

Phillips, Paul G.

ET
301.340963 USOM/Ethiopia.
P562a Some features of community development.
Paul G. Phillips. Jan. 1961.
40 p.
Prepared for Ministry of National
Community Development, Imperial Ethiopian
Government.

1. Community development - ET. 2. Development planning -
ET. 3. Economic cooperation - ET. 4. Agricultural ex-
tension work - ET. 5. Part^{ic} ant training - ET. I.
Phillips, Paul G. II. Title.

ET
301.340963
P562a

PW-ABH-898
71512

SOME FEATURES
OF
COMMUNITY DEVELOPMENT

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Addis Ababa
January, 1961

Property of
Publications & Technical Services Branch
AID/W 2-10-61

A.I.D.
Reference Center
Room 1656 NS

SOME FEATURES OF COMMUNITY DEVELOPMENT

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I. PRINCIPLES

Derivation

There are many angles to the problem of human development and many different kinds of measures must be taken in order that advancement may be achieved.

Some of the measures have to do with economic productivity and the results desired are the increased availability and wider distribution of food, fiber, building materials, and sundry finished articles which people use in better living.

Some measures are designed to facilitate haulage and movement in order to make it easier and cheaper for goods and services to be brought to greater numbers of people in different places and for greater numbers of people to move to more advantageous locations to secure employment or other benefits.

Some measures are intended to provide added money and credit, machinery, and power to make it possible for people to produce greater amounts and varieties of useful things with less human exertion.

Some development measures are protective. They are designed to protect people against environmental and social hazards such as disease, crime, disorder, and institutional interference of various kinds.

Other measures have been devised to bring about necessary improvements in human skills to enable people to communicate and calculate better, and to create group habits that will allow societies to live together in cooperation and carry on the day-to-day activities without undue friction.

Still other measures are intended to promote motivations and public desire for improvement, and to help people plan, work together, make arrangements, and layout and complete their own projects for betterment, and to utilize their own

resources and efforts to maximum degree in this process. Similar measures help them determine for themselves just how they can put to use new artifacts and skills that may be made available to them. All these types of measures are required to bring about effective development.

In order to discover and record the knowledge and techniques necessary to accomplish the wide variety of improvements needed, advanced societies have established a number of areas of applied science. Each of these areas has a central focus of concern and identifies itself in terms of this focus. Regardless of the focus, however, in its practical applications each field is forced to broaden its activities. In order to meet its responsibilities, it has to borrow techniques from other fields. Thus interdisciplinary programs are devised, and in this way Agricultural Extension, Health Education, Industrial Planning etc. have come into existence. As time goes on, some of the combinations become well established, even as well recognized as the basic sciences. Experience indicates some of the greatest human advancements have been achieved through combinations where two or more disciplines were teamed up together for action. It is because of the nature of human affairs that the scientific disciplines have to be combined, adapted, and formed into joint efforts depending on the combinations of problems confronted.

One of the recent interdisciplinary combinations to make its appearance on the development scene is called Community Development. It places its main emphasis on strengthening the self-help, initiative, and participation of the people involved in development programs, and on the human community as a whole as its unit of concern.

Obviously 'self-help', initiative, etc., cannot be dealt with in vacua. Yet they are essential if people are to do anything concerted to satisfy felt needs. The contributions which Community Development is prepared to make, therefore, require close collaboration with associated development fields. Community Development, Agriculture, Public Health, Education, Industry, Water Resources, Transportation, Communications Media are natural members of the same team. The whole array of developmental fields forms a spectrum wherein each activity grades into the adjoining ones without any sharp lines of separation. All activities have common sectors of interest, yet each has its identity and "core area". Each member of the team has its assigned role, and loses much of its effectiveness if it tries to proceed alone.

Purposes

The purposes of Community Development, therefore, are to help communities make plans, to emphasize the self-help elements, to promote the initiative and participation of people in their own improvement, and to collaborate with other fields of activity in furtherance of comprehensive development.

The purposes, in the ideal, will be achieved when the communities of people now termed "underdeveloped" work into the habit of recognizing the problems and conditions which are or may become injurious to them and of correcting those problems or conditions by means of their own efforts. This will mean that human communities, whether villages, rural dispersed farms, handicraft-homes, or city neighborhoods will be made favorable places in which people may live and make satisfactory livings, and learn to be cooperative, energetic, hard-working, self-reliant, responsible members of permanent well-ordered democratic societies.

Community Development takes place when people come together and talk seriously about their common problems, but the final proof of their interest is demonstrated in the action they take rather than just in the talk.

In Community Development the main concern is not with the specific things that are done but how the people come to do them. Bridges will always be an engineering matter; cleanliness a health matter, schools an educational matter, but the conception, planning, leadership, initiative necessary to bring communities to plan and carry out self-help projects as community enterprises are things that Community Development principally stands for and is working out the methods and techniques to accomplish.

The purposes are in accordance with the old principle of the "greatest good for the greatest number of people over the longest period of time" that for many years has been frequently expressed in connection with the development programs. Here may be added the phrase: through their own efforts to a maximum degree, and with a minimum of outside help.

Definition

A great deal of thought and effort have been given to attempts to explain Community Development and to formulation of ideas and philosophies which constitute its conceptual basis. The several definitions formulated to date have in common the elements of initiative, self-help and participation in planning, choosing, and carrying out activities and projects through peoples own efforts and contribution of all the essentials required to complete the measures undertaken. As stated by the International Cooperation Administration: " 'Community Development' is the term used to describe the technique many governments have adopted to reach their village people and to make more effective

use of local initiative and energy for increased production and better living standards. Community development is a process of social action in which the people of a community organize themselves for planning and action; define their common needs and problems; execute these plans with a maximum of reliance upon community resources; and supplement these resources when necessary with services and material from governmental and non-governmental agencies outside the community. Governments have learned that when local people have a chance to decide how they can better their own local conditions, better sanitation, greater literacy, and other desirable improvements are more easily introduced and have more lasting effect.

