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A description of the Grass Roots Institution Building (GRIB) model of agricultural development in LDCs. The GRIB approach adopts elements from two other current models: (1) Esman's Institution Building (IB) model, and (2) Loomis's Processually Articulated Structural (PAS) model. Three previous models applied to Latin America are discussed. The "pure extension" model--an application of the American experience--was unsuccessful in Latin America in the 1940s. The agents were isolated from institutional supports, and reached relatively few farmers. The second approach, the "servicio," sought to institutionalize extension activities but failed because lack of funding and inter-ministry rivalries. A third approach, "fomento," regarded extension personnel as change agents. It failed because of lack of organization among extension personnel and lack of techniques for fostering change. The current IB model emphasizes forming a stable institutional infrastructure for planning and implementing programs. However, its "from the top down" assumption does not fit countries where need is immediate but institutions and leadership are undeveloped. The current PAS model allows for building from the bottom upward. It views the change process as a personal growth process for the farmer, and not primarily as institutional growth. The GRIB model adopts this, along with elements of the IB model. It emphasizes locating change agents--interdisciplinary teams--at the village level, where they can change the farmer through personal contacts.

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**GRASS ROOTS INSTITUTION BUILDING:
A REALISTIC FOCUS FOR
AGRICULTURAL DEVELOPMENT**



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ABSTRACT

The American approach to agricultural development in LDCs has included pure extension, service, fomento, the Institution Building Model and the PAS Behavioral Model. Prairie View has examined and collated these approaches, using compatible elements from each to form a unique synthesis, a development strategy called Grass Roots Institution Building (GRIB). The principal concept of this eclectic strategy is that the need for change, planning, leadership, implementation and evaluation of agricultural development begins at the village level with change agents as external facilitators and institution Building expanding and mushrooming upward as the needs of the village farmer demand.

PREFACE:

A Perspective For Soil and Water Management Experts

Participants attending this conference and addressing themselves to the resolution of soil and water management priorities should gain increased meaningfulness in their proceedings by viewing their efforts as part of a larger interdisciplinary pursuit in agricultural development. Prairie View A&M University offers this paper, the state-of-the-art of agricultural development, to bring together varying views about the change process and to offer what we believe is a unique synthesis and a realistic strategy derived from theory and heuristic with which to approach the complex and imminent problem of how to aid developing countries. This synthesized development approach is what is later referred to as GRIB.

This paper is organized into three basic sections. The first describes Prairie View A&M University's commitment to development and focuses on the direction which it believes the macro-process of development should take. The second part, the body of the paper, gives an overview of the benefits and constraints of various U.S. development experiences and theories and our assessment of these in relation to the Prairie View focus. The conclusion embraces our eclectic approach, defining grass-roots institution building as a realistic focus for agricultural development.

Our hope is that this paper will be informative and offer a realistic focus for development, that it will provide a macro-perspective in which participants here may delineate their specific roles, and will generate

inputs from the areas of expertise represented at this conference which would be compatible with and enrich Prairie View's focus on "Grass Roots Institution Building" (GRIB) .

FOCUS:

The Nature of Prairie View's Commitment to Development

(1) We believe that a position must be taken on the direction of the macro-process of development before the delivery component (micro-process) can be extrapolated and soil and water management practices contained in "Technical Packages" can be securely delivered. We, as an initial step in devising a viable delivery system for agricultural innovations to farmers in LDCs propose a realistic focus for agricultural development -that the planning, implementation, evaluation and perpetuation of development activities are internal village enterprises, and that institutions and technical experts are essentially external facilitators.

(2) We also take a positive and eclectic approach. Rather than criticizing failures in development, we have searched extensively for the successful and attractive elements in development theory and practice. We do not consider the millions of dollars spent on aid nor the dedicated efforts of experts, as wasteful, regardless of their final evaluation. Development is a trial-and-error process. There are no true experts. Social engineering is a frontier of the combined efforts of the social and natural sciences, which demands empirical techniques, tentative and formative. Yet we cannot call the "development experiments" too costly. They have produced two benefits, (1) a diversity of beneficial projects for LDCs, implemented courageously worldwide, as described in "AID Research 1971-1973" (1) and (2) the "experiments" have rendered a diversity of experiences, which are being examined and collated into models which may improve our future

strategies, (2) (3) (4) such as the IB model and PAS models described in this paper and synthesized in our own GRIB approach.

