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*Community Development
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PREFACE

This is the fourth in a series of seven publications on Community Development. These publications have been adapted from materials prepared by either AID Community Development Field Advisors or host country Community Development Officers. The purposes of these publications are to provide simple training materials which may be used in countries where Community Development programs have just gotten started or are about to begin, and to share on a wider basis field tested materials.

This pamphlet "Community Development and Social Change" has been adapted by Mrs. Jean Ogden from materials prepared by Messrs. Valentin G. Cedillo, Acting Training Officer, PADC/OP and L. B. Ladonda, Fourth CD Area, PACD of the Philippine program.

The Community Development Division of the Agency for International Development is pleased to present this, the fourth volume in Series A.

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Introduction

Change has been defined as any variation which affects a thing essentially or superficially. However, in the context of Community Development, change is usually thought of as a series of actions which make a thing progressively better. This may be achieved by substituting or supplanting one thing by another. It may be the result of an orderly process by which a thing or condition becomes different than what it was before. But more often, it occurs because an innovation breaks an established custom which has prevented progress.

In this pamphlet Messrs. Cedillo and Ladonda have stressed that the basic principles of change are the same irrespective of cultural differences. They point out that one must realize that no two situations are alike, and what is easy or hard to change depends mostly upon the customs and traditions of the concerned culture.

To this end, they have discussed the nature and direction of change; stating that change begins with a desire, that it has possibilities of spreading to all vocations within a barrio, and that change is the basic element of improvement and growth.

Also, they picture the rate and intensity of change, what social significance it has, and cite examples to explain these concepts.

In addition, they point out that it is imperative that the villagers organize and manage their resources for change, explain a few techniques which may be used to facilitate change, and tell of a few cultural characteristics of the barrios.

Also, they cite an example of how change was effected in one of the barrios; explaining the procedures by which the principles may be applied in a given culture can be determined only by continuous evaluations of experiments. It is in this spirit that this brochure was prepared.

—THE EDITOR

Comments on: The Nature and Direction of Change

(Excerpts from a paper by Valentin G. Cedillo)

Our observation is that when social organizations find the solutions to their internal problems, they direct their energies to remedial measures which, if successful, bring about the change.

Change may be defined as any deviation, alteration, or modification from the original state of being. Or it may be thought of as a new way of doing things, differing from norms or established codes of behavior. Change may be physical, spiritual, emotional, physiological, or chemical.

Change is dynamic, inevitable and, as such, it should never be abused. The social scientist speaks of change as a *process*. To him, nothing is stable or unchangeable. Societies, groups, individuals, behavioral and cultural patterns, and technology are subject to change. Change is an integral part of social progress because it is the basic element of improvement and social growth. However, change for the sake of changing to get recognition or gain popularity at the expense of the people is an abominable practice, purely and simply.

All kinds of progress are change; but all kinds of change are not necessarily progress. We must, therefore, consider the nature of change.

The nature of change is always in a state of flux. In spite of this, change is not really an illusive thing. Change can be designed and it may be aimed at making the "best" better. In our society, change may be from mild to violent; partial to complete; temporary to permanent; intangible to tangible; vertical to horizontal; or harmful to beneficial. However, change from either end of the social continuum is conditioned by a number of factors.

In order that change can be made socially significant and relevant to a democratic way of life, it must come from the felt needs of the people. There is no place for mail-ordered or a pre-fabricated change in a democratic society. For change to be successful, its total impact on the people's way of life must be visualized from the actual dimensions of their own needs and problems. The essential aspect of change is, therefore, that the changee and the changer be mutually participating elements in the social process.

Change can be directed and controlled. A balanced social progress can be attained by reconciling the forces of social action and social control. Extreme and detrimental changes can be properly averted by applying controls at certain points and stages of change. It must be admitted, however, that the direction and movement of unconscious and unplanned change cannot be easily perceived.

But when change comes from the expressed needs of the people, its course can be guided and predicted accordingly. As a breed of public service employees, known as community workers and interested in improving the socio-economic conditions of our rural people, it should be our continuous desire to direct changes toward the following areas of living:

1. Social Status

Here you may be concerned with horizontal and vertical mobility. Individuals who wish to, and work hard enough, can move from one social status to another.

