WHAT IS COMMUNITY DEVELOPMENT?

Agency for International Development

Washington, D. C.

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CHAPTER III

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CHAPTER III

WHAT IS COMMUNITY DEVELOPMENT?

Community Development has been defined in many ways, and often with a wide divergence in concept and emphasis. This divergence is attributable in large measure to two factors: (a) There have been revolutionary changes and mushrooming additions to the practice and theory of Community Development since the end of World War II, and (b) Community Development in the full scope of its meaning is both comprehensive and complex and thus not easily compressed into a short definition which gives appropriate recognition to all the elements its adherents consider to be essential.

There are several practical reasons to justify action that will result in greater uniformity in the definition of community development and less ambiguity in specifications of the concepts, methods, procedures and relationships required for its effective implementation.

> The term "Community Development" conjures up different ideas to different people, and discussion of the subject of community development is always difficult because no two people use the term with precisely the same meaning. 1/

> The loose way in which the now popular term "community development" is used has created a great deal of confusion. Many types of undertaking can contribute to the improvement of the productive capacities and living conditions of the hundreds of millions of people who live in the hundreds of thousands of local villages in underdeveloped countries. It is doubtful, however, whether it is either conceptually or administratively helpful to call all of these types of undertaking "community development." Needless to say, "community development" cannot be administratively promoted or practically implemented unless it is used to mean something less than everything that contributes to economic and social welfare and something more than a pious slogan.

> The seventy-five percent or more of all the people in underdeveloped countries who live in local village communities are so poverty stricken, so much in need of more food, of better housing, health and sanitation, that any and all programs designed to meet these needs is likely

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1/ Based on interview with Edmund Overend.

to be called "community development." Because most of these people live in a relatively high degree of physical and cultural isolation, any and all programs designed to better their means of transportation and communication or to improve their capacity to read is likely to be called "community development." In some countries, most of them are landless farmers. Land reform is a necessary condition to their economic and social advancement and therefore land reform gets included in so-called "community development" programs. All of these things need to be done but most of them are either the products of community development, plus other kinds of development, or they are conditioning factors in community development. They are not, in and of themselves, community development. 1/

Community development is an area which cuts across other areas in the Agency /Government/ and community development, therefore, is very unpopular in certain of the technical services, particularly those concerned with agriculture, public health and education. . . . Part of the difficulty arises from the fact that the term "Community Development" is very much misunderstood. 2/

The problem of translating accurately the term community development into the many languages required to serve its international purposes is a tough one, because both words, "community" and "development", which combine to form the term community development are charged with ambiguity. They have many and subtle meanings. As a consequence some of its vital meanings are often lost in the translation. And this situation is further compounded unfortunately by the confusion about the specific meaning of the term among those who are considered to be knowledgeable about it.

We have had misunderstanding and confusion about the role of community development within the U.S. AID organization and this has been transferred in some cases to the governments we are assisting. U.S. efforts to resolve these situations have been increasingly fruitless. This is the primary reason for devoting so much attention in this paper to the question: What is Community Development? 3/

However there is good reason to question whether any definition of community development will satisfy fully a substantial portion of

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1/ Carl C. Taylor, "Community Development Programs and Methods" Community Development Review, December 1956, ICA/W p. 34.

2/ Based on an interview with Louis Miniclier, Chief, Community Development Division, ICA/Washington.

3/ Paul Rose, "Observations."

the people engaged in this field. Perhaps the best we can hope to achieve is substantial agreement on a set of terms which can serve as a common reference point for the orientation of the people who may be promoting and participating in programs of community development which the Agency for International Development is encouraging among newly developing nations. And it is logical to assume that such a set of terms will not be widely accepted unless a conference of experts in this field have been convened to legitimize them.

There are also a few who will uphold the virtues of ambiguity under certain circumstances as Professor Lucien W. Pye has done so ably:

> Community Development, like any political objective worthy of wide support, can mean many things to many people. Indeed, it would seem that one of the problems of community development is that it does not as yet mean enough different things to enough different people. The political leaders of those underdeveloped countries which have formally accepted the desirability of community development programs appear to recognize this problem and also the virtues of ambiguity. For as skilled politicians they know full well that excessive precision in proclaiming ends and means can lead to exclusiveness and even isolation, while an appropriate degree of fuzziness can open the doors to the many. Thus, for these politicians we can usually get a general sense of the importance of community development but not a very precise or rigorous definition of it. 1/

This should not detract however from the wisdom of having clearcut, concise, and specific terminology to help the vast majority of workers who will have to translate the politicians' promises into reality. And Professor Pye would be among the first to agree that even among politicians it is better to supply them with good, concise and specific definitions because these will enable the skilled politicians to stay more nearly on the track while they use their discretion as to the appropriate degree of fuzziness required to achieve the best interests of the public. Expressed in a slightly different way: politicians should not have to rely upon confused and imprecise definitions unless they wish to do so.

Professor Pye like a good politician goes on to explain:

1/ Lucien W. Pye, Professor of Political Science, Center for International Studies, MIT, "Community Development as a Part of Political Development", Community Development Review No. 8, ICA/W March 1958, p. 1.

Community development, however, is also an object of administrative policy -- indeed, to an embarrassing extent it has been almost an exclusive preserve of administrators. And, of course, one of the first rules of good administrative behavior is to differentiate and isolate clearly the goals of policy and then to devise the best means for realizing them. Muddled goals lead to muddled action, so says the administrator who is peculiarly attuned to the principle of maximum simplicity in relating ends and means in order to achieve the ideal of efficiency.

Dr. Irwin T. Sanders has provided one of the best frames for considering "What is Community Development?" He has observed that:

> At least four major approaches are used when people speak or write about community development. These four suggest that it is: 1/

(1) A process

Some social scientists think of community development as a process and focus upon the sequences through which communities (or their segments) go as they move from a pre-industrial to an industrial type or a similar kind of overall change;

(2) A method

Others who are action- rather than research-oriented think of community development as a method to be used in moving toward their objectives. They do not lose sight of the fact that processes are involved but they focus upon accomplishments rather than upon sequences.

(3) A program

With a third group community development means a program that has been carefully thought through in terms of content as well as procedures. The stress here is upon activities as set forth in the program, and the program itself becomes the objective.

(4) A social movement

A fourth view, shared in different degrees by all who work full time in this area, is that community

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1/ Adapted from Irwin T. Sanders, "Theories of Community Development", Rural Sociology Volume 23, No. 1, March 1958, p. 13.

development is a movement. It is more than a mere program, important as programs are, but is rather a special kind of program that holds unusual promise and one worthy of unabashed commitment by those who want to see rural revolutions take place in underdeveloped countries or who want to see poverty and illness alleviated among the great masses of underprivileged humanity. 1/

1/ Adapted from Irwin T. Sanders, "Theories of Community Development", Rural Sociology Volume 23, No. 1, March 1958, p. 13.

COMMUNITY DEVELOPMENT: A PROCESS

The Community Development process is considered by some to be the heart of community development. In fact more people attempt to define and describe community development as a process than in any other way. But there are some fundamental differences of views about elements of this process among knowledgeable people in this field. This is understandable, however, because of the mushrooming growth since World War II in the efforts to apply this process to a wide range of difficult situations in which opportunities for innovations not only existed but were required.

Some of the most illuminating observations, descriptions, and analyses which have arisen in the course of this study, lead to the conclusion that the community development process is a complex of processes rather than a single process. For examples within this complex we find:

1. The processes by which the efforts of the people in local communities are united with those of governmental authorities:

   a. To improve the economic, social and cultural conditions of communities.

   b. To integrate these communities into the life of the nation, and

   c. To enable them to contribute fully to national progress. 1/

2. The continuing process of social action by which the people of a community:

   a. Organize themselves informally or formally for democratic planning and action.

   b. Define their common and group goals, needs and problems.

   c. Make group and individual plans to meet their needs and solve their problems.

1/ United Nations Economic & Social Council Document E/2931 of 18 October 1956 Twentieth Report of the Administrative Committee on Co-Ordination to the Economic and Social Council Annex III.

d. Execute these plans with a maximum reliance upon community resources,

e. Supplement community resources when necessary with services and material assistance from governmental and non-governmental agencies outside the community. 1/

3. The basic steps in the process through which a community passes to achieve improvements the community development way:

a. The first step in Community Development is systematic discussion among members of the local community of their common felt needs.

It is only when discussions are systematic even though among a relatively few representative persons or families, that analysis of important commonly felt needs is accomplished. Such discussion is readily induced when local villagers have cause to believe that any organized self-help efforts on their part will be encouraged and assisted by their government or some other dependable agency.

b. The second step in Community Development is systematic planning to carry out the first self-help undertaking that has been selected by the community.

Systematic planning for aided self-help community undertakings leads to the selection of the type of first project which, because it is practically feasible, will mobilize the local manpower and ingenuity of those living in the community. It leads to the actual task of enlisting persons who will contribute their labor and talents and often materials and money, to carry out the project. It accomplishes realistic and responsible thinking about what should be and what can be done. It is a step that starts to mobilize the community to do something for itself.

c. The third step in Community Development is the almost complete mobilization and harnessing of the physical, economic, and social potentialities of local community-groups.

1/ James W. Green, Community Development Advisor, Office of ICA Representative Federation of Rhodesia and Nyasaland, "Community Development as Economic Development: The Role of Value Orientations", Community Development Review, Vol. 5, No. 3, September 1960, p. 8.

Once a goodly sized organized local group starts working on a project which if completed will yield obvious and early benefits to the whole community, members of the community who have thus far been only mildly interested or even skeptical start contributing to its successful completion.

d. The fourth step in Community Development is the creation of aspiration and the determination to undertake additional community improvement projects.

Until this step is taken the universal problem of how to get local villages and villagers to desire and initiate improvements is not solved. Many community organizations promoted by outsiders never take this step. But there are both good physical and sociological reasons why the majority of community-groups, which have come into existence and progressed by taking the three previous steps, do take this fourth step. The physical reason is, there are other improvements, which need to be undertaken which are within the now developed competence of the group. The sociological reason is that every human group that has successfully accomplished worthwhile undertakings is proud of itself and tends to seek out and do other things to justify and feed its group pride. 1/

4. A group of processes which have as their general objective helping people to work together for better living in their community:

a. How people are brought together in a community.

b. How they are democratically organized.

c. How to get the average villager to take part.

d. How to get group discussion and thinking started.

e. How people arrive at the things they think they need.

f. How they change the priority of the things they want.

1/ Dr. Carl C. Taylor, "Content and Scope of Community Development in India" Kurukshetra, Monthly Organ of the Ministry of Community Development, Vol. 5 No. 3, December 1956, p. 8.

g. How committees operate.

h. How people are brought around to the decision that they can do something for themselves.

i. How they proceed to get from a higher level of government the help they need. 1/

Dr. David Russell, Chairman of the Rural Sociology Section, Agricultural and Mechanical College of Texas has given some of his thoughts on the specific processes listed above. 2/

a. How are people brought together? - Man is a gregarious animal and it is natural for him to meet with his neighbors especially in the underdeveloped countries unless he feels he is being forced or too closely supervised by an outsider. He may meet at the crossroads under the shade of a tree, in a palm thatch arbor, school house, village hall or well apportioned community center. A single interest like all the chickens dying of disease, falling trees blocking the road, a mosquito menace, or something else may spur his meeting with his neighbors to discuss a common problem. From his single interest he can be led to discuss his total problems. Word of mouth advertising is the best way to get people to meet at a set time and a common place. ICA/W has a splendid picture from Haiti showing the community leader blowing a conch shell calling the people together for self-help road building project. Sometimes there is a bell ringing, or drum beating. Plant an idea, a purpose, a time, a place with the right person or several persons and the people will find a way to get together. Since most of the people cannot read and write, the Stateside method of putting a story in the newspaper or sending out written notices is practically worthless. The people love to meet. The problem may be that they meet too often, too long and have rambling unguided or misdirected meetings.

b. How are they democratically organized? - Here, the outside community development worker can help by

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1/ From the "ICA Policy on Community Development", Manual Order 2710.1, ICA/W, July 2, 1957.

2/ Dr. Daniel Russel, "How of Community Development", Community Development Bulletin No. 2, September 1956, ICA/W pp. 68-70.

working out a simple, easy to understand set of procedures. The author worked up such a set of procedures for local workers in El Salvador in the summer of 1956. These are very tentative and are to be adjusted to local conditions. They are a starting point. The peasants may have another way they want to use which will be better for them. There may be an indigenous organization or pattern that can be used. That certainly should be recognized in the new organization. A temporary chairman is appointed or comes forward voluntarily. As a last resort the outsider, teacher, "mayor", or priest takes charge. The single problem bothering the people is discussed first and some possible ways are advanced for meeting the problem. Other problems are brought forward and discussed. The idea of a permanent organization to work on all their problems is discussed. If agreement is reached, they will probably decide to organize and elect officers or better, appoint a committee to talk with all the citizens to find out who they want for their officers. Let this committee report at the next meeting on their and the community's recommendations and elect their officers and appoint their committees. They continue to meet and discuss their problem or problems until they crystalize their thinking and develop a plan of action. Seek outside counsel and help if needed. Get started with all the enthusiasm possible and see an action program through to successful conclusion.

c. How to get average villager to take part? - Group dynamics works here. If proper enthusiasm has been engendered and benefits (no false promises, please) properly emphasized, the average villager will seek a place on the team. Some will participate for adventure and social approval, and some for fear of disapproval. Most communities will have a few uncooperative "Soreheads." The outsider can offer little here, only watch and don't let this element grow. Most villagers will have their own way of handling such person or persons. In Haiti, the community development worker was asked by an agricultural worker what to do about a few people who did not contribute their services to cleaning the irrigation canal. The suggestion was made that the peasants should handle this matter without outside comment. Handle it they did! The non-cooperators were told they could not get water for their crops until they did so many days of free community work. The non-cooperators did the work, apologized, and promised to cooperate in the future. Hiring a substitute is sometimes used but is a poor substitute.

d. How to get discussion and thinking started? - Start on a subject everyone is interested in, like the single interest project that brought them together. They rather naturally go into other subjects. The multiple purpose worker, community development worker, or technician may have a suggestion or question to drop in if the discussion lags. It is better to get a peasant to ask the question, though.

e. How they arrive at the things they think they need? - College professors and service workers in Washington need not think they have a corner on ability to discuss, reason, reach definite conclusions, plan solutions, and execute action programs. Illiterate peasants in the isolated mountain regions or jungles have been seen to go through this process quite successfully and they don't pad their reports with words that even they do not understand two days later. The writer has had the experience of traveling through peasant communities and making mental notes of his idea of their needs. Later, after he has been in a two-hour meeting of peasants discussing their needs, the two lists were very much the same.

f. How do they judge the priority of the things they want? - By the democratic processes this paper is discussing. These people may feel more than they think sometimes, but more "civilized" people often do this also. Their judgments can generally be accepted as often as the judgments of a group of farmers meeting in Iowa or Texas; or a group of labor leaders meeting in Detroit or Brimingham; or a group of politicians meeting in Chicago or San Francisco. The priority selection may not be what we as individual specialists would select, but it is their priority and is usually best for them. There are "native" needs and cultivated needs. The outside community worker, technician, and researcher can help in cultivating interest in not so evident fields of need.

g. How do committees operate? - Committees are helpful but not absolutely necessary. If the community group is small, they might rather meet as a committee of the whole, discuss problems, work out solutions, and initiate programs as a community club. Usually committees get more people to work, expedite matters, and get more projects under way simultaneously. These committees work by the democratic process like the larger organization. The wise committee chairman makes every member feel he is important and leads each into active participation. Committee members get ideas from other people in the community. They often have to call on other people in the execution of their program. They always get the

approval of the parent organization before initiating programs. There may be as few and as many committees as the community wants. Some naturally would be interested in agriculture, health, and education, and committees might be added on home improvements and beautification, spiritual welfare, recreation, transportation, local industry, etc.

h. How are they brought around to the decision that they can do something for themselves? - They will never be completely convinced of this until they do something for themselves. Then, if they are properly directed, they will want to do many more things in the future. Community development is not a project but a process. One completion leads to a realiation of other things that need to be done. The first project should be simple enough to where it will not overtax their resources, and success is assured. Enough discussion and encouragement and assistance will lead them to initiate and follow through.

i. How will they proceed to get from a higher level of government the help that they need? - They will have to be told. People everywhere have a lot more services available than they know about. Technicians of individual ministries, agencies, and missions may go to the community meetings and tell of their services. A community development worker may act as a catalytic agent to bring information and service from the separate agencies. In some places of the world they are employing multiple purpose workers at the community level to render first aid and act as a catalytic agent in bringing the more highly skilled technicians. 1/

5. The community development process can be distinguished from other processes primarily by the way it couples specific education that will strengthen democracy with community action that will solve recognized common problems.

a. There are several levels of potential action in a community. For examples, the level of the:

(1) Individual - as in the case of a political boss.

(2) Small group - as we might find when a neighborhood or special interest group seeks some specific action.

(3) Sub-organization - where a committee acts for its parent organization.

1/ Dr. Daniel Russel "How of Community Development" Community Development Bulletin No. 2, September 1956, ICA/W, pp. 68-70.

(4) Organization - this is usually the level of most action programs where a single organization or institution seeks action that is important to it.

(5) Multi-organization - this level is common in community action when several organizations combine forces to induce action of mutual interest.

(6) Supra-organization or community - in which the purpose of the proposed action is of importance to the entire community.

(7) Pan-community - where action is induced by forces that are external to the community as in the case of the state or national government.

b. But community development can occur on the community level only, for it is there only that the conditions exist which are essential to the effective education for democratic participation. 1/

6. The social action process took the spotlight from community organization which held it in the earlier decades of the twentieth century in the United States. 2/

Sociologists and community leaders observed that communities without organizations were unable to carry out improvement programs. Consequently they concentrated much of their study on community organization but then found that the presence of organizations did not result automatically in local development. Another factor, social action, was required.

There are three important steps in the social action process according to Dr. Hoffer:

a. Initiation of the action.

(1) Many circumstances may produce a proposal for action - a "felt" need, a crisis, or an anticipated need are the usual causes. But the recognition of need alone is insufficient to produce action.

1/ Adapted from Coolie Verner, "The Community Development Process" A lecture delivered at the Community Leaders Workshop, University of Wisconsin, Madison, October 27, 1959.

2/ Statements in section 5 are derived directly from, or based upon, Charles R. Hoffer, "Social Action in Community Development," Rural Sociology, Official Journal of Rural Sociological Society, Volume 23, Number 1, March 1958, pp. 43-51.

(2) Most proposals for action are made by "newcomers" to a community, although editors, officers of civic groups, and local government officials may be prime initiators.

(3) Initiators, should consider carefully the community's way of life before they make proposals for community action.

(4) An individual or a group may be effective in initiating certain projects but unsuccessful in others.

(5) Initiation of action projects by persons or groups outside the community is likely to be unsuccessful unless they have legal authority.

(6) Only when some individual or group in the community with sufficient power and prestige or influence makes or approves a proposal does action occur.

b. Legitimation of the proposed action

(1) This makes the proposal a legitimate one for the community.

(2) Legitimation involves those parts of the power structure in the community that may be affected by the proposal.

(3) If the persons who do the initiating are also a part of the power structure, initiation and legitimation may occur simultaneously.

(4) Successful legitimation often involves individuals and groups in the community who possess sufficient power to stop or defeat the proposed action. In such situations two alternatives are open to the initiator.

(a) Gain their support.

(b) Neutralize their opposition.

(5) Legitimation is given usually by a formally organized group or by a formal process such as voting. Actually, there are situations where this is unnecessary because some informal groups may possess sufficient power to approve actions without fear of their approval being successfully opposed.

(6) Legitimation is assumed normally when actions are required by law, but instances may arise in which a community may wish to appeal for a change in the law.

(7) Occasionally initiators have difficulty getting groups which are legally permitted to carry out a project to assume responsibility for doing it. This is a serious problem because jurisdictional issues may arise if efforts are made to get approval for others to assume responsibility for the action.

(8) Authority groups in the community may act voluntarily to initiate and legitimize a project.

(9) But voluntary non-authority groups, such as church organizations, parent-teachers associations, chambers of commerce, or farm bureaus, have a real problem legitimizing some of their proposals for community action.

(10) Public hearings are often used to ascertain the sentiments of the people about a proposed action.

c. Execution of action

(1) When a proposal for action has been initiated and legitimized, definite plans and decisions for its execution must be made or the goals sought will not be achieved.

(2) There are many ways to get community projects accomplished. Some involve the community very little, while others may involve it to such a burdensome degree that it is difficult to get the people involved in future undertakings. Three ways suggested for executing the desired action are:

(a) Employment of an agency to do the work. The weakness in this method is its limited type of involvement of people.

(b) Assignment of the task to an existing organization in the community.

(c) Establishment of an organization especially for the task. This will normally result in more complete involvement of the total community.

The objectives of the action will have an important influence in the selection of the method.

d. In summary then the social action process has three major stages:

(1) The initiation stage, where a common set of goals are established and concrete action begins;

(2) The legitimation stage, where approval and sponsorship are obtained; and

(3) The execution stage, where the program's objectives are realized by final action.

