

## BOOK REVIEW



**Akhter Hameed Khan**, *The Works of Akhter Hameed Khan*  
*Volume I Development of a Rural Community* *Volume II Rural Development Approaches and The Comilla model* *Volume III Rural Works and the Comilla Cooperative* (The Bangladesh Academy for Rural Development, Kotbari, Comilla, 1983 , Vol I xxi + 401, Hardcover Tk. 150, Vol II pp iv + 300, Hardcover Tk. 100 Vol III pp iv + 314, Hardcover Tk. 100).

Tanvir A. Khan

Independent University, Bangladesh

The Government promised self-sufficiency within two years. Great fanfare was to follow since a final solution was prescribed after every crisis. Subsequently for a few years the uneasy troika: the Technologist, the Sociologist and the front horse the Deputy Commissioner would run together with high praise for each other publicly. But, in private the infighting never ceased till technology overpowered sociology and no one knew about this except them. 'What Aladdin expected from his *jinn* the Pakistani *sarkar* expected from the deputy commissioner'. The quick Mymensingh approach which was to get rice straightaway in contrast to the tedious Comilla approach was Boss Munim Khan's ideas since he wanted self-sufficiency within two years instead of the useless ideas of twenty years by the Comilla experts. The poor boss was tottering on his throne since the one and a half million ton rice deficit was growing firmly.

Akhter Hameed Khan brings us alive once again after thirty years of this publication. One can read and re-read and not get bored about this great legend's philosophy. His humble conclusion is that his story also is confused and rambling since he passed a life in an insecure and turbulent world. He states that he lacked the conviction of a partisan as he watched the game as a spectator. He states that if he had the courage he could have sincerely chosen a cause. He states that his life could have been easier if he could have been like an ox since a man who learns little grows old like an ox, his flesh grows, but his knowledge does not grow. Or as an alternative he could have been an empty headed conformist like the sheep in Orwell's *Animal Farm*. The sheep kept bleating the slogan taught to them by their great leader, the pig Napoleon, in season and out of season.

The question of supremacy of revelation over reason, the supremacy of tradition over innovation or reformation, the supremacy of theocracy over secularism or vice versa have been fiercely debated in Muslim countries then and they continue now to this present day. He states that similar controversies were more fiercely debated in the Christian civilization of Europe from the sixteenth century till the nineteenth century. After long and bitter conflicts the majority consensus about the position of reason, reform, secularism and humanism was reached. There was an exact parallel of the now forgotten Christian ideologues for a Holy Christian Empire in present day circumstances of the aspiration of some Muslim ideologues for a supranational Muslim empire. These controversies have puzzled his generation and the peculiarly contemporary circumstances have been observed to reflect changes for instance the creeds of liberalism and democracy which began in the 18th and 19th century displacing the divine rights of kings. The 19th century capitalism followed the industrial revolution. Similarly imperialism was overthrown by nationalism. The excess of militarism is stimulating, as yet on a small scale, of pacifism.

Dr. Khan's fables like Aesop's are truly worthy of quote like "Trust, not cleverness, was the medium of communication" (My lessons in communication, Pg 163, Vol 2). He states in relation to villagers that they were the easiest group to communicate. He was never viewed as an alien although he spoke their language with an accent. He marched 15 miles on short rations and found this to be an agreeable task. The patience and puritanism of the peasants he admired as an amateur ascetic. He admired their living faith as an amateur islamist. The need for reform was clearly realized. He had excluded western mannerisms for he believed that our privileged elite isolated themselves from the common people by abusing these mannerisms. He abandoned the imperial service by escaping from the golden ghetto. He felt at home and relaxed after this departure. He states that the chief secretary agreed to his requests because he thought he was a 'good fool'. Since he was accepted as a 'good man' by the villagers, particularly an eighty year old man, all of them put their money in the cooperatives and joined it since they stated they will run the risk for his sake. Dr. Khan states that they valued his human worth, not his office or patronage. Therefore trust and not cleverness was the name of the game.

The resultant effect of experimenting with local government was that “the poor sheep died an unnatural death”. Dr. Khan states that the local government was the President’s favourite concubine and like the British proconsuls he wanted to put down the townies and lift up the rustics. Since the President who was cast in the mold of an old Viceroy but could not be a master builder like Chairman Mao antagonized the urban classes but failed to organize the rural masses. The basic democracy strategy made the local councilors electors of President and Parliament and local government could hardly survive such inflation. Dr. Khan states that this was an attempt to cover the sheep of local government with the bull of national politics.

When Dr. Khan states his understanding of the Comilla Model he had no delusion that the model would be good under all conditions. He felt strongly that it could be distorted and could need revision. It was obviously a hard job for an institution to look critically at its baby and point its defects and weakness. Yet, he thought that this was the core of the so-called Comilla model. He would not have batted an eyelid if a critique was done to state that the ‘cooperatives were synonymous to fraud’. Most of his protégés did not learn much from him since they could not shed their feudal attitude and straight-jacket mindset.