2. Leadership Patterns

The tendency of direction may be from old to young or from the wealthy to the educated. We should watch carefully this shift in leadership trend to make use of it in introducing new ideas.

3. Methods of Farming

As Extension men these are your top problems. Efforts must be directed toward some of the following approved practices:

- a. Farm mechanization
- b. Increased use of fertilizer
- c. Crop rotation and diversification (for income and soil conservation purposes)
- d. Use of improved varieties of seeds and breeds of livestock
- e. Installation and use of irrigation pumps
- f. Change of *bangin* farming to permanent cultivation
- g. Use of modern control and measures against pests, diseases, weeds and rodents
- h. Use of compost
- i. Utilization of farm products
- j. Development of *cottage industries*

4. Methods of Fishing

Fishing is one of the major sources of protein in the Filipino diet. It is also a good source of income. The use of explosives and poisons must be stopped and modern methods substituted.

5. Business Methods

One half of the success in farming is dependent upon good marketing practices. The standardization of farm products, and the stabilization of the prices of farm commodities must be given due consideration.

6. Health Practices

Good farm and home practices and good health are requisites of an improved standard of life, but good health is a prerequisite to good farm and home practices. Thus, a developing community depends on healthy people.

7. Sanitary Habits

Along with good health practices, changed sanitary practices must go hand in hand. The spread of diseases and other maladies in rural areas can be minimized if the rural people can be made conscious of the dangers of having unsanitary surroundings.

8. Food Habits

The improvement of the diet of the Filipino people, with a view of combating rampant malnutrition among the masses should be the real concern to extension people, technicians, teachers, and all others working with them.

9. Housing Arrangements and Designs

Our socio-economic studies in past years have revealed the inadequacy of good housing arrangements and designs. Our "bahay kubo kahit munti" must be a constant source of delight to the farm family. The home must be the real "fountain of life." With hard work and some ingenuity among the farmers, the rural home in the Philippines can be made really beautiful and substantial.

10. Education of Children and Adults

Equal opportunities must be open to both men and women, and boys and girls. The extension officials can work in cooperation with educational agencies in obtaining these objectives. Real efforts may be directed toward the uplifting of out-of-school children and adults. Our common objective is that of educating the people so that they may become productive citizens.

11. Forms of Recreation

A more balanced rural living may be achieved by promoting local talents in music, drama, folklore, and athletics. All work and no play makes rural living dull.

12. Values and Opinions

The essentials of the democratic way of life are the value systems of the people. Of these, attitudes are the hardest to change. If changes are to be made, it is important to give deep consideration to the established values of the people and try to encourage the changes toward them. The spreading of new ideas is a big problem anywhere in the world. In the Philippines, magazines and movies have not yet become common media for spreading new ideas. In the absence of mass media of communication, the dissemination of new ideas may be effected through imitation of good neighborhood practices on the farm and in the home. Discussions, conferences, meetings, tours can help. We can be consoled by the knowledge that change does not have to take place overnight.

13. Political Ideals and Aspirations

Till recently, political leadership was mainly in the hands of urban people. But now more rural leaders are emerging in the political scene. Before, women were not allowed to vote, but now they are active in politics. Our role in this change must be oriented toward the encouragement of more intelligent voting.

RATE AND INTENSITY OF CHANGE

In a large measure the fluctuation of change is conditioned by the stimuli surrounding it. The tempo of change can be properly predicted by developing a better insight into the forces that cause change. Since all changes bring

some measure of maladjustment to many people, no matter how well adjusted they may seem to be, they should be introduced only after careful consideration. The disequilibrium in the established norms of life affects the rate and intensity of change. Social inaction can be reasonably overcome through dynamic leadership. The manner in which a leader works with the people is a conditioning factor in combating social inertia and backwardness.

SOCIAL SIGNIFICANCE OF THE ABOVE SUGGESTED CHANGES

Today there is a strong indication of a break-down in the cultural patterns and of overcoming cultural inertia and conservatism. The continuous promotion of social and technological growth should, in the end, result in a fuller development of our cultural way of life.

