculture. Daniel Lee, M. D., calculated that a farmer lost $175.00 worth of soil constituents every time he raised and sold $1,000.00 worth of produce.

Townsend Glover (1813-1888), a British entomologist, was employed to gather statistics and other valuable information on seeds, fruit and insects in the United States. He warned against the European insects and suggested that all foreign seeds and plants imported by the Department of Agriculture may be subjected to careful investigation. Perhaps it was due to this policy of precaution that the apples we had brought from London were confiscated when we landed at New York.

Hugh Bennett is known as the "father of soil conservation." His efforts against soil erosion lasted for about fifty years. His bulletin in 1928, "Soil Erosion, a National Menace," drew the attention of the people to this national problem.

George Washington Carver (1864-1943) developed more than 100 products from yam (sweet potato) and about 300 products from peanut. Similarly he produced cordage, paper, fiber for rope and other products from cotton.

I visited the Carver Memorial at Diamond, Missouri and was impressed by his contribution to agriculture. He was
not only a great farmer, but a great servant of humanity.

Morris Llewellyn Cooke (1872-1960) asked for a twenty year anti-erosion program.

Anyone interested in knowing how much progress in American agriculture has been made, should visit the Agriculture Research Center near Beltsville in Maryland, not far from Washington, D. C. This was started in 1910 and today is the core of revolution and progress in agriculture. There are 4,800 scientists to carry on the research program and in 1962 they carried out 3,000 projects and the cost was $120,000,000. An agronomist, studying weeds will find ready to help him—chemists, hydrologists and soil scientists. Thus it is clear that agricultural research reflects needs of the times. To what extent work is being done may be estimated from one fact that thirty-five greenhouses place twenty-five acres under glass.

Among scores of topics on which a farmer should have good knowledge, a few are fertilizing, rotation of crops, strip-cropping, contour farming, stubble mulching, controlled irrigation, land leveling, etc., etc.

Today 96% of our farms and ranches—more than 1.6 billion acres—are included within the limits of legally constituted, locally governed soil conservation districts. . . . More than 700,000,000 acres of land have been mapped by the soil survey. Almost 99,000,000 acres are in conservation cropping systems . . . More than 2,000,000 miles of terraces have been built and 23,000,000 acres of drainage improvements have been carried out. Six million acres of land have been leveled for more efficient use.19.

19 Ibid., p. 156.
Although it is not the intention of this thesis to file statistics of American farming and its grand success, yet some facts need mention. As many as 275 calls a day for service are received at the Lancaster office, one of ten offices of the Southeastern Pennsylvania Artificial Breeding Cooperative. From this office 16 technicians breed about 40,000 cows a year on more than 2,000 farms. Quarantine treatments to rid commodities of insect infestation are methods which protect American agriculture from invasion of foreign pests.

The labour needed to harvest the 17,000,000 tons of fruit has become costlier. The cost of harvesting and handling by hand amounted to more than 50% of the cost of production. Much of the 4,000 tons of prunes in California are harvested by machines—a three man crew can harvest sixty trees an hour. Labour costs are about $2.00 a ton, compared with $12.00 a ton for hand harvesting. Weather forecasts for a month in advance reach farmers now through newspapers and magazines.

Cooperative dairying goes as far back as 1810 in the U.S.A. The advantages of big business are secured for the farmers through the cooperatives. It is difficult for a family farm to survive in today's complex society, without the aid of cooperative organization. Cooperatives give these farmers a sense of belonging and increase their business capabilities. They share in management through election and much valuable information is made available through publication of news and views on matters vital to all those
engaged in agriculture in one way or the other. The cooperatives have not only helped the farmers within the country but have through export operations furthered the commerce and thus have given their aid in augmenting the national income. Today the influence of American Farmer Cooperatives is world wide. Organizations like these have helped the modern farmer to be better equipped, more mechanized and better informed than he has ever been before. There has been a marked improvement in their condition and in their performance. The result of all this has brought vast improvements. Today the farmer in U.S.A. is producing food and fiber for twenty-six persons while a 100 years ago he could do so for five persons only.

The rewards of these labors have gone to the American consumer. His buying power is increased. Consequently he needs to work fewer hours to feed himself and his family than in any country at any time in history. A balanced and a varied diet is available to him in the manner it suits people of various tastes and individual differences. This decrease in food prices and increase in the machinery and the fertilizers the farmer needs means a less net income for him compared to the income of the non-farm worker.

With reference to this factor of difference in farm and non-farm income per capita it may be added that it is difficult for the individual farmer to adjust production to current demand. Moreover farm costs have risen faster than farm prices. This puts the farmer at an economic
disadvantage. Then there is the fact of unemployment in agriculture. Industrial output has increased manifold. Industry can control prices by controlling its production. Where a few large corporations produce machinery like a tractor, they are always able to adjust their manufacture to the demand for their goods. But a farmer cannot do the same in his trade. Individually they continue to produce, production exceeds demand and prices fall.

A drop in agricultural prices may not increase the demand because of the inelasticity of the human stomach. People may have changed their food habits, but are not eating more in 1964 than what they were eating in 1904. Greater food supplies result in fall in prices and bring about the farmer's income problem. Less food supplies lead to high prices as we witnessed during war days. Thus, inelasticity of the human stomach and increase in food production has brought about low farm prices. But prices of goods like machinery, fertilizers and the like have continued to rise. Another problem is of underemployment in agriculture. Consequently many have to supplement their income by seeking non-farm employment.

There is excess of birth in farm population. The birth-rate in rural areas in the United States has been higher than the urban birth-rate. This is one factor in underemployment.

Agriculture creates employment. About 40 per cent of the jobs in private employment are related to agriculture—storing, transporting, processing etc. Many are engaged in producing supplies which farmers use. There are other factors at work also.
The above account will show how vital are the factors related to agriculture. But all the investment that has been put and all the ventures made in the field of agriculture, would not have been possible without the agriculture credit system. The benefits of research have proved blessings to the farmers because of this credit system. Through this credit system the farmers have been able to buy fertilizers, insecticides, fuel, improved seed, additional acres, animals, modern houses and many other blessings.

After all is said and done, the main element in agriculture is the people, and not fertilizers or cooperatives or credit or any other system. These people who work so that other people can have food and live and have clothes to wear, need our first care, attention and appreciation. In any farm program in any country people will always be the primary element. This does not mean that other things are unimportant.

There was a time when most people farmed and thus supported the community. But now three out of every five persons do not live on farms.

Among the international agricultural organizations, FAO of the United Nations has helped to make more surplus food available to food deficit countries on special terms. There are four regional economic commissions: for (1) Africa, (2) Asia and the Far East, (3) Europe and (4) Latin America. The last named Economic Commission has taken the lead in establishing two Common Markets in Latin America.

The OAS promotes economic, social and cultural developments in the Western Hemisphere. The IDA finances a
wider range of projects. The GATT promotes cooperation in international trade and reduction of tariffs. The CCC exchanges commodities under the barter program to move agricultural commodities into world markets that could not be exported for dollars.

In 1961 the farmers of America supplied one-fifth of the farm products that entered world trade and more than 125 countries were involved in the export trade in the dollar as well as non-dollar markets. Japan ranking among the leading foreign markets for farm products of the U.S.A.

USDA makes motion picture films and thus puts before the people all phases of American agriculture. Its library contains about twelve miles of book stacks. The Agricultural Extension Service enrolled thousands of readers. This developed keen enthusiasm for reading in many of the Home Extension Clubs.

All this goes to show that the Extension Service has made much progress toward achieving the basic goal of helping rural people. It is a cooperative educational enterprise. India too can march on the road to prosperity and progress. She needs guidance and encouragement. She will need to adopt her own methods but she can learn much through the experience of countries which have made remarkable advance in agriculture.

All this progress in the field of agriculture, research and success, point to the great need for carrying this valuable knowledge to the farmer where he lives and works, to his wife, to his children--hence the need for extension.
It is the function of the Extension Service to teach people to determine accurately their own problems, to help them to acquire knowledge and to inspire them to action, but it must be their own action out of their own knowledge and convictions.\(^20\)

This is what M. C. Burritt, formerly director of extension, New York State College of Agriculture thinks is the fundamental objective of extension.

When extension work started in the United States, the farmers received whatever the pioneer agents had to offer to them. In the second stage, the farmers were made party to the planning because it was discovered that not only agriculture information had to be extended to the farmers but also the farmers could suggest experiences and problems back to the agents for further research. This was a change from predetermination to self-determination. But soon it was discovered that county programs were long lists of miscellaneous projects to meet requests from each community. These programs called for larger activity than the county agent could handle. It was realized that extension programs should be designed to suit the rapid changes taking place in agriculture.

**Summary**

The idea behind extension is of helping those who are prevented by circumstances from taking advantage of the rich and valuable knowledge of facts, discoveries, inventions and fruits of research. The law of interdependence is universal

and each must do his or her part. The Agriculture Research Center near Beltsville in Maryland is the core of revolution and progress in agriculture. The farmer needs good knowledge on scores of topics like fertilizing, rotation of crops, strip cropping, contour farming, controlled irrigation, land leveling, etc. Farm costs have risen faster than farm prices. The progress in agriculture is vital to the strength of any nation. The extension service has made much progress toward achieving the basic goal of helping rural people.
CHAPTER V

EXTENSION PROGRAMS IN OTHER COUNTRIES

Each country should develop its own form of extension service. The worker starts with the people. He teaches, learns and works as one of them. He strives to be an equal. He is often known as the village companion or the village helper; in Africa he is called the village guide. Moomaw gives a few characteristics of extension education:

1. The worker starts with the people, teaching, learning and working as one of them.
2. He begins with what the people already know.
3. Extension begins with what the people have.
4. Extension begins with the hopes and aspirations of the people, their "felt needs."
5. The extension process depends upon volunteer lay leaders.

Thus it is an education through demonstration and action, hence often slow and exacting.

In the following pages we shall try to get glimpses of extension service in Macedonia, Albania and Cyrus, Palestine, Greece, Latin America, the Philippines, Angola and Japan.

Rural reconstruction is not Extension. For Extension, it is essential that the institution sponsoring such a program should carry out activities in the selected village
or villages with a view to extending its services to areas in need. We shall see examples of such attempts where people were prompted to promote education and render service to the villagers.

1. Macedonia

**Macedonian Village Extension.**—Under this program the Near East Foundation carried out a large demonstration in rural Greece. The goals of this Extension Program carried out in forty-eight villages of Northern Greece were to strengthen agricultural economy, raising the standards of home life, improving health conditions and to work out leisure-time activities. The ultimate aim was to encourage the Greek government to develop the Foundation's program for the benefit of its rural population. To accomplish this the Greek government needed skilled field workers and directors. This necessitated the training of local leaders.

In 1922, 1,000,000 refugees came to Greece whose population was already 5,000,000. These refugees were farmers and were placed on the land. They had to be provided with seeds, tools and draft animals. The Prime Minister sought aid from the Near East Relief for a rural reconstruction project for Macedonia. Dr. Thomas Jesse Jones (a member of the Board of Directors of the Near East Foundation) in his *Four Essentials of Education* recommends that all education should be built around (1) the economy, (2) the home, (3) health, and (4) recreation which is called "mass education" or the "comprehensive approach."

Adapted from H. B. Allen: *Rural Reconstruction in Action.*
This was applied in rural Macedonia. The Macedonian faced the problem of getting a livelihood from his small plot of land. The program adopted was an extension service of an intensive type. It was necessary that the leader of the program should be one who will be acceptable to the local people. An American with experience in teaching vocational agriculture and in conducting extension work among adults was sent from the States to guide this project with the understanding that this leader will be replaced by a native in due time. So a Greek was sent to Cornell University for one year of special study of rural and extension work.

The work started in eight centers of six villages each. The workers lived in their districts. One village that was centrally located, served as the home of the leader. From this center he visited the other five villages, giving one day to each village every week.

Lessons in elementary agriculture and natural science were given and get-togethers arranged. Their work included treating a sick animal, fighting a crop pest, grafting wild trees with edible fruit. A policy of intensive on-the-job training was accepted. Thus the field workers gained good experience. These villages could not afford to keep several specialists so all-round community workers were in demand. They helped the people in athletics, clean-up campaigns, street repairs and draining swamps. Intervillage contests in games were held and their keen enthusiasm resulted in the
establishment of a department of recreation with Theodore Pays, a refugee who had escaped from the Bolshevik Revolution and in Constantinople found employment with the Near East Relief, as its head. Reading rooms were started and later travelling libraries, carried from village to village by means of donkeys, driven by small boys. Throughout the demonstration area Pays built play-yards at village schools. He also engaged a music teacher to organize village orchestra and to teach eager boys how to play instruments. Pays took pictures with his camera, enlarged them and decorated the reading rooms with those pictures. He also prepared slides and film-strips for the evening entertainment hours. Later he combined ideas from Scouting, 4-H clubs and the Future Farmers of Greece. He framed a constitution and got it approved by the government to fulfil the legal requirements. Local chapters were established in the villages. Thus all recreational and cultural activities were channeled through the Future Farmers' Clubs. Part of their weekly meetings was given to agricultural discussion. This gave the extension leaders a ready made opportunity. Later a department of home welfare was added to the scheme.

Then need was felt for someone to take care of medical needs, food preparation, sewing, home-management and child-care. So a home demonstration agent connected with the extension service of the state of New York was appointed and sent out to the field. Martha Parrot was selected. She was a graduate of Cornell University. A home economist and a public health nurse were put at each center. The
nurse had a short training in a short course established by the Greek ministry of Health with the help of the Rockefeller Foundation. Martha trained the home-economists. All the workers learned how to teach.

Well-baby clinics were started and prizes were given for the healthiest baby. It was noticed that the main cause of disease and ill-health in Macedonia was bad sanitation. There were malaria, typhoid, dysentery and millions of flies. The dirtiest and most unhealthy village was chosen for cleaning it up. Soon the area was turned into a neater, cleaner and healthier place. The leader Apostolos Koskinides was sent for a three month course in sanitation. On return he gave attention to well-digging and drainage, construction of latrines in farm houses and public schools, and a fight against malaria. Other features were included in the program from time to time but the basic ones were—agriculture, recreation, home improvement and sanitation. Literacy campaigns were carried out to teach Greek. Often the school master taught an hour or so in the evening.

The above was the picture at the eve of World War II. For a decade Greece was the victim of war, German occupation and civil strife. "But even a catastrophe of such magnitude and duration did not obliterate the beneficial effects of the Macedonian Program."21 A new extension law was enacted by the Greek government. Some men were sent to Cornell

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University for training. Pays who had done so much for the Future Farmers of Greece became the Greek specialist in 4-H Club activities for the extension division of the American Mission to Greece.