"More specifically, community development is technical assistance at the village level in how people work together for better living. Its objectives are to help people find methods to organize self-help programs and to furnish the techniques for cooperative action on plans which the local people develop to improve their own circumstances. It can result in greater literacy, improved health, more productive agriculture. Its immediate concern is not only these results but what happens in the process of achieving them. The heart of community development is village organization and all of the techniques in how people are brought together; how they are democratically organized; how to get the individual villager to take part; how to get discussions and thinking started; how people arrive at the things they think they need; how they judge the priority of the things they want; how committees operate; how people are brought around to the decision that they can do something for themselves; how they proceed to get from a higher level of government the help they need. It helps to bring a whole range of technical knowledge to bear on the programs which the people themselves feel are necessary to their economic and social

programs. Community Development fosters a unified approach to the problems of the villagers. It capitalizes on and puts to work manpower, the greatest resource of developing countries. It produces its own end result in the form of experience and skill in democratic procedures".

The Community Environment

Community development takes place within the setting in which people live. It strives toward adjustments of people to environment. The environment visualized is the community environment. It includes the people themselves, their habits and customs, the influences of history and tradition, mental horizons, and the earth setting in which they carry on their daily movements, work, communications with each other, and from which they obtain resources.

The environment includes also the structures which people build on the landscape: Paths, roads, bridges, houses, fences, cultivated patches, dams, garbage heaps, laundry places. Included in environment also are the tools and the skills with which they are used, the complex of human movements and action and religious and recreational activities.

The community environment usually lies within a more or less definable area of land such as a village cluster with the surrounding fields used by the inhabitants, diffuse or delineated portions of country occupied by a group of isolated homes and farms, or a neighborhood of a city wherein the occupants have daily, or at least weekly contact.

Within the community the relationships of people to each other and with the surroundings are integrated with their existence. The people themselves are the central feature, they feel and think "with their hands" in contact with their surroundings.

People living together in a place become intimately accustomed to things as they are. This is true even if there is a great deal of movement, but it is even more pronounced when existence is static, and habits remain the same from generation to generation. People in static societies tend to become more resistant to change and to feel very uncomfortable even at the mere thought of change. They may even be antagonized at any outside attempt to introduce change.

The Causes of Underdevelopment

"Underdevelopment", of course, is relative. It refers to the culture of some societies in relation to others. It means that some are perhaps not as far down the course of destiny as others. The place of a culture in the scheme of things is attributable to its circumstances of history and environment. In all societies and patterns of invention, cross fertilization of thought, urge to imitate, opportunity to profit by experience, etc. are functions of communication and contact. Customs, values, beliefs, feelings, opinions may be primarily the indigenous forms or they may be a mixture of many forms. In some societies the people labor long and arduously but circumstances keep them from accumulating benefits. Perhaps the institutions to insure security, reward, profit, and hope are not present. Often the means of handing down advances and benefits of experience from generation to generation are lacking so that each generation has to begin over.

The underdeveloped community is one in which the motivations, organization, initiative, skills, communication, hopes, rewards, values, leadership, continuity, etc., are caught in a circle of stagnation and need to be stimulated and strengthened. Community Development is designed to assist in this process.

The Group Process

In Community Development the objective is not to try to introduce any particular skill or device per se but simply to enable people to make better use of their own opportunities. One aspect of the basic philosophy of Community Development is that actions^{grow}/out of situations. Groups of people work with what they have and exchange information so that the advantages of various points of view, opinions and experiences, are secured, and decisions emerge that are based on total group capacity. In the process there is an interpenetration of ideas, ideas go back and forth during discussions and the results are likely to be course of action that suits all participants, has everyone's support, and consequently has the best chance to succeed.

Basic Ideas

Community Development is based on ideas and practices that are as old as people. It is, however, a renewed present day effort to bring together certain techniques, and it is a new emphasis on certain factors which contribute to human development as well as economic and political growth. It is a new effort at the application of some principles that have emerged from recent research in various branches of the behavioral sciences, which are associated with other principles derived from practical human experience, and just plain neighborliness. Many of its ideas have been used for a long time in human relations in various fields and the introduction of change, but currently an increasing number of professionals are attempting to organize, systematize, and document experiences and research findings.

Present Scope of Community Development

Some twenty-five or thirty national programs are active in the world today. Some of them are important in the "Nation Building" process. The older and more experienced programs are now moving into "Basic Democracy" as a naturally advancing stage. Experience indicates that political development and national economic development both are strengthened significantly as direct benefits of successful Community Development. The UN, UK, and the USA are taking the lead in assisting other countries in carrying on programs.

II. PRACTICE

The Individual's Role

"Development" in the Community Development sense means, inter alia, the growth of human capabilities in the direction of, or on behalf of greater human satisfaction in living. It means the growth of the individual's ability to make for himself a better life where he is, with the things he has at hand, working in cooperation with his neighbors, and individually with his family, and with his land or tools or shop to improve his income and security.

In entering into this growth, the individual tries to exercise a greater amount of ingenuity, seeks to learn skills and get information that will enable him to understand and use better the resources that he has at hand, or can get.

In entering into this growth, the individual tries, for example, to improve the conditions surrounding himself and his family. Some of the things he might do along this line include obtaining (or making) better utensils, pots and pans, furniture, stoves, beds, tables, chairs; cleaning up his surroundings, improving his house, adding a room or so, painting, repairing the roof, putting in windows, floors, steps, walls, etc.

The Individual and the Community

The individual further, and as part of the same process of human growth, participates voluntarily and willingly with his neighbors in doing things that will bring improvement to all the community. He takes part in work which requires combined cooperative efforts. Activities and projects to benefit the whole community include such things as cleaning up all sources of disease, safe disposal of human excreta and garbage, building roads to connect the nearest point of access to the national road network, cooperative sales of products grown or made in the community, mutual help with neighbors to build community centers, etc.