The most significant aspect of change is the translation of the theory into the various phases of community action. After taking the first step, the action that you will take will be varied, depending upon each individual situation as it arises. However, it is worthwhile to remember that the life and progress of the projects in your respective communities will, in large measure, be influenced by your leadership and the responses of the people to you. But we can be certain that any program which mutually involves you and the people will have a better chance of forging ahead than one which is imposed on the people. The essence of success in community-wide improvement projects is in the people themselves. A program that emerges from the felt needs of the people, is capable of attainment within their limitations, and is ably guided by an extension worker will be most likely a successful one.

Knock at the Unopened Door

(*A Strategy of Change*)

By L. B. LADONGA

4th CD Area, PACD

ALWAYS BOTHER TO KNOCK

The Philippine *barrio* is barely visible to the newcomer. At first, a community development worker does not see beneath the surface of the *barrio*.

It is important to any planner contemplating change in the *barrio* to possess some basic understanding of the culture, values, and social processes of the people. This is not easy to acquire. The *barrio* is an unopened door which only time and perseverance can open.

The *barrio* community is a complex social system. It is made up of various social sub-groups each of which has different interests and needs. The magico-religious group of the village medicine man can be distinguished from the church group of the town *Cura*, or priest, in belief and practice. An extended family group might be a dominant power in a *barrio*, forcing the rich landowners into the role of social outcasts. Also, the fraternity of the aged may still be the most influential group, swaying decisions away from the young who might want to disrupt the old ways.

Although a person may be a member of both groups, the magico-religious group of the village medicine man can be distinguished from the church group of the town *Cura*, or priest, in belief and practice. The village medicine man may have a greater influence than the *barrio* lieutenant or even the municipal mayor. The village wiseacre may command a larger audience than the most prominent politician or eloquent orator and the villagers might have more faith in what he has to say. Some school teachers are not accepted by *barrio* folks because they seem too intellectual. The village merchant who extends generous credit may be a more powerful political leader than a *barrio* official. Most *barrio* people like the Chinese storeowner because of his patience, his complacency and the little *bangyo* and *pakapin* (a little reduction of price or addition to what has been bought, as a millimeter to a yard of cloth, a pinch of salt and others) which he allows. In comparison with the Chinese, Filipino merchants suffer in the *barrio* because they generally are more businesslike and detest *pakapin*.

In the *barrio*, gossip is often more effective than the radio, the newspaper, or other public information media because facts often disagree with credulity and gossip is the parent of credulity. *Barrio* people are sentimentally sensitive and facts are often hidden or distorted to avoid sentimental outburst or hurt

feeling. When one is away and a member of his family dies, he is not directly informed about the death but is asked to come home immediately for a "very urgent" matter. *Barrio* folks always regard the stranger with some kind of wariness. They don't come immediately to him to ask reasons for his presence. They place the stranger under silent observation and wait until he comes to them. It is only when the stranger has satisfied their anxieties and doubts that they begin to accept him.

Change is resisted because it destroys or challenges certain cultural values. *Barrio* people hold to peculiar and, to the outsider, seemingly strange values. For example: When we say people need privies, do we really know why *barrio* people prefer the natural way of disposing of human waste? Could it be that they believe human waste helps supply their pigs or chickens with food, or fertilizes the soil? A study made by Dr. Agaton Pal¹ of Silliman University tends to show that some *barrio* families do not feel secure or happy about having more rice or money. Dr. Pal finds that the family known to be rich or has bountiful harvests is expected to give the biggest feast during the *barrio* fiesta, or to extend credit to friends and relatives. During the Spanish regime, the biggest landowner was made the *cabeza de barangay* who paid unpaid taxes of his constituents. The *hermano mayor* of the fiesta was always the head of a rich family. Either due to force or custom, he entertained and fed all the guests of the fiesta. Therefore, perhaps the present, more urbanized concept of prestige may be different from that of the villager who acts more by traditions.