Late in 1949 a question arose as to what values remained among these villagers after so long a time and so many upheavals. So a visit was made possible. Old friends came up and greeted the visitors. They were anxious to show the improvements made. Small boys and girls were now grown up men and women. They were married and had children. They reminded the visitors of the many happy occasions of the good old days. The visitors visited these places with sweet memories of the past. It was indeed a blessed reunion and many familiar places awakened past events and memories. The conclusion of the whole matter was that the time, labour and money spent on these villages had done them good. They felt grateful for what was done and like good and faithful servants they have observed the good lessons taught them by these loving friends. The seed had been sown, the work had been begun and things were taking root and the visitors rejoiced to see some of the good fruits of their labour. It was gratifying to note that the villagers had learned to take care of themselves. There were signs of devastations of war and some good old friends had been killed by the Germans, but the spirit still kindled their hearts and there still was found faith and hope for a blessed future due to the love they had shared and the service that this love had made possible.
2. Albania and Cyprus

The Albanian-American Institute was the cooperative undertaking. It was comprised of a training unit to prepare women for teaching in the village, a practical farm school, a public health department and a limited service of rural extension for the villages around this center. In course of time the girls' school was incorporated into the educational system of Albania and the American director turned her attention and interest to a simple home-making course. The health department provided medical care and health education. It also gave instruction in child-care and hygiene to the women. The sanitation department reduced the incidence of malaria. Thus a program of agricultural extension was set up. The students worked as leaders. The farm was equipped with modern machinery and a good barn for the livestock. The course of study required four years.

The Albanian officials felt that the farm school is not worth the name unless it has sufficient land for crops and flocks. So 600 acres of land was granted. This was too vast an area in a country where no one held more than 10 acres of land. Many were under the misconception that the school farm could pay for itself. Work started and a dairy barn was built with 20 head of milking cows. Certain dairy techniques were taught here. Tractors and heavy machinery were required to take care of the 600 acres. Much of the land granted to the school could not be cultivated for years. The head office in New York sanctioned the grant of the latest farm implements. The essential buildings
were built, the land was cleared, crops were sown and the first group of students was enrolled, 70 in all, about 15 years old. They all had finished their elementary education. The first group perhaps learned more than the succeeding groups because the first group helped in the erection of buildings, clearing of land, laying out the fields and planting the orchards. Sometimes classes were given up to finish up these pressing jobs.

The Albanian-American Institute got Ralph H. Allec as their director. The students lived in cottages. Residents of each cottage were organized into a family unit named Besa, Hinoja, etc. which translated would mean Faith, Obedience, Thrift, Cleanliness, Perseverance, Cooperation, Will Power and Work. The community thus formed was called Perparimi or Progress. Games were played among these family groups on competitive basis. The large area of 600 acres was divided into two parts; one on a commercial basis and the other was divided among these families. Each unit was given a yoke of oxen to plough their plot, a plow, a cart, a harrow and small tools.

The course was reduced from four years to three years but the diploma was not granted until the students had done six months of internship, at home or on a neighbouring farm. Top-ranking graduates were used as student assistants. A normal salary was given to those who from this group would agree to continue for another six months. From these post-graduates were selected students for advanced study abroad and later worked on the school staff.
Later it was felt that a farmer does not specialize one year on corn, the next on poultry and the third on dairying and a cross-section instruction was arranged. The students were judged on the basis of their practical achievements and not scholastic.

The government of Albania had a twenty year contract for the Albanian-American Institute with the Near East Foundation and the government assumed a large proportion of the operating budget by increasing its share every year.

The other school is in Cyprus—Rural Central School near the village of Morphou. The school is limited to forty boys to insure better instruction. Elementary education is the only requirement for admission. In addition the applicant should have at least two years' experience of working on a farm. It is a two years' course, mostly practical. The farm land is forty acres and the livestock consists of a few cows, mules, sheep, pigs and poultry. The implements are simple and boys learn to use and repair farm equipment at a shop. Students live in cottage homes. In Cyprus, specialization does not provide security so training is given in mixed farming, also in food preservation, canning, butter and cheese making and curing of bacon and ham. For this kind of instruction a second vocational center has been established in the village of Pergamos.

The Morphou school admits Greek speaking students while the Pergamos School used Turkish as the medium of instruction.

In these centers it is important to stress the practical side of the curriculum and that the instruction
should be applicable to farming situations as found in that locality. This kind of extension work is not simple and requires a great deal of patience and wise planning.

Whatever these students learned in the farm school, they put it into practice in their extension service rendered in the neighbouring villages. The farmers in these villages knew them as extension workers from Perparimi (Progress) center. This service of rural extension reached out into several villages adjacent to the center. This agricultural extension service used the students as leaders and operated under various department heads. Their service was responsible for much improvement in farm practices in this region specially in the realm of child care, personal hygiene and eradication of mosquitoes for the prevention of malaria.

3. Palestine

It is important that rural schools be rural in the true sense of the word and should reflect the local environment. The Near East Foundation had entered into an agreement with the Department of Education in Palestine. The aim was to improve the rural schools. After the war, the Near East Foundation was given another opportunity to develop further the rural education in Palestine.

The Arab section of the Department of Education developed a new type of schools for these rural areas. Open warfare between the Arabs and the Jews broke out in 1947 and made work difficult. Hebrew was the medium of instruction
in Jewish schools. The Arabs depended upon the aid granted by the Education Department of the Mandate Government but the Jews had foreign sources for funds.

Director Bowman discovered that the schools were not related to their country environment. They followed the pattern of urban schools. Bowman felt that even while in school, the pupils should live the life they would lead in later years.

The Near Eastern Foundation planned to devote its efforts to helping people through rural schools, improved agriculture, better health and clean homes. Bowman believed that no improvement was possible in the curriculum of the rural school without first improving the teacher. Many of the instructors were ill-prepared. They decided to choose fifteen village school masters every year to undergo a year's training. At Tulkarm the teachers could study gardening, horticulture, poultry, bee-keeping, rural sociology and methods of teaching. In five years seventy-five teachers received the training. Thus five years of experiment brought the assurance that the rural school master would be able to participate in problems facing community life. It was noticed that the village school masters needed a more systematic training and so were given an additional year of teacher's training.

After the five-year experiment, Bowman suggested a training center for young women who would be trained to become rural teachers. Education for women was lagging
behind and Bowman wanted to improve the situation. There were few village schools for girls and those which existed had poor quality of work. The Department of Education established finally, a training center for young women, ten miles north of Jerusalem. Thirteen Moslem girls were accepted for the first class so that the number of woman teachers may not exceed the demand and more individual attention may be possible. Women who had at least five grades of primary education were admitted; later seven grades were required. The course of study was extended from two to three years. Each student was required (1) to sign a bond to teach in a village, and (2) to prove that a chaperon (mother or aunt) would live with them wherever they are stationed. The schedule was heavy with forty-six periods a week. Special subjects besides the regular ones were, domestic science, child care, elementary agriculture and weaving including washing of wool, carding, spinning and dyeing. They were also taught how to preserve food and keep rabbits, poultry and turkeys.

From the above it is clear how Director Bowman succeeded in raising the state of rural education in Palestine.

The last year of activity in full swing was in 1947 because in 1948 chaotic conditions developed in Palestine.
By 1947 there were approximately 80,000 pupils in the Arab public schools (besides another 43,000 Moslem and Christian private schools), and it is significant that about 60% of this number were village children.  

One happy outcome of all these efforts was the fact that people became rural minded. The village schools won a place in the hearts of the rural people. But the adults and the youth who had left school at an early age were neglected. The Department of Agriculture helped the farmers in many ways but no good system of extension had yet been developed. A national who had shown great interest and the ability in rural education, was sent to U.S.A. for study and training in this sphere. He completed his year at an American University, earning his B.S. degree and returned to Palestine in 1947. He used the school at Al Mansi as his laboratory and started building a community service.

The plight of the Arabs of Palestine causes concern. About 750,000 Arabs are scattered in surrounding countries existing in caves, barracks and tents. If this latest development had been allowed to function, the whole story would have been different.

It was found necessary to develop an up-to-date system of agricultural extension. It was recommended that the village school be called upon to render this much needed extension service. Vocational agricultural education means much practical work in the academic requirements and it was decided to use these services in the villages where the need

\[22\text{Ibid.}, \text{ p. 156.}\]
was the greatest. The village of Al Mansi in the region of Haifa was selected. This village contained about 200 families. Adult farmers were exhorted to come for practical instruction in better methods of farming. This village school served as the radiating center of all activities among the entire community.

4. Greece

At the conclusion of World War II rural reconstruction was carried on in Greece. The need was felt of artificial insemination of livestock. The livestock of Greece at the end of the war was poor. The Near East Foundation decided to help Greece in this problem. A few high quality purebred bulls were shipped from U.S.A. and thousands of native cows were inseminated. The results were quick and milk was available to the underfed population. This project made a vital contribution to the general rehabilitation of the country. During the war the livestock population of Greece was reduced by fifty per cent. Rapid replacement of livestock was a great need. Without cows, the farmer could not plough his fields. Artificial insemination was developed in America in the 1930's (originating in Denmark) and the states such as New Jersey, New York and Wisconsin promoted its use among dairy farmers.

Local methods were used and due attention was given to environmental factors, for example, a kerosene operated refrigerator was used instead of an electric one and an oil stove to heat water instead of an electric sterilizer.
Instruments were boiled on the kerosene stove and dried in the oven.

Precautions had to be taken that animals may not die of starvation on meager pastures of Greece, or fall victims to local diseases. The artificial insemination enabled one male animal to sire 500 to 5,000 offsprings a year in place of the usual fifty. So these animals were kept under favourable conditions in a central station and from there semen was sent out. The Brown Swiss was found to stand hot climate much better. In 1945 Dr. Elliot and Mat Dietrick from Cornell University arrived in Greece for this project. They established their headquarters near the College of Agriculture near Athens. Soon eleven rural settlements were participating in the insemination program. Two thousand, two hundred and eighty-nine cows were bred in the first year and twice this number in the second year. Then the scheme was taken from Athens to Macedonia. The cattle in this area were more dispersed. This involved more travel to inseminate the same number of cows. Before long there were in operation three breeding routes covering forty Macedonian villages. All travelling had to be done by jeep. Mat Dietrick sent daily shipments of semen by bus to Edessa which was about sixty miles from the laboratory. At Edessa the inseminator visited the four villages by horse-cart. Later when guerrilla war broke out, no work could be carried on in Edessa. Two thousand cows were bred in the first year and 3,500 in the second. It was found possible to start a
clinical service and a monthly news letter for cooperating farmers.

The monthly bulletin summarized the progress of the insemination work, gave valuable information on feeding or caring for the calves and related topics. Within two years of the launching of the program 3,259 farmers were participating in the program (15,000 if we include their families). Two thousand and three hundred animals had been produced and 2,215 animals were treated at the clinics. The author describes how a woman was thrilled to learn about this service. "As I saw this thrifty peasant woman leave the stable with such a pleased expression on her lined face, I realized more than ever, how valuable a possession a farm animal is to a peasant."23

The charge for insemination was 10,000 drachmas or two dollars per cow. In Greece natural breeding would cost 20,000 drachmas. During 1948 the calves were arriving in increasing numbers and the arrival of the 5,000th was celebrated. The supply of health giving milk in ever increasing quantity had a great beneficial effect for Greece.

The Orthodox Church had given its blessing to this project when it was inaugurated and this practice was continued of sprinkling holy water of benediction by the Bishop on the bulls.

23Ibid., p. 179.
The Mam Indian Center—[by Dudley and Dorothy Peck]

This center among the Mam Indians of Guatemala consists of twelve acres of land, several buildings, gardens, orchard, a poultry flock, cattle and swine for breeding purposes. There is equipment for weaving and woodwork. The staff consists of farm manager, director of literature, director of Bible training, farm foreman, director of extension, a nurse to operate the clinic and a missionary couple. There is a local cooperative society for credit, buying and selling. There are 270,000 Mam speaking Indians of Guatemala. The problems of this field are: (1) A thick layer of volcanic ash underneath the soil deprives the land of water for irrigation. (2) The altitude of 8,000 feet limits agricultural efforts. (3) Hail storms and frosts. (4) Corn is in great demand thus discouraging the diversification of crops. (5) Shortage of land. (6) Over-population.

Literacy classes are held. Field demonstrations to encourage use of fruits, vegetables, also eggs and dairy products are arranged and there is a Director of Extension, an independent farmer, who is paid for his services but workers are encouraged to be economically independent, living mostly from land they farm and in homes of their own. This extension service reaches out into the homes and fields of the people. The purpose of the service is to work with the people and to help them in their day to day problems.

Adapted from Moomaw: Deep Furrows.
People need help in better housing and in nutrition. For this production and use of fruits, vegetables, eggs and dairy products are developed.

The center is the point from which extension work is carried on in villages around. One can see the good results of these efforts as one travels among the people of these villages.

6. The Philippines

Farm Study Classes—[By Burl A. Slocum, Dean of the College of Agriculture of the Central Philippine University]

A three-year program was prepared of demonstrations and lectures.

1. Animal production—48 lessons
2. Crop production, plant insects and diseases—52 lessons
3. Agricultural economics, farm management, farm bookkeeping, rural engineering, health and recreation—41 lessons

The teacher lectured and demonstrated for the first hour. For the next two hours the farmers demonstrate and practice what they learned. Those who complete three years of study are awarded the certificate of Successful Farmer.

The classes were organized in cooperation with government officers. The class determines the time and place of meeting. In December 1955 over 3,700 farmers were registered in the study classes. All those who want to learn improved farming methods come to these classes.

Leaders thus trained help in organizing extension projects, 4-H clubs and farm study classes in their
communities. The leader concentrates in five or more villages, himself living in one of them. Since extension essentially is a self-help program, we should not be too enthusiastic about giving away free supplies. "Extension ceases to be extension if paternalism creeps in." 24

In one village home vegetable gardening was emphasized. People were also interested in soil improvement, family nutrition and literacy.

7. Angola

Adult Schools in Angola—by W. Sidney Gilchrist, M.D. a medical missionary in Angola with the United Church of Canada

Enquiries were made over wide areas to work for community betterment. In a year three schools were held. There are worship services of song and prayer. There are family life discussion periods. Agricultural activities include seed beds, tree nurseries, composting, anti-soil erosion efforts, kitchen gardens, horticulture and the use of commercial fertilizers. Masonry operations include tile-laying, plastering, the construction of concrete covers for latrines, protected water cisterns at springs and brick stoves. The digging of deep latrines is carried out by the people. Women find knitting, cooking, reading, ceramics, and the making of water jars to keep them busy doing their part in the total service.

The extension work is under the able supervision of Dr. Allen Knight. The extension team has three goals: (1) to learn techniques for community betterment, (2) to train African workers for service, and (3) to work with African communities for promoting better living.