Volume I has four parts. Dr. Khan introduces the Academy for Rural Development with a review of its activities in Part I. Part II highlights the profile of Development Problems emphasizing socio-economic factors; modernizing a rural muslim community, essay on cooperative organization and leadership, the role of women in a country’s development and how to emancipate the rural women; Islamic opinions on contraception with a commercial system for introducing family planning and the experiment that took place in Comilla.

Volume II has three parts. The first part consists of Village-Aid and Community Development where he stressed on redesigning the Village-Aid Programme. The Plan and Budget for Kotwali Development Area 1960-61 was presented. Special emphasis was given to a review of the community development concepts. Part II emphasizes on the rural development Program at Comilla, its principles, its approach, problems encountered, and review of the RWP, TIP and Cooperative program in the Comilla District. A Personal Account of the Comilla project was presented with his lessons in communication and his understanding of

the Comilla model. He looks at Comilla as a revisit and states the relevance of its projects. Part III highlights the concepts and approaches of rural development. He emphasizes on Learning from China: A Pakistani experience and also alternative models of rural development in Bangladesh. He also writes about the ten decades of rural development: lessons from India. He also writes on Markaz as the base of operation of rural development in Pakistan. Part III highlights the basic problems of education in East Pakistan, Integration of secular and religious education at the primary level, Role of Imams in education, Fifty years of Literacy and Adult Education, On changing the attitude of the people and Officers, Training of Officers and Villagers ten considerations and last but not the least a Review of Extension Principles. Part IV highlights Food and Agriculture with a History of Food Problems, Agricultural developments and food problem in East Pakistan, Land Reforms in Pakistan 1947-72 and last but not the least about Food and Flood.

Volume III has three parts. Part I covers the theory and practice of Rural Works and its Pilot Experiments in Comilla. A Developmental Proposal for East Pakistan related to the Public Works Programme has been presented. The Circle Officer and the Rural Works Programme has been cited and how the Villagers can create capital followed by a case study of the Rural Works Programme. This part ends with an Irrigation Programme for Bangladesh and its parameters for design. Part II highlights the Comilla Cooperatives and the IRDP emphasizing on the Comilla Cooperative Pilot Project, A Cooperative Farming project in Comilla, the Comilla District IRDP with the review of the functions of the IRDP National Office and the TCCAs. Last but not the least a Plan for 250 Cooperatively Organized Thanas with a Framework for Rural Development in Bangladesh was presented. Part III is the most interesting as it presents an Impression of a Tour related to the Rural Cooperatives and Roads.

Dr. Khan acknowledged output-oriented people and officers. While on a tour with Dr. Raper (Consultant to the Academy) and Professor Ingvar Svennilson, a Swedish Economist who came as a Consultant to the Planning Commission, he was delighted to meet the SDO, Nurul Quader Khan of Chandpur. Mr. Khan assumed responsibility whole-heartedly. Dr. Khan states that since he was trained earlier in the Air Force, his bearings and manners were very refined. He also learnt elocution in England and that his pronunciation was delightful to hear. Dr. Khan was

gladdened to listen to the confident young man who likes strenuous exercise of responsibility. His instruction to suppress a communal disturbance was imaginative and precise. Although fasting himself, Mr Khan gave the party a tasty meal. Mr. Khan was a good host and vacated his own bedroom for the guests. The book collection of Mr. Khan was excellent and Dr. Khan read one on Gauguin and recollected his totally inadequate knowledge of art. When asked what will happen when Mr. Khan gets married and would he be able to attend as devotedly to public affairs or should the group recommend to the Government not to allow officers like him to marry, his response was that his wife would share his interests. Dr. Khan thought that the young man did not read Plato's Republic and he thought that he was happily unaware of the conflict between domestic and civic felicity.

Dr. Khan stated that men of his generation had become experts in failure. He was always the first one to honestly describe what he learnt from his dismal failure. When he recants his twelve years deep involvement in the planning and evaluation of rural works, he humbly submits a list of lessons. The first was that no real program can be run on a shoe string. Second, concentration should preferably be on building capital works by employing surplus labour and which in turn would transform wasted resources into productive assets. Third in the list was that long term planning and maintenance can be done only by permanent bodies such as self-government councils, or cooperatives duly responsible to their constituents and liable to regular audit. Last but not the least, no good planning could be done without strong self-government institutions at various levels.

The Octogenarian, **Dr. Akhter Hameed Khan**, passed away so quietly, unsung and unheard in October 1999. On October 21, 1999, the Daily Star had published an article of this author. The salient points of the perception of the author are contextual and needs to be shared by the readers of this Journal.