If one refuses to participate in a community activity is he really indifferent to community action? Perhaps his wife is the family's decision-maker and she has instructed him not to participate. Studies by Bustrillos,² Madigan³ and Sycip⁴ indicate that mothers and wives have great influence on the decision of *barrio* menfolk. In trying to assess the decision-making process in a social group or in the larger *barrio* community, a competent worker will not overlook the role of women.

In effect, Dr. Pal advises that it is essential for the worker to understand that the philosophy, principles, objectives and procedures of the C.D. program will become accepted when they are blended with the ways, values, and attitudes of the people for whom the program is intended.

President Garcia summarized the approach and ultimate aims of the Philippine Community Development Program in these words:

"Our approach is founded on the principles of self-help. It is designed to stimulate community independence and responsibility resulting in more local leadership, initiative and autonomy. The program is aimed at fostering a desire among the people to make the changes themselves rather than imposing on them the changes to be made."⁵

Therefore, the community development worker must first knock on the unopened door. When he studies the various groups in the complex *barrio* community, he begins to understand the indigenous social norms and values; familiarizes himself with the local communication and decision-making proc-

esses; and identifies the leadership groups. The timing and directing of change must relate to the interacting power and interest group in the *barrio* and the basic socio-psychological processes. He must remember that group leadership is at the center of action and interaction. Because these gate keepers occupy important positions in any change mechanism designed to operate in the *barrio*, a good community development worker will attach himself to the leaders of the groups in the *barrio* and start the first act of change with them.

COMMUNITY DEVELOPMENT APPROACH TO PROBLEMS

A survey is one of the first required activities of the *barrio* worker. The survey not only gives him some concrete socio-economic and geographic information, but introduces him to the sub-cultural and social structures of the *barrio*. With the meager facts of the survey he guides himself in a deeper study of the social values, attitudes, behavior, aspirations and the more intricate social processes. This method of operation is necessary before one initiates change in the *barrio*.

It has to be accepted that community development is a slow process. The saying, "one has to *walk* before he can run," is also true in community development. Desires are the genesis of change. The desire for a change occurs after one becomes convinced that the thing he now has is no longer useful because it has lost its utility to satisfy desires. A change emerges from a nebulous beginning and grows in dimensions as it moves from stage to stage.

Along with his duty as a multi-purpose agent, the community development worker needs to be a keen observer of all the facts of rural life. He must take a kaleidoscopic view of the *barrio*, viewing the bigger community as a whole while he is becoming acquainted with its numerous small segments. He must understand the socio-cultural symbols in order to predict trends. In short, he should be able to feel the *barrio* pulse. Also, he should know the resources of the *barrio*: material, emotional, and technological. In addition, he should know the limits of the *barrio's* need-satisfying facilities. Finally, he should see the needs of the people as they see them. In fact, he should feel with, not for, the people.

In many programs, old values and beliefs stand in the way of progress. If this is the situation, the first step in the process of a community development program is to change these values and beliefs for new ones. To this end, a broad-minded and effective educational movement designed to present alternative actions should be started. During such a movement, the people should be provided ample opportunities to reexamine their old ways and values and to decide which of these they will retain and which they will discard for more productive ones. If new values can be established, they will accelerate a need for change. Once this need has been established, a chain of reactions will follow until the desired change has been realized. To illustrate this point: If a project is needed to provide pure drinking water for the *barrio* people, one does not start with the construction of artesian wells. One starts with the educational process of changing values and beliefs about water sanitation. When the people have been convinced that germs or parasites do cause diseases; that

germs and parasites do exist in polluted water; and that the water they get from existing sources is polluted, they will consider the possibility of securing water from sanitary sources. Then the change agent may suggest an artesian well as being a good source of nonpolluted drinking water and may suggest the construction of such a well in their *barrio*.

A desire for change, a need-filling mental-set, is inculcated in the individual first. When the inner desire has taken place in the individual, he begins to realize that his own needs are not apart from (first) his family and (second) those of the community. Because of this mental set, he develops an interest and starts participating in community activities. At this point, the community development worker must make good use of his training in human organization. He must help organize these individuals into a community mechanism for thinking, planning, and action. Indigenous organizations, subgroups, and cliques—to which these residents already belong—can be mobilized as nuclei for the larger community.