Rewards

Community workers will find it necessary therefore to guide activities in such a way that individuals will cooperate willingly and work diligently in groups on the kinds of jobs that will benefit not only the individuals themselves but the community as a whole. Both workers and people will need to be motivated by a spirit of unselfish leadership and neighborliness. All need to gain confidence that the benefits of their labor will come directly and immediately to them. Each individual will need to see that he is now working for himself through the community effort.

Human Values

The ability of people to recognize benefits depends upon their system of values. Values depend upon things believed to be important. People must see that they are going to get in return for their efforts some things that they feel are much to be desired. The Community Development worker will need to know how to study the value systems as they vary from region to region or village to village. In some cases value systems may need to be modified in order to permit development to take place.

Human Capacity for Change

The ability of people to visualize themselves as being able to change and live more satisfactorily is a sine qua non to development. Possibilities may need to be pointed out to them.

People often need to develop a larger ability to look at themselves and their surroundings realistically. For example, they will need to see the diseases that occur in their environment and to feel an urge to remove them. They will need to see the contamination that is in the water supply and to eliminate it. They will need to look at their surroundings and identify the problems, and then decide on the things they can best do for relief.

Community Leaders

Communities need to have leaders that are able and concerned for improvement, in whom the people have confidence, and with whom they will work.

The attributes that the leaders need to have require that they be selected by the community people by methods which conform to the local customs and insure full representation. Sometimes means of selection may have to be created, and this may be part of the Community Development program.

Community leaders will often form a council or other type of group. Sometimes there may be only a single leader. Whatever particular form leadership takes, (it will need to be compatible to local customs and ways), it will form the key to local participation, initiative, organization, and action. It will form the primary connection between the Government and the people and the primary channel through which skills may be demonstrated and explained and cooperation may be secured. If community leadership is working, the people will meet often, come to meetings easily, and have congenial face-to face acquaintanceship and contact.

Local Organization

A method of organization which experience has shown is successful under many conditions can be termed the District or Block approach. The basic unit in this approach of operation should conform to the smallest governmental unit to have a government administrator with a staff of technicians or to whom a staff can be assigned. A proven type of District Organization is the District Development Committee, which can be composed of the District Governor as chairman, the Community Development Officer as Executive, the technicians in Agriculture, Health, Education, Social Welfare, Handicrafts, etc. as members, and at least an equal number of local mature citizens as members. The Community Level Workers, trained in Community Development, work out in the Communities under the direction of this Committee, supervised by the District Community Development Officer with the technical backstopping of the field technicians, the whole cadre as well as the principal dealing with the people, being handled by the District Governor.

Cultural Variations

The community development officials and workers will need to be on the alert for special features of the country cultural complex that may be of special importance in effectuation of the program. Usually there are numerous local and regional variations that may stem from differences in tradition, isolation, means of making a living, etc. Religious leaders may have an especially significant part to play in community affairs. If so, they must then be invited to participate in all planning and decision-making.

In other situations regional political differences, traditional separations or rivalries will need to be studied for purposes of program implementation. In some communities there may be rivalries and feuds that go far back into history, and these may result in factions that in principle oppose each other on all issues. These differences forestall progress and have to be resolved. On the other hand, milder and more friendly types of rivalry can be used in healthy competition and increase of motivation with resulting greater achievement. Pride, prejudice, jealousy, ambition, etc., are universal human traits that may, under suitable conditions, contribute to acceleration of rates of growth.

Community Decision

Ideally, in Community Development, the choice of undertaking is left to the people themselves. The government agent does not come with any preconceived notion of what the people should do, or any project or campaign or plan to hand to the people, except perhaps some guidelines and suggestions to be made at their request.

The strengthening of initiative and responsibility depends upon the respect that is given early decisions, as well as early satisfaction of personal wishes. Cooperativeness and loyal support on the part of the citizens come from the exercise of the privilege of self-determination.

Naturally, however, choice of undertakings is limited by community capacities, design feasibility, types of available aid, appropriateness of use of any loan funds involved, national policy and goals, etc. Part of community growth is the exercise of mature judgement and care to obtain the best use of funds and other resources to promote maximum improvement. Accordingly, should there be any specious community proposals, they will be discouraged, and there should be sufficient direction from the center of government to make this possible. Once the Government

does, however, establish communication with the people through Community Development, contact can be used to promote interest in and secure cooperation in the achievement of national economic goals.

Demonstration

People learn by their own experiences--they cannot learn from others: They may demonstrate improvements to themselves--others may not very successfully demonstrate improvements to them unless they are involved in the action themselves.

Introduction of New Skills

The Community Development worker will learn as part of his responsibility the principal local cultural limitations to change, the factors contributing to these limitations, and possible ways in which integration and use of needed skills may be brought about. He should acquire knowledge regarding what skills or other features of change may be adopted with benefit and what items may not be suitable to the local situation so that he may be in a position to assist with the introduction of skills.

In Community Development, programs and activities which are designed to enable the people to gain greater benefits from farming, homecrafts, cooperatives, increased production, etc. should be handled under community agreements, with the people understanding fully, the leadership group acting for and with the full knowledge and support of the people, and with maximum self-choice, self-help, contribution, and agreements to carry on, maintain, manage, etc. as necessary to insure success.

III. SPONSORSHIP

Sponsoring Agencies

A wide variety of agencies are sponsoring Community Development programs in a number of countries; the idea has a certain attractiveness for informed groups whose avowed purpose is to bring aid to underprivileged peoples.

Several religious agencies are engaged in self-financed community development-type activities, for example, the American Friends Service Committees in India, the Unitarian Service Committee in Nigeria and world neighbors in Ethiopia and the Philippines. Others are "non-profit" in nature and carry on their work under contracts (at cost) with paying agencies. Examples are the Near East Foundation which grew out of the old Near East Relief during World War I; the International Voluntary Services, an organization established by the "plain" religious sects, and the International Development Services, which grew out of the Rockefeller program in Venezuela. Other agencies furnish their own funds and carry on programs, for instance the Ford Foundation and the Kellogg Foundation.