It was found that people did not take new ideas easily specially on health, agriculture, nutrition and better housing. So it was found necessary to impress the need and convince them of the better results. The best work was done when we and the people worked together, not by a Santa Claus approach but by making them pay as much as they could. It was discovered that the people contributed about one-half of what was required. They gave in labour and materials. This showed the people understood the need, were willing to cooperate, to improve existing conditions and to do their part in the welfare of the entire village.

8. Japan

Family Health Work in Japan—by Margaret Trueman, R.N.

The Tomisats Rural Center is on the edge of a farming village three hours by train from Tokyo. After the Second World War, forty-five families came and settled here from Manchuria. Rev. Sam Franklin, an American missionary built a church in 1953. It houses a nursery school which cares for eighty-five children. The nursery gives the children a place to play and learn under kindly supervision while their parents work in the fields.
Health was one of the main problems of the area. Tuberculosis was common. In the nursery 60% of the children suffered from intestinal parasites. It was decided to conduct both a clinic and a health education program. A meeting of the village elders, doctors, was called. The villagers showed great enthusiasm over the idea. The village nurse had an area much too large for her to handle alone so she welcomed the extension workers. Through monthly parents' meetings improved methods of health and child care were taught. From here it was easy to move toward a wider program. The nutrition classes were well attended. Then family planning program was started in which the doctor gave the villagers valuable counsel. The meetings were attended by both men and women. With posters, displays and movies sanitary measures were explained. It is hoped that in due time results will come. The plan was to reach the people at their point of greatest interest and then lead them to recognize other needs. The how and why of sanitary measures was explained through displays, posters and movies. The results have been encouraging.
CHAPTER VI

A CASE FOR AN EXTENSION PROGRAM
FOR LTC

Leonard attempts to express its purpose and to strive for its goal of 'love and service' by its outreach.

It cannot close its ears to
Show us Jesus! Hear the cry of
Multitudes in thronging mart!
Send us, Lord, our pentecost to
Bear the Cross to India's heart. [25]

The evangelistic effort of Leonard consists in dividing the student body into various Fellowship Groups such as, the Campus Fellowship, Hospital Visitation, Audio-Visual Group, Suburban Churches, Sunday School Teachers, City Reading Room and the Rural Workers. A Rural Reconstruction Program was set up at one time at Barela, a village nine miles from the seminary. The Disciples Church owns a bungalow, and a few cottages surrounded by a compound wall where a south Indian bachelor and later an Anglo-Indian couple were stationed to work as full time workers. The scheme failed because the workers were not familiar with the language, customs and the main occupation of the villagers. Moreover they felt a bit unsafe in the midst of all non-Christians, a hostile Arya Samaji Group

(Hindu fanatics) and only two Christian families in the whole village. Although some contact was made with the village folk through home visitation and the small dispensary at the Center, the youth of the village came only on Saturdays when the Leonard students visited the village center for an hour or so.

When the Rev. E. L. King, (Secretary of the Christian Council of Education in Jabalpur until 1950) who had taken a keen interest in the Barela project, came to know we were writing a Thesis on A Village Extension Program for LTC, he sent some papers connected with the Center and also wrote a long letter giving his impressions on the project. We quote a few lines from his letter dated California, January 1, 1964:

One was not to think of the project as an evangelistic tool; if Christianity cannot commend itself except in a round about, almost undercover approach there is something wrong with it. The pleasure we gave the children with the puppets, the value of the films (in which the local government joined), the chance conversation, the friendliness—all these did something no formal "campaign" could have done. In addition, Barela people had been invaded so often, only to be abandoned, that they were either suspicious or disgruntled.

India, which according to Pandit Jawaharlab Nehru is in the 'bicycle age,' with its 600,000 villages, which we feel are in the 'ox-cart-age,' needs more pastors for its rural areas than for the urban. But the average evangelical pastor is educated for his ministry in an urban environment. The seminary facilities should not only provide for classroom
instruction, but also give opportunity for village uplift and rural reconstruction work. Dr. Ralph A. Felton of Drew Theological Seminary was secured in May 1940 by the trustees of the Union Theological Seminary of Mexico City to make a study of the problem of providing for a larger rural emphasis in the training of its students for the ministry. In Mexico, 80% of the churches are rural but the pastor gets his training in an urban setting, "removed from the realities of the rural scene in which, in four cases out of five, he will be called to serve." 26

The present trend everywhere is to awaken the seminaries to the task of rendering their trained services to the surrounding villages. Jabalpur is surrounded by villages and rural work does not mean going very far from the seminary. Writing under the title "Extension Work," J. M. Davis recommends extension work at week-ends for students.

Students will be given week-end appointments under the leadership of teachers for work in rural Sunday Schools and will be encouraged to organize vacation classes in their home communities. Special summer courses will be arranged for adults and pupils unable to attend at other seasons. 27

Today the advocates of theological education are demanding, as never before, greater emphasis on practical courses.


Studies in urban church, rural church, Religious Education—all emphasize practical training. The Rev. E. L. King, in the letter referred to above continued,

Such a project is an excellent training method—our classes in Religious Education learned a great deal (including new methods) besides enjoying the experience.28

The welfare of the farmers is "the outstanding social problem of the world."

Recently the Government of India in a series of Five Year Plans has tried to improve the condition of the agriculturist. It is called the village and community development program. Extension services are being established in villages under FAO and the use of the modern farm machinery is being expanded. But such mechanical equipment is only a small part of the total farm situation. With all the technical aid that is being promoted, all the work in the small farms is done with hand tools and oxen are used for ploughing and irrigation.

Whatever the government may do, there will always be need for improvement and if the extension program is well planned, there is real great service awaiting the seminary students. E. L. King emphasizes in his letter that

Whatever is done should be undertaken with a determination to carry through to something definite, and this will not come in a day. As I recall it, one trouble with Barela after we left was that it became merely one of several centers which were visited erratically and from time to time by student groups. I recall that something was done by a High

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School Group under Mr. Gordon, an excellent leader and a good plan but any given village received such occasional and sketchy attention as to nullify whatever was done. The village forgot one visit before another was made, if indeed another was made at all. Cumulative is a good word to remember here. Unless something is built on something else and then something else on it and so on, why begin at all?

Allahabad Agricultural Institute, in their extension program recommend the same principle of perseverance when they say: "No one should take up extension work for a temporary period. This is the sort of profession which must be chosen as a lifetime concern."29

It is being increasingly realized in seminaries all over the world that students who spend so much time taking in must be allowed ample opportunity for giving out. It is further recommended that such work should be guided and supervised by the teaching staff. Such week programs and evangelistic mission would not only prove a vital training for the future ministers but also help the villagers and deepen the relationship between teachers and pupils, which should be encouraged much more than is the case in the universities. This would also help to preserve their evangelistic zeal.

Unless we see Christ's ministry to rural people in this magnificent totality, with all its complexity and depth, leading to this splendid denouement, we will never enter into the splendour of our calling to be his ministers in one small corner of the world.30


Some people ask the question; should a rural minister know about everything from plumbing to artificial fertilizers? The answer is that he will be a better minister if he knows something of everything and everything of something. Everything that concerns a villager should be the concern of the minister.

Murray Rogers is of opinion that the villager does not need any prerequisites to be introduced to Christian faith. He does not need literacy or employment or grounding in any rituals or traditions. He goes on to say,

The work of Hans-Rendi Weber among the illiterate people of Indonesia is one of the very few examples of how to take village friends as they are and know that the revelation of God's love for them as shown in the Bible can be shared by them now. They do not need to be in the same way altered before they can enter the world of the Bible nor is education a prerequisite for acceptance of the Gospel.31

Although it is true that the Gospel is for the common, the illiterate and the simple people as much as for the intellectuals and the learned, the primary need of man is straight inner life, yet we cannot rule out the progress of man in other spheres. It should be an all round growth. Any undue emphasis on the spiritual alone or the physical alone is not striving toward the whole, fuller or more abundant life. It is true that the Gospel should be preached. But that people should have knowledge of better ways of living is equally important. And what institution is better fitted to do this than the theological? A seminary that

31Ibid., p. 47.
dreams of a happier, healthier and more godly community and sees visions of man's closer fellowship with God here and now, will go all the way to establish its relationship with the villagers who need their guidance and help in matters of daily living as well as on weightier matters of life.

It is not possible to understand full well the extension work proposed unless we know what a village is like in India. The chief occupation is farming and in the sphere of cottage industry, one may find bamboo work, leather work, making bricks and roof tiles, pottery on the potter's wheel. Few villages have electric lights, water system and paved roads. They have dirt roads and the houses have either mud walls or they are just straw huts and a few brick houses scattered here and there. Some villages get mail service only once a week. There are no printing presses, fire stations, hospitals, machinery or factories. Water for drinking purposes is to be found by digging wells and for other purposes from rivers, lakes, pools or ditches. Where there is electricity, flour mills may be found working otherwise people buy wheat from the market and grind it at home in the hand-mill. The average income is $74.00 only.32

Taylor33 talks of four progressive steps in the development of villages in India:

32See Table I.

33Carl C. Taylor, A Critical Analysis of India's Community Development Programme (Govt. of India: The Community Projects Administration, 1956).
1. Systematic discussion among members of the community of their common needs.

2. Systematic planning to carry out the first self-help undertaking which the community selects.

3. Mobilization and harnessing of the physical, economic, social potentialities of the local community groups.

4. Creating a group for additional improvement.

It is always a good idea to encourage the villagers to spell out their own needs and priorities. The extension service should be willing and ready to help in the greatest felt need. But every care should be taken to see that
(1) it suits the needs of the average person in the village,
(2) it should not conflict openly with local traditions,
(3) it should not be too costly, (4) it should convince the villager that the project when completed would enhance the prestige of the village.

With regard to the last point, there are certain activities, which carry taboo among the Hindus of certain castes—"occupations or activities opposed on social or religious grounds (e.g. caste-assigned occupations in India; tanning taboo among Hindus)." Sometimes not only certain activities but even the introduction of a new food may be refused because it is taboo. The International Cooperation Administration is assisting twenty-three countries in furthering community development self-help efforts. It is better that programs develop from the roots up rather than

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be imposed upon the villagers.

If these villagers are seemingly lethargic and not interested in change, it is chiefly, if not solely, because they have never been permitted to participate, much less to lead, in programs for improving their own lot in life. They have always been told by others what their needs were.35

The extension worker should know the worth of the individual and allow the villager self-help and decision making. The villager's share in making the plan and his willingness to make sacrifices go a long way in producing interest in the project undertaken. They will cooperate more willingly when they have a share in deciding as to what should be done for them and in doing it. Although the common needs of the villages are in the field of agriculture, health, sanitation, education, leisure and development of socio-economic aids like the cooperatives, it is desirable that the villagers realize these needs and have a genuine interest in finding a way out. The extension department certainly will provide leadership but throughout the plan the system should be one of willing cooperation rather than a task imposed from outside or a system moving from top to bottom. The people should belong to the movement rather than used as a means. Of all programs the extension department will carry out in various fields, the real objective is the individual and the human personality, which should be allowed to develop to a maturity, which will be satisfied with nothing less than the highest good of all mankind. The leaders will be more

35Ibid., p. 46.
successful if they try to discover the leadership traits in
the people and train it to higher service. The eager among
the group should be found out and the leaders should be
activated to a spirit of service and sacrifice. The leaders
should have a complete knowledge of village life and should
be in a position to appreciate the problems of the farmer.

One difficulty under which the villager or the farmer
works, is the burden of the non-institutional credit and the
ten times costly money-lender. The ignorant and illiterate
borrower becomes a helpless victim in the hands of such
non-institutional agents.

According to the All-India Credit Survey early in
the 1950's 93 percent of the total rural borrowings
among India's little people came from private persons,
of whom almost 45 percent were professional money-
lenders and 25 percent big landowners. Non-
institutional credit represents 74 percent in Ceylon,
51 percent in Japan, 84 percent in Thailand.36

"In our day, the economic question has a particular
religious significance," explained Monsignor Coady, the late
distinguished Director of Extension at St. Francis Xavier
University of Nova Scotia, seat of the celebrated Antigonish
Movement.

As a matter of fact, it is the great modern
religious question, for, if it is not solved,
freedom culture and religion may easily be
seriously endangered. . . . It is more than a
question of supply and demand, more than a matter
of food, clothing and shelter. It is basic to
the life of man. Economic action is intimately
linked up with spiritual activities. It influences

36Ibid., p. 198.
all man's actions, and when his economic life is deficient, there is grave danger of his spiritual life being likewise deficient. Poverty is not always holy. It may frequently be a proximate occasion of sin.37

The extension worker may adopt the attitude of being neither a borrower nor a lender. But this does not help the villager. He can at least educate and inform the people about the economic institutions around him like the credit unions or the cooperative credit societies in which members deposit and borrow according to accepted rules to meet their family needs in times of funerals or weddings or their business needs. Considine gives the example of lobster fishermen, organized from Antigonish, with an annual business of $1,500,000.

These facts stress the need for the extension worker to realize that the salvation of souls does not depend on mere preaching the gospel. The material side of life cannot be overlooked. If the Extension worker will overlook it, the Communists will take the opportunity to advance their philosophy. Events in China, Viet Nam and other areas have proved that a mere preaching of the gospel without a balanced reform in economic and social life makes the group a prey to other stronger forces which solve the economic life by destroying the personality and freedom. In Latin America, in Eastern Europe, (also in China,) Christianity lost ground mainly because of the economic system.

37Ibid., p. 200.
This does not mean making free grants to improve the situation. Relief is good in times of emergency, but the long-term program should take into consideration self-help and self-development through cooperatives and credit unions.

Father Ganey of the St. Louis Jesuits was assigned in 1942 to a village near the Guatemala border. In 1943 he saw his first credit union take shape. The success of the project led the Bishop to ask Father Ganey to leave the parish and preach the new social doctrine to all the colony. Father Ganey did this for ten years and news of his success spread far and wide and the Governor of the Fiji Islands invited him through the Bishop for this kind of service there for six months. The success was so great that six months turned into forty-two months. At the end of 1957 there were in Fiji 231 cooperatives on the islands, most of them in villages with 24,000 members in all, about 100 people per cooperative. People who had never saved before, had put away $425,640 in 3½ years. Their cooperatives made 31,000 loans to a total of $876,360 with a net balance from the loans of $300,000. Wherever Father Ganey worked, he told the people: 'It is your business and you must run it, you must manage it, I can only teach it.' Loans were given for such household needs as—chest and safe, pressure lamp, suitcases, furniture, beds, house property, clothing, sewing machine, kitchen utensils, flour, camera, tobacco, bicycles, blanket, mosquito nets, school clothes and school fees. For farming needs, loans were given for oxen, barn,
bull, wire fencing tool, plough, axe and file, carpenter tools. Also for needs in other occupations such as fishing nets, fishing boats; social expenses such as bride-price for a marriage, funeral expenses and to pay court summonses.