This change-learning process in community development will of necessity involve activities which may fill economic, social or cultural needs. It is felt that such improvements, starting with the present living standards in a *barrio* and increasing with the tempo of development, and always geared to the capabilities of the people to meet these needs, will be the outward concomitant activities of the process. Under our program the government, in a sort of partnership, is expected to provide material and technical assistance for such community projects. This is one aspect of the program which is often abused or misunderstood by some community development personnel. They often interpret this material aspect as the very program itself. But the main objective of self-help projects in community development was succinctly stated by Mr. Perpetua to the delegates of the SEATO Community Development Conference:

"It is not the construction of projects that is given priority importance. It is what happens to the individual, to mold him to become an intelligent, perceptive individual member of society, who sees it as his duty to actively participate in the affairs of the community."

It is important, therefore, that the community development workers appreciate the postulate that projects are merely training tools for the desired deeper mental change. We must not hurry people to undertake projects. First, we start with simple, easily implementable projects that can be wholly supported by local resources and will serve immediate felt needs. We should help the people organize their resources so that these can be effectively utilized.

ORGANIZING AND MANAGING RESOURCES FOR CHANGE

The *barrio* is rich in natural resources. A study made by Villanueva reveals that there are effective systems or institutions for securing and managing local resources in the *barrio* and that people have shown competence in managing community affairs.⁷ He affirms this because his data indicated that ". . . there are so many human resources lying idle, many potentials untapped, so much manpower unemployed or underemployed."⁸ Further, the studies made by

Einsiedel,⁹ Santos-Villanueva,¹⁰ Firmalino¹¹ and others show that *barrio* people cooperate willingly in and contribute to common undertakings.

The *barrio* worker will be very useful if he organizes the people for action, and helps them manage their resources. Resource-generating devices may be organized in the *barrio*. The *barrio* council may raise funds through shares in the realty and assessment taxes, through levies and funds under the provisions of RA 2370. Local organizations or groups may develop their own resource-mobilizing systems.

Resources are available in all *barrios* in cash, in kind, or in free labor. Considering the limited circulation of money and certain mores and values about money among rural people, cash contributions are difficult to get in the *barrio*. But old hands in the *barrio* game recognize the practicability of the pledge system for securing cash contributions. For example, a project needs about 200 pesos for some timber and hardware not obtainable locally. Let us assume that there are 100 families who agree to contribute 2 pesos each to raise the desired amount. The time plan for the payment of the contributions will be most practical. Perhaps two months or more will be most convenient for the contributor. As community development programs are always conditioned upon sound program planning (the efficient and effective allocation of resources, technology, and time to carry out activities for intended goals) the time factor, so necessary in the pledge system, shall be duly considered during the planning stage.

When cash contribution seems difficult, articles of value may be contributed. One coconut will sell at 5 centavos, an egg at 7 centavos and a ganta of palay at 60 centavos. The *barrio* treasurer may collect and sell these in order to obtain the desired cash. The pledge system may also be used when the amount desired is relatively large.

For example: one *barrio* in Maasin, Southern Leyte, decided to appropriate 25 pesos to defray the expenses of six council members who were to attend the lay leadership institute during March, 1960. Contributions of nuts, fruits, poultry and other agricultural products were accepted. These were sold and the cash realized from the sale was more than the amount desired.

The collection of unprocessed materials like bamboo, logs, sand, rocks or gravel might be even more desirable. The time-giving aspect of the pledge system might also be modified to obtain periodic contributions. A few stones today, a basket of sand tomorrow, one bamboo cane now and another later on. One's boy returning from school, may be asked to carry a bag of gravel from the creek; the village housewife coming from the river after the day's wash may include a few stones along with her laundry upon her return. Mang Andong, weeding his corn patch, might fill his sledge with stones after he finishes his chores in the field.

As projects are planned and the needed resources are being considered, free labor will be one of the major items to be effectively organized and managed in order to support the various project activities. The *barrio* survey will reveal how many males and females are capable of manual labor. How much of their

time can the cooperators donate for these activities? How shall the use of these donated man-hours be programed to cause the least inconvenience or disruption of regular farm activities?