But by far the most significant Community Development work is being done by the Governments themselves. About thirty countries have established Community Development agencies in the last ten years. Each type of sponsorship has its advantages and plays a particular role, but only a government is in position to carry out country-wide programs and promote nation-building and the growth of democracy. This is because Community Development is closely interwoven with local government and leadership. The creation of a national administrative structure that extends continuously from the Chief of State to all the peasants and laborers is basic to Community Development and the growth of reform and democracy.

National Communications

The community leadership group is a key factor in developing national loyalty and solidarity and as a channel of exchange between people and government and vice versa. Where well-trained community development workers achieve results with the communities and satisfactorily represent government policy and concern, confidence will be strengthened.

When the government goes to the communities with an offer to help the people work for their own benefit, when they respond with their own maximum effort, when an agreement is entered into and carried out to the satisfaction of all, and human values are to some extent satisfied, then there naturally develops a rapport, a feeling of mutual confidence, loyalty, and respect which makes for greater national strength and patriotism.

The connection between the people and the government gains a principal part of its strength from mutual teamwork. The teamwork relationship is indispensable in planned and guided Community Development.

If programs are carried out through the provincial and district organizations, they help materially in the functioning of national administration. As communications progress and teamwork improves, the gaps or separations between government and people tend to disappear. The vital essentials in this process are that benefits must come directly to people as a result of the opportunities for self-help afforded them under the sponsorship of the government.

Aid to Communities

Community Development is a very "hard-boiled" approach. Nothing is, or should be, given away free to the Communities. No project of any kind should be built or installed for the people. Every project should require the fullest contribution on the part of the people. All labor, local materials, maintenance and proper use of improvements are the minimum community support acceptable. If

outside materials or money are necessary over and above that immediately available, they should be provided on a repayment basis, unless the community is completely indigent. Then they should be provided as a work relief measure and not in the context of Community Development.

Government assistance should be offered so as to provide a maximum of choice of action and contribution by the people themselves ; it should be offered also in a way that will insure a sharing of responsibilities. The government agent may thus come with an offer to talk about needs and problems; to explain possibilities of assistance and the terms under which it would be tendered, and talk with the people about what they can do. He should be able to listen to them talk about the things they have tried to do in years past, the successes they have achieved, their failures and disappointments, the things they would be willing to do for themselves and under what conditions. When interest and desire are stirred, he should be able to give careful guidance as to how the people themselves need to look at their problems, study their situation and life conditions, consider various things that they could carry out. Then he should be able to help them choose one or a few activities to start with, and draw up plans and project proposals. He should then be able to write up an agreement for mutual responsibility and channel the papers through to approval.

Financial Aid

In congruance with the Community Development concept, funds for community projects in all phases of improvement should be kept in a budget lump sum-not divided out as to programmed items (such as water supply, roads, land reclamation, etc.)--but kept simply under some title such as "Loans to Communities".

Community Project Agreements

The money can then be allocated in accordance with the wishes and plans of the community people. Credits may be made available with appropriate controls, to be used on approved projects covered by mutual agreements. Terms and conditions are to be stated clearly. A District Community Development Committee signs on one side of the paper and the responsible community leader or council members may sign on the other side.

Financial Responsibility

Full financial integrity will be required. All officials and workers, including the community level workers, need to be trained thoroughly in habits and methods of full financial responsibility. Community Councils and District Committees would need to be trained in the utilization of funds and other resources in order to secure the greatest benefit from funds expended. Budgeting, accounting, management, repayment, etc., are integral parts of the development process.

New Communities

Similar approaches may be worked out in Resettlement and Rehabilitation programs where people have been removed to new areas and settled on new lands. Keys to success here also are initiative, participation, self-help, self-reliance, local government, self-determination, self-decision, and sympathetic guidance and leadership.

Selection of Community Workers

The principal official employed to give training and guidance to community people is the "Village Level Worker". The whole function of the community development agency is to train and place these workers in the field. The success of the entire program largely depends upon the effectiveness of

the Village Level Worker. The selection of the people to be trained for this job is a matter of utmost importance and needs to be given careful thought and investigation. Studies will need to be made of the situations in which work will be taking place. The opinions of the people, leaders and elders, priests, and local officials should be sought. The District Governors are usually the principal administrative officials involved in the Community Development program and their opinions should be sought. In addition there may be important unofficial influential leaders whose cooperation will be needed in deciding upon the trainees to be selected.

Some of the best results in Community Development have been achieved through the selection of mature persons for training (between the ages of 30 and 50 or even older), notwithstanding the fact that they may be illiterate. Experiences indicate such people learn rapidly. It was found to be especially helpful if they were selected from areas to which they were to be assigned to work. It is also advantageous if they are selected by the Governors and the local leaders. In this way they may arrive on their assignments with official and local backing. There usually is little question regarding their willingness to live and work in the areas to which they are sent. The fact that they had no formal school education does not seem to be a serious handicap. Their training in community development can be given through discussion and demonstration, and much practice in villages.

Other situations may indicate that the selection of young people with some reasonable level of formal education is preferable. In any case, attributes desirable in the community worker include faith in and respect for village people (including the poorest) patience, and belief in Community Development as an effective device for human betterment.

Field Operations Training

Community Development is predominantly a training operation. The principal objective is to train community leaders and people to solve their problems on their own. The hired community worker is the front-line government agent and he should receive primary attention in training. His function, in turn, is to train and guide the community to greater competence and self-reliance; he himself is a most important trainer. In order that he may be trained, the faculty that teaches him must be trained, and supervisors and officials have to be trained before them.

In order that the Community Development agency may operate, all its functionaries have to be trained in their jobs; all cooperating officials such as governors and district officers need training and orientation. Associated and back-stopping technical field workers, researchers, and evaluators need training. The whole organization, therefore, needs to give primary emphasis to machinery for training and for feeding the results of experience back into training at all levels.

In the formulation of training programs, the plans and methods of field operations need to be worked out. The abilities, attitudes, and education of the people to be trained need to be known as well as the types of problems that will be found in the program.