Father Ganey, through his services for cooperatives and credit unions, learned a great lesson: It is not the missionary or the extension worker who does favour to the villages; it is the people who do the missionary the favour by opening the door of their village for service! We are not people's boss, we are their servants.

Rural families almost everywhere, but especially in India, are too exclusively dependent on agriculture for their livelihood. There are many regions, where people have to search out non-agricultural income to make both ends meet. But gainful employment outside agriculture is very much limited. The extension worker cannot help in opening industries, but he can encourage an increase in the growth of vegetables in kitchen gardens, he can promote family fish ponds, small farm animal husbandry and give necessary assistance in community small industries and village crafts. Under cottage industries come rice hulling, oil pressing, sugar cane crushing, peanut shelling and so forth. Under handicraft we may list: hand-loom weaving, mat-weaving, spinning, basket making, etc. Then there may be small workshops dealing in carpentry or blacksmith work. Also manufacture of utensils. Such small industries provide
seasonal or chronic employment thus adding to the slender income of village families.

"The Five Year Plan of the Government of India, with its emphasis upon increased agricultural production, has relatively little to offer to the rural non-agricultural portions of the population."38 In South India in Kerala there is a village Savaripalayam, populated by 600 souls, almost all Catholics. Most of the land is owned by Hindu landlords, who live about twenty miles away. The area produces rice and cotton. The men receive one rupee or 20 cents for 8 to 10 hours of work. The women get half a rupee for the day's work. When it rains heavily there is no work and the labourers do not get their wages. They have one meal every two days with rice water to dull their hunger in the interval. The Catholic priest there has started a small industry to improve the situation. He has set up hand-looms in the homes and during every spare hour someone in the family is at the loom.

In another village on the shores of the Bay of Bengal, people work in the government salt pans. This outdoor salt manufacturing establishment constructed on the beach provides work the year round but during the monsoon rains the salt operation comes to an end. This means starvation for three monsoon months. Here again a Catholic priest has organized industrial cooperative for cottage industries. Pope Pius XII

speaking to the Assembly of the International Movement of Catholic Intellectuals on April 25, 1957, said:

He (a Christian) not only may but must work for the accomplishment of this growing community, because he has at hand an incomparable light and strength, the example and command of the Divine Master.

Agricultural development must precede industrial development. Labour intensive industries should be developed first. Planning helps. Technical assistance should be expanded, always accompanied by financial assistance and preferably channeled through international organizations. Nations themselves must want growth and their social structures must be "modernized" but through the adaptation of indigenous forms.39

Education of the masses of the people should be the concern of all Extension workers. By 'education' we do not simply mean book learning alone, but every facet of illumination possible. The task looks stupendous but those who enjoy life's blessings should feel the responsibility to extend these blessings to our less fortunate brethren. "Land reforms have proven less productive than expected. By themselves they accomplish little. But coupled with a program of rehabilitation, credit, health and technical services, they will bear fruit.40


40Ed., "Mobilization Against Malnutrition", Rural Missions (New York: 475 Riverside Drive, Fall 1963), p. 3.
**Summary**

Leonard has facilities and there is need in the villages around for extension work. The project should not be regarded as an evangelistic tool. Christianity need not be commended in a roundabout undercover approach. Government cooperation may be sought wherever feasible. Theological education demands practical training and extension offers a good opportunity to the seminarians in training. The program should be self-help and democratic in which the individual and the human personality are important. Evangelism does not carry deep roots unless equal importance is attached to economic and social needs. The Antigonish movement should encourage those who are planning similar rural service. The rural non-agricultural sections of the population should not be neglected.
MAP OF JABALPUR DISTRICT

Area of the city --- 18 sq. miles [46.602 sq. kilometers]
Population of the city --- 367,000
Area of the district --- 3,912 sq. miles [10,281.168 sq. kilometers]
Max. distance of the district east to west --- 120 miles [193.08 kilometers]
Max. " " " " north to south --- 72 miles [115.85 kilometers]
Population " " " --- 1,050,000
Density of population of the district --- 250 persons per sq. miles.
Key to the Sketch of
Leonard Campus

1. Faculty house
2. Faculty house
3. Faculty house
4. Storage room
5. Garage
6. Faculty house
7. Well
8. Faculty house
9. Faculty house
10. Faculty house
11. Staff house
12. Women's Hostel
13. Staff house
14. Playground
15. Married students
16. Married students
17. Married students
18. Married students
19. Married students
20. Post graduate students
21. Faculty
22. Men's Hostel
23. Cafeteria
24. Auditorium
25. Staff
25.a Dispensary
26. Married students
27. Nursery
28. Kindergarten
29. Basketball court
30. Badminton
31. Badminton
32. Married students
33. Faculty
34. Storage room
35. Administrative offices
36. Library
37. Classrooms
38. Classrooms
39. A.V. Dept.
40. Chapel
41. Offices
42. Woman's School
43. Quadrangle
44. Assembly Hall
45. Offices
46. Research
47. Badminton court
48. Volley Ball court
49. Faculty
50. President's
Residence
SKETCH OF LEONARD THEOLOGICAL COLLEGE CAMPUS
CHAPTER VII

A JOINT EFFORT

A project like an extension service by the seminarians is likely to face conflicts and competition. The resurgence of the religions of India has recognized the importance of social uplift and rural reconstruction. There are several bodies, including the government, trying to participate in ameliorating the plight of the villages, some on a competitive basis and some to the extent of conflict. Hence adjustment and cooperation become necessary for any program that is going to stay and really prove beneficial.

The institution of an Ashram in India dates back to the Vedic period (between 1800 and 1500 B.C. according to some historians). An Ashram was different from the monastery in the sense that the members lived with wives and children and also used it as an institution for imparting education in all phases of life. Later it became a place of meditation only. The Christian Ashram movement started at the beginning of the twentieth century. Some Christians are of the opinion that today India needs more Ashrams and in New India the Ashrams will help a great deal in evangelism.

The word Ashram (pronounced AH*shrum) is from the sanskrit meaning a 'Retreat'—not for a week or a month or
a year or two but for all times. It is different from a monastery in the sense that there is not the authority placed in the hands of one or a few but that all members live and work on an equal basis and the office of Acharya or the person in charge for the signing of the papers and other documentary work is held by rotation by the senior members of the group. It is a community of a few devoted Christians who decide to work as full time Christian workers for the advancement of Christ's Kingdom upon the earth. It is a life of discipline and service and they keep good contact with society. Thus there is no escape from the world which was one of the criticisms of monastic life. It is more like a Brotherhood Home than like a monastery. The leading role in the Ashram Movement in India, has been taken by South India and specially by the Mar Thoma Church. They are opening three types of Ashrams:

1. For single men only.
2. For single women only.
3. For married couples.

The first and the second types are in Sihora, twenty-five miles from the seminary and the third type is in Satna, about a hundred and fifty miles from Jabalpur. Most of the members of these Ashrams are Leonard graduates. The number of members in these Ashrams varies from six to twelve and rather than take in more members, the tendency is to open a new Ashram in another area so that a greater number of people may be approached with the Christian message.
There already exists a cordial relationship between the Ashram and the seminary and a joint effort for extension service by the two institutions will be an excellent example of cooperation. It will also facilitate an all the year round contact with the villagers.
CHAPTER VIII

PROPOSALS

1. Establishing A Center

Village Extension Program may be carried on in any village around Jabalpur but if we want to give importance to continuity and wish to stay on and not give up as we did in the past, we should choose a village which will be

1. Easily accessible.

2. Suitable for owning property like farms, oxen for ploughing and pulling carts, well, workers' resident quarters, guest rooms, reading room and library, a hall for worship and public meetings and A-V-programs.

3. Not too close to a hospital, dispensary or a medical college so that we will not be working in an area where such help is not a dire necessity.

4. Not too close to an agricultural college where there may be an extension program.

5. Not too close to a tomb or a shrine so that our teaching and efforts may not be ineffective, since blind faith and public opinion give extraordinary regard to such "sacred" spots.

Barcla was started, then given up. Gorha is too close to shrines and the medical college, Panagar or Deori is close to the Agricultural College and Khamaria comes within the estates belonging to the Department of Defense.

Sihora, though twenty-five miles from the seminary, has the following advantages:
1. It is easily accessible by train or bus.
2. It has an Ashram for bachelors and four miles away an Ashram for single women.
3. The Ashram owns property, farms, oxen, living quarters, guest rooms, chapel, dispensary and a day-nursery and kindergarten.
4. Because of the day-nursery and kindergarten and the devoted services of the two Ashrams and their good reputation for the last two decades and friendly relations with the neighbouring villages, a joint effort will be highly successful.
5. In the past the Ashram has appreciated visits by students and professors of Leonard.
6. The Ashrams sent at least three of their members (two women and one man) for training at Leonard and their work is almost of the same nature as we had done in the past at Barela.
7. About 33% of the student body at Leonard is made up of students from the Mar Thoma Church to which the Ashrams belong.
8. All these years there has existed very cordial and cooperative relationship between the seminary and the Ashrams.

These and many other reasons may be given in favour of Sihora serving as the center for Leonard's Extension Program.

An Ashram in India today, is very different from the Ashrams of ancient India or the modern three to six day Ashrams of America.

To the question: In view of the Community Development Programs under the Five Year Plans of the Government of India, what is left for Leonard to do by way of Extension work, the answers are:
1. Everything is left for Leonard to do. The need is so great and the people are so many that unless philanthropic bodies like the seminaries make contributions to this service, the Government Plan cannot succeed. The progress is already very very slow and the work done is not very effective.

2. There are many ways in which cooperation with the Government program will bring encouraging results.

The pamphlet on the Ashram issued by the Stanley Jones Ashram says:

(a) In an Ashram we do not seek to find the answer to any of life's problems, but to be the answer.

(b) The Ashram Movement is a living fellowship in which the whole Gospel for the whole man for the whole world, is preached, taught, shared and experienced.

We fully believe that by gearing Leonard's Extension Program to the Ashram (at Sihora) we will be doing "Ek Panth Do Kaj" (one way, two jobs) of training the students in Extension Service and of giving them a living example and experience of Ashram life. It will also give further opportunity to the Ashram to be more social and cooperative than secluded.

2. Demonstration Farms

The United States of America at the beginning of the twentieth century gave attention to the idea of teaching agriculture by the itinerant demonstration method. Dr. Seaman A. Knapp became the great expounder of agricultural demonstration. In 1886 he tried the demonstration method in Louisiana. Where there was swamp and waste land, now rice, sugar, cotton and corn are grown. It took this agricultural philosopher
seventy years of preparation for seven years' work done in establishing the demonstration work.

In his speech at Pinehurst, North Carolina on May 30, 1907, he said,

Underneath almost every acre is concealed a mineral wealth of surpassing value; within almost every acre are agricultural resources that touched by intellect and labour will reveal marvellous products.\(^{41}\)

The value of demonstration farms lies in the object lessons they provide to the farmers. This demonstration should be simple and on a small area to create better impressions. The farmer himself will try out the new method on a few acres than on the entire farm he possesses. If we can arouse rural pride, hope of success, and impress the efficacy of the method we are recommending, half the battle is already won.

It generally takes time to impress upon the farmer the good results inherent in the proposed method. No lesson is more lasting and convincing to this illiterate farmer than the one he has learnt himself by seeing for himself the results of well tested techniques. He is convinced when he has made a profit on his labour and experiment.

Knapp's 'Ten Commandments' of Agriculture will help the Indian farmer also.

1. Prepare a deep and thoroughly pulverized seed bed.

2. Use seed of the best variety.

3. In cultivated crops give the rows and the plants in the rows a space suited to the plant, the soil and the climate.

4. Use intensive tillage during the growing period of the crop.

5. Secure high content of humus in the soil by the use of legumes, barnyard manure, farm refuse and commercial fertilizers.

6. Carry out a systematic crop rotation with a winter cover crop.

7. Accomplish more work in a day by using more horsepower and better implements.

8. Increase the farm stock to the extent of utilizing all the waste products and idle lands of the farm.

9. Produce all the food required for the men and animals on the farm.

10. Keep an account of each farm product in order to know from which the gain or loss arises.

Let the Indian farmer see and believe that by improving the seed bed, seed and cultivation he can increase the yield three or fourfold with no additional cost.

If the illiterate Indian farmer who has never been to school cannot read or write, never reads the newspapers, does not know the scientific method, can produce something from his land, how much more the Ashram people and the Leonard students help him to improve his yield by convincing him of the results on the demonstration farm. All their education, literature available on the subject, other sources of information such as the movies, must make the demonstrator a person in a position of advantage and authority. When the farmer understands that greater yield is possible without
an additional cost, he is likely to learn the lesson and give it a trial. This will reduce the present pressure on land and the waste that is involved by a poor crop on an extensive area. India which is thickly populated and has a density of population per square mile of 345 people compared to 51 of the United States, cannot afford to go on with the antiquated methods of farming. What India needs is not more land under cultivation but better produce on the land already under cultivation.

3. Cooperatives and Seed-bank

India has three main seasons—the winter season from mid October to mid February, the summer season from mid February to mid June and the rainy reason from mid June to mid October. Where there are no canals and no good system of irrigation, the farmer has to depend upon the clouds. If the clouds fail him, he is ruined. The money-lender loans money on a high rate of interest. The farmer is not educated. He has never been to school. He does not know arithmetic. He pays back whatever interest the money-lender calculates. Oftentimes he becomes a life-long debtor. The government schemes are coming to the farmer's aid, yet much remains to be done. Many farmers do not know what facilities are available. They need education in the value and benefits of Credit Unions and Cooperatives.

By means of talks supported by posters or films they can be taught the benefits that are possible due to cooperation. They can get loans on a cheaper rate of interest.
A farmer must know about the Cooperatives and mutual aid. The money-lender's rates vary from 6% to 120%. Cooperative Credit Societies have been formed in Japan, the Philippine Islands and India.

Some difficulties likely to come up are due to inexperience about the principles of cooperation. The cooperative credit efforts have contributed much to the economic strength of some villages and the same can be tried in other villages.

In some villages seed bank is the answer to problems faced by Indian farmers. The farmer should know that if he uses the best seed, his crop will be much better. If he can go to the seed bank and borrow seed, he need not go to the money-lender.

"In Vadala (200 miles east of Bombay) we have a famine every six or seven years." A diesel pump pumps 150 gallons a minute. The agricultural missionary at Vadala in 1952 moved the diesel pump on an oxcart from well to well and prevented a year's loss of food and income. He charged a farmer three dollars a day for this but it saved the farmer's crop.

There are sometimes difficulties faced by the poor farmers in storing the seed. Rats, pests and insects get into the storage and cause immense damage. The dampness during the rainy season and any leakage on tiled roofs is

destructive. This difficulty can be overcome if there are good seed banks with enough space for storage and protection from damage.