Development is both an art and a science. It requires the empirical interdisciplinary studies and techniques of agriculturalists, economists, engineers, sociologists, educators, and others as well as the art of choosing the appropriate techniques to make a "good fit" demanded by the LDC situation and knowledge of how to apply them to improve the system in that particular situation and assure its maintenance and growth. An endeavor of this magnitude requires inputs of equal magnitude to promote the development process.

Succinctly, Prairie View is committed to the idea that a macro-perspective is a prerequisite for every scientist interested in international development, that the survey of thought and experience on this subject suggests the need for a positive and eclectic approach, and that this approach should focus on institution building from the grass roots level, where democratic decisions for change originate beginning with behavioral changes there.

OVERVIEW:

An Examination of the Benefits and Constraints of Various Development Experiences and Theories

Many approaches have been tried in the past to assist farmers throughout the world.

- A. Pure Extension: "Pure Extension" was the transplantation of a U.S. pattern of extension to Latin-America, without significant impact (5). It was never intended in its original form as a development strategy, but it was available, and so was used as an initial approach abroad. In this strategy, extension

personnel assisted individual farmers with the problems about which the farmers asked. The constraints of this approach are: (1) An extension agent can personally address only a limited number of farmers so his impact as a developer is limited. For example, in Guatemala, only 5% of the farmers, widely dispersed and not in direct intercommunication with each other, could be reached directly by extension personnel (6) (2) "Pure Extension" agents are isolated from other institutional supports (credit), agencies of transportation, etc.) which must be linked to the farmer as agriculture develops. (3) Extension agents working alone lack the techniques and facilities to organize larger groups. The "pure extension" approach may be evaluated as too individualistic, isolated, unsupported by the funds, personnel, and techniques necessary for large-scale international development.

B. Servicios: A second approach was the "servicio," (7) the collaboration of the United States and individual Latin-American countries in a bilateral effort to eventually "institutionalize" extension activities. They sought to integrate sundry indigenous extension agencies, so they would no longer be isolated efforts, but would cooperate and be combined, and in later stages, become linked to indigenous ministries, at which time, U.S. personnel and funding could be withdrawn and the "servicio" would function as an agricultural component of the indigenous social system. Its failure may be accounted for by (1) lack of funding by the Latin-American nations and (2) rivalry

4.

between "servicios" and ministries so that linkages were not established. This was, however, a unique effort in its time (circa 1940) for it was an attempt in bilateral cooperation involving participation with counterparts, and fostering the cooperation of indigenous institutions related to extension. This precipitated increased awareness that extension needed somehow to be permanently installed and linked within the social matrix and processes of the country it served.

- C. "Fomento": It should be mentioned also that the Latin-American experience offered the idea of "fomento" (8) which is not disregarded in current development strategy. Rather than merely solving a farmer's problem as posed, the "fomento" was an action program. The role of the extension agent evolved to that of change agent, wherein he might present to the farmer possible solutions to problems and alternative life styles attainable through development of specific commodity programs and agricultural changes. "Fomento" adds the role of persuader to that of specific problem solver for the extension expert. This thrust appears persistently in current development theories, that development should not be construed as a service activity to answer the questions of farmers, but one which opens possibilities by increasing and varying the nature of available information. In the modern terminology of systems theory, it opens the system to inputs from the environment. The "fomento" heralded the evolution of the concept of development as social engineering from "pure extension"; that agricultural change should be induced,

rather than technical solutions offered upon request of farmers. The failure of the "fomento" implementation was due to (1) a lack of organization among extension personnel, and (2) a paucity of techniques to foster the kinds of changes needed. Only now are we beginning to learn how to discern what changes villagers feel they need, how they may best attain them in their social milieu, how to assist the farmer in decision-making and projection of consequences, problem-solving and organizational techniques. "Fomento," in its modern enlarged sense, is fast becoming viable, and if it can be appropriately implemented to ferment change, it can provide LDC farmers with lasting intellectual tools that assures his self-reliance.