7. The process of involvement is of vital concern to all community action programs for it plays a significant role in each element of the community action process: initiation, legitimation and execution.

Sower and Freeman 1/ have divided the involvement process into three stages: incipient, convergent and participant, and made the following observations among others about them.

a. The incipient stage

(1) This is the stage in which problem recognition takes place.

(2) A problem from a practical viewpoint is non-existent until it is recognized and articulated.

(3) Community development programs differ frequently according to the orientation of those responsible for the recognition of the problems toward which such programs are oriented.

b. The convergent stage

(1) In this stage the network of community relationships is tapped in order to affect a convergence of interest which will make it possible to reach agreement on the community action to be taken to resolve or reduce the problem which was recognized and articulated in the first stage.

1/ Christopher Sower and Walter Freeman "Community Involvement in Community Development" Rural Sociology, Journal of Rural Sociological Society, Vol. 23, No. 1, March 1958, pp. 27-28.

(2) The convergence takes place as the problem is communicated to others who share interests tangential to the objectives held by those seeking an adequate solution.

(3) The process of converging the interests of a community depends upon:

(a) Appropriate consideration of the traditions and sentiments of the social order of the community.

(b) A reasonable appraisal of individual ends which may be served through the proposed action.

(c) A rational perception of organized ends to be achieved, and

(d) A diplomatic compromise of divergent interests which might impede the action desired.

(4) The patterns of association of people in a community have a major influence upon the manner and degree of people's involvement in community development. The individual's involvement is affected by:

(a) The goals of the organizations to which he belongs

Membership carries with it obligations or commitments to support their general purposes. Formal organizations may offer three distinct areas or levels of orientation according to interest: (1) national or federated, (2) local community (3) special.

(b) The reciprocal relationships and obligations of the organization or groups of which he is a member.

These reciprocal relations arise from the interdependence and cooperative relationships among organizations and groups in a community.

(c) His own network of reciprocal obligations on an interpersonal level.

Such relationships are based frequently upon kinship, friendship, propinquity of residence, and acquaintanceship.

(d) The prevailing ideological beliefs in the community

Beliefs in certain objectives and goals will result in the mobilization of people. These beliefs may be as general as belief in democratic action or community responsibility.

(5) When a convergence of interest has been achieved, the general purpose and objectives of the desired community action may be proclaimed as a guide to the concerted action envisioned for the third or participant stage.

c. <u>The participation stage</u>

(1) This is the stage of concerted social action to solve or reduce the problem.

(2) The participation of a citizen of the community is usually consistent with his general position in the community's social structure.

(3) The community's fund of good will is drawn on to get the job done.

(a) Apparently all cultures have a traditional set of beliefs which may be used when activating people in a program defined for the common good of the community.

(b) Voluntary leadership adds to and draws its major compensation from the fund of good will.

(c) Each action program should add to this good will fund through the formation of new sets of relationships which in turn will create new and changing sentiments. Thus new friendships are formed, new patterns of obligations are created, new formations of values emerge.

8. The community mobilization process by which human and material resources are mobilized and organized to solve common problems in a community. This process will be treated fully later in this study. At this point only a practical example of how one worker did it in one community is cited. 1/

"A community development worker was assigned to a village in West Bengal, India, to attempt to start the process of community development. He was inexperienced and young, but persistent, and he wanted to get the people to improve their village. He talked and talked about this one idea--improve the village. He mainly talked to individuals at first, but later he met with neighborhood "gossip" groups and after many weeks got a village meeting planned and implemented by some of the leading villagers. The main topic of discussion in the village meeting was "What can we do to improve our village?" The decision was made--after eight such meetings--to build a primary school. The government inspector of schools was contacted for his approval and promise of a teacher for the school, and then action started. The school was built with no outside help. Villagers contributed labor, materials and money. A modest mud and straw thatch, two-room, primary school was the result; the first school in this village. The villagers were very happy and held a gay and festive opening of the school.

"The next year a dirt road was constructed. The method was the same, all the labor was contributed and the land required for the right-of-way was donated. The road was 'Kutcha', which in Bengal, means that it is dirt, mud or 'not durable' in contrast with something that is 'Pukka,' or of concrete or brick and durable or dependable. It was narrow, rough and very muddy during rains. Before the season was over several sections were washed away by heavy rains.

"The next year, money was scraped together to buy cement. Then, brick and concrete culverts and small bridges were constructed in the washed-out sections. The following year, brick from an old, tumbled-down compound wall was donated to the road. With other donations, this was sufficient to brick surface the road for its entire one and a half miles.

1/ Jack Douglas Gray, Community Development as Preparation for Economic Growth in Developing Countries with Particular Reference to the Saktigar Program in India, September 1959, a mimeographed manuscript, pp. 55-57.

"The 'Pukka' road was a kind of yeast that set off the other developments, most unusual of which was a club for housewives, where sewing, diet, health and sanitation were 'taught' by a lady community development worker. The clubhouse was donated by an elderly lady who made the donation because she 'liked the development worker.'

"An important principle of community development is illustrated here. Once community groups carry a project through to accomplishment on their own, with their own leadership, they seldom stop there. A road follows a school, then a well for drinking water, then something else. A new pattern of all interaction has been developed. New roles have been created. There are new norms of behavior established. And, thus, the second village project is easier to start, plan and implement than the first; the third is easier than the second, and so on. 1/

"Leadership and 'fellowship' development are by-products of community organization and community achievement if the people are not dominated and 'supervised' by the development worker and if the participation is strictly on a voluntary basis. The new pattern of social interaction is really a pattern for cooperation for the people to get the things they need that can be obtained by their own efforts and with their own resources.

"When the community development worker has funds, materials or technical services available to him, he may 'aid' their self-help process by providing a culvert, or a bridge for a road, by arranging for a teacher for a school, by subsidizing the construction of a well, an irrigation tank or a fish tank. This is the 'aided self-help' aspect of community development. In many areas of the less-developed world, a majority of the communities are too poor to make significant accomplishments in road building, school construction, irrigation, etc., unless financial help is given, especially with supplies which require cash to purchase, such as cement, steel, etc.

"The use of democratically-conducted group discussion is the primary method of introducing the new pattern of social interaction mentioned above. It is the method of setting groups in motion. It provides the vehicle for gaining concensus for village or group projects. Participation in group

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1/ Carl Taylor, "Community Development Program and Methods" (Unpublished paper, TCM, India, 1952).

discussion has often been the rural community's first step on the road to self-government. As rural sociologist Carl C. Taylor says, 'The first step in community development is systematic discussion of common felt needs by members of the community.'" 1/

9. The process of innovation is critically important in community development because the creation of change is its central function.

   a. An innovation is here defined as any thought, behavior, or thing that is new because it is qualitatively different from existing forms. Strictly speaking, every innovation is an idea or a constellation of ideas; but some innovations by their nature must remain mental organizations only, whereas others may be given overt and tangible expression. 2/

      Thus, in some situations the use of group discussion as a vehicle for mobilizing the energies of the people and applying them to the construction of a road is an innovation just as surely as a wheel barrow for hauling dirt for the road-bed would be an innovation in some locations. 3/

   b. The process of innovation commences with an idea and terminates with its acceptance. The continued acceptance and use of the innovation constitutes change. 4/ Adoption of innovations depends upon a change of attitudes and behavior on the part of the adopter. Three types of factors tend to delay or resist acceptance of innovations:

      (1) Lack of capital, skill, management ability, or human effort are factors which tend to delay acceptance. In time, these may be overcome.

1/ Jack Douglas Gray, Community Development as Preparation for Economic Growth in Developing Countries with Particular Reference to the Saktigar Program in India, September 1959, a mimeographed manuscript, pp. 55-57.

2/ H. G. Barnett, Innovation: The Basis of Cultural Change, pp. 7-9.

3/ Ibid. 1/ p. 64.

4/ The material in this section (9b-9c(5)(d)) is drawn principally and much of it directly from William A. Householder, "Develop your Personal Factor to be a Successful Overseas Technician," The American Overseas in Rural Development, prepared by members of the Comparative Extension Education Seminar.

(2) A more serious situation occurs when the intended adopter does not personally desire the new idea because of lack of interest or due to a conflict with his personal values.

(3) Proposed innovations which depend upon the climate of an entire social group are the most difficult to communicate, especially when in the early stages of change the idea is in conflict or incompatible with traditional social customs and beliefs.

No one factor has a definite place in the pattern of innovation. Each may have its influence when it becomes a point of consideration in the mind of the potential adopter.

The innovator may accelerate the acceptance of an idea or practice by early recognition of the probable reasons the potential adopter may have for resisting acceptance, and by making adjustments which will reduce his fear of change.

The fear of change is the fear of the unknown. Any actions which will convert the unknown to the known will help to produce confidence in the proposed new way of doing or thinking.

c. The process of innovation is logically divided into five stages or periods. 1/ These are: awareness, interest, decision, period of trial, and acceptance.

(1) The stage of awareness

(a) Creating awareness of new ideas, practices and systems is fundamentally an educational process and requires

(i) The communication of objectives, goals, personal values, and procedures of the innovation to the adopters for whom it is intended.

(ii) The setting of desirable attitudes and an inspired environment through which the innovation can be promoted.

1/ North Central Region, Agricultural Extension Service. How Farm People Accept New Ideas. Ames: Iowa State College, Regional Publication No. 1. November 1955, pp. 3-4.

(b) Three types of communication channels which are usually most effective for creating awareness are:

(i) Mass media where these exist

(ii) Group contacts

(iii) Local leaders

(2) The stage of interest

(a) Interest in a new idea suggests a willingness to do something about it.

(b) Interest can be intensified by providing more evidence to prove the worth and applicability of the innovation, such as

(i) getting one or a few aggressive potential adopters to try out the idea or practice for the first time because this provides reluctant adopters the opportunity to make a more practical evaluation.

(ii) choosing demonstrators who are typical of major socio-economic groups in the area when possible, because this reduces the resistance that arises from some who have difficulty applying the results to their individual cases.

(3) The stage of decision

(a) Each potential adopter must make the decision to try out the new idea or practice himself - but the decision to try it out is not the decision to accept it.

(b) As an innovation increases in its degree of departure from the former way or practice being changed or replaced, the more difficult it is normally for the adopter to arrive at a decision.

(c) The risk of failure is a factor in decision making regarding innovations.

(i) People with marginal resources have to consider the wisdom of adopting a new practice, method or idea on the scales with the possibility of its resulting in hunger, lower annual income or some physical discomfort.

(ii) Fear of losing prestige if the innovation fails to produce the anticipated effects is a significant factor, particularly with professional people in some cultures.

In some cultures failure in connection with one innovation or effort may be generalized to indicate a lack of ability in many areas.

Different cultures employ prestige in various ways, but in all it effects a vital part of man - his ego.

(d) The process of innovation is more successful when the decision to

(i) Try a new idea or method is made upon factual information and sound considerations which have been evaluated carefully in terms of the adopters specific situation, and when

(ii) The adopter has learned or been made aware of the new technology or skills which he will be required to use after the innovation.

(4) The period of trial

(a) Successful trial usually depends upon periodic evaluation of progress. The innovator can render a valuable service normally to the adopter by assisting with these evaluations.

(b) Several factors may cause the adopter to lose interest in the innovation during the trial period.

(i) The innovation may require more human energy than the individual realized.

(ii) It may become evident that the benefits will be less than anticipated.

(iii) The innovation may require changing long established habits which have to be replaced by new routines which may be difficult, boring, and slow to bring visual improvements.

(iv) The novelty of some innovations soon wears off and leaves the adopter at least temporarily discouraged. However if the innovation meets a specific felt need or has a recognized potential for a desirable outcome this situation is likely to be overcome.

(v) Innovation has little chance to succeed if the end result of the trial does not yield a monetary profit and/or a personal satisfaction.

(c) The period of trial which precedes final acceptance is crucial in the process of innovation.

(5) The stage of acceptance

(a) The ultimate goal in the process of innovation is acceptance.

(b) A common fallacy in the final evaluation of an innovation is the belief that acceptance is an either - or proposition. A more accurate evaluation lies in the determination of the degree of acceptance. Acceptance with modification is the rule rather than the exception.

(c) At some point in the process of change, innovation ceases to be innovation and becomes an accepted way of doing and thinking. Perhaps this occurs when confidence exceeds doubt in the innovation.

(d) If acceptance is to be achieved, trial must create a sufficient dislike or disrespect for the familiar pattern.

d. Others 1/ have analyzed and described innovation. They maintain there are four steps in the innovation process: (1) inception of the innovation, (2) presentation of the innovation to the potential acceptors, (3) acceptance of the innovation, and (4) adaption of the innovation to local conditions.

1/ H.G. Barnett, Innovation: The Basis of Culture Change, p. 292 and Ralph Linton, The Study of Man (Students' Ed.; New York: Appleton-Century-Crofts, Inc., 1936) p. 334, as interpreted by Jack Douglas Gray in Community Development as Preparation for Economic Growth in Developing Countries with Particular Reference to the Saktigar Program in India, September 1959, pp. 63-64.

(1) Inception

This can also be called invention or discovery. It can be the result of research in the formal sense or in the informal sense of an individual's or a group's embarking upon a problem-solving process. Community development must have both. Research stations will be required without question, but the degree of success of a program will certainly depend to a great extent upon the degree of innovative behavior stimulated in the people. A sort of technologically fundamental applied research at the village level, treating present village problems, is needed for the inception of innovations immediately applicable to the problems.

(2) Presentation of the innovation to the people expected to accept it.

This is one of the main jobs of the community development extension worker. Result demonstrations, posters, group discussion and the entire extension teaching process constitutes the presentation stage of this process.

(3) The acceptance of the innovation by the individual farmer, artisan, housewife, etc.

This part of the process has been divided into the following five stages:

(a) awareness; the individual learns of the innovation;

(b) interest is developed and more information is sought by the acceptor;

(c) evaluation; acceptor gives the practice a mental trial and decides whether to give it an actual trial or not;

(d) trial; the practice is installed, usually on as small a scale as possible. At this stage the acceptor is interested in how the practice is applied, and

(e) adoption; this is acceptance for the continued use of the innovation. 1/

(4) Integration of the innovation into the recipient's culture.

(a) This part of the diffusion of an innovation has often been ignored by administrators, extension and community development workers, with serious results.

(b) A culture is made up of elements which are in adjustment with each other. When an innovation is accepted, it constitutes a new element which has been added to a balanced configuration. The whole configuration must adjust to accommodate the new element. Ralph Linton has written of this "mutual adjustment" as he called it. He said that during the early stages of its acceptance, a new element is in active competition with some other element in the culture, and before it can become a part of the culture there must be a series of adjustments. These mutual adjustments Linton called, "integration." 2/

(c) The important thing is that some innovations may be such that even though attractive enough to receptors in some respects to cause their adoption, they contain other characteristics which prohibit their integration or mutual adjustment in the culture. A very good example is the case of the Spanish American farmers in New Mexico who were impressed by the yields of the hybrid corn to such an extent that they adopted it, only to find out that it would not integrate. Their wives could not make tortillias from it which were acceptable in color and taste to their families. 3/

1/ George M. Beal and Joe M. Bohlen, How Farm People Accept New Ideas (Special Report No. 15, Ames, Iowa: Agricultural Extension Service, Iowa State College, 1955), pp. 3-4.

2/ Ibid. p. 348.

3/ Edward H. Spicer, Human Problems in Technological Change, A casebook (New York: Russell Sage Foundation, 1952) pp. 35-39.

(d) It is important that community development planners and implementers consider this process of diffusion and try to predict how well an innovation is likely to integrate before it is presented to potential receptors. They should know the culture well enough to be able to make at least "probable" judgments on this point. How well this is accomplished is probably one of the most crucial determinants of success in a technical or cultural change program. "Field trials" of an innovation designed to test its adaptability to a new situation may help to avoid serious mistakes. 1/ It may be well to remember also that some dislocation is inevitable if change is effected. For example, there will inevitably be at least some technological unemployment in an industrial and agricultural development and modernization program.

e. Successful innovation requires thoughtful planning which should be based on an objective appraisal of

(1) The Old

(a) What is the traditional or familiar practice the innovation is to replace?

This question spearheads study or consideration of how present needs are being satisfied and the procedures and means used.

(b) Who has been involved in the implementation of the practice?

This reveals some of the critical dimensions of the human element to be dealt with - particularly opposition elements.

(c) Why has the practice been followed in its present fashion?

This helps to uncover attitudes, customs, beliefs, and obstacles which the old practice surmounted.

1/ Henry Hopp, A Guide to Extensive Testing on Farms in Four Parts, Three Pamphlets of Four Parts (Washington, D.C.: Foreign Agricultural Service, USDA, 1954). These three pamphlets give detailed directions for making field trials of agricultural practices. The rationale for making the tests and the general approach would apply to the field trial of innovations in health, homemaking, crafts, and industries, etc.

(2) The New

(a) What will the new practice do to change the prevailing way?

(i) This requires the innovator to specify what he expects people to do if they are to change.

(ii) It also necessitates specification of the new knowledge and skills which people will need to learn

(b) Who will have to implement the new practice?

The answer to this will help with the selection of the most influential innovators.

(c) Why is this practice better?

This will be the crux of the analysis. If a good case cannot be made for the innovation at this point, it should be laid to rest. 1/

10. The process of community development followed in Jamaica by the JSWC has been outlined as follows: 2/

a. The first step is always a survey, undertaken in collaboration with the officers of agencies existing in the village, to determine the community's economic, anthropological, social and demographic structure.

(1) In the course of this survey, every home, every work place must be visited by the worker.

(2) Within six months the worker is expected to know the people in his area by their first names.

b. On the basis of this survey, a "village analysis" is made to establish the needs of the community.

1/ William A. Householder, "Develop your Personal Factor to be a Successful Overseas Technician," The American Overseas in Rural Development, prepared by members of the Comparative Extension Education Seminar.

2/ John B. Hawley, "Programs of Community Development in Jamaica", Community Development Review, Vol. 4, No. 2, June 1959, p. 40.

c. Then ways and means of satisfying these needs are worked out and

d. A village committee is formed to take action.

e. Whenever possible existing groups will be involved.

f. Where, in order to satisfy a particular need within the community (e.g., singing or dancing), a new group has to be formed, the initiative is taken either by an already existing group or by the village committee.

g. Achievement days and "climaxes" are held at the completion of each phase of a project.

   (1) The completion of the project is celebrated by a festival, where samples of work done or skills learned are displayed.

   (2) Prizes are distributed.

   (3) Villagers participate in plays, dances and songs.

h. Once a project has been carried through, JSWC helps the villagers to plan ahead and move on to the next step.

The foregoing has been an enumeration of some of the processes which are involved in community development which justify the statement made in the beginning of this section in that the community development process is a complex of processes.

The observations that follow are pertinent to the consideration of the community development process and are added as postscripts:

1. The community development process matures in two stages and at two levels: 1/

   a. Development within the groups themselves as the members become more knowledgeable people, more friendly and cooperative, and more able to conduct the business of their group.

1/ Based on the observations of T. R. Batten.

b. Development in the community at large as the characteristics develop within the groups influence the conduct of the members in their homes and in their neighborhoods.

Group development tends to be slow but community development is even slower. 1/

2. The two major processes by which the efforts of the people to improve their conditions are stimulated and assisted are:

a. Education (formal and informal) and

b. The promotion of effective organizations of the people.

The two essential aspects of these processes are:

a. The participation of the people themselves and

b. Provision of technical and other services for which in general Governments must be responsible. 2/

Both of these, community education and community organization, are integral elements of the community development process. When linked with community action they constitute the basic three of community development. 3/

3. Community developers will find the following are essential steps in systematic community development:

a. Situation analysis

(1) Problem identification

(2) Resource inventory

(3) Actions recommended

b. Program formulation

c. Leadership deputation

d. Project implementation

e. Achievement recognition

1/ Based on the observations of T. R. Batten.

2/ From Report of the United Nations Mission to Survey Community Development in Africa (1956)

3/ Paul Rose "Observations".

f. Process repetition. 1/

4. Steps in the problem-solving process: 2/

a. Determine goals

-- What kind of community do we want?
-- What kind of social and economic conditions do we want?

b. Inventory the existing conditions

-- What are the most important economic needs of our community?
-- What are its most pressing social needs?
-- Which of these problems can we do something about?

c. Establish priorities

-- What needs of our community should we work on first?
-- In what order should the others be approached?

d. Develop possible plans

-- In what ways can the first improvement be made?
-- What are the advantages of each way? And the disadvantages?
-- Which one seems to be the most feasible and most likely to succeed?

e. Select practical plans of procedure

-- How will we go about making the work plans we need to implement our general plan?
-- What are the community's resources--materials and labor--that we can donate to complete the plan?
-- What do we need in addition to our own resources?
-- Where can we hope to get this additional material and manpower?
-- What advice and technical assistance do we need?
-- Where can we get such advice and help?

1/ Paul Rose, "Observations".

2/ Community Development - An Introduction to Community Development for Village Workers, Training Material, Series A, Volume 1, Agency for International Development, April, 1962, Washington, D.C.

f. Carry out the plan

-- What steps are needed to make our plan a reality?
-- What kind of training is needed and at what point in our progress?
-- How can we multiply our effort?

g. Evaluate--and plan the next steps

-- Did we accomplish what we set out to do?
-- What do we do next? Can we build directly upon what we have already done, thus by-passing some of the steps?
-- In what respects can we improve our attack on our next problem?