Another benefit that will come from the seed bank is the information and helpful guidance given pertaining to different varieties of seeds. There are hundreds of varieties of rice and they all require special treatment and special preparation. Along with the seed the farmer gets this valuable guidance which helps him to sow and reap without unnecessary blundering and waste.

With the farms that the Ashram possesses, it should not be too difficult to have seed-banks and help the farmers from starvation and debt. Although this work cannot be done on a large scale and the government will have to come to the aid but if the farmers learn to deposit their grain at the time of harvest, they can depend upon the seed-bank for help in time of need.

The Antigonish Movement advocates the philosophy on which the cooperative is built:

1. Respects the rights of the individual based on religious and democratic teaching.

2. For social reform, people need to be educated.

3. The economic problems are most pressing and the educational effort should suit this interest of the group.

4. Adult education should fit into the group organization of society.

5. Effective social reform involves changes in social and economic institutions.
6. The objective of the movement is abundant life for everybody in the community.

It is recommended that people be educated in the work being done by the credit unions in other countries and the cooperative societies in India. Such education by films, dramas, village gatherings helps the farmers to know what facilities are available for his benefit and prosperity.

4. Animal Husbandry

In India agriculture and animal husbandry go hand in hand. Cow is sacred not because it is worshipped but mainly because (1) it gives milk which is the best food and (2) it gives calves which plough the fields and draw the carts and irrigate the fields. So it should be preserved, that is, the belief of the Indian farmer and is being respected until now by all concerned. Then there is the philosophy of matempsychosis which results in the belief in non-injury and non-killing. "I should let him (the snake) bite me to death rather than kill him." Some go to extremes.

The man who sells or steals a cow, or who eats her flesh will suffer in hell for as many years as the cow has hairs on her body. The last thing at night, the first thing in the morning that a pious man ought to do is to repeat the names of cows, bowing before them in all reverence the while.

People in India do not take proper care of their animals. Space is limited and houses are small and cows and bulls roam about on the streets. They are underfed and not kept clean.


44 Ibid., pp. 69-70.
The cows give very little milk; two to four pounds only. Because the cows are of poor quality, the milk is also not very nourishing.

Agriculture in the village still largely follows the age-old pattern. Even today old style bullock-drawn wooden plows are used by the farmers. In such system the value of draught cattle is very great indeed, for efficient farming under these conditions depends to a very great extent upon the availability of good bullocks. These bullocks have to draw many acres of land and it is a strain on them because they are already weak, underfed and ill-housed. They are exposed to various kinds of diseases. Scattered Veterinary hospitals are trying to fight these diseases. In Jabalpur there is a Veterinary College and two hospitals for animals. In Sihora where the Ashrams are located there is a Veterinary hospital. The Agriculture College is about twenty miles from Sihora.

During the Rainy Season from July to October and through December there is good grass, but from January to June grazing grounds are bare. The well-to-do agriculturist has a sufficient number of cattle but the poor peasant who has a limited number of animals or who hires cattle has a hard time.

The cultivators who use hired cattle or practice cooperative lending and borrowing of bullocks sometimes find that the monsoons have not been on time resulting in untimely sowing and poor harvest.

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Although in big cities like Bombay, big dairies are supplying milk, on the whole the absence of good milk cattle means poor diet for the people, specially for children, many of whom suffer from malnutrition, rickets and other diseases.

What our farmers need is education. They own animals but they do not know how to take care of them. Dr. Knapp relates a very interesting story to impress the fact that there is a vast difference between the knowledge of a thing and that knowledge which enables a man to practically make use of the thing. A chemist, well known for his lectures on food, once tried to keep a cow for family use. By spring the cow looked like "the latest resurrection from a bone-yard," and in despair the chemist saw Dr. Knapp secretly to learn how to feed her.

Since the cattle at the Ashram are looked after very well, the Leonard students by showing the clean healthy animals of the Ashram farm bring home to the farmer the need for better and proper care of his animals. Some demonstration in cleaning animals, specially by those students who themselves are from villages and own animals, will go a long way to encourage them to take better care of their livestock.

5. 4-H Clubs

4-H Club is a national movement of the United States for the growth of the Head, Heart, Hands and Health, now popular in many countries of the world. Each member selects
and carries out one or more projects in agriculture or related fields. This program is a good training in leadership and character development. Each club takes the responsibility of one community or more each year. Thus both individual as well as corporate projects are undertaken.

One group decided to equip a room in a hospital at a cost of more than six hundred dollars. They raised funds by growing hybrid seed corn and raising potatoes, etc. Some clubs decide to paint and print names on rural mail boxes, picking up trash, giving out litter bags to keep roadside attractive, placing first aid kits in high schools, putting signs on roads where permitted to caution motorists to drive carefully, contributing books to an elementary school library, soliciting blood donors, buying a wheel chair for use in a community--these and many other projects may be carried out by these clubs. There are also instances of 4-H clubs paying tuition fees from sheep projects.

All members subscribe to a pledge:

I pledge my head to clear thinking, my heart to greater loyalty, my hands to larger service, my health to better living—for my club, my community and my country.
IMPELLE OF MITRA-MANDAL

(adapted from the H-Club)

EMBLEM OF M-CLUB
The ten guideposts of these objectives are:

1. Developing talents for greater usefulness.
2. Joining with friends for work, fun and fellowship.
3. Learning to live in a changing world.
4. Choosing a way to earn a living.
5. Producing food and fiber for home market.
6. Creating better homes for better living.
7. Conserving nature's resources for security and happiness.
8. Building health for a strong America.
9. Sharing responsibilities for community improvement.
10. Serving as citizens in maintaining world peace.

It is not possible to do in India all that 4-H clubs in America are doing. Although on the pattern of the English language we could have 4-D club to signify Dil (heart), Dimag (head), Dast (hands) and Durusti (health), it will not mean much to an Indian villager. But the spirit and philosophy of the 4-H Clubs is good even in India.

We would therefore suggest the name Mitr-Mandal (Friend's Team) in place of 4-H Club. The underlying spirit and philosophy will be the same but projects and methods will be different. A few of the projects will be:

1. Bore-hole latrines.
2. Removing weeds.
4. Cleaning wells.
5. Disposal of refuse, digging pits.
6. Making a village garden.

7. Campaign against pests like rats, mosquitoes, insects.

8. Every-house-a-garden campaign.

9. Temperance campaign against tobacco, Ganja, opium and liquor—enlisting members under a pledge ceremony.


There is great joy and thrill in each member deciding for himself or herself what he or she would do. When they get the proper spirit of the organization they want to do their best. The philosophy of this type of work is based on the importance of the individual in the promotion of progress for rural people.

6. Adult Education

a. Literacy.—The educationists realized that all attention to school children and neglect of the adults was not education in the real sense in so far as it did not do justice to all age groups. Now more and more people around the world have realized the need for magazines, books, methods, techniques and content for adult education.

Improper attention on adult education will affect adversely the home and its environment and influence.

Isabel Bevier of the University of Illinois said:

I name as the first requisite to the maintenance of high ideals of family life by the father and mother, the attainment of high ideals in their individual lives. One cannot give to another that which he does not possess himself.46

The children getting all the education from families where the adults have no provision to keep pace with the march of times, upsets the balance and creates a peculiar situation in the home. Lita Bane was of the opinion that every home should be

- Economically sound
- Mechanically convenient
- Physically healthful
- Morally wholesome
- Artistically satisfying
- Mentally stimulating
- Socially responsible
- Spiritually inspiring
- Founded upon mutual affection and respect.

When this is done we shall prepare not only better citizens, a balanced and effective home-life but also an active and serving social force. In the Y.W.C.A. women find a practice ground for the responsibilities of membership in a world family and the ideal of the Y.W. is

To change thinking
To break down barriers
To widen the reach of our love.

In India crowds sit, listening to a literate, who reads to them some national story or a poem or some deed of valour showing patriotism, or news and customs of distant lands. But a time must come soon when from the joy of listening to others, they should move on to the deeper satisfaction of learning to read themselves.

Literacy classes for adults have been opened in most countries where literacy is very low. In India only 24% are literates. If people are educated, results will be seen in their occupation— which is farming in most villages, way of life, pastime, philosophy of life and in their citizenship.
Adult education processes and procedures are means:
to achieve ends . . .
-to release our creative energies;
-to assist adults gradually (with discipline) to
assume responsibility for their own education;
-to promote more mature behaviour;
-to teach us how to work and live together. 47

According to Dr. Walter D. Cocking, Editor of the
'School Executive,'

...in our education program the environment
which we create will be a stronger teacher than
anyone who carries the name of teacher. 48

Thus outdoors is also space, a kind of classroom where
education should go on. The climate of India is such, that
except during the rainy season—June to October—much of
adult education program can be carried on outdoors. In
Shantiniketan, Ravindra Nath Tagore got the idea of such a
university where most of the learning would be outdoors and
in close contact with the beauty of nature.

With the introduction of western education and science,
a wide gulf was noticed between the educated and the
illiterate in India. According to Tagore, this was one of
the basic causes of India's political, economic and social
backwardness.

47 Paul Bergevin, et al, Adult Education Procedures
48 A Report of a National Conference on Architecture
for Adult Education, Creating A Climate for Adult Learning
(Purdue University, 1959), p. 5.
Tagore proclaimed that the dilemma of Indian education would be solved when it gave the people the capacity to match felt needs with their satisfaction and provided "food for the hungry, clothes for the unclad, language for their ideas, and life to all education." 49

In India, programs of adult education are mainly literacy programs. But today we have discovered that literacy campaigns alone do not bring much desired results unless we also take care of emotional, economic and social needs of the adult. We should also remember that we simply cannot teach adults by using methods applied in teaching children. The neoliterate adult needs a different type of literature than the child.

On August 15, 1947 India became independent with only 10% of the adult population literate. A new five point program was launched:

1. Literacy.
2. Improvement of health and hygiene.
3. Economic uplift through the introduction of new crafts and the improvement of old ones.
5. Healthy recreation.

The Adult Education Association of the U.S.A. has a unique role to play in helping to develop an overall philosophy of adult education which encompasses the ideas that the individual is of

infinite worth and potentiality, that the most
important thing in life is learning, that a free
society is the best because it is the most
educative. 50

In America, television will play a significant role in
literacy programs for adults. There are many Spanish speaking
people in New York and one TV station there conducts five
half-hour programs every week to teach English to Spanish
speaking adults. The Fund for Adult Education has led other
foundations to consider adult education.

In India the name of Laubach is associated with adult
literacy work. He visited India several times and made
successful attempts at training leaders to educate the adults.
These adults in turn should teach other illiterate adults
in what is known as the 'Each one teach one' program.

"There are 250,000,000 Indians over five years of age
who are unable to read and write." 51

Literacy house in Allahabad is said to be the first
one of its kind in the world. Many people from other countries
and representatives from UNESCO are visiting it to learn how
they also can train teachers and conduct literacy campaigns.
This House wrote letters to America and made appeals for
funds to provide Coleman lamps. The center also appealed
for money for a one-foot library (100 booklets in a Standard
Oil can containing insect powder). Thousands of American

50 Malcolm S. Knowles (ed.), Handbook of Adult Education
in the United States (Chicago: Adult Education Association

51 Frank C. Laubach, Thirty Years With the Silent
people and churches contributed $25.00 a piece for this type of libraries.

With due respect to the Indian village custom, let men students teach men and women students, women and children. The slates and slate-pencils should be provided. Laubach method is easier since it is an aid to memory. It is difficult for an adult to learn the letters of the alphabet so he associates these with symbols he knows and uses in everyday life. Every villager, however poor, uses a spoon—not to eat his food but to stir the food he cooks. The shape of the spoon is like the letter Ch in Hindi, so when the teacher says Ch, the villager makes a spoon-like letter, and so with other letters. How will he remember that Ch is like a spoon? Hindi is phonetic, the word for spoon is Chammach and begins with a Ch.

The primers and the books we use in teaching these adults should not be the same as used in teaching children. There should be lessons connected with the environment of the adult life and the content should be stimulating and inspiring. Otherwise the reading will prove boring. In the beginning there should be repetition. Both children as well as adults learn by repetition and drill. It is a sad sight to see an Indian villager hunting for someone, who would read out his letter to him or who will write one on his behalf. In the same way it is a sorry sight to see hundreds of labourers using their left thumb impression on paper since they cannot even sign their names.
Just to reduce six vowels the Rashtra Bhasha Prachar Samiti introduced a new method of putting signs of i, ou, ei on 'a' itself. But in our teaching the villagers we should not attempt this. When they read books and newspapers, they will not find this short cut arrangement in the script.

It is also a good practice to capture the villagers' interest. Initial success will bring in satisfaction and satisfaction will sustain interest. The teachers should be very patient with the adult students. They are conscious of their shortcomings and feel defeated at the achievements of the younger folk. It is better to hold separate classes for children, women and men so that there is no comparison and contrast, defeat and victory or any sort of competition.

It is never a good idea to try to teach all the fifty-one letters of the Hindi alphabet before any reading or writing may be attempted. It is better to teach the letter in a word rather than in isolation to begin with.

Just as a medical student's training is incomplete unless he has put in his intern year, similarly, if any plan of diplomas is carried out for these illiterates, it should not be given unless he has made at least one person literate.

Pictures, charts and other materials should be freely used so that the learner may get more than one impression. The teacher's job does not finish after the illiterate has become literate. Literature that suits his work and environment and interest, should be made available to him. It should be simple and yet appropriate, the style should
be powerful and clear.

The 60 per cent illiteracy rate in India should drop sharply in the next few years. Industrial development, rural redevelopment and the consolidation of Indian democracy at the village level are all dependent on the speed and the effectiveness of India's drive for universal education.\(^{52}\)

APPENDIX VI. - ILLITERACY

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b. Home Economics.—One of the contributions of the Land Grant College Spirit was the demonstration of the fact that modern women have brains enough and good enough for college work. Half the human race is engaged in the affairs of the home. Our extension service should not only reach the man on the farm but also the wife in the home. The ordinary affairs of home are the foundation on which the bigger structures stand. Its importance can never be belittled. The war made people realize the importance of the home. Nothing like the home. The farmer and his wife together share the agricultural tasks. The woman may show her interest in flowers, butter, eggs, poultry, garden vegetables and such other affairs. These raw materials also give us pies, cakes, cottage cheese, etc. The other day we were thrilled to visit a home in Atlanta, where a good Church worker was at home a hat-maker. She made all kinds of hats for the ladies—beautiful, attractive, of all designs. It was a hobby, a pastime, an industry, a means of livelihood, a lesson, an example, an inspiration.

If true education is one which fits a person for the duties of life, duties should include domestic duties. It will include cooking, sewing, nursing, scrubbing, decorating and other duties, which make homes real homes. The common duties of life are the really great things of this world.