- D. Institution Building: There are two current significant approaches to development from which Prairie View has synthesized elements for the GRIB development perspective, the models of Institution Building (IB), and the Processually Articulated Structural Model (PAS). Let us examine each in turn to understand the elements from each incorporated in the GRIB synthesis, and why we felt it necessary to combine elements from each rather than be committed to either approach. First let us evaluate Institution Building. This is a rigorous ideal model for development, devised by Esman and others at the University of Pittsburgh. It is an intellectual giant step for development theory and it is not surprising that it has been vigorously embraced by AID in their projects in Africa and Latin

America, (9) (10) (11) particularly using the indigenous LDC academic institutions as starting points to reorganize and institutionalize a complex of other institutions inter-related by linkages in an attempt to form a stable infrastructure from which policies and programs could be planned and implemented downward to the farm level. Many of its concepts are requisite to successful development endeavors, although in practice, it has not been a panacea for development. Its basic idea of envisioning agricultural development as a guidance activity with transactions between developed institutions of a nation's social system to support agriculture cannot be disputed. The institution variables and linkages are scrupulously defined and elaborated in IB theory. It is a thorough attempt to give a model for development which is well-defined enough to be empirically tested and evaluated. The goal is praiseworthy, but there are several basic assumptions of the IB model with which we take issue, some of which may account for its weaknesses when implemented.

ISSUE NO. 1

We do not believe that IB is a generic model, nor that there is a universal model for development.

The IB perspective would fit poorly in many specific situations particularly in the 42 least developed countries and cultures of the Fourth World where need is immediate but institutions scarce and leadership undeveloped. Esman himself modifies his term "generic" and states later "IB is not a unique model nor

is it universally valid." (12). Anyone who has attempted to implement a generic development model in varying cultures can verify that great flexibility is needed in implementation and in dealing with complex cultures in varying stages of development and varying experiences with change. There is no perfect fit for a development strategy. Each situation makes unique demands. Esman's model is inflexible and rigid. He later admits the need for a "looser structure" than the original model. Landau saw this as early as the original IB planning stages when he suggested "intermediate" (13) and less formal organizations for IB than the "formal-complex" Esman conceived. Prairie View asks, "Is the plight of the least developed nations, as found in the Sahel, amenable to Esman's sophisticated IB model? Niger, for example, has a vestige of vying colonial institutions and an unstable newly emerging government. Shall they wait 8 years for institutionalization (14) while people die for lack of food and no new technical inputs are even minimally introduced at the farm level? The IB model ignores the immediacy of need and the reality of famine and subsistence conditions presently endured in LDCs, and subsumes the human elements of development goals.

ISSUE NO. 2

We do not agree with IB theory that "changes occur from the top down." (15) (16) We adhere to the concept that organizations must be formed and institutions developed as they are needed but

we perceive agricultural development (as we believe an LDC farmer views it) as a process which begins with his needs and mushrooms upward in a growth of supporting institutions as his needs dictate, not as IB depicts, a trickling down of remote programs from abstractions called "agencies, nations," and: "governments" which have no reality for the farmer. We assert that development is a change induced and adopted by individuals according to their felt needs and should be answered when the need is imminent, with leadership of peers and established authority at the village level, not from a removed "elite" functioning in detached institutions. We feel that IB is culturally biased, for it aims to transplant bureaucracy, which burdens even our own complex society, to pastoral traditional settings, and fails to capitalize on the established tradition of village organization which could serve as a ready-made starting point for IB. We also believe that traditional societies will build their organizations laterally (or regionally). In Africa, for example, there are social institutions which encompass a variety of villages and tribes yet are not linked horizontally to government institutions, (i.e., Poro and Bundu societies of West Africa). Landau's position supports our contention that complex systems emerge more rapidly from simple, less formal systems (17).

ISSUE NO. 3

We do not consider the IB model as truly macro-perspective, or interdisciplinary in the sense necessary for successful development.

Merely taking a system of discrete institutions - i.e., credit (economic), ministry (agricultural), university (academic) etc., and bringing them into an interplay does not mean that a "doctrine" for development is suitable to make inputs for the small farmer. LDC governments may consider national planning an interdisciplinary effort of sorts, but this does not often result in assisting the subsistence farmer. For example, a country might pool the expertise of their agencies and institutions and various experts raising the GNP and ignoring the goal of increasing the quality of life for the village farmer. As commented by John S. Hannah, "But in many places, they achieve the five and six and seven percent increase in GNP, with a few people at the top doing very well, and the people at the bottom even less well off than they were before." (18)

Prairie View envisions an interdisciplinary approach as a development team of indigenous professionals from discrete disciplines working cooperatively with each other and with villagers to improve the rural community. We feel that theory, sophisticated and remote as IB, will likely miss the target of grass roots improvement. We believe it is growth from the grass roots level that offers a realistic and human solution to the problem of development and that

the secondary goal of GNP growth will eventually be satisfied as the agricultural sector grows.