Professional Training

Community Development as a separate discipline is so new that few, if any, of its leading workers have been trained specifically in the field itself. So far most of the active professional workers have been attracted from the related social sciences, including Rural Sociology, Social Psychology, Social Welfare, Adult and Fundamental Education, Agricultural Extension, Public Administration, Anthropology, and Cultural Geography. These subjects seem to form the most

satisfactory background academic training but some of the most successful national officials have come in from the fields of Engineering, Law, and the Military. There is at present no particularly preferred background field, although some branches of the social sciences are exceptionally relevant.

Whereas the "practical" type of background may be satisfactory for the village level worker, the highly educated type is needed for the responsible bureau positions.

Recently some of the world's leading universities have begun to offer special courses in the subject, namely, the University of London, and Manchester University, in England; Cornell University, Michigan State University, University of California, in the U.S.A.; and the University of Toulouse in France.

Literature

Literature on the subject is accumulating rapidly. A number periodicals are devoted to the subject/being published and more and more studies and documents are being devoted to Community Development per se. Although certain researchers in many related fields that are primarily interested in Community Development as a peripheral phase of their own particular scientific interests still contribute in an important way and will continue to do so, increasing numbers are concentrating more and more on Community Development as such.

The Growth of Community Development

The task of agency establishment is obviously tremendous, especially where, as is often the case in the early stages, only a few of the central officials have sufficient knowledge and experience in Community Development. It is often the responsibility of these few capable officials to go ahead and secure the best people available for the various jobs to be done, put them in suitable positions, and then see that they are trained to function as effectively as can be.

Under these conditions it is usually advisable to train from the top down or, in other words, from the center of administration outward. This means that the agency head establishes the framework of his organization, sets priorities as to positions to be filled in sequence, arranges for the thorough training of his staff members as they enter duty, working outward and downward until the community worker and the community is reached. The sequence might be somewhat as follows; director, administrative officer, recruitment officer, accounting and budget officer, motor pool foreman, division or section heads (training, field operations, research and evaluation etc.), supervisors of provinces, districts, or other field units as the case may be, then the village level workers. Each official in the community development operation will need to be trained in the elements of Community Development as well as in the requirements of his particular job. In any agency, papers have to be moved, decisions made, money spent, accounts kept, budgets proposed, people kept traveling, offices maintained, salaries paid, etc.

If training is done progressively from the center outward and growth of the agencies continues on a sound basis, field operations are not as likely to get out ^{of} order. Lasting damage may be done to the program if inadequately trained or backstopped community workers are assigned to posts and "left out on a limb" while unable to operate effectively. Their failures will bring discredit to themselves as well as to Community Development, and will cause them frustration and destroy much of their ultimate effectiveness.

Agency Organization

The organization of the Community Development agency should be related functionally to the tasks to be performed, the manner in which the tasks are divided and delineated, and to the subdivisions of the country for purposes of direction and administration. The exact patterns and priorities will need

to be developed on the basis of the sequence of tasks and to keep pace with growth. Once a task is described and the decision is made to include it as part of the program, then the type and size of staff unit needed and the qualifications of people to perform the jobs may be determined.

The Community Development agency needs to be member of the ministerial team with an "across-the-board" relation to each of the associated ministries in order to facilitate coordination.

Planning

The foregoing discussion will direct attention to the necessity for the Community Development agency to make full use of advanced planning skills and the planning process in formulating programs as well as in selecting organization and policy patterns to be followed. Planning, in this connection, is a process which employs the standard scientific steps to obtain and arrange information as a basis for administrative decision and action. It consists of the following steps:

- (1) Gathering the available information bearing upon questions to be decided,
- (2) organization of data in comprehensible form; (3) description of the additional information needed and completion of surveys and research to obtain it, (4) study and analysis of the information as it bears upon the questions to be decided;
- (5) making tentative decisions, and modifying decisions to meet policy limitations and (6) incorporating the results into practice.

Planning is a continuous process and is useful both in the formulation of long-range programs and as a background for day-by-day judgments which need to be made in relation to long-range objectives.

Research

Careful and objective study of human beings and the relevant aspects of their living and relations to their environment is an integral part of the Community Development. It is essential for workers to know people in order to help them become more self-reliant and more willing to exert effort. It is necessary to be able to measure their stages of contemporary advancement and the extent of their ability to take advantage of opportunities and make changes. Among other things, studies need to deal with the ways in which they make a living; their ability to imagine themselves in new and changed circumstances, their lines of authority and power in community leadership structures, and the things they consider most important.

At the beginning of any contact with a community, it is elementary for the worker to know who the leaders are -- religious, land-owning, government, financial -- and who has most to say regarding local affairs. The influential and powerful people will need to be identified.

Likewise the prejudices, superstitions, beliefs, traditions of the people will need to be described. It is necessary to evaluate the leaders and their capabilities for carrying out work, selecting activities, cooperating with each other, etc. Also the worker will need to know what factors there are that work against cooperation.

It is essential also to know the local economic patterns--what the people eat, where they get it, what money they spend, where and how they get all the materials and supplies they consume or process, where they sell their products, with whom they trade, who buys from them, where they get credit, where they go on daily, weekly, monthly, and yearly trips, to whom they go when in serious trouble, where they worship, take recreation, etc.; also what is the extent

of their horizons, with how much of the world are they familiar; where are the individual, community, and regional ties?

What are their tools, land use practices, structures they build and use? How do they get water, what do they do with their waste; what are their financial habits and degree of responsibility and ethics? How closely are the people bound together in communities or market areas? What is the pattern of neighborhood interaction, under what conditions and stimulus do the people come together for community work? How does the government appear to them, and what does it mean in connection with their hopes, ambitions, aspirations?