I started my deliberation by stating that as a citizen of this country, we have failed, particularly me, in our responsibility to acknowledge the doings of a great person who was legendary in his own right. I have failed even inciting the very thought to the decision makers that this great person should be brought to Bangladesh and given the Bangladeshi citizenship, to state the least. In one of his speeches, Dr. Khan had stated that he would like Bangladesh to be his last resting-place.

I remember those days at BARD in the early nineties. I was a colleague of those important individuals who had been tutored by Dr. Khan and later worked alongside him. The idea to initiate the homecoming of Dr. Khan at a number of meetings fell into deaf ears. We were all concerned whether the government would be in an

embarrassing position if Dr. Khan had not accepted the invitation. How insensitive could we be? Our position from BARD should have been to initiate forcefully this idea in the minds of the decision-makers in government that by giving Dr. Khan the citizenship, we are only elevating us and not him. He was already elevated as an international figure since the Comilla model was synonymous to his name and internationally recognized.

The days of 1971 saw Dr. Khan leaving East Pakistan for better or for worse. Maybe he saved himself as he would fall into a lot of confusion and his life could have been endangered. He was a six-footer and many Bengalis faired skinned and tall were misinterpreted to be non-Bengalis and faced a bitter exit from this world. Dr. Khan was a non-Bengali but in his heart of hearts he was more than a Bengali.

I remember him stating in “My Troubled Life”, an autobiographical essay by the author at the University of Peshawar, Pakistan on April 24, 1983, that Tagore and Nazrul used the same language and their poems moved the Bengalis, Muslims and Hindus alike. He himself read the Bengali masters with the help of teachers and dictionaries. He stated that although Tagore did not stir him as Iqbal did, he decided that it was his shortcoming and not Tagore’s.

He was born in Agra on 15th July 1914. He passed his M.A. from Agra University, India in 1934 and joined the Indian Civil Service (ICS). He attended the Magdalene College, Cambridge from 1936 to 1938 as an ICS probationer. He resigned from the Indian Civil Service in 1944 after ten years of service, as this was not to be his cup of tea. He had disagreement with the colonial rulers on their attitudes related to the deplorable Bengal Famine of 1943. Nearly three million people died. Subsequently he began to work in a village near Aligarh as a labourer and locksmith. He gave up his work after two years. In 1947 he took up a teaching position at the Jamia Millia, Delhi where he stayed for three years. In 1950 he migrated to Pakistan and became the Principal of Victoria College, Comilla. He was placed on deputation as Director Village Agricultural and Industrial development (V-AID) program.

Being an action-oriented person, he could only resort to doing something positive which was limited had he been in the civil service. He had been involved in a plethora of activities: from living as a labourer and an apprentice locksmith to being the Principal of Comilla College for eight years from 1950. In 1958 he went to the Michigan State University for special orientation in rural development. In 1959 he became the first Director of the Pakistan (presently Bangladesh) Academy

for Rural Development (BARD) at Comilla where he worked till 1971. He was awarded the Magsaysay Award, Republic of Philippines (1963) and honorary Doctor of Law Degree, Michigan State University (1964). He had been a Visiting Professor at the University of Lund, Sweden, at the Woodrow Wilson School, Princeton University, at the Harvard University and Oxford University.

One would find him cycling to the villages to meet the farmers to understand what they were up to. As the founder of the Pakistan Academy for Rural Development, he had a positive mindset and absolutely no artificiality, which reflected in his activities that a traditional bureaucrat would not do.

All his protégés were the creams of the then CSP cadre. They could not emulate him when they became the incumbents of the Academy. None could lead the way of their mentor and resorted to the traditional straightjacket bureaucratic mannerisms. They only tended to replicate what their immediate predecessors did. A Bungalow at the top of a hill was their abode for the time they were there, a full-time chauffeur driven car, orderlies to tend to their beck and call and other perks and privileges.

As Bangladesh evolved as an independent nation, the mentor's achievements were diluted. The four pillars of the Comilla model, which was so wonderfully nurtured under Dr. Khan's tutorage and the way he kept it under the fold of the cabinet division of the government, was dismantled with haste. The decision-makers found it relevant to send the pillars of the model to not so significant ministries so that an eventual dilution takes place. Whether this was done knowingly or they had been under pressure from some quarters is not understood fully. The disciples can answer this question better. But that it did a lot of harm than good is not very difficult to endorse.

Why did we not as a nation invite this great person after Bangladesh came into being? Why did not the disciples of Dr. Khan advise the post-liberation government to bring him back to Bangladesh? Did the decision-makers need those advices and could not on their own make the assessment about Dr. Khan's contribution? How could the whole establishment fail in this duty? Shouldn't have Dr. Khan be invited to carry on with the activities that he was pursuing with such right earnest? What did the successive governments do? In 1978 and 1979, he was invited for seven months as an Adviser to develop the Rural Development Academy at Bogra along the Comilla model. Why was he not requested to stay back and continue with his activities at BARD?