ISSUE NO. 4

The propensity toward impersonality, self-seeking, inefficiency and ineffectiveness could result from IB from the top. Institutions in newly formed countries, as in complex societies, may be unstable, their personnel impermanent and subject to political influence and corruption. The propensity of those in control to self-interest and to be self-serving has been an historical characteristic of human-kind. This is less likely if development takes place in the village where people at close hand monitor each other and can be checked by the indigenous leaders who are working in their own behalf. Will large scale IB help the farmer or must we devise strategies which will immediately and continually give him the techniques to implement change? A possible facilitator for success in IB, as it is presently conceived, is the training of youth to replace established officials, since youth are amenable to value change and new commitments (19). However, their training is a time-consuming process, one for which we have no definite educative techniques, nor guarantee that they will not mature to be as self-serving as their forebearers. This is another argument favoring village leadership and organization for change, in which the role of youth is to serve one's neighbors with personal concern.

ISSUE NO. 5

IB is not a match for real situations. Another reality overlooked by IB development theorists, although they speak of development abstractly as the relation of agriculture to politics, is that, as evidenced by the behavior of nations at the recent Food Conference in Rome, the current trend is for each nation to fend for itself rather than pool resources or aid the less fortunate. The Houston Post on Nov. 14, 1974, quotes a conference official, "We're still not at the point where they (exporting nations) are willing to sacrifice national interests for international reasons," so no accord has been reached for long term aid to LDCs. The implication for development, as we see it, is that LDCs must become self-sufficient, either through agricultural or resource development, as quickly as possible and that aid efforts should be simple and direct. The GRIB model is realistic, immediate and germane to the needs of LDCs, yet does not surrender the basic institution building tenet. Our basic disagreement with IB is that its propositions are sound but the direction and focus of IB is untenable when matched to real situations.

- E. The PAS Behavioral Model. The tenor of the authors contributing to "Behavioral Change in Africa" reflects a different perspective -that development is behavioral change, which takes place when the agri-climate (the receptivity of individuals and institutions to change) and the agri-supports

(the institutions for credit, research etc., which are needed as development occurs) are optimal. The psychologists, sociologists, economists and others included generally adopt a common reference point, the "status-role." (20) They conceive individuals as well as groups and social institutions as possessing both position and function (status-role) and acting according to the social norms ascribed to that position. The change agent and target population each have status-role and are in social inter-relationship. It is through social interaction that changes in attitudes, values, and technical practices occur. Although the authors do not fully concur on all issues, there is a general acceptance of the behavioral perspective which is more flexible and personal than IB, and can be used in both macro-perspective and micro-perspective to view institutions as well as individuals as elements of the social system, having status-role and maintaining dynamic systemic interactions. The attractiveness of this focus for Prairie View is that it is useful in program building from the grass roots level. It allows for building from the bottom upward in contrast to IB. It views the farmer as a decision-maker, (21) and attends to the "need to achieve wide use in the shortest possible time of highly significant new technological breakthroughs..." (22). It views extension as the primary process through which farmers can learn the

reasons for change, the value of change, results that can be achieved, and uncertainties inherent in change" (23). It views the change process not primarily as institutional growth as does IB, but as a personal process through which a farmer proceeds -"from awareness, to interest, to evaluation, to trial," to adoption. (24). It's concern is with the farm and the farmer in LDCs. Loomis' processually articulated structural model (PAS) attends to "social structure and process of change" as the core of development. The model deals with communication, boundary maintenance (maintained identities and interactions within a social system), systemic linkage between two systems (i.e., change agent and target system), socialization or transmission of heritage, (traditions within the system), institutionalization, and social control. Using these concepts for cultural analysis, it is possible to describe a culture, formulate a plan for change and to project the effects of change, using status-role (PAS) relations in a community or between organizations. This allows more alacrity and direct impact than IB. We must remember, however, that PAS and IB share an interest in systemic institution building, but PAS keeps the "formal complex" element in low profile and emphasizes social interaction. Both are theoretical models, which are merely guidelines for implementation in specific environments.

CONCLUSION:

The GRIB Synthesis of Agricultural Development

Grass-Roots Institution Building, Our Position for

Development: For the following reasons, Prairie View advocates institution building from the grass roots upward with particular attention to processes of personal interaction at the village level, as described in PAS. We find evidence, from psychologists, sociologists, and personal experience of development experts, that an individualistic approach to change is preferable. As individuals change, the summation of these changes result in social change, so that although our approach begins with the individual, it becomes essentially a social-psychological approach, and continues in a process of mushrooming upward to comprehensive social change and institution building.