The foregoing notations are only preliminary suggestions. Some experience will be needed to ascertain just what facts are relevant and how best to secure them so that time is not wasted on useless items. Some of the necessary information can be obtained by village level workers, but some will require the services of trained social research scientists. Some can be obtained from government officers, some from religious leaders, or in general conversations with the citizens and through questionnaires if feasible. Sometimes research problems are farmed out to graduate student research workers through arrangements with universities or other institutions. The more complex problems should be worked out on regional areas by professionals; the simpler studies on a village scale may be the responsibilities of the community workers.

In any case the units of study are the community and the District or Block or other unit at which level is placed the front-line technical and organizational team.

Evaluation

Evaluation is operational research. It deals directly with program results and administrative and implementational problems. Simple types of research can be made by the community workers, but the more complex problems require the services of trained scientists.

Simple types of evaluation concern easily observed things that people do, or may start to do under the influence of the program. For example, it is easy to count the numbers of people that come to village meetings, or numbers that turn out for community work projects, or the numbers that adopt new skills or tools in farming, or undertake new home improvement activities. Literacy classes may increase in attendance; and roads, bridges, water supplies may be constructed, repaired, and maintained for the first time, and these, too, can be measured and counted. Other things can be observed, recorded and reported and on the basis of this information significant trends may be detected.

Scientific evaluation of changed human behavior, on the other hand, is a very advanced phase of the behavioral sciences and only recently have research workers begun to devise means of measurement. One recently developed approach is comparative. It involves first a study of cultures /^{by} communities, or other appropriate units of human organization to discover and define features of living that the people believe to be most important. These are like the so-called "Status Symbols" and represent the things people acquire when they are able to do so. Some status symbols may be things that require money, others may be things that may not cost much but are identified with the higher social strata or advancing people. Some in their acquisitions denote an increasing capacity to change. Once these symbols are identified they can be classified as to whether they represent advancement, resistance or apathy to advancement.

The effect of community development programs can, then, be measured by determining the numbers and trends in status symbols for client groups in comparison to original conditions or contrasted with non-client groups.

Evaluation is essential to planning and program improvement and needs to be part of every Community Development program. Each agency will need to study its own needs and devise its own methods as early in its program as possible in order to check and improve its effectiveness and in order to secure material for informing the public as to accomplishments. Information on results is also necessary to justify the expenditure of funds and to defend budget proposals before the financial authorities.

Reports

A Community Development agency will need to establish a system for receiving reports from operations and training centers and other units of operation. Most reports will originate with the community workers and may cover stories on outstanding projects or campaign achievements, new undertakings, significant emerging leadership, new or perennially unsolved problems, explanations of how some problems were met and solved, forthcoming events, numbers of project items completed. An especially important item in reporting will cover occasions upon which representatives from two or more ministries cooperated and worked together on joint tasks.

Reports will be one of the principal media for the submission of recommendations from the field whereby program practice and policy may be improved. This is a very significant aspect of program administration. Community workers should be encouraged to feel very free and uninhibited in making recommendations. Their ideas derive from experiences face-to-face with the people and in daily tasks in the villages and are most valuable in national policy formulation, planning, and for use as training material.

Village leaders and people should have continuing opportunity to express themselves regarding the program. Not only does the opportunity yield essential information to the Community Development worker and the national agency, it gives the village citizen an opportunity to grow through the expression of his views and to practice his powers of observation and analysis. It improves his ability to offer constructive suggestions, and increases his motivations toward community cooperation and increases his sense of participation.

National Goals

With growth in loyalties and communication between government and people, there will be established improved means of carrying out national programs and achieving national goals. For example, national campaigns of disease control, increased food production, better homes, road building, afforestation, handicrafts, education, literary, etc., can be carried out through the community leadership, which becomes active under Community Development. The increased community capabilities, provided there is sufficient cooperation and coordination among all the ministries and agencies involved become a new national resource that will be available to be used by all fields of activity.

The Nation-Building Process

Carried out in appropriate ways, Community Development thus becomes a significant part of the nation-building process. The satisfactions and loyalties developed in conjunction with the opportunities to make decisions, (perhaps for the first time); to choose projects and activities, do work for individual and group benefit and receive the immediate benefits of effort, all support the growth of citizen confidence in government. The raising of hope for a better life also contributes to greater support of government, provided, of course, these hopes are rewarded without undue delay.

The experience that government workers and officials get in extending guidance and assistance in mutual planning and implementation of projects develops the "public servant" approach to responsibilities and a greater sympathy and concern for people, including the poorest laborers and peasants. The growth of mutual confidence promotes a monolithic political structure.

Future of Community Development

Community Development is taking its place alongside a number of other development techniques in the current historical world-wide acceleration of effort toward economic and social betterment. Some two billion of the world's people are in urgent need of opportunities to work for their own improvement. It may be assumed therefore, that planned developmental activity has become an established part of accepted governmental responsibility. This means that Community Development along with the fields of Agriculture, Education, Public Health, Commerce, Transportation, etc., should continue to grow and become more closely coordinated.

All of these sciences concern the adjustment of the human species to itself and to its environment. It is to be hoped that sufficient combined mental resources will be applied to their integration to make possible the emergence of a true science of Human Ecology, whereby mankind may find security, satisfaction, and permanence in his existence on the earth.

IV. PARTICIPATION

Concept

Participation is the central feature of Community Development. The approach attempts to bring out the maximum exercise of initiative and involvement of all participants who in effect are trainees, or rather self-trainees. In training the basic method is the putting of the trainee groups into Community Development situations and then guiding them so that their learning experiences grow out of the situations. The function of guidance in this method is primarily provocative and promotive, and the management of training exercises so that the trainees go through Community Development experiences in much the same way regardless of their specific later assignment. Village Level Workers will operate in training as they will operate on their jobs in villages or rural or urban neighborhoods later on. The training experiences of village leaders will parallel, as much as feasible, the experiences they will have when they undertake attempts at improvement in their home communities. Bureau and cooperating officials will need to go through as much basic village level training as can be feasibly provided.

Regardless of the trainee group, this approach is based on the demonstrated fact that a group of people can train themselves to acquire a body of information or a set of techniques provided they are sufficiently interested and seriously want to acquire the knowledge and skills involved.