BARD is an international institution and could have flowered even better with Dr. Khan's able leadership. Nowadays, if you ask a sixteen-year old about BARD, there is a big question mark on their face. You ask them if they know Dr. Khan, another big question mark would evolve. What did Dr. Khan do to deserve this? Would BARD be what it is today if Dr. Khan were here to pilot it to the direction that this institution deserves to be in?

The cooperatives are a misnomer today. In many published articles, one would find statements that the cooperatives are synonymous to fraud. Dr. Khan presented a dynamic model. With his presence, many a tenet of the model would have seen changes with the changing scenario in the economy of Bangladesh. These changes would be influenced by the tide of market economy supplanting the welfare economics that was being pursued in the sixties.

The Green Revolution was being used to stop the country going into the folds of the Red Revolution. The sixties saw a jump in the production of cereals nearly twelve-folds using the package of miracle seed-water-fertilizer-insecticide technology. The thrust was to feed the population so that they did not get the time to think about social action.

Such was this model. Dr. Khan believed in action-research and that is why he felt the need for the collection of primary information by himself. He would go in a bicycle to the villages so that the farmers did not feel intimidated that a "Shaheb" has come to their house. He wanted to understand and he inculcated in the others this philosophy to depend on more primary feedback than secondary. If one has to present the findings, it better be from his own perception rather than borrowing from someone else.

I never met Dr. Khan. I only read about him and heard a lot of anecdotal statements from individuals who had had the opportunity to brush shoulders and observe him from very close quarters. How I wish I could be one of them. I was planning to go to Karachi with the specific intention of meeting Dr. Khan. I had a hunch that I won't be able to meet him but I kept it to myself. Now it will remain a wish. The **Death of an Institution** has taken place.



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*Table and figure title:* Type the word “Table” and its Arabic numeral flush left at the top of the table. Single-space and begin the table title flush left capitalizing the initial letters of the principal words and italicizing the title. In case of figure each figure must have a caption that includes the figure number. Place the title below the figure.

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Avoid using abbreviations for the names of concepts. Use ordinary words for variable names – not code names or other abbreviations. Use the same name for a variable throughout your text, tables, figures and appendices.

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Do use mathematical symbols and numbers to provide illustrative results and formulas. In both, italicize letters that are customarily italicized, such as p, r, F, and Z. Use boldface italic for vectors. Put spaces around equals signs and other operators.

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$$C_p = \frac{(1-r_k^2)(n-T)}{1-r_T^2} - (n-2(k+1)) \dots\dots\dots (2)$$

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- *Book, No Author or Editor*  
Merriam-Websters' collegiate dictionary. (10th ed.). (1993). Springfield, Ma: Merriam-Webster.
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Massaro, D. (1992). Broadening the domain of the fuzzy logical model of perception. In H. L. Pick, Jr., P. van den Broek, & D. C. Knill (Eds.), *Cognition: Conceptual and methodological issues* (51-84). Washington, DC: American Psychological Association.
- *Encyclopedia or Dictionary*  
Sadie, S. (Ed.). (1980). *The new Grove dictionary of music and musicians*. (6th ed., vols. 1-20). London: Macmillan.
- *Government Publications (Gpo)*  
National Institute of Mental Health. (1990). *Clinical training in serious mental illness* (DHHS Publication No. ADM 90-1679). Washington, DC: U.S. Government Printing Office.
- *Television Broadcast*  
Crystal, L. (Executive Producer). (1993, October 11). *The MacNeil/Lehrer news hour* [Television broadcast]. New York and Washington, DC: Public Broadcasting Service.

- *Television Series*  
Miller, R. (Producer). (1989). The mind [Television series]. New York: WNET.
- *Internet Articles Based on a Print Source:*  
Tranby, P., Miller, P., & Jarrett, K. (2001). Role of the working mother in forecasting scholarly achievement of her children. [Electronic version]. Journal of Family Therapy, 5, 117-123.
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- *Article in an Internet-Only Newsletter*  
Marshall, J.V., Lightfoot, G.M., King, C., Andrews, J.A., Dion, C., Durante, J., et al. (1999, May). Reasons why we need reference librarians in an information age. The New Breed Librarian,3(5). Retrieved from [http://www.newbreedlibrarian.org/subscribe/newletr\\_3.html](http://www.newbreedlibrarian.org/subscribe/newletr_3.html)
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National Council of Teachers of English. (2000). The NCTE Orbis Pictus Award for outstanding nonfiction for children. Retrieved July 31, 2001, from <http://www.ncte.org/elem/pictus>

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