In conclusion, attention is turned to a definition of community development when it is viewed as a process:

> CD as a process moves by stages from one condition or state to the next. It involves a progression of changes in terms of specified criteria. It is a neutral, scientific term, subject to fairly precise definition and measurement expressed chiefly in social relations; for examples
>
> a. Change from state where one or two people or a small elite within or without local community make decision for rest of the people to state where people themselves make these decisions about matters of common concern;
>
> b. From state of minimum to one of maximum cooperation;
>
> c. From state where few participate to one where many participate;
>
> d. From state where all resources and specialists come from outside to one where local people make most use of their own resources, etc.
>
> Emphasis is upon what happens to people, socially and psychologically. 1/

1/ Irwin T. Sanders, "Theories of Community Development", Rural Sociology Vol. 23 No. 1, March 1958, p. 5.

[illegible] Development [illegible] to Community [illegible] Washington, D.C.

COMMUNITY DEVELOPMENT: A METHOD

Community Development will be considered now as a method, and certain other methods which are integral parts of it will be included in the consideration. Still other methods which are often used in connection with community development are incorporated to provide a more comprehensive understanding of the elements involved in this so called method.

Community Development is the method by which people living in rural communities are stimulated and assisted to effectively mobilize their own manpower, ingenuity, and enthusiasm for local community projects. 1/

In order to activate the community development method and thus catalyze change in the practices of the masses, effective governments have found it necessary

a. To introduce change agents to break the bonds of local isolation by starting change within the boundaries of this isolation

b. To assign change agents who are socially and culturally close to the isolated local people, and

c. To aid organized local self-help efforts with considerable technical assistance and limited material assistance. 2/

The essence of the community development method is to bring about change by the willing and cooperative efforts of the community assisted by the outside agent, village worker or community development officer who acts as a catalyst to arouse a sense of cohesion, purpose and achievement in the community. 3/

It is possible to specify the steps in the methods of local community development. These are . . . steps which any group of people, if permitted and assisted, will themselves take to meet needs which are common to all of them.

a. The first step in community development is systematic discussion of common felt needs by members of the community.

1/ Carl C. Taylor, Chapter IV "Changing the Life and Outlook of the Rural Masses - Community Development as a Method", unpublished manuscript, p. 1.

2/ Based on ibid 1/ p. 2.

3/ Community Development - A Handbook, published by Her Majesty's Stationery Office, London, 1958.

b. The second step in community development is systematic planning to carry out the first self-help undertaking that has been selected by the community.

c. The third step in community development is the almost complete mobilization and harnessing of the physical, economic, and social potentialities of local community-groups.

d. The fourth step in community development is the creation of aspiration and the determination to undertake additional community improvement projects. 1/

Systematic Discussion

When the people of a community discuss their common problems freely, fully, and systematically for the purpose of solving them, certain important things happen normally:

a. The group learns to make decisions.

b. The group becomes committed to implement its decisions.

c. The group deputizes leaders to act in its behalf.

d. The group becomes more responsible and responsive because it accepts blame for failure as well as credit for achievement. 2/

Participation in group discussion has often been the rural community's first step on the road to self-government. 3/

Systematic Planning

Two of the best tools for community planning are:

a. The local survey of the community's needs and resources, and

b. The local analysis of the survey.

1/ Carl C. Taylor, Community Development "Programmes and Methods" Kurukshetra - Anniversary Number - Monthly Organ of the Community Projects Administration Vol. 3, October 2, 1954 No. 1 - Publications Division, Old Secretariat, Delhi-8.

2/ Paul Rose, "Observations".

3/ Adapted from Jack Douglas Gray, Community Development as Preparation for Economic Growth in Developing Countries with Particular References to the Satigar Program in India, September 1959, a mimeographed manuscript, p. 57.

To be fully effective both the survey and the analysis should be conducted by local people assisted by technicians who are trained in the use of these tools. 1/

In order to guide a community tactfully toward recognition of its problems, without imposing external judgments, a pretty substantial grounding in the local culture is essential.

a. There must be a real appreciation of needs, both from the viewpoint of the community itself and from that of the technicians.

b. There should be thorough knowledge of the technical personnel and of the technical facilities which may be available to the community upon request.

(1) Community resources and potentials must be well understood.

(2) Selection of a too-ambitious project, beyond local means, will result in failure and in a consequent feeling of deception and loss of interest. 2/

Community mobilization

a. The people of the community must be involved in the very beginning.

b. Start with whatever undertaking the community will mobilize to help accomplish.

c. Approach the problems of the community as a whole. 3/

d. The successful outcome of any community development project rests largely on leadership within the local group.

(1) Such leadership usually is not obvious, and protracted field study may be necessary before the true leaders of a community are identified.

(2) Where leadership defies detection, individuals sometimes are selected as subjects for leadership training; but such selection must be made with great care, by someone who is acquainted with the social fabric of the community and with the personalities

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1/ Paul Rose, "Observations"

2/ Isabel Kelly, Anthropologist, "Technical Cooperation and the Culture of the Host Country", Community Development Division, ICA June 1959, p. 21.

3/ From interview with Carl C. Taylor.

involved. Otherwise, if true leaders exist, albeit in the background, enmity and conflict may result. 1/

e. All community mobilizers must develop understanding of the methods by which local community groups:

(1) Learn to make decisions

(2) Learn to develop and use local, unpaid leaders, and

(3) Learn to assume increasing responsibility in group undertakings. 2/

f. Any one who attempts to mobilize every individual or family of a local community into a formal organization, and expects it to move in rigid, tight formation, will either use army methods or will largely fail. Neither of them will accomplish democratic community development. 3/

Community organization

Individuals are not organized into groups for the sake of organization but for the purpose of accepting responsibility for carrying out a programme which specifically benefits all of them.

A complete community group is practically always something in addition to special interest groups. Its members are all members of one or more of the other groups who join hands for the purpose of total community development.

The community organization once formed, however, seldom takes over the programmes of special interest groups. It seldom tries to direct their activities in any other fashion than to urge them to do more and better work on the things to which they are dedicated. Only by doing this, and by enlisting the interests, the talents, and part of the energies, of other groups and their natural leaders in things that none of them are doing, do all aspects of village improvement receive due attention.

Communities are, or can become, living organisms. Only by being permitted and encouraged to live and grow like organisms will

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1/ Isabel Kelly, Anthropologist, "Technical Cooperation and the Culture of the Host Country", Community Development Division, ICA June 1959, p. 22.

2/ Ibid 1/

3/ Carl C. Taylor A Critical Analysis of India's Community Development Programme issued by the Community Projects Administration Government of India, Government of India Press.

they develop local group dynamics. 1/

Change comes easier through groups than individuals 2/

a. Perhaps one might expect single individuals to be more pliable than groups of like-minded individuals. However, experience in leadership training, in changing food habits, work production, criminality, alcoholism, prejudices--all seem to indicate that it is usually easier to change individuals formed into a group than to change any one of them separately. As long as group values are unchanged the individual will resist changes more strongly the further he is to depart from group standards. If the group standard itself is changed, the resistance which is due to the relation between the individual and group standard is eliminated. 3/

Resistance to change is partially due to the value the group standard has for the individual. This resistance lessens if the value of the standard is lessened by the group itself. This is one of the reasons for the effectiveness of "group carried" changes. 3/

If a housewife is presented a new food or a new method of cooking an old food, she will be more likely to accept the change if she is a member of a group of housewives and the group decides to accept the change than if she is approached individually and presented with the change. The excellence of the method of presentation seems to have much less to do with this fact than the group relationship factor. 4/

1/ Carl C. Taylor, A Critical Analysis of India's Community Development Programme issued by the Community Projects Administration Government of India, Government of India Press.

2/ Material in this section is adapted from Jack Douglas Gray, Community Development as Preparation for Economic Growth in Developing Countries with Particular Reference to the Saktigar Program in India, September 1959, a mimeographed manuscript.

3/ Kurt Lewin, Field Theory in Social Science (New York: Harper and Brothers Publishers, Edited by Dorwin Cartwright, 1951) pp. 227-228.

4/ Ibid. 2/ p. 57.

b. The important requirements for individual change appear to be group decisions and a high proportion of consensus among members of the group. 1/

(1) Group decision is a method of getting individuals to accept change. Its effectiveness has been demonstrated in a number of recent experiments designed to compare the effectiveness of group discussion, individual instruction, and lecture for bringing about individual change.

(a) An experiment involving an attempt to promote the use of unpopular cuts of meat such as sweetbreads, beef hearts, and kidneys by housewives indicates that thirty-two per cent of the women involved in a group decision served one of these meats to their families whereas only three per cent of the women "lectured to" served one of them. 2/

(b) More than forty per cent of housewives involved in group decision increased the fresh milk consumption of their families, while less than fifteen per cent of those exposed to lectures presenting the same information on the values of fresh milk reported an increase in fresh milk consumption. 3/

(c) An experiment which used the adoption of the practice of giving orange juice and cod liver oil to babies as a change to be presented to mothers, demonstrates the effectiveness of group discussion compared to individual instruction.

Some of the mothers were given twenty minutes of individual instruction on the value and method of giving orange juice to their babies. With others the same amount of time was taken in groups of six and the same information was presented with these differences: the

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1/ Dorwin Cartwright and Alvin Zander, Group Dynamic Research and Theory (New York: Row, Peterson and Company, 1953) p. 145.

2/ Ibid. 1/ pp. 287-289.

3/ Radke, M. Dlisurich, D., "Experiments in Changing Food Habits," Journal of the American Diebetics Association (1947), No. 23 pp. 403-409.

women were asked to discuss and give their opinions on the subject, and then were asked to decide as a group whether or not they would use the practice. Results were checked after two weeks and then again after four weeks. The group decision method proved far superior to the individual instruction. Only twenty per cent of the women in the individual instruction group were giving cod liver oil at the end of two weeks; in the group decision group more than forty-five per cent were giving cod liver oil. After four weeks almost ninety per cent of the group decision women were giving cod liver oil, while the proportion of women from the individual group had increased to about fifty-five per cent.

For the group decision category, the proportion giving orange juice after two weeks was eighty-five per cent and for the individual instruction thirty-five per cent. After four weeks the proportion of women in the group decision category giving orange juice had increased to 100 per cent, and in the individual instruction category the proportion had increased fifty-five per cent. 1/

(2) Thus group discussion leading to group decision reinforced by as high a proportion of consensus as can be attained, is an effective method for getting individual as well as group changes.

A planned social change may be thought of as composed of unfreezing, change of level, and freezing on the new level. In all three respects group decision has the general advantage associated with group procedure.

If one uses individual procedures, the force field which corresponds to the dependence of the individual on a valued standard acts as a resistance to change. If, however, one succeeds in changing group standards, this same force field will tend to facilitate changing the individual conduct on the new group level. 2/

1/ Ralke, M. and Elisurich, D.: Experiments in Changing Food Habits, Journal of the American Diebetics Association, 1947, No. 23, pp. 403-409.

2/ Kurt Lewin, Field Theory in Social Science, p. 231.

Some community development programs have been more effective because they appealed to basic human nature through their provisions for:

a. Ceremonies which accorded recognition to individuals and communities for worthy achievements, and afforded the community a pleasant occasion to get together.

b. Emulation of the high standards presented by local people in result demonstrations.

> The community workers should seek out the more forward-looking members of the community, the man who is building an improved house, the more progressive peasant farmer who is trying out new farming methods, the woman whose home and care of her children is an example to others--in general the people who are one step ahead of their fellows. Their example in accepting the ideas projected by community development may be heeded and may be more easily comprehended by their less progressive neighbours than any amount of exhortation even when supported by the most advanced techniques of mass communication.

c. Incentives to challenge and reward the more progressive and ambitious. 1/

Extension Methods 2/

Some of the most effective methods used by community development workers in many of the newly developing countries are extension methods. These are methods which have been used and perfected over many years in a multitude of different types of situations. To become efficient in the use of extension methods community developers must:

a. Know what methods are available to them;

b. Know when to use a given method; and

c. Become effective in the use of each method.

1/ Based on Community Development - A Handbook, published by Her Majesty's Stationary Office, London 1958, pp. 35-36.

2/ This section is an adaptation of Chapter IV, Dr. Douglas Ensminger's, A Guide to Community Development, issued by the Ministry of Community Development, Government of India, Coronation Printing Works, Fatehpuri, Delhi 6, Jan. 1957.

Certain extension methods may be used for one or more of these purposes:

a. To attract attention

b. To pry open the minds of the villagers, getting them to become inquisitive

c. To demonstrate new ways of doing things

d. To test new methods under village conditions so the villagers can see for themselves the merits of the new

e. To start village people thinking and acting together.

The following ten methods will be discussed in detail because of their importance:

a. Direct contacts	f. Visual aids
b. Result demonstrations	g. Literature
c. Method demonstrations	h. Tours
d. Working with village leaders	i. Songs and drama
e. Village group action	j. Specimens, models and exhibits

Extension Method--No. 1 - Direct Contact

The extension method which the community developer will use first and most frequently is direct contact--face to face relations with village people individually and in groups. The most important thing for him to remember about direct contacts is to have something specific in mind he wishes to accomplish. In the first round of village "get acquainted" visits the community developer will be using almost exclusively the direct contact method. For these initial direct contact visits the community developer should have four objectives in mind: first, he will want to see if he can discover to whom the village people tend to look for leadership and for what purposes; second, he will want to explain the objectives and methods of the community development program; third, he will want to sound out possible villager interest; and fourth, he will want to learn from the villagers what they consider to be their village problems and what interest they have in solving them.

As the community developer continues work in the villages, he will make more and more direct contacts with villagers in groups. These group contacts will be for the purpose of arousing the villagers' interest in new village problems and to get them thinking that it would be a good thing if they started trying to work out their own solution for a given problem. The danger is that the community developer will want to rush the villagers to take action on problems he feels are urgent.

Since direct contacts revolve around conversations, the following are some suggested guides which will help make direct contacts more effective:

1. Be sincere in your discussions and relations. In other words make it clear by your manner of approach that you understand and like village people and that you are out to help them.

2. Develop the art of listening.

3. Be sure of your facts. When you don't know say you don't know but that you will find out and give a report later.

4. When new and significant ideas develop out of the conversations, develop the skill of letting the individual or group feel that the idea has come from a person or persons in the group.

5. Use simple language having meaning to the village people.

6. Avoid arguments.

7. In leaving, feel and express a genuine friendliness and appreciation. Strive to create a desire on the part of the people to want you to return soon and often.

Extension Method--No. 2 - Result Demonstration

Village people are like people everywhere, in that they do the things they do, in the way they do them, largely because they know what results can be expected if they follow the traditional ways which have been handed down from the past. So far as agriculture is concerned, since the villagers have very small acreages they cannot afford to readily accept and experiment with new agricultural practices. Because the villager operates on such small margins he cannot afford to take the risk of getting crop yield lower than the one which he gets from his traditional practices.

The community developer and the technical specialists must understand that the villager is operating within his experience world and his experiences are rather largely limited to his village ways of doing and thinking. The district staff on the other hand is concerned about how to change the villager's traditional ways of doing and thinking. Since the members of the district staff will have many thoughts about how to improve village conditions they must think carefully about how to help the villager change, and be very careful to guide the villager in his change in order that his experience with the new will be so satisfying that it will result in his taking on the new way and discarding the traditional way.

In seeking to change village practices the staff must take considerable time to understand why the villager does things the way he does them. The district staff will have in mind new practices which have been developed out of research. The question which confronts the district staff is how to get the villagers to try the new. The adaptation of scientific recommendations to village conditions must, if it is successful, be a process of grafting the new on to the old in much the same way the horticulturist grafts a new bud on old root stock.

For the district staff and the community developer in particular, the result demonstration will, if properly used, be the most successful method of testing and showing--demonstrating under village conditions--how new and improved practices, if properly adapted to the village, can produce results superior to the traditional village practices.

It will be a wise district staff that chooses to place high faith in the result demonstration as a method of gaining village acceptance and, therefore, adoption of the many findings of science which the district staff wishes to recommend to the villagers. There are many reasons why the district staff should place high priority on the use of the result demonstration in changing many of the villagers' traditional practices, but among the most important are the following:

a. From the point of view of the district staff's solid working relations with the village people it is of utmost importance that the villagers have a highly successful experience in carrying out the district staff's initial recommendations. If the technical recommendations are to succeed it is important that they be carried out correctly, in detail and in appropriate sequence. To leave out one important step may mean failure to convince villagers to adopt the recommendation.

b. To assure maximum village acceptance of the results of the result demonstration each practice being demonstrated should in so far as possible be tried out on at least three different fields by three different villagers. This creates interest and is a safeguard against a possible failure.

c. As the technical staff and the community developer work intensely with the villagers on a specific result demonstration, they will find out what refinements and adjustments need to be made before deciding to recommend that all villagers adopt the new practice.

d. Only as the staff members go through the step-by-step process with a few villagers in organizing and carrying through on recommendations will they, as a staff, know the step-by-step educational programs they must organize and follow through on in order to guide the village in acceptance of the recommendations.

The result demonstration will be useful to the district staff when used to demonstrate the following practices:

a. Using improved cultivation practices
b. Using DDT to spray interior of houses
c. Using improved seed
e. Using compost and green manuring
f. Using improved implements
g. Building a soakage pit.

To be effective the result demonstration should be carried out in the village (with the active leadership and co-operation of a villager) whose ideas and ways of doing things are respected by others whom the worker hopes to influence. Once the block staff is satisfied that the improved practice they want to demonstrate will make a significant contribution to the village, great care should be placed on selecting the right person or persons in the village to sponsor the demonstration. To have a successful demonstration it is important to have an interested villager leading it who is also a person whom others respect and are inclined to follow.

Since the result demonstration is used to test out an improved practice under village conditions, hoping if it is as successful as anticipated that many villages will immediately adopt it, it will be important from the beginning to include a cross-section of villagers in discussing so all can be informed about all steps involved in carrying out the demonstration. The earlier the people whom the demonstration is meant to help can be gotten interested in the demonstration and in following it through, the better. If a large number of people do not follow the demonstration through all steps it cannot be considered successful--in that the results of the demonstration will have had limited impact on the minds of the villagers it was supposed to influence.

In planning and organizing a result demonstration the district staff and the community developer in particular will want to accept the following guidance:

a. First be clear that the new practice to be demonstrated is one the majority of the villagers who are to be influenced can adopt if the demonstration is successful.

b. Be certain that there is at least a nucleus of village interest in the problem the demonstration is to assist in solving.

c. Be sure the community developer is clear about, and capable of guiding the village through, all the steps considered essential for successful demonstration.

d. Be sure the block staff can follow through on each step where staff assistance is required.

e. Having decided to proceed with a given demonstration in a given village be sure the right person is selected to carry on the demonstration. The person selected should be interested in testing the new practice; be a man others look to for leadership; be willing to have others in the village observe the demonstration and willing to explain the results of the demonstration to others who could be helped if they followed the new practice.

f. If an improved agricultural practice is being demonstrated the village cultivator on whose land the practice is to be demonstrated must agree to select a plot of land which can be divided into two plots. On one plot he will continue to follow his regular methods and on the second he will follow in detail the new practice to be tested. The result demonstration comes from testing the new alongside the old and comparing the results.

g. The plot selected for the demonstration should, if possible, be near a road where people can see it as they pass by.

h. As many villagers as can be interested should be encouraged to visit the demonstration on at least three occasions if it is a crop--first when the demonstration is being started, second at midpoint in growth, and third at the end of harvest time. The community developer and the technical specialist of the district should plan to be present for each of these three occasions to assist all villagers present in understanding the demonstration, and to evaluate the results.

i. If the district staff is to use the results of the demonstration in the educational program of influencing widespread village adoption of the new practice, it will be necessary to have at least three comparable demonstrations in each village and for the community developer and the villagers carrying on the demonstration to keep precise records, so that the true effect of the demonstration will be known. Photographic records of results from the demonstrations will be extremely useful for work in other villages where demonstrations are to be organized.

For a district staff inexperienced in educational methods and programs concerned with changing village practices, the result demonstration offers an almost fool-proof approach when its objectives are understood and its methods are followed carefully.

Extension Method--No. 3 - Method Demonstration

Showing others how to improve something they are now doing or teaching them how to do something new is a method demonstration. If a villager has purchased an improved agricultural implement unfamiliar to him, and the community developer first shows him how to use it properly and then assists him so the villager can himself continue to use it properly, a successful method demonstration has been conducted. If the community developer shows a group of village women how to make soap and then takes them through the steps in soap making so each woman who observes and participates can, when she returns to her home, herself make soap, then a successful demonstration has been conducted.

As the district staff gains acceptance in the villages of the block it will have daily opportunities to assist village people to improve on the methods they are now using and to train them to do many new and useful things. In this connection, however, the staff should exercise good judgment and not criticize the way people do things. Remember always, people do things the way they do them because that happens to be the way they know how to do them. Furthermore, an inquisitive mind will frequently reveal that other methods have been tried and discarded as unworkable in the village. Finally, the district staff must know how to do with ease and effectiveness the things being demonstrated to the villagers. Nothing will cause the staff to lose face so fast in the village as to try to show the villagers how to do something when one's actions reveal that he himself does not know how to do what he is demonstrating.