1. According to perceptual psychologists such as Arthur Combs, University of Florida, the closer a problem is to the self, the more likely an individual will change attitudes and behavior (25). For example, a government advisory to plant more of a certain crop is more meaningful if the LDC farmer's own yield is critically low. Also, change should emanate from sources as close to the self of the farmer as possible. The problems, decisions, and commitments should be a part of his self. For villagers in LDCs just emerging from tribal identity, "government," "agencies;

and "ministries" are abstractions removed from self and often suspect in their advice. It is what the self needs, chooses, and participates in - which is understood, undertaken, perpetuated and integrated into the behavioral repertoire of the self. It is cited by the International Bank for Research and Development (IBRD) that like extension, a cooperative is truly effective only when its members identify with it and consider it truly their organization, and the innovation is their choice. Likewise, a survey of change propositions from the University of North Carolina states that change will be more readily accepted when the people who are to change are included in the planning and execution (26).

2. A change of attitude is more likely to occur according to Festinger's concept of cognitive dissonance when conflict is perceived by an individual (27). This state of disequilibrium can be induced by the change agent. Through the use of media, discussion and demonstration, the change agent introduces ideas and possibilities which disturb the status quo. A villager personally experiences a conflict between traditional behavior and new possibilities, which may foster his behavioral change. This is most likely to occur through personal contact rather than radio or government publicity. It has been found that "manifestly experiencing one's thoughts in verbal speech together with exchange of ideas with another in discussion" produces a

cognitive reorganization which is intermediate in the process of acceptance of an innovation (28). This substantiates the need for inter-personal communication at the grass roots level to foster innovation.

3. The status-role perspective at the village level produces trust and promotes leadership. Personal interaction between a change agent and target individual is more effective than change administered from distant institutions. The use of an indigenous paraprofessional change agent from the same culture as the target individual produces cultural compatibility to facilitate change. The most effective demonstrators were not perceived as experts from research institutes, but were neighboring farmers who were most like the target farmer or slightly better off (29). We may conclude that the village people and village site are the most suitable centers of origin for development.
4. Changes take place more easily when they fit into existing patterns, and are practical and useful (30). Rassi suggests from his experience in extension in India that it is best to begin with existing institutions (31). These are inherent in the village, even though they may not exist or be stable at the national levels, and should be incorporated into development planning initially. AID's report on the development of the Steppa (32) cautions the need to understand indigenous practices, and not to underestimate the subsistence farmer's familiarity with successful practices

in his environment. His existing patterns can be understood by change agents and by examining group relationships in the village.

5. Communication adds inputs into the traditional system, thereby fostering change. By communicating with 10 - 20% of the most influential opinion leaders, change agents can produce a chain of communication to reach the larger compact population (33). Unlike the impact of servico on 5% of the farmers who were widely dispersed, village development has impact on 20% of the target population who are the leaders and are in immediate contact with the remaining 80% of the people. Thus, groups of people are changed rather than isolated farmers. Rogers indicates that innovations in EDCs are diffused most effectively through interpersonal channels, (34) particularly if the change agents are trusted, and employ proper communication skills which allow the desired message to be understood and "noise" eliminated in the messages.
6. Cultural idiosyncracies can best be understood by proximal change agents. Proximal means both in close daily contact and proximal in cultural similarity or understanding. For example, in the course of the Puebla Project (CIMMYT), reluctance to take the risk of credit was attributed to the caution of women. The closeness of the change agent to the situation allowed the constraint to be discovered and eliminated. Cultural idiosyncracies must be taken into

account according to the AID report on the Sahel which states, "To speak to them in pictures or words in a medium suitable, requires sensitive perception: and these materials are not available." Proximity of the change agent allows the development of materials to disseminate information which is not in conflict with cultural idiosyncracies. IB cannot accomplish this kind of perception as easily as a PAS model. Dr. Stanley Applegate, at a recent Colloquium at the University of Houston, recounted a Latin-American experience in which an agency assiduously prepared materials depicting village poverty. A villager remarked that one person in the pictures was certainly not poor, as he wore shoes. This sensitivity to a farmer's perception is necessary to establish credible communications to foster development, and is derived by direct knowledge of the target population. The PAS behavioral model takes into account the experiences of sociologists and psychologists which suggest that change cannot be legislated but must be individually integrated into behavioral repertoire of individuals and groups at which time new norms can be said to be established, or replace previous behavior. These new behaviors will be perpetuated until further change is needed. This commitment to a new way of behaving which has permanence is Prairie View's strategy for beginning the development process for farmers in LOCs, and necessitates direct knowledge of old norms and behaviors prior to introducing

innovation.