Research shows that the *barrio* man is deterred by activities which disturb farm or other domestic activities. It also shows that he cooperates less if the project activities are boring or they are not challenging or interesting. Even when adverse psychological factors do not exist, the rural man participates more in activities which have some private interest or purpose and at the same time develop his community.

There are other factors to consider: If there were 200 able males and 100 females, how many hours or days could they devote to community activities? Consider the holidays or the off days in the *barrio*. Sunday is usually the only regular day off in the week. Some days of obligation or church holidays are days off for Catholics. A Friday, the thirteenth of the month, may also be a solemn non-working day for some people have peculiar notions about luck and misfortunes. Sometimes the community worker has to know even the time when people cut nails, take a bath, go to fish, or plant certain plants. The days off, except those connected with certain taboos are often the only free days of the busy *barrio* man. These will certainly not be enough, as there are only few of them each year. Sundays usually are utilized for market days or for going to the cockpit. But if the 200 males could spare only 4 working days of 8 hours in a year and 100 females 2 days, there will be 8,000 manhours available for projects in the *barrio* in a year. If you reduce these to the peso equivalent at the rate of £2.50 a day (regular rate of farm labor) you will have £2,500. Suppose the *barrio* needs cash, not labor. These man-hours may be sold.

SOME TECHNIQUES

A most effective demonstration of community action was carried out in a village in Louisiana, U. S. A. The village people needed around \$6,000 to build a little park with play facilities for children and waiting shelters for bus riding residents. Five hundred eager male residents—from the bank president to the retired engineer, and Lions Club official to the lineman on the local railroad—agreed to work in the potato fields for a day to raise the desired contributions. I learned that each one earned about \$16 a day and the total of all their days' wages more than served the fund needs of the project.

Surely, there are many ways of collecting the resources for self-help activities in the *barrio*. In Tagbilaran, Bohol, the league of *barrio* lieutenants sponsored a local *sarzueta* and a boxing contest. From this they netted about 2,000 pesos. In some *barrios* they hold lotteries, where prizes are farm and home appliances. In a *barrio* in Cebu in 1948, there was an auction sale of old family furniture and kitchen appliances. These were donated by families who stayed in the *barrio* during the last war and they did not want to take these old things back to the city. The *barrio* realized an amount sufficient to help the PTA rebuild a one-room school house.

In my *barrio* they go carolling or visiting to former residents who have moved to the city, to solicit contributions for some community projects. Last year, I had a Christmas gift in reverse. The Capella executive committee headed by the priest, sang a few carols in my house and when the *barrio* alumni went away they carried my pledge to pay for two pews in the church which cost 50 pesos. The PTA with some teachers came next with their *rondalla*. After the fanfare they showed me the revised program of work for the *barrio* school fencing project. I found I had to add another 10 pesos to my *barrio* contribution.

Years ago our youth club in the *barrio* decided to build a tennis court. The engineer told us it would cost 1,000 pesos. Think of 1,000 pesos 30 years ago when the school principal was only earning 35 pesos a month, and 100 kilograms of copra sold for only 2.40 pesos! We sat long hours to figure out how to raise the needed funds. Soon we had a wonderful plan. From the four truck operators in the *barrio*, we got the needed sand and gravel. Many club members loaded trucks at the *barrio* creek during Sundays or off days and unloaded them at the project site. A landlord donated a portion of land. From 16 *barrio* residents working in the cement plant, some 14 kilometers away, we received cement rejects or fallouts. From a few *barrio* residents who had gone to the United States and Hawaii and were working there, we got \$250 in bills of tens and fives along with tearfilled, homesick letters. Labor was supplied by club members and residents from the four *sitios* of the *barrio*. The tennis court was built. It was not only a tennis court; it became a symbol of the strength of the *barrio* people. However, it is unfortunate that during the last war the great symbol was destroyed. But other symbols will rise with new times.

In organizing and managing resources for self-help activities, one might find the committee system very useful. A few functional committees could be organized and instructed to carry out the desired functions. However, over-organization of too many name committees with undefined or overlapping functions, could be harmful. Here, the CDWAY Organization (Community Development Women and Youth Organization) as the coordinating group, will make good use of the surplus. At the hub of all these activities is the *barrio* council. This council oversees the planning and execution of the various community development programs and their activities.