The method demonstration offers the staff members a unique opportunity to functinn as teachers--showing and training people how to do useful things. In the first instance, the method demonstration may be used to attract villager interest. Once the interest has been gained the teaching-learning process can then logically follows. For example, villagers may not know the many advantages of the smokeless chimney stove until it is demonstrated. A simple method demonstration will show that it conserves precious fuel and keeps the smoke out of the house. As the village interest develops it will then be possible for the community developers to work with groups of men and women and take them through all the steps involved in constructing a chimney stove. The community developers will themselves go through the process step-by-step explaining what they do, why and how. Following this step-by-step demonstration the villagers will then follow each step by themselves repeating what the community developers have showed them. As the villagers participate and learn how to build and use a chimney stove the community developers can have the satisfaction of knowing they have made appropriate and effective use of the method demonstration type of extension education.

The following suggested uses of the method demonstration will serve to illustrate its varied scopes as an extension method:

a. Building a smokeless chimney stove
b. Planting seed in lines
c. Making soap
d. Using an improved agricultural implement
e. Hitching bullocks to increase their power
f. Seed treatment to control disease
g. Making a blouse
h. Vaccinating chickens
i. Using a mechanical spray
j. Building a sanitary latrine

In planning the demonstration, give careful thought to selecting the appropriate leader on whose farm or in whose house the demonstration is to be conducted. Remember, if a leader organizes the village to participate in the demonstration, an important step will have been taken in gaining village acceptance of the new method.

In conducting the demonstration the community developer and the technical specialist should keep the following points in mind:

1. Encourage attendance by as many villagers as possible. Remember, the method demonstration is effective only as the people <u>see</u>, <u>hear</u>, <u>understand</u>, and themselves <u>learn to do</u> what is being demonstrated.

2. Tell the villagers what is being demonstrated as you start the demonstration.

3. Tell them why the demonstration is being conducted.

4. Show the villagers how to do the job.

5. Have the villagers themselves go through the steps of the demonstration so they can repeat the process themselves without further assistance.

6. Allow all who have questions an opportunity to ask their questions.

7. It is of absolute necessity for the community developer to be skilful in conducting each demonstration.

After the community developer has conducted a given method demonstration he should follow up with interested villagers encouraging their adoption of the new methods. In these follow up visits the community developer should be alert to discover what things may inhibit adoption of the new method, such as lack of available materials or criticism by members of the family who belittle the new way.

The way to test the effectiveness of a new method which has been demonstrated is to observe the number who adopt it. The community developer should know that the success of the method demonstration will, among other factors, be dependent on the following things:

a. Demonstrating a new method which will help the villagers

b. Demonstrating equipment and materials which are available and which the villagers can afford

c. Preparing himself well for the demonstration so the villagers will recognize his own superior competence as he conducts the demonstration

d. Collecting all equipment needed for the demonstration

e. Selecting a recognized or highly potential leader on whose land or in whose house the demonstration is to be conducted

f. Being sure the villagers have been told of the meeting well in advance and that they know the hour and place of the demonostration

g. Encouraging the villagers to want to learn the new method--showing them how it will be to their advantage to master the new method.

h. Showing them how to do the new work

i. Encouraging them to repeat the steps under his supervision so they can master the steps

j. Fitting the new method into a definite plan for village improvement

k. Making it important for all to do the new practice.

It will be a wise staff that accepts the broader challenge of teaching village people many new things through the method demonstration. The effective use of the method demonstration will serve as a growing link, strengthening and endearing the staff to the village people.

Extension Method--No. 4 - Working with Village Leaders

Since the objectives of the community development program are to develop a people's program, the encouragement and training of village leaders and the development of an effective working relationship with them is essential. Experience with extension and village self-development programs all around the world supports the conclusion that the single most important extension method is working with village leaders.

Good or bad, progressive or conservative, these individuals guide village thinking and actions. All village groups, both informal and those formally organized, function through recognized group leaders.

Working alone, and relying only on individual village contacts, the community developer cannot greatly multiply his efforts; but working through village leaders the community developer can see how ideas become group and villagewide and how stimulation for action grows from within.

The wise community developer will always be searching for leaders. The existing leaders should be recognized and used in keeping with their capabilities. As the village gains experience in development, new situations will produce new leaders. Frequently outside guidance from the community developer can help create situations which will afford opportunities for potential leaders to emerge as recognized leaders.

While there are always some people who want prestige and, therefore, readily push themselves to the front, the effective village leader is one who will, or in due course possess the following characteristics and patterns of behaviour:

a. Lives by a good set of principles, and thus sets a good example

b. Is looked to by others for leadership

c. Gives credit to others for good work or significant ideas

d. Is dependable

e. Has faith in people's ability to do significant things for themselves

f. Is fair to all

g. Has patience with different points of view

h. Is himself eager to learn

i. Stays by a job until it is finished

The community developer should in the first instance recognize the existing popularly elected leaders. He should also seek to discover and develop new leaders. The best way to find out who the potential new leaders are is to ask a number of villagers who would be good to take the lead in getting the people to think through and organize themselves to do a given job. If it is an important job the villagers will concentrate on naming one or two people. For example, suppose out of the direct village contacts the community developer decides the

time is right to think more systematically about selecting a couple of cultivators to organize a result demonstration which will test under village conditions the advantages of a new variety of seed. To be successful in creating village interest, the community developer will want to select one or two cultivators of influence and not necessarily the cultivators who may volunteer to first to have the demonstration on their land. To select these influential village cultivators the community developer could ask a cross section of cultivators one or two simple questions such as: "On whose land should the demonstration be ogranized to assure maximum interest of all cultivators in following the results of testing out under village conditions the advantages of the improved seed?" The names that appear most often are likely to be the natural leaders. There are always potential leaders who in the beginning may be meek and not push themselves forward. One can readily see that to have the demonstration on the land of a villager other cultivators look to and accept as a natural leader will result in early and sustained village interest. Through the natural leaders, ideas coming from the staff can quickly be integrated into village thinking, planning and action.

Once the community developer has decided that he has located the natural leader for the demonstration of the new seed variety, he must then secure the active interest and co-operation of the named leader. It is important that the leader be fully involved in all phases of planning and carrying out the demonstration. Specifically this means the leader must assist the community developer by:

1. Calling a meeting of the village cultivators to discuss the crop situation and the proposed demonstration to test out the new seed variety under village conditions.

2. Accepting responsibility, with the help of the community developer, for preparing the soil and for planting one-half of the field to the traditional village variety of seed and the other half to the new variety. The leader should also agree to put up plaques in his field so that all who pass by will know that one-half of the field is planted with the traditional variety and the other half with the new variety.

3. Agreeing to invite other village cultivators to his field on at least three occasions: to observe the preparation of the seed bed and planting of the two varieties; to observe the plants in growth; and to see for themselves the difference in yield at harvest.

Most villages have several natural leaders and as they gain experience in village self-help development, new leaders will emerge. The community developer should always be figuring out ways to use all the natural leaders and to develop new ones. It is especially important to be watching for young leaders, working them into new leadership responsibility as they develop.

Leaders are human, in that they will be appreciative of recognition both by the district staff and the village. The most simple way to give recognition to the natural village leaders is to see that they are in the front when tours are made in the village, whether by the district staff or by outside visitors. The community developer should remember that as the village leader is recognized, he will exert renewed effort, and the better the natural leaders function, the more successful the community developer will be in stimulating and guiding a comprehensive village development program. Some suggestions follow for ways of recognizing village leaders and building up the important part played by the natural leaders in village development:

a. See that the leaders are always in charge of showing visitors around and in explaining what the village has done and how it was accomplished.

b. Plan tours for the village leaders both within and outside the district.

c. Recognize the leaders at public meetings and find simple ways of rewarding them, such as presenting them with a package of improved seed or a new improved implement.

For village leaders to be fully effective they should be brought together into district leader camps for training from time to time. In these camps which might last for several days at a time, the leaders should have ample opportunity to exchange experiences, learning from each other and the district staff the progress achieved and problems encountered in improving all phases of village life. Where one village failed another will have succeeded. By helping to analyze what various villagers have done, how they approached a given problem and with what degree of success, the district staff, with the village leaders will be conducting a highly useful leader training camp. Through these district leader training camps the village leaders in attendance will pick up new ideas, gain new inspirations, and gain a new sense of their importance in village development.

Extension Method--No. 5 - Village Group Action

The district staff, especially the community developer, should early understand that most of the village problems in most of the villages can be solved only through group effort--which means some form of organized group having a group leader.

The years of experience with the community development program makes unmistakably clear the absolute necessity of having a village-wide, organized body to sponsor and guide the village development program. Until and unless there is a village organized body to sponsor the program, the various activities undertaken tend to be those the district staff sponsors and the results are not looked upon as village achievements, which rightly they are not.

In the initial approach to the villages the district staff may conclude that because there are so few organized groups with standing, group action as a method is ruled out. Because the villages today do have so few effective, organized groups with standing, group action as a method is ruled out. Because the villages today do have so few effective, organized groups, the staff must accept this as a village problem, just as they accept low crop yields and poor sanitation as being a village problem. The absence of organized village groups presents the staff with a dilemma. To effectively tackle many if not most of the villageproblems, effective group effort is required and the number of organized groups is almost nil. Faced with this situation the staff may tend to decide what should be done in the village and start ordering the villagers into action to carry out the jobs the staff stakes out for village action. To do so is to impose programs on the people. This not only results in little or no gain but can set people against progress.

The district staff should first take time to understand what the people think is important enough to warrant their attention and group effort. As a guide rule to the district staff, it can be assured that people can be guided in organizing themselves to take action on the things which are recognized as being important to most of them. Illustrations are to be had by the thousands to support the conclusion that programs which start from the people's own concern and through their leader group effort not only succeed in and of themselves but inspire the people to tackle other problems, which in the initial stages were not considered important, or about which people felt they could do nothing.

Group thinking, planning and action should become purposeful goals for the entire district staff in its day-by-day relations with the village people.

As an extension method the community developer should look to and use village groups and group action as a means of focussing village attention on a problem and as a means of mobilizing the village for action. First through personal contacts, then through small informal groups and later through larger groups, the community developer can involve the village people in taking a look at themselves and the many problems of the village. Through group meetings the various points of view gain expression and the interest of the villagers is aroused in wanting to do something about solving their problems. When enough concern is generated from within about a problem the villagers can then be moved to action, for the decision to do something has come from them. Through these discussions and expressions of concern, leaders also emerge around whom group action can be directed.

Fortunately, to guide the district staff in its thinking about group methods, the results of a great deal of research are available regarding the processes and methods of involving people in discussions which can lead naturally into group formation and group action. Among the more important generalizations which can be made from this research are the following:

1. The first step toward group action should be for the community developer to have discovered several people in his direct contacts who have expressed an interest in a given problem which might be fairly widely recognized.

2. These interested individuals should be requested to invite to a very informal discussion others they feel are interested in the problem.

3. The group should continue the discussions if the first informal meeting proves a number to be interested. Sooner or later if the meetings are well planned and skilfully guided some one will start agitating that the village get itself organized to solve the problem.

So that these village group discussions will be most fruitful, first in discussing and generating interest on problems and later in organizing for group action, the following general guides will be useful to the district staff, especially the community developer.

1. Never let the impression gain ground that your solution is the best.

2. Never condemn existing practices; suggest there is another way too, which may be explained and discussed.

3. No pre-conceived ideas should be thrown out all at once, merely for acceptance.

4. Do not feel frustrated if an initial attempt fails to attract attention, much less acceptance.

5. Go to the meeting prepared to help guide the discussion. Study the problem. Have whatever facts are available assembled and interpreted so they will have meaning to the village. A clear conception of what is technically and financially possible should first be obtained from District Headquarters.

6. Before starting the meeting, try to be sure everyone is comfortable so the group will be relaxed and able to direct their thoughts to the topics being discussed.

7. The best discussions will be had when the people are seated in a circle so everyone can see the face and expression of every person in the meeting.

8. Start the meeting off by having the group leader explain the problem for discussion. The community developer will generally find that a few hours spent with the convenor of the group before it meets pays good dividends. This helps the leader to be clear in his own mind about the

problem to be discussed and the objectives he should hope to achieve in the meeting.

9. Speeches should be discouraged. The objective should be to secure the expressions of as many individuals as possible.

10. The discussion should be kept focussed on the problem, hoping to gain group acceptance of it and to intensify people's concern to the point of eventual action. If the group reaches the point of action another meeting should be called to plan the action.

11. In the meeting called to plan for action, the community developer should bring with him the necessary technical specialist from the district staff. The technical specialist should attend this meeting for the purpose of guiding the action steps and not to give the group a formula.

12. In planning action the group should be clear as to who is expected to lead the action and what various individual villagers are expected to do. There should also be a ce clear understanding about the nature of the technical help which the village has requested from the district staff. In brief, the action steps should specify what is to be done; how it is to be done; who is to do what; when each action step is to be taken; and what follow up may be required such as maintenance and servicing.

By way of summary, the community developer should seek to guide each group concerned about specific problems to move through six specific steps:

1. Through discussions come to group recognition of the problem, and create a desire to solve the problem.

2. Seek technical advice to know what alternatives there are for solving the problem.

3. Select the alternative which the group feels best fits the situation.

4. Reach a decision to take action.

5. Plan a joint course of action.

6. Begin the work.

Some of the more important village problems which can be solved only by group action are:

1. Deciding as village that a higher level of living is desirable and can be achieved only if the villagers work together.

2. Building schools.

3. Building and maintaining village approach roads.

4. Digging and cleaning village ponds.

5. Controlling malaria.

6. Rebuilding villages and village houses.

7. Organizing and utilizing co-operatives to provide credit and to stock and sell supplies and market products.

8. Building village community halls.

It will be a wise staff which recognizes that the village organization created to do a given thing may not be the best organization to take on another or a new job. It is, however, important to know that as the village people gain experience in organizing to solve problems or provide themselves with more and better service, their experience in working together will become accumulative and that before long they will, with limited help from the district staff, be taking more and more action on their own initiative.

Extension Method--No. 6 - Visual Aids

The district staff should look upon the use of visual aids as a highly useful and essential method of first attracting village attention and second of putting across a point--or actually telling a story. Attracting people's attention is the first essential in teaching.

There are a number of very important visual aid media which should be known to the district staff. Among the more useful are the following:

1. Photographs
2. Posters
3. Blackboards
4. Bulletin Boards
5. Flash Cards
6. Flannelgraphs
7. Puppets
8. Slides
9. Film strips
10. Films

So that the district staff will know how and under what circumstances the various visual aid methods can best be used and how to use each, there follows a discussion of each of the more important visual aid methods listed above:

1. Photographs

Photographs are especially suited to teaching illiterates. They are useful also in illustrating written material. Everybody likes to see a photograph of himself best of all. If a village worker can afford to buy any equipment, one of the first things he should buy is a camera.

A good way to use photographs is to place them on a village bulletin board.

a. Arrange them to tell a story, or

b. Tell the steps in an improved practice

c. Giving accurate details, or

d. Showing before and after results.

Good photographs used in this manner:

a. Show action

b. Show emotion

c. Show people as they really are, and

d. Are easily understood.

People love photographs and will become attached to the village worker who can produce them and who will use them. But some photographs are a waste. They have little value if

a. They are not lively

b. They are not arranged to teach

c. They are not clear

d. They are dirty

e. They are too small

f. They are in bad taste.

2. Posters

The poster is an important visual aid. But like other "aids" the poster is never used alone. It must always be part of a campaign or a teaching program. It will serve first to inspire the people. It will prove to villagers that there is official interest in the problem treated. Lastly, as long as it remains in the village it will serve as a reminder to the villagers.

A good poster arouses people. It makes them feel a part of the work at hand.

To be useful a poster must be planned for a special job. It must be planned for the people who are supposed to do the job. The following points should be considered in making a poster:

a. To do a special job
   (1) Promote one point (example: kill flies, manure paddy)
   (2) Support local demonstrations
   (3) Support local exhibits

b. To be planned for the people who are supposed to do the job
   (1) Contain dramatic pictures that will stop people and make them look
   (2) Tell the story in a single glance
   (3) Have few words
   (4) Have simple words
   (5) Have one idea
   (6) Have bold letters
   (7) Must picture everyday living
   (8) Should be in pleasing colors
   (9) Should be at least 20 by 30 inches in size
   (10) Must be timely.

Generally speaking a poster should contain three main divisions. The first part usually announces the purpose of a project. The second sets out conditions. The third recommends action. Each of these three main divisions may be illustrated with striking art supported by brief language.

Posters that are produced properly are often not effective because they are put in a poor place or not pasted. Posters should be placed where people pass or placed where people gather.

Some posters fail to do good because they are not followed with other devices such as meetings, demonstrations, films.

Remember: A poster must be part of a campaign--a poster will not stand alone.

3. Blackboards

The blackboard is helpful in meetings and group discussions. Chalk and some kind of an eraser is all the equipment you need.

You can make a blackboard with a piece of plywood about 30 by 40 inches. Paint this board with blackboard paint. If you want to carry the board from village to village, make it in two pieces and hinge it in the middle. Have a small strip of wood attached to the inside of the fold so it can be slid across the board after it is opened and make the board firm.

When you conduct meetings or discussions, write the topic for discussion on the board. In most cases this topic should be in the form of a question. Example: "What is the best way to get the village pond cleaned?"

During the discussion place under the written question the suggested answers offered by the group. Also place on the board the suggestions that you have.

By writing on the board in this manner you can hold the attention of the group. You can also keep their attention on the particular subject you want discussed. It is good to put drawings on the board to illustrate points.

Rules to follow in using the blackboard are:

a. Have it clean
b. Use clean eraser
c. Write in large letters
d. Don't talk as you write
e. Face group after writing and continuing the discussion
f. Don't fill the board.
g. Don't use abbreviations
h. Keep drawings simple
i. Use colored chalk-- yellow chalk is good at night
j. Don't stand in front of the blackboard, stand to one side
k. Practice using the blackboard.

The same blackboard can be used for the flannelgraph. (See discussion on flannelgraph.)

Cover the blackboard with a clean white cloth and it can be used for a screen in showing filmstrips. (See discussion on filmstrips)

If you are conducting literacy classes, the blackboard can be very useful.

4. Bulletin Board

Since there are few village newspapers, a well planned bulletin board kept up-to-date can be of great help to the community developer if used for:

a. Local announcements of importance to all the village
b. Photographs to show local activity
c. Follow up instructions for the village on things demonstrated and emphasized
d. Village reminders for things to be done--when, how and by whom.

5. Flash Cards

Flash cards are used the same as filmstrips. In flash cards, however your people see the picture directly, instead of seeing it on a screen. The story is told as each card is held before the group. The story is simple and tells about one thing. It may be on mosquito control, how to make hay, how to clean dishes.

Flash cards should:

a. Be used in groups of not over 30 people
b. Be large enough for everyone to see--at least 22 by 28 inches
c. Be simple line drawings or photographs, or cartoons
d. Be adapted to local conditions
e. Have plenty of color.

It is best to limit the number of flash cards to 10 or 12 for one talk. In order to plan the most effective cards, study your talk and pick the main ideas that you want your villagers to remember.

Prepare a picture for each idea which will give visual impact to the idea.

To teach well with flashcards:

a. The story on each card must be familiar to you.
b. You must use simple words and local expressions
c. You must bring in local names of people and villages
d. You must hold cards so people can see clearly
e. You must hold cards against body and not up in air (you turn your body toward the different parts of the group to show cards to all the group)
f. You glance down at card as you tell the story
g. You point to important objects without covering the card with your hand
h. You are enthusiastic, you enjoy telling the story.

You have the cards stacked in order. As one card is finished it is slid behind the other so that it will be in order the next time it is used.

As you become skilled in this type of teaching you may let the people participate in the discussion or telling the story. It is a better discussion or better story if they participate. If anyone in your group is good at telling the story or leading a discussion, let him take the cards and use them with other groups.

6. Flannelgraphs

A flannelgraph is a visual teaching aid. Pieces of flannel felt or sandpaper, having rough surfaces, or nap, will stick to another piece of flannel stretched on a firm flat surface, called a "flannelboard." When you attach pieces of flannel, felt or sandpaper to the backs of pictures, photographs, drawings, letters, etc. these objects will also stick to the flannelboard. This display is called a "flannelgraph".

Your flannelgraph can be used as a bulletin board and in many other ways, but it is best as a visual aid for lectures or informal talks. It is especially useful to show comparisons and changes or to illustrate the steps in a story. You can use it to suggest what to look for when buying food., You can use it to indicate changes in sanitary conditions. It will do a good job of pointing up simplified versions of health trends, of illustrating important points in a discussion or lecture, or of emphasizing budget or other figures. Using different colored strips of paper or flannel, cut to scale, as the elements of a bar or pie chart, you can show clearly case loads, costs, personnel needs, or disease rates.