Our seminary women cannot and will not wait for women of the village to come to them. They will go out to the farms, the homes, the slums and wherever the women are.
Women in India did not receive the education because it was believed that only men should receive education and the woman's place is in the home. She must bring up children, cook food and look after the home. The purdah (veil) system introduced by the Moslems, who started invading India about 1000 A.D., was also responsible for the denial and lack of education for women. But today we are realizing as never before that if we want our children to do their best, the education of the mother is as important as that of the father, if we want our homes to be homes of love and service and of future citizens of the world.

In India women have held high posts. We have had women governors in the states—Sarojini Naidu in U.P. and Padmaja Naidu in Bengal, Vijay Luxmi Pundit in Bombay, Ambassadors and All India Congress Presidents. So India is awakening to the rights of women. Women, in free India, enjoy the same franchise as men. They are eligible for any post for which men are. Names of Pundita Rama Bai, Rajkumari Amrita Kaur, Lady Rama Rao, Mrs. Luxmi Menon, Kasturba Gandhi, Sarah Chako, Indira Gandhi, who will inaugurate the India Pavilion at the World Fair at New York, Kamilini Sircar—should inspire our women to larger spheres and greater service.

Simple instruction on cooking a balanced diet, keeping a clean home, teaching good and regular habits, preserving the sanctity of the home, sewing, knitting, physiology and hygiene and related duties will go a long way in moulding a character and providing the home with an able and a
responsible worker, which eventually will shape the future of the country and of the world.

There is much superstition, ignorance, suspicion, disease and disorder in many homes and the work among the women has its own value. The farmer and his wife, thus, will not only feed the world but also provide a strong spiritual force without which no country can be significant, no nation can become great. Today we do not measure greatness of any nation by the standards of Alexander the Great or Napoleon or Hitler, but by the standard pointed out by Christ when he said: 'Whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant.' (Matt. 20:26,27)

There is a vast difference between Christian homes and Hindu homes. The blessings that have come to the Christian home through education, literature, training, service—should be passed on by our women students to the women of the village. 'Freely ye have received, freely give.' The extension work can foster better home life by passing on to the women folk all that the women students learn within the four walls of the class room and all the rich heritage, that has been theirs by being born into Christian homes. Better homes mean better boys and girls and child is the father of man. The sons and daughters imitate and imbibe the mother's habits and tastes and spirit. The mother's duty does not cease when she has fed and clothed them. She has to go much beyond that. Many homes in the villages have experience
of tiresome and monotonous drudgery. Our women can give them simple advice and instruction on all these small matters, which though small, mean much to a home. The English language is rich and accurate in making a distinction between 'a house' and 'a home.' A house is made of wood or bricks but a home is made up of the child or the children of God as the case may be. In Christianity even a single person, a widow, a widower makes a home. Although someone has said 'a home is that where one can scratch where it itches,' a home is much more than that. It will be the sacred duty of the extension worker to bring this meaning home. A home, in my opinion, is that fellowship where the personality is developed in the belief that each individual is a child of God, and has a right to share the blessings of life and a responsibility to the joy, peace and prosperity of the life lived together.

c. Library and Reading Room.—The seminary students may not be able to visit the Extension center everyday but education can go on each day of the week by keeping the Reading Room open all the days of the week. This type of work cannot be done by someone twenty-five miles away. Hence the need for a resident worker.

It would be a good idea to establish two Reading Rooms—one at Sihora and the other at Darsani. Even if two separate sections are started—for men and women, women will not come. They will have to be supplied reading material in the home. A Reading Room for women, in or very close to
the Woman's Ashram may be successful. A Reading Room with a library in the same will be the most convenient and valuable.

There should be literature of the following type:

1. Related to their occupation and environment.
2. Biographies of patriots, great men and Saints from different religions, including Christianity.
3. Bible and related literature.
5. Periodicals.
6. Posters, maps, pictures on the walls.
7. Tracts, handbills as free material to be taken home for reading and passing on to friends.
8. Albums.

These will have to be prepared by the Extension workers. These albums should contain pictures of all sorts to educate the villagers, to stimulate their thinking and to acquaint them with the burning topics of the day and knowledge about other regions of the world. These can be prepared by clipping out pictures from newspapers, magazines and by drawings and paintings by workers gifted in this art. This is very important in a village library. Most of the people of the village are illiterate and those few who can read and write, are attracted and learn more from pictorial presentations than with printed reading alone. The time of the Reading Room should be such that on certain days it should open in the mornings and everyday in the afternoon.
and in the evening. This will enable people of all sections to take the benefit of the opportunity.

The Adult Literacy work should be combined with the Library work. Whenever the Reading Room is open, Literacy work will also be available. Still better arrangement will be to combine Literacy, Reading and Medicine.

If the Bible is placed in the Reading Room, it should be in bold and large type. Books should be made attractive by putting artistic covers. Portions of the Bible will be more useful since the villagers are attracted by small books.

There should be books for children with illustrations and coloured pictures. These should be kept in the Children's section. One great advantage of the Reading Room is that the information and the message is available in a manner best suited to the needs of the reader or the enquirer. He may read at his own speed, reread and ask others to read and discuss. This in itself is education.

**7. Education for Children**

Primary education is not yet compulsory in India. There are many children, who do not go to school at all. The programme for children may consist of

(a) Games—both indoors and outdoors.
(b) Story telling.
(c) The 3 R's.
(d) Singing.
(e) Manual labour—peeling grass, cutting down or uprooting weeds, sweeping, cleaning.
(f) Gardening.

(g) Handicrafts—paper and cardboard work, clay work, painting.

(h) Whitewashing at rocks, trunks of trees, etc. to show the path for night travellers.

(i) Making a fence and gate around hidden and low wells.

The United Nation's family includes one welfare agency, the United Nation's Children's Fund. The idea is not only to help mother and children during flood, earthquake and other disasters, but to give all possible guidance on maternal care programs. The Department of Agriculture has a world-wide child feeding program. Non-fat milk powder and other food like chick-peas (garbanzos) are given to children in school during the lunch hour. President Roosevelt in his letter of February 9, 1909 to the Congress recommended "a new kind of schools in the country, which shall teach the children as much outdoors as indoors and perhaps more, so that they will prepare for country life."53

The most important product of the village is not corn or cotton but the child. All research and improvement in farming and other spheres and neglect in child's education will prove disastrous. The child needs our first attention. To deny him the education he needs, is to weaken the nation.

In a village like Sihora, there was no Nursery and Kindergarten and on the request of the people the Woman's Ashram has started one with about fifty children. This is

53 Bliss, op. cit., p. 91.
a good beginning and a fine opportunity. Someone said: Give me the child for the first seven years and I have him for life. It is recommended that a sort of Sunday School be held for children either on Sundays or Saturdays in which they be taught

1. Lives of great men of all nations.

2. Stories based on truth, honesty, loyalty, kindness, cooperation, love and such other virtues.

3. Stories may be acted to make a lasting impression.

4. Repeated through AV media to make a deeper impression.

8. Leisure Time Activities

a. Arts and Crafts.—In our Extension program it is not enough to teach but also to train them to make good use of their leisure time. Such a program will (a) keep them profitably occupied, (b) teach them new trades, (c) help them to be creative with their hands, (d) solve to some extent evils of gossip, gambling and killing time.

The type of activities should be best adapted to the villagers' attitudes and capacities. They will also depend upon the funds available, facilities and leadership. The best leader will not only encourage blind-alley interests, which end in themselves, but also growing expanding interests, which lead to other interests like music, drama, hobbies, crafts, literature.

Arts and crafts mean much more than simply keeping the people busy. "L. P. Jacks said that if a census were
taken of the people who ruin their lives by the stupidity of their recreation, the figures would be appalling.  

Arts and crafts should provide opportunity for self-expression. The list cannot be exhaustive but a few examples would be:

1. Rope-making
2. String-bags
3. Paper work
4. Cardboard work
5. Leather work
6. Wood work
7. Clay modelling, toys
8. Spinning
9. Weaving
10. Rug making
11. Bamboo craft, etc.

b. Recreation.—Generally the life of a villager is monotonous. He does not find any recreation like the bowling, dancing, movies, golf and swimming as we find in U.S.A. Our Extension work should plan recreation program for all age groups, including the older people. It should prove to be a happy and fruitful use of leisure time.

A volley ball and a net will make a good volley ball team. Contests may be arranged between the Village Team and Leonard students or Village Team vs. LTC Faculty. It is good to give a few responsibilities to the villagers. Someone keenly interested in games may be picked up to take the leading part in arranging for games, contests, marking the ground, collecting a few cents as fees. This will give them a sense of sharing in the management of a few simple

Recreation need not be limited to volley ball only. Soccer and baseball are also popular games and there are many Indian games like the Kabaddi and the Kho-Kho which can be played without any ball or bat and yet draw crowds.

Music—Villagers show keen interest in folk songs and folk dances. There may be songs of sowing, reaping the harvest, national songs and seasonal songs. They are also fond of lyrics. All these should be on purely Indian tunes and in simple words. Western tunes and Indian film tunes may undo the work we are trying to do. The most common musical instruments in the villages are the drum, harmonium and the flute. If nothing is available, the cheapest and the most common musical instrument Dholak (a kind of drum) is popular both among men as well as women.

Medical Care

The Indian villages are known for ignorance and disease. The village doctor, who is a quack in most cases, sometimes does more harm than good to the patients. A Hindu is very religious by nature. He worships his gods and goddesses regularly. Many homes have domestic gods. If they don't have, they are not very far from the temples, which are open day and night for worship. Some orthodox people feel that any use of medicine is tantamount to disbelief or belittling of their gods. Some feel that smallpox is a visitation of the goddess Mata and therefore fear to take vaccination.
Any medical program should include educating the people on the causes of diseases and some knowledge of physiology and hygiene—especially to such people who do not believe in medicine. But such orthodox people are few and most villagers are eager to take full advantage of the medical aid. Working on the principle of 'prevention is better than cure,' people need to be taught the causes of some of the diseases. They should keep their animals away from the living quarters, keep them clean and free from fleas and lice. We should recommend more windows in the house for sunshine, light and fresh air. We should also stress the importance of D.D.T. spray, inoculations against typhoid, cholera and smallpox. To do this our students will need charts and other A-V materials. There are some very good and coloured films available of medical work in India—specially at Ludhiana in the north and Vellore in the south—to show to the villagers.

"We cannot be too often reminded that health does not depend on chance. It is a result of obedience to law."

Of all people, the villagers need to be reminded and taught about the laws of health—neglect, excess, carelessness, intemperance bring in more sickness than people may believe.

Although the seminary student is not a medical doctor, most of the sickness might be prevented by due attention to the laws of health. Drugs are sometimes harmful and there

is a need for instruction with regard to diet. Often wrong habits of eating and the use of unbalanced as well as unhealthful food. Ill-cooked food weakens the blood making organs. Such and many other simple truths and laws of health may be taught. A dispensary and a small mobile clinic will help remove much sickness and unnecessary suffering. The Reading Room, the Literacy Room and the Dispensary may be in three rooms of the same building for better results.

Since Leonard has a dispensary, a nurse, student workers in the dispensary and two part time doctors—for men and women—it should not be difficult to take these facilities the blessings to our less fortunate brethren in the villages. It will not be asking these workers too much to visit the Extension Center at least once a week for medical care.
APPENDIX V.--LIFE SPAN
10. Mela (fair)

In an Indian village the Mela day is the day of outing and rejoicing. Most of the Melas are associated with Hindu festivals. What is being proposed here is a fair in which the center will combine an exhibition, fun, familiarity and publicity of the work being done.

The following features will be of interest:

1. Some kind of demonstration by which the neoliterates read a given portion on the microphone. Some very useful and thought-provoking scripts should be prepared for this.

2. Song by village boys as an example of group—singing and discipline.

3. Song by girls.

4. Illustration of projects undertaken by the Mitr-Mandal (4-H Clubs).

5. Posters with pictures telling about the various activities like medical work, child care, home economics, library and reading room.

6. Exhibits—crops, products, writing by neoliterates, handicrafts—string bags, leather work, paper work, cardboard work, spinning, weaving, etc.


8. Stalls of candy, arts and crafts, pictures, cheap and useful books, etc.

9. Lucky-dips.

10. Fun and games like treasure-hunt, tailing the donkey, etc.

11. Elephant and camel ride.

12. Programs by village teams and seminary students like a short drama, songs, lyrics.
All this will have greater meaning and lasting impression if the villagers are trained to participate in planning the Mela. Small responsibilities like decoration, bicycle-stand, merri-go-round and a few simple games. There may be student assistants but the villager must feel that he has a part in the program and he played his role in the total success of the Mela.

The Mela day can become a memorable day with the cooperation of the various departments of LTC such as the Department of Organized Research, the Radio and A-V Department, Woman's School, and handicrafts, posters, pictures, puppets, models made by the C.E. and woman students. Its great teaching, influence and philosophy hardly need any stress. It is a good way to give publicity of the work being done and the projects that are being carried out. It helps to bind the villagers and the Extension workers together. It inspires many to better efforts and encourages the slow, the inactive and the indifferent to think and act and create something useful. It stimulates ideas and fosters a spirit of love and service. With careful and wise planning, it can be a day of rejoicing, learning, friendship and fellowship.

11. Rural Pastors' Institute

Leonard has funds for a Pastor's Institute to be held at Jabalpur every year during the summer vacation—about the end of April or early in May. It is a kind of Refresher Course to which 12 to 15 men and women, engaged in Christian
work, come for a period of ten days. Board, room and travel is provided. Most of the seminary professors help in teaching this Pastors' School.

This school helps Leonard to keep in touch with the alumni and the alumni get an opportunity to refresh what they studied sometime ago and also to have the privilege of getting in a few days a miniature seminary training. But if Leonard launches on the Extension program, the Pastors' school can take an active part during the Institute in the Extension plan. Many pastors come from rural areas with all the rich experience and their contribution at the Extension center will be very significant. Although they come to learn, they can learn by doing, demonstrating, describing the way things are done in their part of the country and by an evaluation of success and failure of various methods they have tried. Among themselves these rural pastors can share one another's experience and by discussion and study, think out and work out new ideas which will be so rewarding and instructive to the villagers and the farmers.

It is a unique opportunity for the Extension program to obtain the varied and valuable information from these pastors representing different background, outlook, training and experience. The farmer need not go north, south east or west to learn these lessons. The great teachers have come to his doors from these regions.
In extension work, the question of leadership is of great importance. For real rural service a wide variety of talents is required. According to Moomaw, all who influence the lives of others are leaders of one kind or another, but he is not a person apart. He can lead only as he functions as a member of the group he wishes to serve. Leaders grow from inner power and strength in humility rather than show of authority and in a spirit of service rather than favour. The greatest among us has to be people's servant. Moomaw includes among the qualities of real leadership: kindness, love for the people, Christian home life, a sense of mission, personal discipline, good study habits, confidence, vision and insight, patience, religious devotion, humility, willingness to work hard, enthusiasm, persistence, strong convictions.