Now: From the Open Door

When the plans have been completed and concomitant resources have been marshaled for the various activities, one thing still remains to be said. The *barrio* must not be left in a vacuum for a lack of technical knowledge. Where technical know-how is called for, the local government technician must work with the planning committee. The government should always be ready and able to extend the necessary technical assistance when the people need it. But whether it is a commitment of material help under a grants-in-aid program or the channeling of technical services to the *barrio* people, the worker must always operate with the basic philosophy that people develop only when they help themselves.

When we talk of projects we do not mean public improvements alone, even if these meet certain visible needs. Community development is not physical improvements alone. Unless the bigger, inner change within the individuals is attained, community development has not taken place.

"Equally important is the fact that once self-help activities are initiated, the self-help group tends to perpetuate itself by seeking and carrying out additional worthwhile improvement undertakings. Unless and until such self-perpetuating groups are developed, communities as such have not been developed no matter how many things have been done for them by outside assistance."¹²

When the inner change of values, knowledge, and perspective occurs in the *barrio* man and when he has raised his community to a point that it looks to no place other than itself to fill its needs and realize its aspirations, then and only then, has true community development been achieved. Again the point is stressed that the best strategy of change will always be the one that is oriented toward changing people first by introducing problem-solving techniques. It is the concept of the Philippine Community Development Program that the re-born *barrio* man will become the potent focal point of self-help change in his community. Thus, by this slow but effective process, our goal is to develop a strong, self-reliant, and dynamic citizenry in the *barrio*.

PANGASUGAN, A STORY OF CHANGE

During a training laboratory in Pangasugan, Baybay, Leyte, Philippines, in 1957, on how to sell the idea of building privies and blind drainage systems, the approach was not to influence people to build privies per se. Some trainees started with the common fly; discussed with the *barrio* people many things about this domestic pest and its relations to many things in the house.* It then

* Each trainee was assigned to an accepting family in the laboratory *barrio*. It was a training requirement that he live with this counterpart family. During off-days or holidays he went home to his "family" and resided in the *barrio*. The idea, adopted by the Eastern Visayas Community Development Training Center, Philippines, was intended to further acclimate the trainee in actual village life. It was here that the trainees discussed with the *barrio* people about the housefly.

occurred to me that the demonstration method of communication in putting across our message of food contamination through flies could be used. A quantity of flies were captured in a glass jar and displayed to the trainees.

"Where will these flies go if I release them?" I asked. Their answers were derived from our lessons.

"But how can we be sure?" I insisted. "Let's find out."

Some bright yellow powder was placed in the jar with the flies and carefully shaken until the captive flies were well dusted. Some items of food and dishes were placed on a kitchen table and it was proposed we play "hide and seek" with the released flies for half an hour to determine exactly where they would go. The flies immediately went to the mire under the house, and to human and animal wastes lying in the open. After a short time, a plate of rice with fish soup was exposed on the dining table. Some of the very same flies settled on the food after the stint with the filthy matters around the house. Some alighted on plates, glasses and other things they use in the house. It was easy to trace the action of the yellow-marked flies.

The new things discovered about the fly soon made this common insect the center of discussion among members of the family; then of the immediate neighborhood; and then of the entire village of about fifty families. They began to discuss ways of keeping the flies from foods, drinks, and eating utensils. They found the fly "dirty."

Now the revolution had begun! One villager thought he could swat or kill all the flies that came into the house.

"Is this possible?" said the change agent. "I don't think it is."

"Wire-screen the house," an urban-raised trainee put in.

"We don't even have the means to screen our own bodies from the wind," a village elder rebuffed him.

"Flies, just like us people," the lady health educator finally chimed in, "are born; they grow, mate, and raise offsprings. Baby flies are born by hundreds per mother within just a few days. So, for one baby born to a *barrio* mother in a year, there are more than a million baby-flies born to a mother fly in the same year. I don't know how to kill one million flies raised by just one fly mother in a year."