The use of your flannelgraph are as many as your needs and your imagination. It is easy to make from readily available inexpensive materials. It is easy to carry around and it permits audience participation. You will need the following to make it:

1. Pieces of outing flannel, felt or sandpaper;
2. Plyboard or cardboard;
3. Rubber cement, glue or paste;
4. Colored pencils (wax china-marking) or wax crayons;
5. Drawing pins (thumb tacks);
6. Pair of scissors;
7. The pictures, designs, letters, objects or other materials you wish to display

The size of your flannelgraph will depend on the size of your board and this will depend on how large an audience will be looking at the flannelgraph. For most purposes a board 3 ft. x 4 ft. is large enough. Objects can be seen on it up to 25 feet.

Plyboard or heavy cardboard will make a stiff support for your background flannel. Drawing pins will hold the flannel in place. A good grade of outing flannel is recommended. There should be good color contrast between the background flannel and the objects displayed. You can fasten a second piece of board to the back to hide the pins and strengthen the flannelboard.

If you wish you can sew up two pieces of flannel of different colors along three edges. This envelope can be slipped over the board backing and the fourth side sewed. Now by turning the flannel-board over you can have different colored backgrounds. This will increase the attractiveness of your flannelgraph.

The drawings, photographs, pictures or shapes of flannel which you want to display must be carefully cut out. Flannel pieces are then ready to be smoothed on to the flannel-board where they will stick because of their rough nap. You will have to attach pieces of flannel, felt or sandpaper to the other objects before they will stick to the board. With flannel pieces use only rubber cement and see that the backs of the objects are well covered with flannel pieces to give a large adhering surface.

Sandpaper, because of its coarser surface, is the best adhering material. You can scatter the pieces more widely allowing several inches between the pieces on the backs of the object. Glue, paste or rubber cement can be used. When a single piece of sand-paper is used to hold a picture be sure to attach it well toward the top of the picture so that the weight of the picture will not pull it forward and off the board.

Keep your flannelgraph simple. The illustrations should be big and bold. Your lettering should be large block printing. Some commercial stick-on letters, while expensive, are useful. Your flannelgraph does not have to be pretty but it must be easy to see and understand from a distance.

If you have no pictures or photographs you can draw pictures and designs directly on pieces of light colored flannel with wax pencils or crayons. Oil paints can also be used. For doing this the flannel must be stretched taut. You can also cut out designs and shapes from pieces of flannel as animals, people, trees, etc.

For best use have your flannelboard placed high enough so that it can be seen easily by everyone in the audience. Have it placed on a firm table or stand. An easel can also be used. Have the board well lighted. Have all the parts ready and in order. If you have several objects to display number them clearly on the back and place them in order so that you won't have to hunt for them when the time comes to use them. If you have several groups of parts place each group, separately numbered, in easy-to-open folders or envelopes and number the envelopes consecutively.

To aid your memory you should make a note in the body of any paper you may be going to read indicating the point in the paper at which you will want to place pieces of your flannelgraph on the board. Also briefly identify each piece.

Don't stand in front of your flannelboard and block the view. Give your audience time to see each piece and to understand each step in the development of your flannelgraph before you proceed to the next step. Don't try to work in a windy place or in a draft. The parts will blow off the board.

Let others help you with the construction and operation of flannelgraphs. School children particularly will enjoy developing designs and pictures and will be deeply interested when these are shown to illustrate a talk. Children, staff associates or even members of an audience after a brief in struction, will enjoy and profit by operating the flannelgraph while you give the talk or explanation.

After demonstrating a simple graph such as the chain of infection of a disease or the proper location of a latrine in relation to a water supply volunteers from the class may enjoy and profit by trying to reproduce the graph.

Or in the study of nutrition after a group of housewives have discussed foods containing vitamin "C" volunteers might be asked to come forward and select and place on the board pictures, from a large assortment, of those foods they believe to have lots of vitamin "C". The class can participate at this point by judging of the accuracy of the choices.

From an assortment of pictures of layette articles prospective mothers, after a class, can be asked to select and post on the board those articles necessary for a home confinement.

There are many ways in which people can have fun and learn more by helping make or work a flannelgraph.

While your flannelgraph built as described above is possibly the ideal, you can improvise with very little loss of effectiveness. For example, if you have no cement or glue, pictures can be fastened to pieces of sandpaper with wire staples such as are used in offices to hold papers together. You can use Gem clips, scotch tape or even steel pins.

If you have no flannelboard or do not care to carry one with you on a field visit ask for an old shawl of plain neutral shade. Stretch this on a wall or object with drawing pins or attach it to any smooth firm surface. Then go ahead and place your flannelgraph pieces on the shawl and they will stick very well.

If you can make all your display parts out of flannel, they can be rolled into a small bundle and you have nothing to carry with you that is bulky. Nor will you have to worry about cement, glue or clips.

The materials required for a flannelgraph are:

Canton flannel, sometimes called outing flannel or jute flannel or flannelette. It should have a coarse nap. It is best if smooth on one side and rough on the other. Canton flannel is generally available in white, black and several shades of light colors (usually 36 inches wide). You can purchase it in any store selling piece goods.

Felt is somewhat heavier than flannel and may be useful for background material. It is much more expensive. You can buy it in several shades in most stores selling piece goods.

Sandpaper can be bought in any paint or hardware stores. Rough or medium grain is best.

Glue, mucilage or paste will be satisfactory. Glues, etc. can be purchased in any stationery store or art shop.

Rubber cement can be bought in any bicycle repair shop. Ask for a tube of bicycle tire patching cement.

Plyboard can be bought in carpenter shops. Some towns have special shops selling plyboard and composition boards. The shop will cut the board to any size you want. But remember, you will save money if the size you want to such that there is no wastage of the board.

7. Puppets

Puppetry is especially suitable for villages.

It is an inexpensive activity.

It is an easily acquired art.

Even crudely made puppets, when played with a lively sense of drama can hold an audience.

The puppet play can teach a lesson about health, literacy, agriculture or home-making.

Types of puppets:

a. Glove or hand puppets
b. Marionettes or string puppets
c. Rod puppets
d. Shadow puppets.

Each puppet has its own limitations and advantages.

The glove puppet is the simplest, and the one suggested for your use. It is like a three-fingered glove which fits on the hand. The first finger is inserted inside the head and moves it. The middle finger

and thumb fit in the hands and move them. The dress covers the hand and forearm. One person can operate two puppets at one time.

How to make a simple puppet:

a. Roll a piece of cardboard (an old post card will do) around your first finger. Glue it into a firm tube which fits the finger. This will be the neck of the puppet.

b. Crumple a piece of newspaper into a ball the size of the head you wish to make. Press this ball over and around the tube on your finger, roughly shaping it to form the stuffing of the head.

c. Take a piece of plain paper (brown wrapping paper or tinted paper) and cover the crumpled newspaper in such a way that one side of the ball (where the face will be painted) is free of creases and folds, and the folds are all at the back and sides of the head. This paper is tied in place round the neck with a piece of string.

d. Paint the face on the smooth side of the head:

(1) Large black eyes and eyebrows, and very few lashes
(2) Red lips forming a large mouth
(3) A few lines for the hair.

Do not attempt to paint all the features. A few bold features are more effective than much detail.

(4) Take a piece of bright colored cloth and sew it to form a long tube.

(5) Put the head inside so that the back of the head is toward the seam and the head is upside down.

(6) Tie the cloth on to the neck with the second piece of string. Tie firmly, but do not close the opening of the tube.

(7) Turn the cloth other side out, so that the head is exposed.

(8) Cut slits for the thumb and middle finger. The thumb and middle finger should stick out enough to look like arms.

(9) Now all the puppet is ready. Give it a name.

If the puppet is a woman, drape a cloth over her head. There is no need to drape it over the body. Paint sign on forehead or at parting of hair.

To make the puppet come to life, practice. Work a puppet on each hand. See how much you can make each express by its gestures. Identify yourself with the puppet, changing your voice as far as possible, so that your right hand puppet speaks in a voice that is different from the left hand puppet.

Move only the puppet who is talking. Only move a puppet while he or she is talking.

The stage can be improvised by using a cot or table, turning it on its side, then covering it with a curtain, sheets, blankets or any other cloth which will be suitable, so that the frame of the object forms the frame of a screen.

Cot or table to act as frame of screen.

Curtain, sheet, or other cover draped over frame.

The puppeteers sit behind the screen.

They hold their arms up, so that the puppets appear above the screen and can be seen by the audience.

The puppeteers themselves cannot be seen by the audience.

How to write a puppet play:

a. Choose the lesson you wish to teach. Do not try to teach too much at one time.

b. Illustrate the lesson by a story.

c. The story must have dramatic value.
All the good is because of the lesson learn
All the bad is because of the lesson not learn
The lesson itself is the crux of the most dramatic movement in the play; victory, loss, joy or sorrow.

d. Choose characters that are distinctive. For best effect bring out their main characteristic.
Black must be pitch black
White must be snow white
Usually there are only two puppeteers, so only four characters can be on the stage at one time;
Most people can only make two voices, so each can play one man and one woman or child at a time;
When introducing a new character, make it quite clear in the dialogue so that everyone knows who this character is;
These characters never change costume. It will confuse the audience.

e. Have no silent pauses.
f. Have quick dialogue.
g. Have short speeches.
h. Have short scenes.
i. Have lots of action. The extent of the action depends on the skill of the puppeteers.

j. Wit and humor should be introduced even in the tragedies.

k. Music, songs and poems, if not too long, can be repeated at intervals to drive the lesson home and help the audience to remember the lesson.

l. Bring in everyday people and familiar situations.

m. Take the audience into your confidence. Do not preach at it and bore it.

Remember: The audience comes to be entertained and will stay only to be entertained, so do not be dull and boring.

8. Slides

Slides are an excellent method of illustrating talks and showing people concrete activities. They can be effectively used to show villagers what other villages have done by showing situations such as a poor crop before the use of an improved practice and after the successful use of an improved practice.

9. Film Strips

A filmstrip is a series of still pictures on one roll. These pictures are arranged together in such order that they will tell a story. Or they will explain the steps of an improved practice.

To show filmstrips you must have a filmstrip projector. There are filmstrip projectors that do not require electricity.

The use of filmstrips is one of the best ways to teach improved methods because:

a. The machines are simple to operate.

b. The pictures can be held on the screen for a long time.

c. The village worker with a camera can take good pictures of local practices and have them made into a filmstrip at very little expense.

d. The filmstrip and projector take little space and can be carried easily

Extension Method--No. 7 - Literature

The Newspaper

All respectable newspapers and other periodicals reaching the villages where you work should be used as much as possible.

Material that will appear in these papers does not have to be news. Many papers or periodicals going to villagers welcome "servicetype" information. This is the main type of message that you will have.

While your work occasionally makes news that the newspapers will want to use, more often you will place in the paper stories that are not news.

It is well, however, to give anything you write the "news slant". For example, if you believe that a locust invasion is likely, you will want to run a story on what local farmers should do when the locusts come. To do this, you will outline each step that must be taken by the farmer in order to protect his crops and the community from these insects. You will make this story more interesting by pointing out in the first paragraph that locusts are likely to come in the very near future. Tell the source of your information. When preparing a story follow these rules:

Write a simple story that is:

a. Easy to understand
b. In the language of the village people who are reading the story.
c. Accurate in all details
d. In short sentences and short paragraphs.

Most of your stories will be the "how-to-do-it" type. Tell the story by telling how some local villager succeeded with the improved job or practice.

In any event, all stories that you prepare for the papers will be written to help people in your villages. In rare cases you might write a story which simply reports community activities. Even in this case the activities will have helped to solve some village problem.

Get acquainted with the editors of all the papers coming into your villages.

If you think that it is impossible for you to prepare stories for the paper, tell your editor what your problems are. He will likely assure you that writing for the newspapers is not difficult.

Wall Newspapers

As yet wall newspapers have not been developed for organized use in many villages of various countries. But when they are available:

a. Paste them in conspicuous places throughout the village
   (1) places where people gather
   (2) places where people pass
   (3) places that are protected from wind and rain
b. Call attention to the papers
c. Read the papers to interested listeners
d. Appoint village leaders to read in your absence
e. Order additional papers if you don't have enough for your village.

There is a need for wall newspapers in many situations:

After getting acquainted with your editor or editors and receiving his promise that he would be interested in your material, prepare a brief story and let him look at it. If he does not accept the story and he is a man interested in serving his readers, he will tell you why he cannot accept. He will tell you how you can prepare another story that he will accept.

It is almost always true that after a short period of introduction, alert newspaper people will seek the village worker and insist that he continues giving material for the papers. Sometimes the editor becomes so interested that he will prepare much of the material himself. In the beginning, however, the village worker must take the initiative.

Do you work in villages that do not have enough newspapers? If so, you will be doing a service to your people by introducing some good rural papers. There are a number written in simple local language that can help the village worker do his job better.

Leaflets and Pamphlets

The basis for any teaching program is in literature. In extension teaching, simple leaflets and pamphlets are valuable and essential tools in the hands of the intelligent village worker. The leaflet is normally a single sheet of paper folded to make a four page piece of printed matter. However, a leaflet can be printed on one side, or printed on two sides of a folded sheet or folded three or four times with printing on all sides. The leaflet usually treats one job or one small problem. The best leaflets give accurate and specific instructions on how to do a job. A pamphlet or bulletin, on the other hand, may contain many pages and treat a number of topics or steps in a given problem.

For your use or for the use of villagers, the best pamphlets are brief and simple.

e. The villagers can participate through discussions on each picture.

Filmstrips have this additional advantage. A complete process such as growing paddy can be shown at one short session.

10. Films

People who will not attend any kind of meetings will go to see films. Because of this, films are one of the most effective means of arousing interest. They are good for teaching. As long as good teaching films are scarce, you may use films primarily to get people to attend meetings.

Good films are used:

a. To arouse interest and change attitudes.
b. To present facts in an interesting way.
c. To bring new practices to a village in a short time.
d. To reach illiterate as well as literate people.

A film has the following advantages:

a. A complete process can be shown in a short time.
b. people identify themselves with those in the picture.

In selecting films for your showing, try to select those that are:

a. Simple
b. Direct
c. Interesting
d. Timely
e. Personal

As a general rule, you should give a short talk before a picture is shown, explaining the purpose of the meeting and of the picture. However most good pictures are self-contained. More important, after the picture you should allow the villagers to discuss and to ask questions.

Remember: The moving picture should not be used alone. It should not be used in connection with a definite program or campaign. It should be supplemented with literature, posters, demonstrations and discussions. It should lead to action.

Film projectors should be in every project and every training center. Learn how to use these projectors, how to obtain film, how to take advantage of this medium.

You should obtain as many pieces of literature as possible for your use and reference. Secure many copies of the same circular or leaflet so you will be able to pass these on to interested villagers.

If it is possible for you to print leaflets for your use in the village, follow these rules:

a. Write on one simple idea such as fertilizing sugarcane, or using the best wheat seed, or selecting laying hens, or building a kitchen shelf
b. Write on those subjects or jobs that are of interest to the villager
c. Write in the villager's language
d. Use simple words and short sentences
e. Use short paragraphs and don't crowd material on a page
f. Use illustrations and pictures which are easily understood
g. Give complete instructions
h. Check your instructions for accuracy
i. Write so that your longest sentence is not over 15 words
j. Write so your average sentence has ten words or less
k. Most of the words in each sentence should be one syllable. Few words, if any, should be over two syllables

It is hard to write for easy reading. But the easier your writing is the more it will be read. This has been proved in many reading tests.

In most of the methods described in the following chapters literature will have a place. Try to have enough literature to pass around at each meeting or demonstration.

Circular Letters

One of the best teaching devices you can use is a circular letter. This is a letter which is reproduced and sent with the same information to many people. To village people, even partly literate, receiving a letter can be very important. Receiving such mail will have great influence. However, the value of a letter will depend mostly on how well you write it.

The best letters will:

a. Be brief
b. Be simple
c. Have a single purpose
d. Be part of your program or campaign
e. Be clear
f. Have complete information
g. Lead to action

Circular letters can teach and also save time of the village worker. They can be inexpensive if their production and despatch is planned properly. If you cannot get a cyclostyling machine, enlist the assistance of the schoolmaster. He can allow his students to copy your letter and

pass them on to the villagers.

Such letters must have:

a. A personal touch
b. Short sentences, short paragraphs.

The personal touch arouses interest. Each letter must arouse interest. There are other ways, however, to interest the reader. If possible, this interest should be aroused in the first sentence.

An example of a circular letter follows:

Dear Friend:

In our meeting last week, as you will recall, we discussed controlling mosquitoes. A number of suggestions were made. One suggestion was to clean the pond and place young fish in it. These fish will eat mosquito eggs. In this way we may control malaria. Your committee has decided to meet again next Friday at seven o'clock. At this meeting we will duscuss ways to clean the pond. Would you come and give us your ideas?

(Signed) Community Developer

If your circular letters prove popular, they may always be expanded. They may be published weekly or fortnightly. This type of letter would contain news and announcements as well as how-to-do-it stories. To publish a regular letter, you must organize production. It must be organized cheaply enough to finance easily. Distribution must be fast and cheap also. This can be done by co-operative effort.

Extension Method--No. 8 - Tours

Tours like any other teaching aid must have a definite purpose. The purpose of a tour may be:

a. To see the result of a new practice
b. To see a new practice demonstrated
c. To see the operation of a new implement or tool
d. To see the accomplishments in other villages.

Plan for your tours:

a. To help people recognize the problem
b. To create interest
c. To generate discussion
d. To provoke action

Before going on a tour you must decide:

a. What your people are to see and learn
b. What equipment and tools must be provided
c. Who will go on the tour
d. The date and time
e. If drinking water, shade, and other conveniences are available
f. What transportation is needed
g. What refreshments to serve.

To be successful in conversation you should keep these points in mind:

a. Let others do most of the talking
b. Enter into conversation only when others seem willing to hear you
c. Enter into conversation with a sincere will to learn as well as to instruct (this is important--this will prevent one sided interest--when people feel that they contribute to your information they have more desire to enter into conversation with you)
d. Talk in terms of other's interest
e. Don't interrupt
f. Use natural and easy language
g. Smile
h. Speak slowly
i. Be accurate in your statements
j. Arguing is not carrying on conversation--it is a sure way to lose friends
k. Let the other man receive credit for good ideas
l. Leave the group or person as a friend--if you have helped each other that is the way friends work together.

After making these decisions, villagers must be notified. You have had a successful tour if:

a. Everyone could see and hear
b. Time for questions and answers was given
c. Village people participated
d. There were no accidents
e. People didn't get tired
f. Desired action results

Extension Method--No. 9 - Songs and Drama

Song

The villager has a great fascination for folk songs, dance and drama. The art is dying out in many places because of lack of interest or lack of proper encouragement. Yet the village worker will find song and drama good for conveying information on better ways of living.

In every village there will be someone who is good in folk songs. Such persons can help you add entertainment to your meetings and can help break the monotony of discussions of a serious nature.

The village worker can get such persons to compose songs on subjects which he wants to popularize. Generally the singer is also the song writer. His songs are in the form of a story with a moral. These songs can be written to the popular tunes which the villager often hears. Such songs may prove popular with the village folk who will pick up the words without the need for any printed literature.

The lesson is best driven home if the song has just one message. Before the song you can say a few words by way of explanation. Follow the song with a little more explanation of its theme.

The villagers like seasoned singers to take part in a program but they also welcome new voices. Here the village worker can explore the field and get the new people to take part.

Another way in which the village worker can put the song to use is by a local competition for the best song on one subject. The final test can be made an occasion. Announce to the villagers the location and time of judging the best entry. All will come and thus hear the messages you wish to put across.

It is quite possible that in a particular village the compositions may not be good. But under no circumstances should the song writer go unrewarded. Though the best song is not good enough, it should not go without being declared as the best. That will give further encouragement to the song writers and singers to compose and sing on their own.

The village people generally do not have a means of entertaining themselves. Here is an opportunity for the village worker to provide entertainment to the people and show that all is not work with him.

Drama

Dramas are not so common as the song in the village. But when properly announced the drama is well attended by the villagers and by those in neighboring villages.

The drama is a source of entertainment and education. The village worker will find at times that he is unable to get together the artists by picking them from different villages. But many literate villagers can be trained in this art, and the villagers seeing the familiar faces on the stage will find additional amusement in what is being put on boards.

The first difficulty will be getting somebody to write the script and compose the songs. This again is an art which is not given to all.

It may be possible to get copies of popular one-act plays in the local language which will suit the local needs.

You can also get new dramas on some aspect of improved farming or living.

In this work you may find help from the village schoolmaster. He is often good in this art. Generally, it is the schoolmaster who puts up dramatic performances on special days. He should be of help in training the actors as well as providing the necessary materials for the stage.

In case you have no such help, do the work yourself. First select villagers who have a talent for acting. This can be done by having them read or repeat a passage. You will find that a number of villagers have an appealing voice.

It is not necessary that you have a well-built stage. Any open space, well located, with a little raised ground or platform, will do. A single piece of cloth will serve as a curtain.

The drama should be given at a time when all villagers can come. It is best to stage the dramas on nights when there is moonlight, so the villagers may go back home in the light. If the drama is good, the village worker will find big crowds attending the show.

The village song or drama has much drawing power. You can use it to get people together. Then talk to them of the village program in your mind.