The Pastors' Institute is the name given to the Leonard project. It is a kind of in-service training in the form of a Refresher Course. Other methods are: workshops, field counsel, institutes and conferences. But for our purposes, the idea is not only to provide training for the pastors, but to help the villagers learn from these leaders the best they can offer in different fields of extension program.

12. Evangelism

"Many reject the Gospel because the challenge which the preacher presents seems to them to say: Come and stand
where I stand, come and belong to what I belong to, come and believe what I believe." 56

We should distinguish between evangelism and proselytism. Niles says if the preacher remains in the picture obtruding himself between the hearer and the Lord, the situation is not one of evangelism but of proselytism.

Dr. Stanley Jones, the world famous missionary and evangelist says that it is futile to labour just for the change of label. That is not evangelism. There is such a vast difference between Christianity and non-Christian religions of India specially Hinduism that a Christian must discover for himself how he can convince the Hindu that Christ's way lead is the way when he believes that all ways to one and the same God. We need to "investigate theologically and psychologically the ways by which a Christian enters the life and thought of a non-Christian as an ambassador of God." 57

A non-Christian will not change his religion just because the Christian desires it. The power is not so much in the evangelist as in the Holy Spirit. Faith in Christ is a gift. God's spirit convicts a man of sin, leads to repentance and gives new life.

Moomaw quotes from Dr. E. C. Bhattty

The church can help to enhance the value of community development programs by ushering in the spirit of Christ. . . . A further significant fact is that whereas many of the United Nations


and United States technical aid projects deal with physical matters such as irrigation, food control, crops, animal breeding, and construction of roads and dams, in general, the projects of missionaries deal more directly with the people themselves. Most basic of all missionary effort assumes the infinite worth of the individual with a priceless soul to save.  

In India today, the old methods of Bazaar preaching will not be very successful. Today the need is for personal and permanent witnessing. The evangelist does not speak to crowds often but gives more importance to dialogue. There was a time when we emphasized "twice-born men" but we find "still born men" and we also talk of "once born." The time at the seminarian's disposal is limited and he should inculcate in himself the ability to "use time redemptively" as Southard puts it.

"It is an historical fact that men become like unto the thing or the person that they worship! This accounts for the backwardness and depravity of the worshippers of idols."  

To a villager salvation means release from the cycle of births and deaths. He should see that in Christianity it is "an act, a process and a consumation." Thus it is a progressive experience, a gradual process with a future

58 Moomaw, op. cit., p. 1, 2.


hope, but it does not mean that the now is forgotten. Each is connected with every other part.

Experience has shown that instant evangelism does not bring converts who stay in the faith. Although no two converts may come in the same way, a Christian experience is necessary rather than a mere religious experience. We know of many instances where Christians were moved at a revival meeting and looked very promising but as soon as they walk out of the church, all their zeal and enthusiasm cools down. Then how much more careful one ought to be in the case of a non-Christian enquirer.

Much of the Christian way of life and service will be passed on to the villagers through conversation, demonstration farms, medical care, Mitr-Mandal, work among women and children, literacy classes and other projects. Harvest Festival to which non-Christians may be invited, special services in the chapel when itinerant evangelists visit the center will also assist the evangelistic efforts of the students in the village.
CHAPTER IX

SUMMARY AND CONCLUSION

The Extension Service in the United States started when the faculties of agricultural colleges went out to farmers, living at some distance from such colleges, and gave them some of the same teaching that they were giving to resident students. In the same way home-economics was carried to their homes. Government land was set apart to establish land-grant colleges of agriculture, agricultural engineering and home-economics.

Conditions of life in the Indian villages are far from satisfactory and much remains to be done to improve inadequate diet, a low level of production, insanitary conditions, diseases and a high rate of illiteracy.

Extension, then, in India, is education of rural adults and of children outside the school. It teaches them to make improvements in their occupation, way of living, family life, social life and philosophy of life. Each individual is helped to develop his personality, to overcome obstacles with courage, to fight the adversities of life with hope and to make responsible decisions.
The seminarians in their extension work, are not expected to impose their ideas on these helpless villagers, but to help them to see the meaning of life, the progress that lies ahead and the opportunities which they can use to better their plight. The extension worker brings them knowledge related to their problems. He gets this knowledge from experience and from classroom, from research and experiments. At the same time he carries back from the field of the service, questions and problems to those engaged in research.

The villagers should be helped to think and to realize that answers to questions can be found. Some questions take their own time.

Adequate knowledge and technical facts are essential, for no extension program can go ahead with only the will and desire to move. It will also be a good policy to include the villagers in planning out certain programs and projects. This will help them feel they have a share in the planning and will go a long way in sustaining their interest and cooperation in all that is planned and done. An Extension program will be successful when people are prepared for it and understand its educative value.

It is a good practice to set tentative goals as standards of what may be accomplished in various projects outlined. What the UNESCO calls 'indicators' signify the trends and attitudes.
The villager is not used to lecture method and retains little that way. He finds free discussion more helpful. Some valuable ideas can be given to him through songs because the village tradition is—songs, drama, ballads, lyrics and the like. It is better to lead the villagers to take the initiative rather than impose everything upon them. Extension is a cooperative venture and without the active participation of the people it fails to achieve its objectives. A villager likes to see results before he is prepared to try the new method for himself. Hence the value of demonstration farms.

The fair can become very attractive by arranging for cattle show, puppet show, talent show, best produce show, etc. A tape recorder can become a very fascinating thing in a village. When a villager's voice is recorded and then he hears it played back, he is thrilled and begins to understand the marvels of science. His views become broader.

In the west, the farmer's produce is sold and a share goes for research so that there will be better crops and greater income. In India nothing is saved for research; and this made someone say that the wealth of the west increases wealth and the poverty of India increases her poverty.

To supply tools and machines to the farmer, industry must grow. Increased industry would mean a better market. So we say that the progress of India will depend upon the man in the field. He is the source of India's wealth.
Whatever the seminarian learns within the four walls of the class room in the study of Rural Church and some of the practical fields, he will find opportunities to practise that on the Extension Field. This helps the student in supplying him training and it helps the villager in educating him on these lines.

By cooperating with the Ashram, the Extension Department of LTC will be able to use the demonstration farms and other assistance available in property and personnel and equipment for teaching and helping the villagers.

Leonard has funds for evangelistic work and for the so called Extension Period, when in the academic year, for about two to three weeks classes are suspended for professors and students to go for Gospel Team, Village Evangelism, study of Hinduism, Agriculture, etc. An Extension Committee should be formed on which there should be representatives of Leonard, the Ashram and the ministers of the city. The control and the finance should be placed in the hands of this Extension Committee. Whatever the Ashram has been spending by way of farming, dispensary, etc. will continue but the extra burden resulting from the Leonard program should come out of the seminary funds. The budget will show (a) on the income side money available from LTC and the Ashram and (b) the expenditure which will take care of travel, dispensary, literacy work, library, reading room, Mitr-Mandal, the fair and various other projects undertaken from time to time.

The list of proposals may seem long and expensive but the Extension Committee should decide what projects it
will take in the first year and how the responsibilities will increase and expand in the succeeding years. There should be a three year planning at a time, so that no important aspect of village life is overlooked or neglected.

**First year.**—Literacy, dispensary, Mitr-Mandal, home economics, education for children, Rural Pastors' Institute.

**Second year.**—Animal husbandry, library and reading room, arts and crafts, music, Mela, Rural Pastors' Institute.

**Third year.**—Demonstration farms, cooperatives and seed bank, evangelism, Rural Pastors' Institute.

Sometimes the question is asked: with the Community Development plans of the Government of India, what is left for the LTC Extension Program? The answer is: everything is left for the LTC Program. The task in the 600,000 villages is so stupendous that the Government alone cannot handle it. Some of the projects which require heavy outlay, may be carried on in cooperation with the Government. Under the Community Development Plan a block consists of 300 villages and with the limited number of workers the progress is slow and many many villages are without any assistance or service.

One of the advantages in gearing the Extension Program to the Ashram will be the continuity that this kind of work needs, to be effective. When the seminary is closed for April, May and June in summer, the work will go on with the help of the members of the Ashram. Moreover often a few students who do not find a place to go in summer and ask for
summer jobs, can be employed by the Extension Committee for intensive work during these three months.

There needs to be a good cooperation among the producer, the distributor and the consumer. More interdependence should be recognized than the spirit of competition. Who will achieve this for us?

This brings us to the question of leadership. The purpose is to meet the given situation. The leader should be a man of vision. He should dream dreams and see visions. He should have the qualities and the courage of the pioneers and the imagination of the architect, the ability to do team work and confidence in the integrity of human nature. Consecration is the first quality required. He must have love for the people. He must feel the agony. This must make him devote all the best in him to serve these half-clad, half-fed, ignorant, illiterate men, women and children. All service should be done in the spirit of brotherhood. The motto of O. K. Kelly and his associates in Washington, D. C. who in 1867 founded the Grange, was: 'In essentials, unity; in non-essentials, liberty; in all things, charity.'

Only when we shall be discontented with the existing social-economic conditions, will we be prompted to do our part.

The extension worker will chiefly be the stimulator and educator. A new bond should develop between the seminarian and the villager with its purposes and ideals expressed in clear terms. The program should have before it
certain definite goals. With these in mind, training in knowledge, in skills and in ability to think and act should proceed.

Once we asked the half a dozen students who went with us for village work to act the story of the prodigal son. The word was sent around that the students will stage a drama in the open air quadrangle of the village without any stage or curtains. The student who acted as the prodigal son was so much filled with enthusiasm that he tore his vest and rolled it in the dust to make it dirty and to prepare for the drama. The villagers were moved by the simplicity of the story and its presentation and requested us to act a few other stories we had told them on our visits. We had not spent even a penny for this dramatization and had won people’s admiration. But whatever we do must show a definite plan. The village people are not much educated but that should mean more planning and greater attention to method of approach and much thinking behind any presentation or the launching of a program.
### TABLE 1.

**AREA, POPULATION AND OUTPUT OF INDIA COMPARED WITH OTHER COUNTRIES, 1961**

From 'A World of Facts,' produced by: Civic Education Service, Inc., Washington, D.C.

(In order of output)

<table>
<thead>
<tr>
<th>Country</th>
<th>Area in Sq. Miles</th>
<th>Population</th>
<th>Output Av. Annual Per Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>United States</td>
<td>3,615,210</td>
<td>184,000,000</td>
<td>$2,785</td>
</tr>
<tr>
<td>Canada</td>
<td>3,850,262</td>
<td>17,614,000</td>
<td>1,983</td>
</tr>
<tr>
<td>New Zealand</td>
<td>103,736</td>
<td>2,372,000</td>
<td>1,480</td>
</tr>
<tr>
<td>Australia</td>
<td>2,974,581</td>
<td>10,398,000</td>
<td>1,424</td>
</tr>
<tr>
<td>Great Britain</td>
<td>93,895</td>
<td>52,675,000</td>
<td>1,272</td>
</tr>
<tr>
<td>France</td>
<td>212,821</td>
<td>45,540,000</td>
<td>1,146</td>
</tr>
<tr>
<td>Germany West</td>
<td>95,733</td>
<td>53,373,000</td>
<td>1,136</td>
</tr>
<tr>
<td>Soviet Union</td>
<td>8,600,000</td>
<td>214,400,000</td>
<td>1,000</td>
</tr>
<tr>
<td>Italy</td>
<td>116,300</td>
<td>49,368,000</td>
<td>578</td>
</tr>
<tr>
<td>Cuba</td>
<td>44,218</td>
<td>6,743,000</td>
<td>389</td>
</tr>
<tr>
<td>Germany East</td>
<td>41,500</td>
<td>17,298,000</td>
<td>350</td>
</tr>
<tr>
<td>Greece</td>
<td>51,182</td>
<td>8,258,000</td>
<td>350</td>
</tr>
<tr>
<td>Japan</td>
<td>142,800</td>
<td>93,600,000</td>
<td>350</td>
</tr>
<tr>
<td>Mexico</td>
<td>760,373</td>
<td>34,626,000</td>
<td>293</td>
</tr>
<tr>
<td>Malaya</td>
<td>50,690</td>
<td>6,698,000</td>
<td>265</td>
</tr>
<tr>
<td>Brazil</td>
<td>3,288,000</td>
<td>65,743,000</td>
<td>210</td>
</tr>
<tr>
<td>Philippines</td>
<td>115,700</td>
<td>27,456,000</td>
<td>166</td>
</tr>
<tr>
<td>Egypt</td>
<td>386,200</td>
<td>26,000,000</td>
<td>139</td>
</tr>
<tr>
<td>Ceylon</td>
<td>25,332</td>
<td>9,612,000</td>
<td>131</td>
</tr>
<tr>
<td>China</td>
<td>3,769,000</td>
<td>669,000,000</td>
<td>74</td>
</tr>
<tr>
<td>India</td>
<td>3,270,000</td>
<td>438,000,000</td>
<td>74</td>
</tr>
<tr>
<td>Pakistan</td>
<td>365,000</td>
<td>93,800,000</td>
<td>60</td>
</tr>
</tbody>
</table>
### TABLE 2

**ITEMS AND PERCENTAGE OF EXPENDITURE** a sample

(From S. C. Dube's "Indian Village")

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Food</td>
<td>34</td>
<td>15</td>
<td>18</td>
<td>11</td>
<td>12</td>
<td>10</td>
</tr>
<tr>
<td>Cloth (incl. fats &amp; spices)</td>
<td>40</td>
<td>14</td>
<td>18</td>
<td>10</td>
<td>12</td>
<td>6</td>
</tr>
<tr>
<td>Feasts (incl. cereals, and omissions)</td>
<td>48</td>
<td>12</td>
<td>12</td>
<td>8</td>
<td>15</td>
<td>5</td>
</tr>
<tr>
<td>Repairs &amp; Maintenance of the home</td>
<td>50</td>
<td>10</td>
<td>11</td>
<td>5</td>
<td>15</td>
<td>3</td>
</tr>
<tr>
<td>Luxuries (incl. entertainment, medicines, etc.)</td>
<td>56</td>
<td>10</td>
<td>11</td>
<td>5</td>
<td>15</td>
<td>3</td>
</tr>
<tr>
<td>Misc.</td>
<td>56</td>
<td>10</td>
<td>11</td>
<td>5</td>
<td>15</td>
<td>3</td>
</tr>
</tbody>
</table>
### TABLE 3

**MENU (SAMPLE) OF RICH, AVERAGE AND POOR FAMILIES**

*(From S. C. Dube's "Indian Village")*

**RICH AND WELL-TO-DO**

**First Meal**

- Paratha (thin cakes of unleavened bread made of wheat flour, fried in edible fat)
- Meat or vegetable or lentil curry
- Hot pickles
- Tea

  or

- Khichri (rice and lentils cooked together with spices)
- Meat or vegetable or lentil curry
- Hot pickles
- Tea

**Second Meal**

- Rice
- Meat or vegetable or lentil or fish curry
- Pickles

**Third Meal**

Same as second, with a possible variation in the curry

**AVERAGE FAMILIES**

**First Meal**

- Millet gruel
- Chilly powder and salt
- Pickles

  or

- Millet bread
  - Curried bringals (egg-plants), leafy vegetables or drum-sticks
  - Pickles

  or

- Rice gruel
  - Chilly powder and salt
TABLE 3—Continued

Second Meal

Rice
Meat or vegetable or lentil or fish curry
Pickles

Third Meal

Same as second

In those families which do not eat three meals regularly, rice left over from the previous evening may be eaten early in the morning, and a combination of any two menus given above may be adopted for the two principal meals.