They can do this without a great deal of "lecturing" or direction if they are reasonably active and alert mentally, have mature judgment and mature determination. It does not matter if they have had little or no previous school learning even if they are unable to read the written word in their own language. It is necessary only that they speak a language and that guidance and counseling be spoken to them in that language and that the learning experience take place in a situation of real life and real problems similar to that in which they expect to work.

The Learning Method

The Community Development training experience is definitely not a school-type activity but one that takes place in an adult life situation. The learning devices employed are actual work in villages, the exchange of experiences between the learners, full and free discussion and agreement for the clarification of points with documentation being done by those who can write, in some cases this may be limited to a secretary-interpreter or at most a few members of the group.

Participation and Initiative are the basic concepts in the process. The trainees can, with a little instruction, form themselves into action groups, organize and go to work on defining problems, obtaining necessary information, arranging it for practical use, making reports and instructive talks to each other, go into villages and practice Community Development techniques, while behaving as a consensus group. They can do this at various levels and intensities, whether they are prospective VLW's, instructors of VLW's, operating officials, field supervisors, administrators or representatives of a cooperating technical agency.

It is only within this practicing method, wherein the trainees conduct their own experiences, that they can get the true feel of Community Development, and learn the necessary techniques and how to use them. These things cannot be learned simply through talking about them or describing them, no matter how lucidly. Only by participating in the process can an individual learn them and be able to use them in guiding other people to achievement. There is a vast difference between hearing about something and engaging in the actual practice of something. Many training experiences involve learning about things, Communities Development training involves learning to do something.

Participation: The Process

Participation in the sense in which it is used in Community Development means a condition within a group of people wherein every individual joins fully in

a combined and concerted effort to perform a piece of work. This piece of work is a task which, as part of the process, all are or become convinced, is important. All the members must feel together a unified sense of purpose and motivation, in other words they all want to get a particular job done. They have a spirit of being a team and the task before them becomes a form of recreation. In participation it will become a sort of game to see how well the task can be completed with a minimum of outside assistance.

In the participative performance of the work the members get so they work together with the exchange and interpenetration of ideas. Each member develops the urge and ability to express his opinions and ideas and these ideas will be heard by others of the group and will set moving and inspire further thoughts and ideas. Thus the "ball is thrown back and forth". Each member becomes a full contributor and gains in motivation and a sense of accomplishment. Out of the whole action emerge judgements that are unprecedented, and action that is often over and beyond constituent individual capabilities.

Consent

This type of participation goes beyond mere consent. Mere consent produces only the ideas of those who talk most, as is the case when a lecturer lectures. This is a one-way passage that usually leaves the learner largely unmoved. It does not give the trainee a chance to contribute and it gives the group only the benefit of the knowledge of the talker.

Participation is not a process where people do what someone else wants them to do. It is the opening of a way for joint achievement. Community Development is a process of interweaving actions growing out of ideas and growing out of actions and situations. People naturally grow beyond the "consent" stage to the

"taking part" stage when they have the opportunity, and it is precisely this opportunity that is given to participants in Community Development. Consent to begin is the first step, and must be taken, but is to be looked upon as only a step and not the final goal in the development of self-reliance and initiative.

Mere consent seems to be correlated with a former notion that thought and action are separate things. It has been a partial fallacy that people think of something and then take action. This fallacy is part of the partially mistaken notion that people think with their "minds". In fact they think (and grow) with their actions, and with working together. Pure "reason" cannot persuade people to think differently or to do differently. They must have an opportunity to enter a course of action, and it is only thus that their minds and ways may be changed.

Demonstration

Likewise, consent to use a new skill cannot be "taught" by reason or by demonstration unless by the latter is meant that the learner is given an opportunity to demonstrate its use to himself. Repeatedly, in development programs in countless situations attempts to introduce new skills or tools have failed because the attempts to introduce them consisted of the mere presentations and explanations of the advantages of the items in question, or mere "show-how". There was no opportunity given for the learners to have initial free-choice decisions or to follow courses of action that would lead to desires for the skills, or self-made decisions to seek the skills or tools, or to begin to see how they could be integrated into the work of making a living--in other words human participation in the ^{attempted} changes was not stimulated.

Involvement

Participation has to be cultivated and can be obtained by a technique which can be learned. The process starts in a person's mind when his involvement is first discussed or described and his attention attracted. To begin, something in the person's own previous experience usually tells him that there is an idea that makes sense or a question that is fundamental. Once his interest is aroused and he is put into a situation where the subject is being dealt with in an organized way, interest continues to grow and participation along with it.

Participation can be provided for by guiding the group to an informal kind of self-organization in which personal roles are assumed. The acts and forms of taking part may be described, the group may be led to deal with diverse contributions in a serious and sympathetic manner, and all opinions are considered, especially those expressed by the more reluctant members. Differences of view are invited, and a balance maintained of the relative amounts of time and attention that are given or demanded by the different members of the group. All these encourage participation.

Integration

It is through the skillful handling of differences within a working group that participation can be made to grow. There are three ways in which differences can be handled: Domination, compromise, and integration. In domination the strongest gets its way; in compromise no one gets what he wants; in integration a way is sought and found by which to incorporate the valuable aspects of the ideas of several parties. It requires hard-thinking, inventiveness, ingenuity, and cooperative work--it does not come easy; it has to be worked for.

Participation is a way of joining together the strong points of the contribution of several people. It is a way to gain the advantage of several

points of view. By contrast, the imposing of the dominant will of one person restricts the available mental resources to those belonging to that one person and wastes the other mental resources present. Domination also usually sets up antagonisms which tend to block urgently needed action.

Domination invites attempts at counter-domination, further preventing action and even promoting animosity.