Remember: The talks should not be long. The villagers will feel tricked and clamor for the continuation of the show.

It is a good idea to say a few words before the curtain goes up about the purpose of the drama. At the end of the show speak well of the principal people who are taking part and others who have helped.

Extension Method--No. 10 - Specimens, Models & Exhibits

The best place to study about a new crop is where the crop is grown. Sometimes this is impossible. The next best thing is to bring specimens of the crop to the meeting. By doing this you will allow your farmers to see the plant, see how tall it grows, examine its seeds and root system.

How many specimens you use in your teaching will depend on how resourceful you are. You should keep the need for such specimens in mind and collect all that would seem to be helpful.

The best way to prepare samples of small crops, such as grasses and legumes, is to mount the specimens on sheets of thin cardboard.

You can mount them by tying them to the cardboard with thread or string. Attach a caption plainly printed to each cardboard.

Models of many agricultural items can be helpful to your teaching. Models of new farm equipment, houses, compost pits, and sanitation devices all have their advantages.

Remember: Demonstrations with models or specimens do not substitute for actual demonstrations in the field. Demonstrations in the field are always better.

One of the best places to get over your message to the largest number of people is at fairs. An exhibit placed in such big gatherings will reach large numbers in a short time.

Because people are passing rapidly, such exhibits must be well prepared. Your message must be understood in the short time it takes people to walk by the exhibit.

In planning such exhibits remember the following points:

a. Limit to one idea
b. Make it simple
c. Make it large
d. Make it timely
e. Make it durable
f. Make it attractive.

Other points to remember are:

a. Use too few rather than too many items
b. Use bold, simple, bright letters and figures
c. Label all parts which need explanation.

The best exhibits are those that tell a story. Good exhibits tell the story without the need for an attendant.

After you have arranged your exhibit, ask some disinterested person to study it. If this person can tell you the story you wish to put across, our exhibit will likely succeed. If not, it would be a good idea to adjust your exhibit for easier understanding.

During the fair, study the people who pass your ehxibit. The lesson that you learn from these people will assist you in mounting another exhibit at the next fair.

If the people stop and spend time studying your message, you can feel sure that you have the proper approach. If people understand

your exhibit it has been a success. Do not hesitate to discuss the exhibit with a cross-section of people. This is the only way you can improve your presentation.

Remember: It is always better to exhibit the real item than a model. If you want to show a new plow, exhibit the plow itself; then follow this exhibit with demonstration.

Community Development Viewed as a Method

To turn again, before concluding this section, to a definition of Community Development as a method, the view of Dr. Irwin T. Sanders is presented:

A METHOD

(Process and Objective)

CD is a means to an end; a way of working so that some goal is attained. Other methods (such as change by decree or fiat; change by use of differential rewards; change by education) may be supplementary to the CD method which seeks to carry through the stages suggested under process /discussed in a preceding section/ in order that the will of those using this method (national government, private welfare agency, or local people themselves) may be carried out. The process is guided for a particular purpose, which may prove "harmful" or "helpful" to the local community, depending upon the goal in view and the criteria of the one passing judgment. Emphasis is upon some end. 1/

The Community Development approach has been described by the Agency for International Development in the following terms: 2/

INDIRECT OR GRASSROOTS

1. The worker goes to the people first to win their confidence and gain support.
2. He discusses with them their concerns, problems, needs, hopes, and desires.
3. Then planning together they select a problem that they can do something about.
4. They secure advice and assistance from existing agencies to carry out their plan.
5. They move from plans to action--doing something about their problem.
6. They move on to the next problem which they feel is important--proceeding with increased confidence in their ability to help themselves.

1/ Irwin T. Sanders, "Theories of Community Development", Community Development Review No. 9, June 1958, ICA/W, p. 27.

2/ Community Development - An Introduction to CD for Village Workers, Training Material, Series A, Volume 1, Agency for International Development, Washington 25, D.C., April 1962, pp. 9-11.

The indirect approach has these strengths:

-- It is self perpetuating because initiative is in the hands (also in the minds and hearts) of the people.
-- It is economical because the people contribute manpower and material resources wherever possible.
-- It calls in the specialist as a resource where he can contribute his special skills--but not as an operator.
-- Programs grow from what people feel are the real--and, therefore, to them basic--needs.

But it also has weaknesses:

-- It seems slower to the specialist and others who feel they must show important results quickly.
-- Qualified "multi-purpose" workers needed for the indirect approach are usually harder to find and, therefore, must be trained.
-- Some projects chosen by the people may not fit into the national development plans and they may require scarce resources which should not be used on projects of low priority as compared with the bigger picture.

Community Development approaches the problem of determining and meeting local needs through the grassroots avenue because it believes that:

-- Continuation requires cooperative local participation in the affairs of the community, and people must learn the skills that make this possible.
-- Just as individuals sometimes require help in coping with their individual needs, so do communities of people frequently need help to deal with their needs.
-- Communities of people can develop a capacity to deal with their own problems.
-- People want change and they themselves can change.
-- People should participate in making, adjusting, or controlling the major changes taking place in their communities.
-- A generalized overall approach can deal successfully with problems with which a fragmented approach cannot cope.
-- Changes in community living that are self-imposed or self-developed have a meaning and a permanence that superimposed changes do not have. 1/

1/ Community Development - An Introduction to CD for Village Workers, Training Material, Series A, Volume 1, Agency for International Development, Washington 25, D. C., April 1962, pp. 9-11.

In Summary

The grassroots or community development approach is important because:

- -- PEOPLE are more important than PROGRAMS
- -- The program is built from the bottom--growing out of the felt needs of the people.
- -- The people who are expected to cooperate in carrying out the plans have a part in making the plans.
- -- Doing things for people does not develop their initiative and strength; doing things with people develops both.
- -- People do for themselves things that are meaningful to them.
- -- They do things that are important to them and thereby develop their strength to do greater things.
- -- Because they have done something that has meaning to them and seems important they develop a group pride in their achievements and a desire to achieve more. 1/

1/ Community Development - An Introduction to CD for Village Workers, Training Material, Series A, Volume 1, Agency for International Development, Washington 25, D. C., April 1962, pp. 9-11.

COMMUNITY DEVELOPMENT: A PROGRAM

The term community development program is used to describe only those administrative plans and operational procedures which implement community development objectives. 1/

When Dr. Sanders views Community Development as a program he describes it thusly:

A PROGRAM
(Method and Content)

The method is stated as a set of procedures and the content as a list of activities. By carrying out the procedures, the activities are supposedly accomplished. When the program is highly formalized, as in many Five Year Plans, the focus tends to be upon the program rather than upon what is happening to the people involved in the program.

It is as a program that CD comes into contact with subject-matter specialties such as health, welfare, agriculture, industry, recreation, etc.

Emphasis is upon activities. 2/

Community development programs may generally be classified, for purposes of this study, 3/ according to their geographic scope, emphasis on development or on community organization as the main objective, and effect on the prevailing structure of government, into three categories as follows:

a. Integrative type. This type of program is designed to be country-wide in scope, emphasizes development, and the co-ordination of technical services, and many involve in the early years substantial changes in the administrative organization and functioning of government. It has a readily identifiable organization which is designed to

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1/ Carl C. Taylor, "Community Development Programs and Methods", Community Development Review, December 1956, ICA/W p. 34.

2/ Adapted by Irwin T. Sanders from his book, The Community: An Introduction to a Social System, The Ronald Press Company, 1958.

3/ The material outlined under this paragraph has been extracted and adapted from UNTA Programme - Public Administration Aspects of Community Development Programmes 1959, ST/TAO/M/14 Chapter II, p. 5-9.

marshall and co-ordinate at each level the efforts of governmental and non-governmental agencies which can make a contribution to community development. In some cases, new administrative areas are created within the traditional ones in order to co-ordinate technical services at a point closer to the people. Substantial technical and financial resources are channelled through this organization to achieve centrally planned development goals.

(1) The prototype of the integrative community development program, is to be found in India. It was the forerunner of similarly designed programs in Afghanistan, Indonesia, Iran, Pakistan, the Philippines, Thailand, and Viet-Nam.

(2) The following are some of the common characteristics

(a) An agency attached to a central planning office or to the office of the president or prime minister which has operating responsibility for the program; another possibility, particularly at the national level in federal system, is for a separate or neutral ministry to have primary responsibility for the program. 1/

(b) A cabinet level committee, presided over by the prime minister or the president and with the head of the community development organization as secretary, which gives policy guidance and leadership to the program.

(c) An interdepartmental committee, presided over by the head of the community development organization, either in addition to the cabinet level committee or in place of it.

(d) A development committee at the state or provincial government, administrative district, and local government level, with the chief executive of the respective unit as chairman and a community development officer as secretary. Among the members of these development

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1/ Seldom has the administration of an integrative type of program been placed in a functional ministry. The term "functional ministry" refers to a ministry which is responsible for one of the major technical services, such as agricultural extension, education, health, or social welfare services. The term "neutral ministry" refers to a ministry which is devoted to such matters as local government or finance and which is therefore not identified with any of the principal technical services. A "neutral ministry" is usually better able to obtain the co-operation of the several technical services than a "functional ministry".

committees may frequently be found not only the senior field representatives of the functional ministries of the national or (in a federal system) state government, but also representatives of local legislatures, and sometimes representatives of private welfare bodies.

(e) Where administrative districts or other arrangements for field co-ordination of functional ministries do not exist, cover too large an area, or are deemed unsuitable for other reasons, the creation of new types of administrative areas for development purposes which are called "development blocks" in India, "development areas" in Pakistan, and "areas of combined units" in the Egyptian region of the United Arab Republic.

(f) The employment of village level workers by the community development organization to serve not only as a catalyst of self-help effort but also as a link between the villagers and the government's technical services.

(g) The use of grants-in-aid and other inducements not only to spur self-help efforts but also to channel such efforts toward centrally established development goals.

b. Adaptive type. This type of program is country-wide in scope, places emphasis on community organization and self-help, and involves little change in administrative organization of government. It is designed primarily to stimulate self-help community effort toward locally determined goals and to attract the support of the technical departments thereto. Programs of this type will be referred to as the adaptive type because they can be attached to almost any department and otherwise adapted to the prevailing administrative organization of government.

(1) Most of the community development programs in Africa and the Caribbean fit the description of the adaptive type (i.e. emphasis on community betterment through self-help and involving little change in governmental organization). Some of these programs include among their objectives the improvement of interdepartmental co-ordination and a better relationship between national measures and community development activities. . . . . There is wide diversity in the structure of this type of program.

(2) Operating responsibility for an adaptive type program may be vested in one of the functional ministries like agriculture, education, or social welfare, in a ministry of local government, or, in rare cases, as in Kenya, in a separate ministry for community development. The field organization will take one or the other of two basic patterns, depending on whether there are administrative districts where the field activities of different departments may be co-ordinated.

(3) Where such districts do not exist, field contacts with the technical services are arranged largely on an informal basis. This is the case, for example, in Puerto Rico where the group organizers of the Community Education Division, Department of Education, do not have formal ties in the field with representatives of technical departments.

(4) Where administrative districts exist, community development personnel are integrated into the prevailing field organization. For example, in the British territories in Africa, a typical arrangement is for a community development officer to serve as a member of a district or provincial team which is composed of administrative and technical officers and representative members of the local communities, with the senior administrative officer presiding.

The adaptive type program should not be regarded as a device by which a developing country can get cheaply the same results from the standpoint of either administration or development as are possible through an integrative type of program. Co-ordination of public services is necessary in all types of programmes. Where political leadership is enthusiastic and unified in support of the community development approach, it may be possible to start with an integrative type program, whereas elsewhere it may be through the expression of people's needs that integration develops. A government of a developing country may start with an adaptive type program, but if it seeks to have the community development concept underlie its efforts and relations with its citizenry, it should expect changes in administrative organization and processes until the technical services intermesh effectively at the community level and are oriented toward gaining the participation of the people

in their activities and toward supporting the self-help efforts of the people.

c. Project type. This type of program is multifunctional but limited in geographic scope to certain parts of a country and usually emphasizes development.

(1) This type of community development program is multifunctional and limited in geographic scope, predominates in Latin America but is also common elsewhere. It takes a variety of organizational forms. For example, it can be

(a) inter-ministerial in character, with primary responsibility for administration vested in a functional ministry (e.g. the Rio Coco project under the Ministry of Education in Nicaragua);

(b) in an autonomous agency under the general direction of an official appointed by the president and a council composed of representatives of ministries and other government and private institutions (e.g. the projects of the National Indian Institute of Mexico, and the Indian Economic Development Service of Guatemala); or

(c) multifunctional, with responsibility for both policy and administration vested in a single department (e.g., the cultural missions of the Department of Education of Mexico).

(2) The structures of project-type programs are usually such that they cannot be extended on a nation-wide basis without interfering with the operations of other governmental agencies.

Dr. Carl C. Taylor has described briefly two types of community development programs; identified the primary difference between them; specified their common denominators, and drawn attention to their pattern of relationships with other agencies of the government.

1. The two types

a. In programs such as India's, Pakistan's, the Philippines', and some others, community development is designated not only as the method, but the administrative channel by means of which agents of change reach the rural masses.

(1) It is therefore the extension arm of all departments of government which seek to reach and effectively serve isolated rural people.

(2) It is also the method by which people living in rural communities are stimulated and assisted to effectively mobilize their own manpower, ingenuity, and enthusiasm for local community improvement projects.

b. There are other government-supported community development programs, as in Puerto Rico, Jamaica, Ghana, and some other countries, to which extension of assistance of other government agencies is not an assigned role.

(1) These programs also stimulate and assist local communities to organize for the purpose of undertaking all kinds of local improvement projects.

(2) But they largely, or wholly, leave it to the representatives of organized local groups to request the assistance of government-supported agencies.

2. The common denominators:

a. All of them seek to stimulate organized local self-help improvement undertakings.

b. All of them seek to open effective channels of communication between organized local groups and agencies of government which exist to serve these groups.

c. All of them, whether or not they are administrative components of overhead government, assume the role of catalyzing change among the masses.

3. The pattern of interagency relationships

a. In countries where it is planned that all government-supported technical agencies shall render their rural extension services through the community development component of over-all rural development programs,

(a) they insist on retaining their own local workers, and

(b) they do not permit their best personnel to be opted to the community development program.

(2) They unrelentingly struggle to retain or recover their own bureaucratic integrity - Pakistan, India, Philippines, Iran, Afghanistan.

b. In countries where community development programs are not organically related to other programs which attempt to serve the rural masses - Puerto Rico, Jamaica, Trinidad, Ghana, as examples,

(1) Other government agencies, for the most part, fail to recognize the extent to which requests for their services are stimulated by local community development workers.

(2) They look upon the community development program not only as a competitor for national funds, but as a competitor for the attention and support of rural people

(3) Where, however, two or more of these agencies find themselves assisting the same self-help groups, together helping in a locally-initiated program, they accomplish functional integrations which they are unable to accomplish by rational arguments - Puerto Rico, Jamaica, Ghana. 1/

1/ Extracted with slight modification in form from Carl C. Taylor, Chapter IV "Changing the Life and Outlook of the Rural Masses - Community Development as a Method", unpublished manuscript.

COMMUNITY DEVELOPMENT: A MOVEMENT

Wisdom is needed to achieve nationwide coverage on a sound basis in community development. This involves among others the question: to what extent should community development become a movement? There are two factors which are particularly pertinent in this connection. First, community development is the type of program which requires emotional as well as physical involvement of people. Secondly, if a community development is to be a significant element in a national development program it must involve a significant percentage of the nation's communities. Although both of these factors seem to be justifications for developing a community development movement it will be wise to consider the following observations 1/ of movements in general:

1. Movements arise out of latent bodies of discontent which are so deep and widespread that any prospect of alleviation or remedy immediately mobilizes the concern of the masses of people.

2. Movements arise only in societies that permit and encourage change, and they develop only in democratic societies. In some static societies discontent is ignored, and in autocratic societies discontent finds no mode of expression except revolution.

3. Great movements have arisen and succeeded in history much less often than have revolutions. This should be a matter of great concern to a nation that has chosen progress, has definitely decided on change, and is determined that change shall not be accomplished by revolution.

4. Movements originate in and grow out of the people. They arise from the ground and spread upward and then outward. They cannot effectively spread outward unless they spread upward and make conjunction with the minds and sympathies of leaders who in the past may have been "voices crying in the wilderness" but who have enough wisdom to interpret the valid discontent of the masses, sponsor their causes, and insist that their motives be implemented not merely palliated, much less suppressed and thwarted.

1/ Adapted from Dr. Carl C. Taylor, A Critical Analysis of India's Community Development Programme issued by the Community Projects Administration Government of India, Government of India Press.

5. Movements, as types of collective behavior, mobilize millions of participants, generate their own momentum, and normally tend to generate more heat than light.

6. When movements get going they do not need to be prodded but they do need to be guided and the support under them carefully and continuously consolidated.

   a. Many, if not most, movements that have failed did so chiefly because rising expectations of the masses outran day-by-day and month-by-month accomplishments.

   b. Leaders of movements practically always seem to believe not only that they must prod and stimulate a movement but continually advertise its accomplishments.

      (1) They try to feed the movement by an ever greater number of promises, some of which are almost certain not to be capable of fulfillment.

      (2) They tend to emphasize and advertise the spectacular.

      (3) They claim credit for things that derive from other sources than the activities which they direct.

      (4) They continuously use propaganda methods.

7. One of the techniques of a movement is the coining of slogans which, if repeated often enough, create the impression that all that is needed is to do one or a few things and conditions will be remedied. This creates embalances among the many things that must be done usually to improve conditions.

Dr. Taylor sets forth two distinctions and adds a warning:

1. There is all the difference in the world between methods and results of propaganda [used in movements] and methods and results of community development. Good community development methods do not mobilize masses as such. They mobilize hundreds of thousands, and if need be millions, of participants in local groups which by their own steady efforts consolidate the ground under their own rising expectations.

2. The greatest asset of Community Development is not that it has grown into a movement but that it is a method by which all the technical services of government can be channeled down to meet and assist the gigantic developing potential power of hundreds of thousands of effectively organized village groups.

3. Undue enthusiasm on the part of Community Development leaders about "a Community Development Movement" is likely to divert their attention and best efforts from the vital task of helping to join the growing power of organized local people and their Government's sole purpose of aiding them.

Representatives of the United Nations have observed:

> The sense of participation in a movement, so that the efforts of individuals or communities are felt to contribute to something wider than their own immediate interests, may be greatly strengthened if political leaders make it a practice to associate themselves with it. 1/

The British express these beliefs:

> At the right psychological moment community development can gather momentum to the point of transforming itself into a genuine popular movement sweeping through the country and effecting a radical and swift transformation in the life and attitudes of the people.
>
> Under the impact of such a release of energy and enthusiasm community development can build both spiritually and materially far faster than the necessary machinery, mental and physical, can be developed to maintain the standards achieved; and even faster than its ability to develop a local government organization to run the services built up by the movement.
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> It is much easier to build a maternity home or a road with communal labour and with technical and financial help from government than it is to construct the social and economic machinery to look after it and keep it in order. In just the same way it is far easier to generate

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1/ United Nations Secretariat (ST/TAA/SER.D/26 15 August 1958) - Report of the Mission to Survey Community Development in Africa, January 1 - April 1, 1956.

enthusiasm and excitement than to build those social qualities of reliability, steadfastness, and above all integrity, which alone make democratic government a workable proposition. 1/

Irwin T. Sanders defines Community Development when it is viewed as a movement in these terms:

A MOVEMENT
(Program and Emotional Dynamics)

CD is a crusade, a cause to which people become committed. It is not neutral (like process) but carries an emotional charge; one is either for it or against it.

It is dedicated to progress, as a philosophic and not a scientific concept, since progress must be viewed with reference to values and goals which differ under different political and social systems.

CD as a movement tends to become institutionalized, building up its own organizational structure, accepted procedures, and professional practitioners.

It stresses and promotes the idea of community development as interpreted by its devotees. 2/

1/ Community Development - A Handbook (British) published by Her Majesty's Stationary Office, London 1958.

2/ Adapted by Irwin T. Sanders from his book, The Community: An Introduction to a Social System, The Ronald Press Company, 1958.

COMMUNITY DEVELOPMENT: A NEW INSTITUTION OF GOVERNMENT

In addition to the four ways Dr. Sanders suggested for considering Community Development, there are others which deserve consideration because they help to highlight significant facets of it.

In this context it is worthwhile to consider community development as a new institution of government. As a prelude it is appropriate to glimpse the past:

> Community development is by no means a new activity. There is abundant evidence of this in the history of civilization. Whenever people banded together to undertake on their own initiative an activity for social and economic progress, there was community development. This was present in the construction of the pyramids of ancient Egypt and of the Great Walls of Old China, slave labor notwithstanding. There was community development in the building of the famous rice terraces of the early Filipinos
>
> In the contemporary world, there are many other instances of community development. When the inhabitants of a New England town meet to vote to tax themselves for school purposes, when the citizens of a Philippine barrio pool their resources to build a communal water supply, or when the villagers of any Asian community join hands to build a path for their produce-laden oxen to pass, community development exists. 1/
>
> Some forms of community development are as old as the existence of the first community, and the aims of community development . . . have been among the aims of government policy in every British colonial territory for the past fifty years. 2/
>
> A great deal of basic community development related experience has been gained in the United States, beginning with numerous small self-help efforts of the people in early settlement days, the Town Hall meeting tradition of New England, and the mutual-aid practices that characterized the frontier development.