POOR FAMILIES

First Meal

Millet gruel
Chilly powder and salt

or

Rice left-over from previous evening
Chilly powder and salt or pickles

Second Meal

Rice
Boiled vegetables or lentils (with salt and chillies) or meat curry

or

Millet bread
Boiled vegetables or lentils (with salt and chillies) or meat curry

or

Rice
Chilly powder and salt
Pickles

Third Meal

Rice
Meat or vegetables or lentil or fish curry
## TABLE 4

**CATTLE IN SHAMIRPET A VILLAGE NEAR HYDERABAD, INDIA**

(From S. C. Dube's "Indian Village")

Survey of 1951

<table>
<thead>
<tr>
<th>Type of Animal</th>
<th>Bovine</th>
<th>Bubaline</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Work animals, over three years of age</td>
<td>285</td>
<td>75</td>
</tr>
<tr>
<td>2. Animals in milk</td>
<td>7</td>
<td>17</td>
</tr>
<tr>
<td>3. Milch animals gone dry</td>
<td>18</td>
<td>71</td>
</tr>
<tr>
<td>4. Animals under one year of age, both male and female</td>
<td>152</td>
<td>69</td>
</tr>
<tr>
<td>5. Cows not fertile or heifers</td>
<td>186</td>
<td>8</td>
</tr>
</tbody>
</table>

**Total** 648 240

### Goats and Sheep

<table>
<thead>
<tr>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age up to 1 year</td>
</tr>
<tr>
<td>--------------------------------------</td>
</tr>
<tr>
<td>1. Goats (a) male</td>
</tr>
<tr>
<td>(b) female</td>
</tr>
<tr>
<td>2. Sheep (a) male</td>
</tr>
<tr>
<td>(b) female</td>
</tr>
</tbody>
</table>
### TABLE 4—Continued

**Pigs and Poultry**

<table>
<thead>
<tr>
<th>Type</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pigs</td>
<td>58</td>
</tr>
<tr>
<td>Fowls (a) male</td>
<td>52</td>
</tr>
<tr>
<td>(b) female</td>
<td>232</td>
</tr>
<tr>
<td>(c) chickens</td>
<td>105</td>
</tr>
<tr>
<td>Ducks</td>
<td>14</td>
</tr>
</tbody>
</table>

---

**Animal Population of India: 1951**

*(From J. E. Spencer's "Asia East by South, A Cultural Geography")*

<table>
<thead>
<tr>
<th>Animals</th>
<th>Estimates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cattle</td>
<td>110,000,000</td>
</tr>
<tr>
<td>Buffalo</td>
<td>40,000,000</td>
</tr>
<tr>
<td>Goats</td>
<td>47,000,000</td>
</tr>
<tr>
<td>Sheep</td>
<td>41,000,000</td>
</tr>
</tbody>
</table>
TABLE 5

CHIEF CROPS OF INDIA, 1951

(From J. E. Spencer's "Asia East by South, A Cultural Geography")

<table>
<thead>
<tr>
<th>Chief Crops: 1951</th>
<th>Estimates in Acres</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rice</td>
<td>72,000,000</td>
</tr>
<tr>
<td>Millet-gram</td>
<td>40,000,000</td>
</tr>
<tr>
<td>Sorghums</td>
<td>36,000,000</td>
</tr>
<tr>
<td>Wheat</td>
<td>25,000,000</td>
</tr>
<tr>
<td>Cotton</td>
<td>15,600,000</td>
</tr>
<tr>
<td>Peanuts</td>
<td>10,400,000</td>
</tr>
<tr>
<td>Fodder crops</td>
<td>11,200,000</td>
</tr>
<tr>
<td>Maize</td>
<td>7,800,000</td>
</tr>
<tr>
<td>Barley</td>
<td>7,000,000</td>
</tr>
<tr>
<td>Rape and mustard</td>
<td>5,000,000</td>
</tr>
<tr>
<td>Sesamum</td>
<td>4,000,000</td>
</tr>
<tr>
<td>Flax seed</td>
<td>4,000,000</td>
</tr>
<tr>
<td>Sugar cane</td>
<td>3,700,000</td>
</tr>
<tr>
<td>Jute</td>
<td>1,800,000</td>
</tr>
<tr>
<td>Caster seed</td>
<td>1,500,000</td>
</tr>
<tr>
<td>Tobacco</td>
<td>800,000</td>
</tr>
<tr>
<td>Tea</td>
<td>775,000</td>
</tr>
<tr>
<td>Coffee</td>
<td>200,000</td>
</tr>
</tbody>
</table>
APPENDIX I

Leonard Hymn

OUR PENTECOST FOR INDIA

1. Marbled halls of Ancient Kingdoms,
Mighty empires passed away,
Baffled lores and mystic longing
Join the cry for life to-day.
Open is the door effectual,
See the multitudes that yearn,
Reaching up from crushed existence--
'Tis for life their hearts do burn.

"Show us Jesus!" Hear the cry of
Multitudes in thronging mart!
Send us Lord our Pentecost to
Bring the cross to India’s heart.

2. Forth there goes the weary pilgrim
Seeking peace in lotus shrines;
Though the proffered ways are legion
Still the heart of India pines.
Christ the living way we offer,
High we hold His Cross of love,
Joyfully we join in service,
Build we beauty from above.

3. "E’er abide in Me," says Jesus,
"Would ye fruits of Spirit bear?"
Yea, abide in us we pray thee,
Grant us power to do and dare.
So, we pledge Thee who hast called us,
In one fellowship sublime,
All we are in glad abandon--
Make us prophets of our time.

Sung to the tune of "Far and Near the Fields are Teeming."
(Clemm), but with the music of the stanzas repeated.
APPENDIX II. EXCERPTS FROM SPEECHES
OF DR. KNAPP

At Mississippi Agricultural and Mechanical College,
June 30, 1894

Now let us have an education of the masses for the
masses, one that will fit them to become a great, honest,
faithful, intelligent, toiling, thrifty common people,
upon which alone great nations are founded; obedient to
orders, but not servants; tenacious of right, but not
anarchists. For once in the history of civilization let
us have a common people thoroughly trained within the
lines of their duties, full of science and how to get a
living, refined, courageous, and loyal to government and
to God.

Colleges of Agriculture and Mechanic Arts: Your work
will not be done until every farm house in the broad land
is united by a highway so well constructed that the
common wagon is equal within the limit of its work to the
exclusive car; until the railroads of the country shall
cease to arrange schedules to see how much they can wring
from toil, but rather how much they can contribute to a
nation's wealth; until our workshops are supplied with such
marvelous machinery, handled with such skill and economy,
that in every industry we shall not only supply the wants
of our own people but successfully invade every market of
the world; until every wage-earner shall be a skilled craftsman and a free man in his own home and shall feel a yeoman's pride, with a yeoman's privileges; until every farmer and planter shall be so well instructed that he will mold the soil to his profit and the seasons to his plans, till he shall be free from the vassalage of mortgage and the bondage of debt and become a toiler for pleasure, for home, for knowledge, and for country; until capital and labor shall unite under the leadership of knowledge and equitably divide the increment of grain. Your mission is to solve the problems of poverty, to increase the measures of happiness, to add to the universal love of country the universal knowledge of comfort, and to harness the forces of all learning to the useful and the needful in human society.

At the Ninth Conference for Education in the South, Lexington, Kentucky, May 4, 1906

There is only one effective way to reach and influence the farming classes, and that is by object lessons. The demonstrations must be simple, and at first confined to a small area. Two or three acres will give just as good a test as a larger tract, and at the commencement the farmer is more likely to successfully carry out a demonstration on a few acres than on his entire farm. When he sees the advantage of the better methods he will increase the area as rapidly as possible. Generally the farmer has neither machinery nor teams to inaugurate the plan on a larger scale at first.
The men who act as field agents must be practical farmers; no use in sending a carpenter to tell a tailor how to make a coat, even if he is pretty well read up on coats. The tailor won't follow. The farmer must be a recognized leader, progressive, influential, and able to carry public opinion with him. Public opinion is brought into harmony and made forceful by the support of the press and by the cooperation of the best farmers, the leading merchants and bankers.

Sometimes farmers have peculiar views about agriculture. They farm by the moon. Never try to disillusion them. Let them believe in farming by the moon or the stars, if they will faithfully try our methods. It does not pay agents to waste good breath on such matters. Avoid discussing politics or churches. Never put on airs. Be a plain man, with an abundance of good practical sense. Put your arguments in a sensible, practical way. Obtain the country village influence and induce the citizen to give active aid. When the tide of local opinion has set in favour of better methods of farming it will be found easy to maintain interest. In the monthly rounds of inspecting farms, never fail to notify eight or ten of the prominent men in advance, and have as large a company as possible visit the demonstration farm with you.

Can agricultural conditions be changed by simply talking? No. By demonstrations? Yes.
Science loudly boasted its power to unfold the mysteries of the soil; it grandly pointed to the water, the atmosphere, and the sunbeams and claimed the power to harness these to the chariots of agriculture and bring to the earth a wealth of production, fabulous and inconceivable; but science in its relation to agriculture has, as yet, been mainly a beautiful dream and a gilded vision. So far as the masses are concerned it is a failure of application and not of merit. Relief came, but in a way never anticipated by the people. The people expected relief by some miracle of finance, a relief without toil, the bounty of the nation, of the gift of God. They were amazed when told that permanent help could come only by human effort, that they must work out their own salvation, just as prosperity, liberty, and civilization can never be donated to anyone but must be wrought out, fought out, and lived out, till they are part of the being of the people who possess them.

The time is opportune for this great demonstration work. Friends will rise up to aid it. Providence, destiny cannot be thwarted. The revolution must continue until the problems of poverty are solved, the measure of human happiness full, and the reproach that has hung over our rural domain, by reason of unthrift, ignorance, and poverty, shall be wiped out and America shall possess a yeomanry worthy of a great nation. In advocating a campaign of demonstration for increasing the earning power of the people on the farms I would not detract from any line of spiritual
or intellectual uplifting. Churches must be established, schools and colleges maintained, science taught, and country betterments promoted, but they must keep step with increasing productive power. I am simply calling in question the possibility of obtaining all these grand results of a high civilization without any money to pay the cost and without earning power to sustain them.

To the State Teachers' Association of South Carolina, July, 1907

I am ashamed of the young man who is afraid of toil, and I pity the girl who keeps soft, white hands. Let the young man glory in his rugged physique, and the young woman be proud of the common things she can do and not of her delicate hands. We are rapidly becoming a nation of idlers. In the towns more than half the population does nothing towards earning a support, if we count all the men, women and children who could do something. These half-grown boys and girls could if they would make a garden and raise the fruits and poultry to support the family. It might burn their skins and soil their hands, but it would aid the family pocketbook and help the family character. There is no sufficient reason why every American family should not own a good home and have a snug sum laid by for a rainy day—except our laziness, our lack of thrift, or possibly sickness, and nine-tenths of all sickness is due to malnutrition, which is another name for ignorance.
What can you, teachers, do to help our rural children? Everything. You are essential parts of the greatest of all universities—the home. You have charge of the extension courses. You can inspire in youth a love of knowledge and make all its avenues look delightful. You can unlock the books, which are treasure-houses of human wisdom, and give them a golden key. You can cause the soil to become more responsive to the touch of industry and the harvest more abundant to meet the measure of a larger hope. You can add to the comforts of the home, shape its environment into lines of beauty, and increase its attractiveness, till the home shall become the greatest magnet of our people.

You can create a love of investigation and give it direction. You can enlarge the knowledge of the people in common things and thus lay the foundation of common sense. At your instance fingers will touch the lines of deftness, mechanical skill will become universal, and thrift and alertness will transform the toilers into captains of industry. A great nation is not the outgrowth of a few men of genius, but the superlative worth of a great common people.

Politeness is the material expression given to human kindness. Your mission is to make a great common people and thus readjust the map of the world. The keystone of American civilization is the home; by some mysterious social convulsion it has become loosened; you can reach it from the pedestal of the common school, push it to its place, and cement it in a way that will be enduring.
I think we will agree that true education is the training that fits one for the duties of life, and I mean all the duties—spiritual, moral, intellectual, and social, and the industrial and commercial as well. For example, what will be the duties of the girls of Iowa? To make homes—real homes, which are the bulwark of our state—and no small part of the duties of each home will be the cooking, sewing, nursing, scrubbing, decorating, and looking after its health and sanitation.

How much of these are we teaching in our rural and high schools and in our colleges? The same condition largely exists with reference to agriculture, manufacturing, and in the trades and transportation.

Education is not the heritage of the few (the professional) but of the many—every one. It should not be the primary business of our rural, graded and high schools to fit the boys and girls for the universities, where less than four per cent ever go. It is true that we must provide an open path to college and university for all those who are able to travel it, but that should not be the chief end of our schools. The real business of our educational system should be to drive ignorance out of the highways and byways.
of our state, and substitute knowledge, enlightenment, and training for some useful work.

Our high schools and colleges must face about towards the people who support them, and instead of devoting all their energies to the rearing of one mighty man, must devote more and more of their attention to the rearing of a mighty race of common people.

This country has most to fear from the idle rich and the "down and outs." We have been educating away from the common affairs of life. After all, the so-called common duties of life are the really great things of this world.

In the future our endowed and state universities, our colleges, and our high schools will do increasingly more than wait for the pupils to come to them. They will go out to the farms, the factories and the mines and to the homes and slums to serve humanity. Carrying back to all the people what all of them have helped pay for will be one of our mottoes for years to come.

Did you ever hear this sentiment? "Now John (or Sarah), get an education so you will not have to work and save and struggle as your pa and ma have had to all their lives." I have heard it scores of times, from both teachers and parents. Our homes and our schools should teach our boys and girls to get an education so that they can do more work for this world—be more efficient. More than that, we should teach them to love to do the common every-day things of life. They should also be taught that the highest achievement is
not to beat their competitor, but each day to beat their own record of accomplishment.

Teaching in terms of the child's life and surroundings is the best way to teach or to preach, no matter what may be his or her future business or occupation.
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