CONCLUSION: Prairie View's Eclecticism: Prior to devising and implementing a delivery system for farmers in LDCs, we have synthesized a macro-perspective which is eclectic. A prerequisite of GRIB synthesis is, of course, that the indigenous government is agreeable to support it. From "pure extension" Prairie View embraces the dedication and courage of agriculturalists to answer the needs of farmers in remote situations. From "servicio," we take the idea of collaboration between nations, and an awareness that our role is temporary and advisory. From "fomento," we accept the idea of induced change for the LDC farmer through techniques of education and decision-making. From IB, we accept the principle that the agricultural sector can prosper only as the supporting institutions match the emerging need for linkages to facilitating institutions. From the PAS model, we include the concept of "status-role" as the key to behavioral change in individuals, groups, and institutions. The concept of status-role allows both a Gestaltist view of interactions (macro-process) as well as a perspective of individual change suitable at the village level (micro-process). Status-role is a key concept to analyze individual behavior to assist farmers to deal with change. We believe that one may offer a body of useful technology, optimize extension education, and develop a

macro-environment conducive to change from the grass roots and "the ultimate decision-makers are the farmers (35). Our goal then, is to synthesize the best from several strategies to form a grass roots institution Building (GRIB) development plan that will directly enrich the life of the farmer at the grass roots level in LDCs. Our synthesis is actually an integration of macro-and micro-processes involving the individual and the social system, and including sociological and psychological factors. Our initial major focus is the village farmer, but we envision more general national policies emerging for agriculture as government institutions form and integrate village activities and answer their needs.

Development is, however, essentially the farmer's problem and his endeavor, and will only be successful if he is its central actor and his environment is the site of the change process.

In development, our scientific bias may lead us to think more about theories, disciplines, systems, and institutions rather than people. We should be always aware that we are merely facilitators for others who have rights, pride and tradition, and unique behaviors and aspirations. They are not an amorphous lot called "LDCs," "recipients," "villagers" or "subsistence farmers." They are individuals! Senegalese poet David Diop addresses us.

"You were preachers of sadness chained to fear...

You let fall death on the birth of every summer..

We oppose...

The uncalled for anthem of Africa in tatters

Tearing the darkness of a thousand years." (36)

Never do we wish such bitterness for the degradation we communicated to be cast on us again! If we are to assist, we must freshly join in the enterprise of nation development as envisioned by other cultures than our own. J. Craveirinha, Mocambique author, describes himself, the citizen of tomorrow.

"I came from somewhere from a nation which does not yet exist.

I came and I am here.

I have love to give in handfuls

Love of what I am and nothing more (37)

A scarcely mentioned goal of agricultural development is building humanity with programs that bury bitterness and respect a man's pride in his identity. It is our work to help individuals to build nations, to share abundance, and to understand each other's ways. This empathy for all peoples underlies Prairie View's search for strategies and technologies which assist men to be fulfilled in their sense of its meaning.

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31. Jafar Rassi, Extension Education Today (Iran: Sekeh Press, 1972), p. 105.
32. Development and Management of the Steppe and Brush Grass Savannah Zone Immediately South of the Sahara, (In-House Report, AID, October, 1972).
33. Rogers, p. 86.
34. Rogers, P. 85.
35. Leagans and Loomis, p. 103.
36. E. Mphahlele, Africa Writing Today (Middlesex, England: Penguin Books, 1967), pp 166-167.
37. Mphahlele, p. 315.