1/ Antonio Perpetua, "Community Development as a New Institution of Government", Community Development Review, Vol. 6 No. 2, ICA/W June 1961, p. 17.

2/ I. C. Jackson, Advance in Africa, Oxford University Press, 1956, p. 7.

The work of the Agricultural Extension Service is too well known to need description. Its contributions to rural improvement programs at home and abroad are obvious, and are too many to mention. It probably, more than any other single State-side agency, has made possible the emergence of systematized Community Development programs in overseas work. The overseas programs now rely heavily on Extension experience and personnel for their successful operation. It is germane to note that the Extension Service itself, now such an indispensable part of the American farm scene, arose out of a crisis situation at home, namely the spread of the boll-weevil, which threatened cotton production. A Texan, Seaman Knapp, focused the need to do something about it into a program for combating the boll-weevil. Community cooperation was elicited; "technical experts" (at first not well trained) were employed cooperatively by the Federal Government, the States and counties to teach farmers how to prevent and kill the weevil. Later, Agricultural Extension work was extended to other phases of farming, [and to homemaking, youth work and community organization and community development] 1/, and to all parts of the country. 2/

There is nothing very much new in the process [of community development]. It is something which takes place in fundamental education, extension education, adult group movements and almost any enterprise in any community which involves more than one person in developing an idea, or a project for the over-all community good, whether it be a new educational television station in an American city or the creating of a common compost heap in an Indian village.

The term Community Development to describe this process is relatively new and the procedure through which social workers, educators, extension workers and others implement the process has become a sort of a doctrine which at times becomes an activity for its own sake rather than a description of how people may best go about solving common problems in a given situation. 3/

1/ Bracketed portion, Paul Rose, "Observations".

2/ Arthur F. Raper, "The Role of Pilot and Demonstration Projects in Community Development Work", Community Development Bulletin No. 2, April 1956, pp. 35-36.

3/ Stanley Andrews - Report - "Community Development as a Tool in ICA Sponsored Programs 1961."

Lineage of Community Development

Any discussion of community development must not only recognize its rise as a contemporary social force but also take into account its solid but spectacular lineage. It is the product of two parental forces and carries the name of each. The paternal side is economic development, from which it takes its surname; the maternal side is community organization, from which it takes its first name. The first of these--economic development--is itself derived from worthy stock, including those forebears involved chiefly in raising the level of living through increased producer efficiency (e.g., agricultural extension), in spreading the forms of economic organization that supposedly multiply and distribute more broadly material resources (economic planning), and in regenerating rural life by various types of economic transfusions which supposedly usher in desired social changes (rural reconstruction). Collateral kin on this side of the family include planning and zoning, urban renewal, and even Communist collectivization of agriculture, the last of which is recognized by other relatives as the black sheep of the family.

On its maternal side community development also has a proud escutcheon. Its immediate predecessor--community organization--has as forebears at least two such well-known names as social welfare and adult education. The first of these is descended in part from associated charities (later the community chest movement, more recently known as United Community Services), public recreation, social planning, and social legislation. The second predecessor of community organization--adult education--often lays claim to community councils, public health education, community surveys, and a number of other items in which it has a legitimate but not exclusive interest. On this side the collateral kin represent the more recent arrivals, such as programs of mass education, basic or fundamental education, and bodies set up to reduce interethnic tensions. 1/

Following World War II, many colonies became independent. And close on the heels of independence, came a public eagerness for progress and desires, if not demands, for better conditions of living among the masses. National leaders who had contributed so much to achieving independence were often hard pressed to deliver on some of the tangible improvements they had envisioned and promised their

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1/ Irwin T. Sanders, "Theories of Community Development", Community Development Review No. 9, June, 1958, p. 27.

people during the period of agitation for independence. One of the logical solutions in this situation was to involve the people and the communities in which they lived in the solution of their own problems. But to do this required impetus and direction in the beginning from the national leadership, and it required workers also who were trained to mobilize communities for their own improvement. It was out of this type of situation that Community Development emerged as a new institution of government.

> Community development in its essential aspects is not a new idea, but in its application to the problems of underdeveloped areas there have been some rather original adaptations. The most significant thing is that its basic concepts are, for most of the areas into which they are now being introduced, revolutionary in themselves. The idea that the people should have a real voice in determining their own future is frequently not even comprehended by the people themselves, let alone by those who currently hold power. 1/

> Community development, conceived as a new approach to administration from a social angle, derives logically from the United Kingdom policy of guiding dependencies to responsible self-government . . . in conditions insuring their peoples a fair standard of living and freedom of oppression from any quarter. Success in carrying out this policy demands the creation of stable communities, capable of standing up to the strains of rapid change, within which the individual can find full satisfaction and a sense of security; the development of a sense of responsibility and integrity within the community; and the building of a strong and developing economy: for these are the foundations on which nation-hood within a democratic framework must rest; this concept of community development places emphasis on development of the community and its close relationship with the development of both local and central government. 2/

U.S. involvement in Community Development as a process and a doctrine in overseas foreign aid and technical assistance work, under the name of Community Development, grew out of some early agricultural extension and village improvement work in India, started originally in the Etawah district of the Ganges basin some 150 miles from New Delhi. Here, Albert Mayer, a New York social worker, architect, and near genius, working with a brilliant group of Indian sociologists, undertook an experiment in re-development of some 100 villages in this district. For

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1/ Community Development Review No. 4, March 1957.

2/ Community Development in the United Kingdom Dependencies, Central Office of Information, London, February 1958.

many reasons; both insignificant and large, the project was virtually ignored by the Indian Government until around 1948 and 1949 when Mr. Horace Holmes, an American vocational education teacher and county agent from Tennessee, and for some years worker with UNRRA in China, was employed by the Indian Government under an arrangement with the U.S. Department of Agriculture to advise the Indian Government on the development of an extension service. Holmes eventually was assigned to the Etawah district along with Dr. Singh and other Indian social workers and agricultural specialists to begin what later became the extensive Etawah demonstration in the rapid development of agricultural production in that district. Production increase objectives were the core of the Etawah demonstration and the better roads, new schools, local cooperative societies, credit agencies, club work, health and sanitation services, followed the production increase rather than preceded them, as is often the case. The pattern of training village level workers as agricultural generalists to work with the direct tillers in the village was the central theme of the entire experiment which later was developed into the widely publicized and extensive Community Development program in India, based essentially upon training of personnel to work at the village level as generalists in various categories of problems which are common to most villages. These village workers especially became a sort of a catalyst for getting resources and people working together on the problem at hand.

At about the time the Etawah demonstration got under way the Joint Rehabilitation and Reconstruction agency was set up on Taiwan, the Government of Nationalist China and the United States were to undertake the joint rehabilitation of the economy of Taiwan growing out of the Pacific War. While the JCRR was a direct attack from the government center but with men, money and materials there soon developed the necessity for a more direct tie or mechanism of reaching the actual people in this development. While money could be pumped into the economy from the top and some of it would eventually reach the farmer or the little artisan in the village, it was a long time reaching there. Since the JCRR operated in the rural sector, education, public health, road transportation and improved facilities were a major part of the total effort. The older Japanese Mutual Aid societies among the farmers were soon developed into farmer-owned and controlled cooperative interprises; the Japanese health clinics, which, in effect, took the place of a local doctor, were transformed into village or district health offices staffed with public health officers, sanitary engineers, midwives and visiting nurses. A like transformation took place in the local school system whereby much of the former rigid central control gave way to a system of village-district responsibility, plus some assistance from the central government in the form of money and technical personnel. This brought on a high degree

of local action and responsibility. This operation was never named or tagged Community Development. However, it was Rural Development in the best sense and the processes by which local people were involved as partners with the central government was essentially the Community Development process.

There are few places in the world where this sort of cooperative, planned, and locally directed and executed development program in partnership with the central government agencies has shown greater immediate and sustained results in almost every area of economic development, social and political change.

Almost simultaneous with the developments in India and Taiwan another kind of attack on local problems was being undertaken in the Philippines by various groups interested in and aimed at the rehabilitation and revitalization of the Philippines, after World War II. Here the thing which is known as Community Development took somewhat of a political turn and though it started with the usual objectives of better roads, better schools, better crops, better health, it was based and received its major thrust as a process in education in political democracy and local responsibility.

In all three of the above examples the stimulus for starting along these lines, challenging people to look at their own problems and to work together to solve them, came from the outside and the developments became a part of the technique used by the Technical Assistance and Point IV, later ICA, to stimulate and assist in economic development and social change as a part of the Foreign Aid Program. In the case of India certainly Mayer, of New York, had the idea to start with even as missionaries and others had used the same process for years. A United Nations Community Development specialist helped formulate the Philippine program. Horace Holmes, using his own skills as an extension worker and a teacher with the strength of high up Indian officials and a sympathetic American Ambassador to India, Mr. Chester Bowles, got this movement off the ground in India and into a major national effort of the Indian Government. The Director of Community Development in India has been elevated to cabinet level in the person of a Minister of Community Development, Mr. S. K. Day. In the case of Taiwan some of the mainland Chinese working with missionaries and later with the UNRRA groups after World War II carried the principle of direct involvement of people in rehabilitation programs. This has matured into the tremendously effective local societies and cooperative groups playing an important role in economic growth and the development of political institutions. Some of the experience of the Taiwan effort was brought to the Philippines and blended with some American ideas and the political ideas of the late President Magasaysay who saw in the Community Development

process a means of developing local democracy and responsibility plus the village self-help so essential to either development or rehabilitation. It was when these local moves, ideas, and searching for solutions became womewhat crystalized on their own that the U.S. technical assistance groups really began to assist. 1/

Several more of the newly independent countries have instituted community development as a new institution of government with varying degrees of success. Their experience will be reviewed later in this study.

In its role as a new institution of government, Community Development has been characterized as:

... A new and relatively inexpensive link between the village and the government 2/

... An arm of government policy 3/

... A new institution of government 4/

... A modern conception of administration 5/

... An integrated approach to development 6/

... A team approach in which administrators, technical departments and the community development staff work together to achieve common objectives

... An integrated approach to certain political, economic, social and psychological problems of nation building 7/

... A positive approach to administration

1/ Stanley Andrews - Report - "Community Development as a Tool in ICA Sponsored Programs 1961", pp. 2-5.

2/ From interview with Dr. Charles Glock.

3/ Governor of Uganda's Despatch No. 490/52, 22 July 1952.

4/ Antonio Perpetua - "Community Development as a New Institution of Government", Community Development Review, Vol. 6 No. 2, ICA/W June 1961.

5/ Ibid. 3/

6/ Douglas Ensminger, "Community Development and its Contribution to National Development", Community Development Review Vol. 6 No. 2 June 1961, p. 10.

7/ Lucian Pye.

... A way of coming to grips with some of the basic problems which must be solved if a transitional society is to become a modern political system 1/

... A program by which the people of a village are enabled to reach out and avail themselves of national services which are already in existence 2/

... A type of national extension service 3/

... A common purpose extension service to other departments of government 4/

... An operation whereby the technical government services are channeled to and coordinated at the community level 5/

... A method through which the technical arms of the national government can have an effect at the local level. The community development worker in essence performs a service function for the several extension services in education, health, agriculture, etc., which are individually unable to reach the village level. 6/

It was a part of the community development theory that the partially trained individual who went out to the local community could serve as a bridge between the community and more highly trained specialists who might be needed to help with particular community problems, but who were in such short supply that it was impossible to make them generally available in individual communities. 7/

1/ Lucien Pye, "Social and Political Implications of Community Development," Community Development Review Vol. 5 No. 4, December 1960, pp. 11-21.

2/ John Badeau, President Near East Foundation in a Summary of Conference on "Community Development and National Change", Endicott House, December 13 - 15, 1957, prepared by Irwin T. Sanders, Research Director, Associates for International Research, Inc.

3/ Based on interview with Kenneth E. R. Tiedke.

4/ Community Development - A Handbook, published by Her Majesty's Stationary Office, London, 1958.

5/ From Report of Evaluation Team I.

6/ Based on interview with Edward D. Harmon, Jr., Community Development, Iran, December 22, 1959.

7/ From interview with Louis Miniclier.

The community development departments in some countries (Ghana, for example) acts as a common-purpose extension service to other departments and engages in highly skilled mass publicity campaigns involving wide scale use of modern techniques of persuasion.

Campaign method may tend to distract community development staff from their main task of building up the community on sound locally-made foundations as well as to discourage the technical departments from building up their own extension services which should more properly be used for this kind of intensive attack on specific problems.

Consequently, a territory-wide community development program must include provision for training the considerable numbers of extension workers in health, agriculture, etc., and also the craftsmen and technicians needed to keep the physical elements in the community's progress going as they get more complicated and beyond the power of an all-purpose worker, such as a community development officer, to handle himself. 1/

In programs, such as India's, Pakistan's, the Philippines', and some others, community development is designated not only as the method, but the administrative channel by means of which agents of change reach the rural masses.

1. It is therefore the extension arm of all departments of government which seek to reach and effectively serve isolated rural people.

2. It is also the method by which people living in rural communities are stimulated and assisted to effectively mobilize their own manpower, ingenuity, and enthusiasm for local community improvement projects. 2/

1/ Based on Community Development - A Handbook, published by Her Majesty's Stationary Office, London 1958, p. 34.

2/ Carl C. Taylor, Chapter IV "Changing the Life and Outlook of the Rural Masses - Community Development as a Method", unpublished manuscript.

COMMUNITY DEVELOPMENT: AN AGENCY FOR CHANGE

From what has been presented already it must be obvious that change is a major objective and a principle product of community development. However the following views should strengthen this conclusion.

Community Development is

... A basic program for inducing change in such a way that each step in change will be inculcated in the habits and attitudes of the people. 1/

... A means of gaining acceptance of changes in local practices 2/

... An instrument for speeding up the process of change from the traditional economy to a more productive economy. 3/

... A process of releasing, through effective leadership, the enormous potential that resides in people who discover that through their own efforts they can improve the usefulness of their own lives 4/

The speciality of community development is its approach to change through the community as a unit in which it

a. Stimulates a desire for change

b. Deals with the factors which condition change so as to

c. Effect changes in behavior and values

Its basic approach is the same regardless of the technical field involved. 5/

1/ Carl C. Taylor, A Critical Analysis of India's Community Development Programme issued by the Community Projects Administration, Government of India, Government of India Press.

2/ Based on interview with Edward D. Harmon, Jr.

3/ Dr. Ernest E. Neal, Special Assistant for Community Development, ICA Mission to Manila, in the Summary of Conference on "Community Development and National Change", Endicott House, December 13 - 15, 1957, prepared by Irwin T. Sanders, Research Director, Associates for International Research, Inc.

4/ From Report of Evaluation Team II.

5/ Based on interview with Dr. James W. Green.

Dr. Cousins describes the approach as helping local communities:

a. to become more aware of their needs

b. to assess their resources more realistically

c. to organize themselves and their resources in such a way as to satisfy some of the needs through action projects and in doing so

d. to acquire the attitudes, experience and cooperative skills for repeating this process again and again on their own initiative. 1/

The essence of the community development method is to bring about change by the willing cooperative effort of the community itself, the outside agent (village worker or community development officer) acting as a catalyst to arouse a sense of cohesion, purpose and achievement in the community. 2/

With the community acting as a unit during a period or process of change, a people can bridge the gap between the old and the new more effectively because

a. Changes are more easily introduced and

b. Changes have more lasting effect. 3/

1/ Adapted from William Cousins - "Community Development in West Bengal", Community Development Review Vol. 4 No. 3, September 1959.

2/ Community Development in the United Kingdom Dependencies, Central Office of Information, London, February 1958.

3/ Dr. Daniel Russell, ICA, Community Development Consultant "Helpful Hints in Rural Community Development for El Salvador," Community Development Bulletin No. 2, September 1956, p. 67.

OTHER VIEWS OF COMMUNITY DEVELOPMENT

Community Development is:

... A democratic process

... Technically aided, locally organized self-help 1/

... A process of involving people and the communities in which they live in the solution of their own problems

... A spearhead for rural reconstruction.

... A dynamic force that uses resources scarcely tapped elsewhere 2/

... A method for mobilizing a country's people and resources through technically aided self-help 3/

... An organized means for identifying and deputizing leaders for local community development projects 4/

... A grass roots movement; indigenously led, indigenously accomplished, giving a challenge and a stake to every man, woman and youth 5/

... An integrated attack on all facets of the problems involved 6/

... A subject matter discipline in the general field of community organization and local self government

... A way of getting things across to village people - a technique for effective communication.

1/ Carl C. Taylor "Community Development", p. 2

2/ Carter Davidson, President of Union College, Schnectady, N.Y., "Jimmy Yen's Proven Aid for Developing Nations", Readers Digest, October 1961.

3/ Adapted from Report of Evaluation Team II.

4/ Based on interview with Dr. John E. Mills, June 21, 1960.

5/ Ibid. 2/

6/ U.S. Rural Development Handbook.

WHAT COMMUNITY DEVELOPMENT IS NOT

A few have helped to round out the definition of Community Development by citing their opinions of what it is not.

> Community Development . . . should not be looked upon as merely a technique for bootstrap development . . . . Community Development may turn out to be quite as costly a program as other forms of developmental work. The important point is that Community Development may prove to be far more effective as it touches upon all aspects of society and mobilizes the enthusiasms of the people . . . .
>
> Community Development is not a substitute either for administrative programs of government activity or for the organization of political institutions. Community Development can facilitate the effective operation of government programs and government agencies. It can also facilitate the work of the politician. In no sense though can Community Development replace these institutions.
>
> Community Development is not just a social palliative. It should not be thought of as merely a social service device which might keep the rural people happy but uninvolved in national affairs . . . . the virtue of Community Development is that it can facilitate their awakening and their participating in the modern world without creating gross disruptions of the national life. 1/
>
> Community development cannot be a substitute for the normal process of economic development on a massive scale which must still be carried out by government or private enterprise by the normal methods. 2/
>
> Community Development is
>
> .... Not a panacea to be used in an attempt to solve every problem nor is it an educational method to be used in every situation which calls for education. 3/

1/ Lucien W. Pye, "Community Development as a Part of Political Development", Community Development Review No. 8, ICA/W, March 1958, p. 20.

2/ Community Development - A Handbook, published by Her Majesty's Stationary Office, London 1958, p. 8.

3/ Coelie Verner, "The Community Development Process", Community Development Review, Vol. 6 No. 1, March 1961, p. 52.

.... Not appropriate except when we seek to help people learn the techniques of democratic group action while they are solving some common problem. 1/

1/ Coolie Verner, "The Community Development Process", Community Development Review, Vol. 6 No. 1, March 1961, p. 52.

NEW OFFICIAL STATEMENT ISSUED

In April 1962, while this study was in progress, the Agency for International Development released the following statement which incorporates several elements referred to in the foregoing discussion:

Community Development--What It Is 1/

Community Development is the term used to describe the approach many governments have employed to reach their village people and to make more effective use of local initiative and energy for increased production and better living standards.

It is a process of social action in which the people of a community:

- -- organize themselves for planning and action
- -- define their common and individual plans to meet their needs and solve their problems
- -- make group and individual plans to meet their needs and solve their problems
- -- execute these plans with a maximum of reliance upon community resources
- -- supplement these resources when necessary with services and materials from governmental and non-governmental agencies outside the community.

This process is important because:

- -- Governments have learned that when local people have a chance to decide how they can better their own living conditions, have better sanitation, and increased literacy--specialists can then more easily introduce desirable improvements that will have more lasting effects.

- -- Community development must consist of giving technical assistance at the local level in such a way as to demonstrate how people work together for better living.

The objectives of Community Development are:

- -- to help people find ways to organize self-help programs
- -- to furnish techniques for cooperative action on plans which local people develop and carry out to improve their own living.

1/ Community Development - An Introduction to CD for Village Workers, Training Material, Series A, Volume 1, Agency for International Development, Washington 25, D. C. April 1962, pp. 1-2.

It can result in:

-- increased literacy
-- improved health
-- more productive agriculture.

The immediate concern is:

-- not only with tangible results
-- but also with what happens to people in the process of achieving these material results.

The heart of Community Development is Organization for Action. To achieve this organization for action, a worker must know and be able to help people understand:

-- techniques for bringing people together
-- ways in which people are democratically organized
-- ways of getting the individual to take part
-- methods of getting discussion and thinking started.

He must also show the people:

-- how to arrive at the things they think they need
-- how they judge the priority of the things they want to do
-- how to see that they can do something for themselves
-- how they proceed to get the assistance they need from a higher level of government.

The basic hypothesis in community development is that desired social and economic change may be brought about through the conscious efforts of the people themselves. Community development:

-- fosters a unified approach
-- puts manpower of the community to work
-- recognizes the fact that people are the greatest resource of a country
-- produces its own end-results which are experience and skill in democratic procedures.