"Where do flies live or have their homes and raise babies?" a trainee asked.

The group thought pensively . . .

A village damsel who had finished elementary school chirped: "They say flies live in dirty places."

"Oh my! Are there dirty places here?" asked the lady home management instructor.

"Many, many," said a crinkly old woman. "Look where these kids throw their waste behind the bushes. Look at the mires under the house and the dung of pigs around the carabaos."

One day when we came back to the village for a continuation of what we called *barrio* classroom, we saw the under-part of a kitchen dry and well covered with sand and stone. The youth leader (a youngster who had finished two years in the nearby agricultural school) told us the people had decided

on a fly-eradication campaign and that they had covered under-house mires and had swept yards clean of animal dung.

This day, we had the sanitation engineer with us. He was a resourceful person in the training. He lectured about the perils of ill-disposed human and animal wastes and about the propriety of privies. He had with him a sample plan of a privy which the Bureau of Health prescribed. He had previously discussed the plan with the training staff. The privy cost from 20 to 40 pesos or more. We all agreed that the average *barrio* man, even if he had the means, could not be expected to spend this much money due to certain known values and ways about money in the *barrio*. The elaborate plans were of little use. Our project director of training suggested that we define "privy" as any pit or hole where one places human or animal waste so that flies can not get to them. This was a very simple conception for the first *barrio* privy in the plan of change we had in mind. That same day, we had the agricultural extension officer of the town talk about the uses of animal dung and domestic refuses in making compost.

Privies, the types and specifications for which had never been seen or conceived by health planners, were built in the whole village with the assistance of "resident" trainees. Where ground was hard and it was difficult to dig in, some families built "elevated" pits—square stone and mud constructions, about 6 feet high with the toilet house built at the top. One privy was made out of a quarry pit at the side of a knoll. Onto the open side of the pit they built a dike of stone and clay to enclose it. They then dug a hole on the top side, over which the toilet house was built. The families with means built more elaborate toilets.

After the toilets, the people found there were still some flies. They were advised that flies could hibernate in the seepage of liquid waste under the houses. This too was demonstrated by the yellow powder method. Then the people started building blind drainage systems. This aspect was also interesting because it was the first time we applied for the grants-in-aid method of assistance.

Later some families needed some tin sheets and a few nails to build simple sinks by their kitchen windows. We procured 40 empty kerosene tins and some nails and distributed these to needy families. The sanitation engineer, the health educator, and home management trainer acted as the technicians in the sink construction. Like the privy, the sink and blind drainage construction were left to the desire, taste, and preference of the family. Thus, there emerged various types and forms of sink-drainage affairs—from a sink made of a hollowed out piece of wood with bamboo or palm drain pipes, to the more elaborate "store-made" galvanized iron sink of the richest family.

Not all the planned changes were adopted. The compost part of the change plan, for example, did not progress very rapidly due to economic factors. Only a few families (the land-owning farmers who were very few in the village) took an interest and actually experimented in compost making. The biggest land owner (he owned more than two-thirds of the village land) preferred artificial fertilizer which his tenants could not afford to buy.

We could have planned a change strategy for this important village tycoon, if we had the time and opportunity. He lived in another place, not too near this village. But it was time for the trainees to go out on their field practice. The lessons stuck in this village. And the initial teaching gimmick is still being used by some of the first trainees. They have driven home this lesson of food contamination by flies. Many trainees are using yellow-powdered flies in the same way in other *barrios*.

SUMMARY

An insight into the culture, social structure, social values and attitudes, and social processes of a commodity will provide the community development worker with a sound starting base. He must be able to relate these basic socio-psychological factors to the social, economic, or political conditions and needs of the village.

The community development worker must know how to time activities and organize emotional, intellectual, and material resources for effective employment in the various change activities.

What happens to the individual in the community, and not how many improvement projects have been made, is the over-riding consideration in community development.

A change agent, such as the community development worker, is principally an educator and counsellor. By his persuasion and personality he creates the desire for change. When the desire occurs in the individual, the community worker must be able to transfer to him new values or beliefs, ideas and skills, which would set in motion the latent process of self-change. Only the changed individual can change the community.

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