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APPENDIX I

Elements, processes, and conditions of action of social systems:
The processually articulated structural (PAS) model

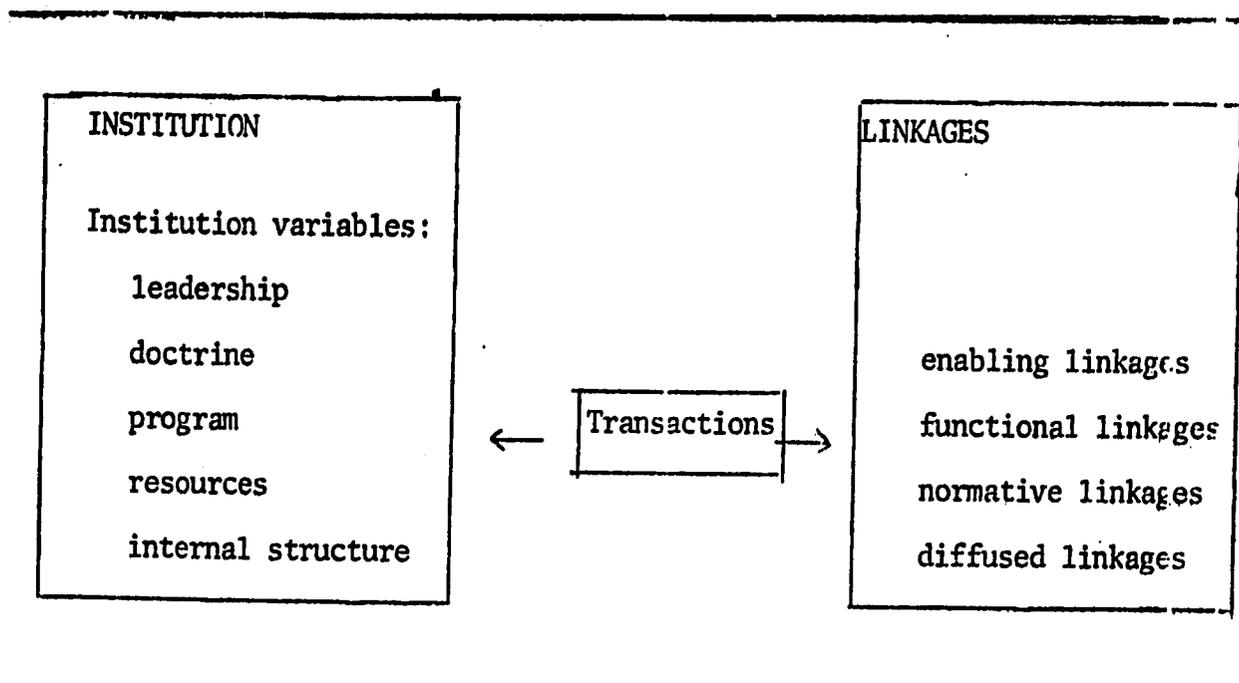
| Processes (elemental) | Social action categories* | Elements |
|---|-------------------------------------|--------------------------------|
| (1) Cognitive mapping and validation | Knowing | Belief (knowledge) |
| (2) (a) Tension management and (b) communication of sentiment | Feeling | Sentiment |
| (3) (a) Goal attaining activity and (b) concomitant "latent" activity as process | Achieving | End, goal, or objective |
| (4) Evaluation | Norming,* standardizing, patterning | Norm Status role (position) |
| (5) Status-role performance | Dividing the functions | |
| (6) (a) Evaluation of actors and (b) allocation of status roles | Ranking | Rank |
| (7) (a) Decision-making and (b) its initiation into action | Controlling | Power |
| (8) Application of sanctions | Sanctioning | Sanction |
| (9) Utilization of facilities | Facilitating | Facility |
| Comprehensive or master process | | |
| (1) Communication | (3) Systemic linkage | (5) Socialization |
| (2) Boundary maintenance | (4) Institutionalization | (6) Social control |
| Conditions of social action | | |
| (1) Territoriality | (2) Size | (3) Time |

Source: Charles P. Loomis, *Social Systems: Essays on Their Persistence and Change* (Princeton, New Jersey: D. Van Nostrand, 1960), p 8.

*These categories have by some writers been called processes. Thus Howard Becker writes that "it would be quite proper always to speak of human activities as essentially 'knowing-desiring-norming.'" H. Becker "Current Sacred-Secular Theory and Its Development," in H. Becker and A. Boskoff, *Modern Sociological Theory in Continuity and Change* (New York: Dryden Press, 1957), p. 140.

APPENDIX II

The Institution Building Universe



This conceptual framework provides a means for identifying operational methods and action strategies that could be helpful to practitioners and to persons actively engaged as change agents, particularly in cross-cultural situations.

SOURCE: Joseph W. Eaton, (ed.). Institution Building and Development, Beverly Hills, California: Sage Publications, 1972. (Esman, "The Elements of Institution Building, p. 22).