Self-Reliance

Participation is a social process that depends upon self-contribution and self-reliance. In the effort, the individual may begin to see that he has a double responsibility, one to himself and to the group. His self-interest then takes on a larger meaning, his interest has become the community interest, and vice versa. He is then ready to concede that group-interest may be more important than self-interest, and be willing to work for the group. In this way people take part in Community Development activities, including the acceptance of change. Thus it is seen that self-interest is a vital resource as well as an abiding fact. There is no interest but self-interest. Growth and development mean that people want things and work to get them. But self-interest is greatest and most rewarding when it is part of group-interest.

In group participation, the individual feels a sympathy of identification which comes from being on the inside and belonging to the group. When community people come together in a face-to-face group to discuss common problems or even differences, the very act of coming together will make them sympathize with each other. These mutual sympathies come from the knowledge on the part of the group members that are faced with common problems. Or it may come from the fact that they use the same types of tools, or even that they are in competition with each other. Sympathy is an essential step toward integration and participation.

Confidence

Confidence is also an essential factor in success of Community Development. If people lack confidence in each other, or in the government, or if the government workers lack confidence in the people, barriers to development are already erected. Confidence can never be achieved by one side acting on good faith if the other side is suspicious or feels someone is hiding his real motives. Opportunity for this type of misunderstanding often occurs when government representatives are approaching villagers. Then it is necessary that it become perfectly clear that the aims of the government are the same as the aims of the people, and in fact the decisions rest with the people. This can be done at the beginning by the cultivation of understanding, sympathy, and friendship, holding propositions in abeyance until confidence is achieved, and keeping attention focussed on things that are uppermost in the minds and desires of the people.

Cautions

Some basic cautions may be considered by learning groups for securing participation and integration of thinking. No doubt the group workers will think of more cautions as they begin to work on specific problems. It is also very likely that more will come to mind with experience in working with the people in village settings.

One caution is that an "either-or" situation has to be avoided in proper group action. This means that "yes" or "no" questions should not be put to the group too early because the answers are usually straight consent or denial, and the thinking of only^{two}/or a few points of view comes out. This by no means exhausts possibilities. Two-way debates tend to impoverish thinking, cause a diminution of mental resources, and paralyze participation. There are almost always more than two ways to look at a question.

Another caution is that a group meeting is not necessarily a time for voting; it is for thinking, deliberation, discussion, the pooling of knowledge, judgment, and mental maturation. Time spent searching for solutions is not time wasted, even though the group may consider, discuss, and discard several proposals. The group should look for all the factors in the situation, keep conclusions from being proposed too early, align the proposals, bring out as many choices as possible and get the contributions of each individual present.

Coordination

Integration depends upon coordination which means that all views need to be brought together and molded into a satisfactory position. For coordination mutual understanding is essential, and for understanding it is necessary to have openness and explicitness. Openness means that all participants express themselves fully, and avoid as much as possible the cliches and stereotypes that tend to creep into concepts and movements. There must be no secrecy, and no indication, unconscious or otherwise, that anything is held back. This would be particularly harmful in a meeting between villagers and village level workers. Openness and frankness stimulate confidence and there should be no "big sells". The limitations as well as the ^{best} possibilities of achievement should be brought out. Coordination and planning can begin at the bottom when all views are brought out.

Consensus

Participation begins with bringing the group together and should continue until an integrated conclusion is reached. Consensus (not mere consent) comes when the questions are resolved, and a plan is laid out for solution. Solutions should be permanent and feasible and should provide for maintenance and continuation. Until this is achieved there is not real consensus.

Understanding

For success in development, the relationship between the village level worker and the people will need to be one of continual and congenial understanding. The worker should try to see to it that neither his view nor the views of any village factions become hardened before feasible resolution is reached. Any premature attempt at integration is likely to become an unproductive contest.

There will be grievances, but they should be treated as community problems to be mutually worked on and solved. Continued or frequent consultation and full discussion should precede any attempt to suggest change, and these should be conducted so as to prevent any rumor-spreading and resulting build-up of collective resistances on the basis of misinformation or partial information. There should not be a "village view" and a "government view". There should be, instead, a "joint-seeking" for a course of action satisfactory to all. Innovations are to be handled so that they may come in response to a request on the part of the villagers.

Responsibility

The idea of participation also involves decentralization of responsibility to all members of the group. In Community Development more and more responsibility for the public welfare (the community welfare) is passed to the people concerned. This means that a sense of responsibility shifts from the government to the people, and that village people assume a certain self-reliance and authority through a gradual process of growth.

Thus self-reliance concerns a maximum number of aspects of village life. Complete understanding of problems, the growth of a consensus of responsibility, the utilization of participative processes in reaching self-assurance are all features of the Community Development method. They often can change grievances growing out of poverty and deprivation to a joint effort at improvement.

Contrasts

Perhaps it would be helpful in the further clarification of participation to summarize some contrasts. Participation is not "taking part", it goes beyond this in contributions from all sides; it is functional relation; it is not bargaining from a position of power, it is a joint seeking; it is not the presentation of grievances or petitions, it is continuous cooperation; it is not negative criticism, but a seeking for and carrying out positive action.

Summary

The foregoing discussion of participation has been written merely as a "think piece" which it is hoped may help bring the joint minds of groups together to work on problems of Community Development. It does not greatly matter whether the groups are composed of village citizens, prospective village level workers, faculties preparing themselves to train VLW's, Community Development officials and supervisors, government administrative officials, specialists and technicians in the advanced skills, or mixtures of these. Any of these will find the processes of participation and integrative thinking useful in their action efforts. Whether participants will subsequently work in urban communities, provincial or district offices, training centers, in technical jobs, ministerial headquarters, or in their own homes and villages, their learning will have to be ^aself-learning process, and it will be through their own efforts only that they can participate in a group and work as a team member toward particular goals.

The process requires that each member give as much as he can, take advantage of the opportunity to assist in common purposes and that different contributions and efforts be put together and unified.

The only resource there is for the solution of human problems is the people themselves that have the problems. All people have ability and it is a purpose of Community Development to make it possible for the capabilities to be used for improvement and to help arrange situations so that this may be accomplished.