The workability of this hypothesis that change can be brought about by the efforts of the people themselves is based on three accepted facts:

1. Man, throughout his life, has the capacity to learn and to change his attitudes and behavior patterns.
2. Man has arrived at his present state through adaptation sometimes by trial and error, more often by the rational solving of his problems.
3. Man can create the means of living on a level beyond subsistence, and of meeting his needs which exceed those of mere physical survival

Experience has shown that the use of sound community development practices almost always grows out of:

-- a belief that the manpower, ingenuity, and enthusiastic participation of millions of people living in thousands of local communities are imperative to national, social and economic development.

Also it is of great importance that self-help activities, once initiated, tend to become self-perpetuating.

Having realized their own capacities and having made effective use of available technical and material assistance, not only do the people grow themselves, but also they contribute to the solution of the larger national problem of agricultural production, health, education, and welfare.

Community development does not solve a nation's problems of international trade, of building large industries, of providing large irrigation projects; but it is a systematic program of involving the millions of common people in helping to solve their own local problems and, hence, to make a real impact on the nation's development.

DISTINCTIVE CHARACTERISTICS OF COMMUNITY DEVELOPMENT

> "The whole concept and plan of a Community Development-Extension Programme is that local self-help village groups will mobilize their human and natural resources for local improvements of all kinds and all technical agencies of Government will aid them in these undertakings. This requires not only the strengthening of all Development Departments but complete cooperation among them. It is one of the supreme tasks of the Community Development Programme to provide and operate the administrative mechanism by which this can be and is effectively done." 1/

The following characteristics have been selected as among those which best describe community development.

1. Community development is achieved democratically

   a. Participation in community development is voluntary

      (1) A voluntary decision within itself is an act of proprietorship, and the action to be taken belongs to the actors. 2/

      (2) It is open to the whole community but the participation of the whole community is not required.

   b. Local groups are formed to take the initiative and responsibility for promoting projects and activities of local interest.

      (1) This promotes the principle of democratic decentralization of government in democracy.

      (2) It provides local people an organized means for exercising their talents in public affairs on a community wide basis.

1/ Carl C. Taylor, A Critical Analysis of India's Community Development Programme Issued by the Community Projects Administration Government of India, Government of India Press.

2/ Adapted from Paul G. Phillips, "Foreign Aid Reexamined", Community Development Review, ICA/W, June 1959, pp. 62-63, in which he drew upon H. G. Barnett, "The Case Against Proffered Aid", pp. 181-196.

c. Community development provides specific and practical education to members for intelligent participation in democratic action programs. This distinguishes it from many other development programs.

2. Aided self-help is a central concept of community development.

   a. This brings the local community and the central government into active partnership.

   b. It necessitates an assessment by the community of its capabilities and limitations.

   c. It expedites action on worthy projects which require technical and material assistance not available locally.

   d. It encourages local leadership to consider national priorities along with local priorities.

   e. It places major reliance upon the local group for resources to implement local undertakings rather than upon outside sources.

3. The basic unit for planning and development is the local community

   a. The decision of a community to take action is group determined. Group decisions have a self-fortifying effect because the commitment of the entire group forces individuals to combined effort.1/

   b. Since it is local it can be more particularistic and adaptable, and take into account the human, material and institutional resources locally available to implement local group decisions. 2/

4. It is a grass roots approach to national change.

   a. It attempts to involve each community in the process of accelerated national development by beginning where it is with the solution of its own problems.

1/ Adapted from Paul G. Phillips, "Foreign Aid Re-examined", Community Development Review ICA/W, June 1959 pp. 62-63 in which he drew upon H. G. Barnett, "The Case Against Proffered Aid", pp. 181-196.

2/ Ibid.

b. It is recognized that the sum total of changes in each and every local community can amount to a great national change.

c. It is almost exclusively a rural-based movement.

5. Some processes involved are uniquely characteristic of community development:

a. The successful processes for developing one local community after another are the same whether there are 1,000 or 500,000 communities to be developed:

(1) The providing of trained local workers,

(2) The development of local groups to accept responsibility, and

(3) The development of local leaders.

These are the necessary components of a sound local community program everywhere in the world. 1/

b. The three fundamental elements of the community development process are these:

(1) Involve people on a community basis in the solution of their common problems.

(2) Teach them to use democratic processes while they solve their common problems.

(3) Transfer technology to them, by the most practical means, for solving their common problems.

Emphasis must be placed on "common problems" because they provide the soundest basis for the most complete and active participation. 2/

1/ Carl C. Taylor, "Content and Scope of Community Development in India" Kurukshetra - Monthly Organ of the Ministry of Community Development - Vol. 5 December 1956 No. 3.

2/ Paul Rose, "Observations."

6. All community development programs have these three objectives in common:

   a. All of them seek to stimulate organized local self-help improvement undertakings.

   b. All of them seek to open effective channels of communication between organized local groups and agencies of government which exist to serve these groups.

   c. All of them, whether or not they are administrative components of overhead government, assume the role of catalyzing change among the masses. 1/

7. It is a rural-based movement.

   a. In the past it has concentrated on the development of rural communities where 70 - 90% of the people of the newly developing countries live.

8. Community development requires an organized two-way channel of communication between the government and village people.

   Since governments must of necessity be centralized and institutionalized, it is essential for governments to establish lines of communication with village people back to all levels of government. This is the task to which Community Development must direct and dedicate itself. 2/

9. Community development programs in most countries are peaceful revolutions led by national charismatic leaders.

   a. Community development programs have not been developed by revolts among peasants. They are planned programs developed chiefly by political and administrative leaders who have understood conditions and believed they could and should be changed. 3/

1/ Carl C. Taylor, Chapter IV "Changing the Life and Outlook of the Rural Masses - Community Development as a Method," unpublished manuscript, p. 2. Taylor refers to these as common denominators.

2/ Dr. Douglas Ensminger's summary of the paper he presented May 6, at the Inter-regional Community Development Conference, Seoul, Korea, May 6 - 12, 1961.

3/ Based on Dr. Carl C. Taylor's A Critical Analysis of India"s Community Development Programme, Community Projects Administration, Government of India Press.

b. If the revolutionary changes desired, and probably needed, are to be accomplished by evolutionary methods, nothing is more imperative than a thorough understanding of how this can be done in one village after another, in one home and on one farm after another. The habits of millions of people must be changed or modified and gradually their attitudes or outlook changed or modified. 1/

10. Community development requires not only physical involvement but also great mental and emotional involvement.

a. Some programs of change in the newly developing countries do not require the participation of the masses of people in any way other than doing work for acceptable wages. Great rivers can be controlled and harnessed, great ports built and railroad and trunk highways constructed without a great mental and emotional involvement of the thousands of persons who will furnish the necessary physical manpower. But this is not the case with community development programs, for they require not only the sanction but the free participation of millions of persons and thousands of village groups. The change conceived and promoted for their improvement must be not only acceptable to the people but accepted and put into practice by them. 2/

11. Community development is educational because it is concerned with:

a. Changing such attitudes and practices as are obstacles to social and economic improvements,

b. Engendering particular attitudes which are conducive to these improvements and, more generally,

c. Promoting a greater receptivity to change.

This implies developing the capacity of people

a. To form judgments on the effects of activities,

1/ Based on Dr. Carl C. Taylor's A Critical Analysis of India's Community Development Programme, Community Projects Administration, Government of India Press.

2/ Ibid.

b. To determine goals to be arrived at,

c. To adopt technical changes, and

d. To adjust themselves to changes brought about by outside forces. 1/

1/ United Nations, "Community Development and Related Services - U.N.", Twentieth Report to Economic and Social Council on Co-Ordination.

THE DEFINITION ACCORDING TO THIS STUDY

The lengthy discussion of the question, What is Community Development? must have by this point provoked the reader to the impatient query: "Well, what is it?" But there are two reasons why the final conclusion of this study concerning definition is not being given in this chapter at this time:

a. The evidence to support the final recommendation has been presented only in part, and

b. It is believed the consideration of other vital elements of this study might be prejudiced by presenting it at this time.

However the following interim definition based on consideration of the foregoing materials is presented:

Community Development is a process, method, program, institution and/or movement which:

a. Involves people on a community basis in the solution of their common problems;

b. Teaches, and insists upon the use of, democratic processes in the joint solution of community problems;

c. Activates and/or facilitates the transfer of technology to the people of a community for the more effective solution of their common problems.

Joint efforts to solve, democratically and scientifically, common problems on a community basis are the essential elements of Community Development.

APPENDIX A

DEFINITIONS OF COMMUNITY DEVELOPMENT

This appendix is associated with the chapter entitled:

"What is Community Development?"

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 and individual needs and problems; make group and individual plans to meet their needs and solve their problems; execute these plans with a maximum of reliance upon community resources; and supplement these resources when necessary with service 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 a more lasting effect.

More specifically, community development is technical assistance at the village level in how people work together for a better living. Its objectives are to help people find methods to organize self-help programs and to furnish the techniques for co-operative 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 those 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 discussion 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 progress. Community development fosters a unified approach to the problems of the villagers. It capitalizes on and puts to work manpower, the greatest resource of underdeveloped countries. It produces its own end

result in the form of experience and skill in democratic procedures.

ICA considers that community development is a direct way of bringing about self-help in the local population, an efficient way of multiplying the effects of U.S. technical assistance, a constructive way of developing an enduring base for a sound national economy, a successful way of giving the people a greater stake in their own development and a sound way of meeting the increasing demand for a better life. 1/

In 1957, the ICA/W changed the order of its definition and led off with:

Community Development is a process of social action in which the people of a community organize themselves for planning and action; define their common and individual needs and problems; make group and individual plans to meet their needs and solve their 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 nongovernmental agencies outside the community. 2/

In 1961 ICA/W was still grappling with the problem of definition.

The United Nations has gone through a series of efforts to arrive at a satisfactory definition. The one which appears to be generally accepted is:

The term "community development" has come into international usage to connote the processes by which the efforts of the people themselves are united with those of governmental authorities to improve the economic, social and cultural conditions of communities, to integrate these communities into the life of the nation, and to enable them to contribute fully to national progress.

This complex of processes is then made up of two essential elements: the participation of the people themselves in efforts to improve their level of living with as much reliance

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1/ "Community Development Review" International Cooperation Administration, Washington, D.C., December 1956.

2/ Manual Order 2710.1 July 2, 1957, Objectives of Community Development.

as possible on their own initiative; and the provision of technical and other services in ways which encourage initiative, self-help and mutual help and make these more effective. It is expressed in programmes designed to achieve a wide variety of specific improvements. 1/

The United Kingdom representatives recognized the expanding potentialities of community development early and changed from the term "mass education" to "Community development."

Community development has been described as "a movement designed to promote better living for the whole community with active participation and, if possible, on the initiative of the community, but if this initiative is not forthcoming spontaneously, by the use of techniques for arousing and stimulating it in order to secure the active and enthusiastic response to the movement." 2/ We consider that this description is still valid and comprehensive though we would be inclined, since the latter part of it is really included in the word "promote", to use as our own definition the shorter description adopted by a recent conference in Malaya:

"Community development is a movement designed to promote better living for the whole community with the active participation and on the initiative of the community." - Ashridge Conference on Social Development, 1954. 3/

What is community development? First it is an idea, the idea of a positive approach to the handling of affairs which aims at developing the initiative of the individual and the community and at obtaining the willing participation of the people in schemes for promoting their own betterment. It follows that all officers of Government in adopting such a positive approach accept the ideas underlying community development.

1/ United Nations publication E/2931, Annex III of 18 October 1956, Part One, paras. 1-2.

2/ From Report of 1948 Cambridge Conference on "The Encouragement of Initiative in African Society."

3/ Appendix A p. 66 Community Development - A Handbook, published by Her Majesty's Stationary Office, London 1958.

Community development has its own content in informal education and in the training of people. It includes such things as adult literacy, project work of a practical nature, informal adult education of men and women especially through the family, the fostering of youth movements, the encouragement of new skills, and last but not least leadership training. In addition to having its own content, community development participates in the extensive work of technical departments or local government bodies when they ask for help, supplying its own skills to such work and using its own officers in it. 1/

The definition adopted by the Philippine Government is:

The process by which the efforts of the people themselves are united with those of the government to improve the economic, social and cultural conditions of communities, to integrate these communities into the life of the nation and enable them to contribute fully to national progress. The distinctive feature of community development is the participation by the people themselves in efforts to improve their level of living with reliance as much as possible on their own initiative; and the provision of technical and other services in ways which encourage initiative, self-help and mutual help and made them more effective. 2/

Several other definitions are included here to extend and intensify the range of the concepts expressed in the foregoing definitions, and to provide evidence to support the enumeration of characteristics referred to in the chapter entitled "What is Community Development?"

I. Definitions which include more than one of the basic ways of viewing Community Development

Community development is a people's program. It is more than a theoretical concept; it is more than a program or method for rural uplift. It is actually a way of life for a great portion of the world's population. This way of life is concerned with the development of the people, and projects

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1/ Community Development - A Handbook, published by Her Majesty's Stationary Office, London 1958.

2/ Sec. 3 of the PACD bill.

often are means to that end. The final test lies in what happens to individuals to help them become intelligent, perceptive members of society, who participate actively in the affairs of the community. 1/

Community development is a method, a process and an end in itself. It is a method of helping local communities to become more aware of their needs; to assess their resources in such a way as to satisfy some of the needs through action projects and in so doing acquire the attitudes, experience and cooperative skills for repeating this process again and again on their own initiative. 2/

Community development is a bastard discipline consisting of bits and pieces of a variety of different disciplines which have not been wholly synthesized. 3/

Community development embraces all aspects of Government activity in the field, the improvement of agriculture, the combating of soil erosion, the development of water supplies, and promotion of co-operation and better marketing, livestock and forestry development, education, health, clubs and community activities . . . . It is in fact no more than a modern conception of administration. 4/

II. Community Development viewed primarily as a process

Community Development may be described as a continuing process of social action by which the people of a community:

(a) Organize themselves informally or formally for democratic planning and action.

(b) Define their common and group goals, needs and problems.

1/ Interregional Survey of Programmes of Social Development UN 1959 pp. 165-68 Chapter E/CN 5/322 Precis of "Programmes and Measures for Meeting Problems of Rapid Urbanization."

2/ William J. Cousins "Community Development in West Bengal", Community Development Review September 1959 Vol. 4 No. 3 p. 42.

3/ From an interview with Ralph Ruffner, Education, TASG/ ICA Interview W-11-A.

4/ Governor of Uganda's Despatch No. 490/52 of 22nd July, 1952 from Appendix A p. 66 Community Development - A Handbook, published by Her Majesty's Stationary Office London 1958.

(c) Make group and individual plans to meet their needs and solve their problems.

(d) Execute these plans with a maximum reliance upon community resources.

(e) Supplement community resources when necessary with services and material assistance from governmental and nongovernmental agencies outside the community. 1/

Community development is more than a series of gimmicks of universal application, more than a round of activities with inherent values of their own, more than a program printed beautifully with complicated charts and diagrams. More and more it will be seen as people working with people, as groups with groups, and the importance of social relationships will not be lost sight of in the hurry to fulfill some material objective or add up impersonal statistics to impress the unwary. 2/

Community development is primarily concerned with the strengthening of the community togetherness, its organic coherence, its capacity for spontaneous self-help and regulation and its willingness to participate actively and intelligently in betterment plans that may transcend the local group in scope. People doing things for themselves at the level of the village groups is then the aim. Once this focus is lost the emphasis shifts from getting people working together to getting concrete things done and the movement begins to assume more and more the character of administration from above. 3/

A process of mass education for creating new social values. 4/

1/ James W. Green, Community Development Advisor, Office of ICA Representative, Federation of Rhodesia and Nyasaland, "Community Development as Economic Development: The Role of Value Orientations", Community Development Review Vol. 5 No. 3, September 1960, p. 8. This was adapted from a statement submitted by the writer to the Community Development Division of the International Cooperation Administration and subsequently incorporated into the ICA Community Development Guidelines.

2/ Irwin T. Sanders, "Theories of Community Development" Community Development Review No. 9 ICA/W June 1958, p. 27

3/ James McAuley, in a review of "Approaches to Community Development", S.P.C. Bulletin, July 1954 quoted from Community Development - A Handbook, published by Her Majesty's Stationary Office, p. 67, London 1958.

4/ I.C. Jackson, Advance in Africa, Oxford University Press 1956.

Community Development is a process designed to tap latent human and material resources in order to achieve a higher level of social, material and spiritual well-being for the community. In order to set this process in motion technical knowledge developed elsewhere must be transferred to communities where change is desired. 1/

Community Development is not a new discipline nor the name of a new agency or program. It is a process of involving people anywhere in the solution of their own problems. It is a "waking up" process of releasing through effective leadership the enormous potential that resides in people who discover that through their own efforts they can improve the usefulness of their lives. This involves adaptations in traditions, beliefs and attitudes as well as in environment and productive capacity. It is not a new fad; it is a proved method by which through technically aided self-help a country's people and resources are mobilized. It is considered not less important because it is not a separate program, but more important because it is a process. Its significance is being recognized in the programs and policies of all agencies, and the skills for working with people in analyzing their problems and helping themselves should be considered essential in the selection and training of leaders and technicians in any and every general or specialized phase of Community Development. 2/

Community development is directed social change in, of, and by a community social system and its subsystems toward higher levels of living as broadly conceived by change agents and community members. 3/

In rural sociology we like to think of community development, not in terms of any specific problem to be solved or projects to be promoted, such as having a national or State program on getting a doctor in every community or getting youth recreation centers everywhere, like a nation-wide program of community beautification; but rather we like to think of it in terms of community action, community process, of people and agencies doing things the community way based upon their own planning and leadership. In other words, we like to think of community development as a concept of

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1/ ICA Evaluation Team I.

2/ ICA Evaluation Team II.

3/ Howard W. Beers, "Social Components of Community Development", Rural Sociology Vol. 23 No. 1, p. 13, March 1958.

organization and process by which communities are aided in doing themselves what they need and want to do rather than a concept in terms of selecting out given problems and promoting given solutions. It can only soundly be thought of in terms of process, because every community has its own peculiar needs, problems, interests and conditions. 1/

We consider Community Development in Iran, to be the comprehensive and integrated process for reaching and effectively involving the rural populace in self-help activities. It is designed to raise standards of living, increase productivity, effect physical improvements, and within and by the same process, provide for fundamental procedural and organizational experience at the village level. This is accomplished by initiating and capitalizing on village resources, both human and natural, aimed at improving the villagers' welfare. 2/

Community Development is a process for effectively reaching and involving rural people in self-help activities to raise standards of living, increase productivity, effect physical improvements. Within and by the same process, it provides for fundamental procedural and organizational experience at the village level by initiating and capitalizing on village resources in manpower, building materials, land, money, organization, and cooperative action aimed at improving the welfare of the village. 3/

Community Development is the term which describes a complex of processes now used by many governments to reach and involve the bulk of their people in self-help endeavors to raise standards of living, increase productivity and achieve certain political objectives.

Community Development is defined generally as the process of growth of a community with the active participation of the community and with possible government encouragement and stimulation. 4/

1/ Dr. E. G. Neiderfrank, Rural Sociologist, Federal Extension Service, USDA, Washington, D.C., "Some Statements on Community Development."

2/ Tehran, TOICA A-1258 December 21, 1960.

3/ David C. Anderson - The National Community Development Program of Jordan - Its Aims and Accomplishments, November 1960.

4/ Antonio Perpetua, "Community Development as a New Institution of Government", Community Development Review, Vol. 6 No. 2 ICA/W June 1961.

For the purpose of this paper the discussion of Community Development falls within the concept and is used and broadly describes as a "process by which people are involved in an attack on and in seeking solution to common problems of their community, village, county, state, province or nation, and in that involvement seek to bring about social, political and economic change.

There is nothing very much new in the process. It is something which takes place in fundamental education, extension education, adult group movements and almost any enterprise in any community which involves more than one person in developing an idea, or a project for the overall community good, whether it be a new educational television station in an American city or the creating of a common compost heap in an Indian village.

The term Community Development to describe this process is relatively new and the procedure through which social workers, educators, extension workers and others implement the process has become a sort of a doctrine which at times becomes an activity for its own sake rather than a description of how people may best go about solving common problems in a given situation. The designation and name is far less known and used in the United States than it is in some of the new emerging countries of the world. However this concept in recent years has been something of an export in form and method from the United States. However Community Work, Village Aid, self-help, and what have you, have been used to characterize this sort of activity by the British Colonial powers for many years. The U.S. extension services, the State of Louisiana being the first and most extensive, at various times has had on its staff Community Workers or Community Development specialists. The late Mary Mims in Louisiana was one of the pioneers in this field.1/

Community development should be treated as a process and not as a separate and distinct program, and it is a process which should be married with the institutions of the local government.

It should not be something which should be simply grafted on already separate extension arms in such fields as health, agriculture and education. 2/

1/ Stanley Andrews, Report - "Community Development as a Tool in ICA Sponsored Programs, 1961.

2/ Based on interview with Dr. Ernest Neal.

While the processes of community development were utilized effectively in many of the earlier Point IV programs in public health, agricultural extension and fundamental education, the doctrinaire or professional community development worker with a specific section or division of the USOM and Washington ICA organization was not established until sometime in 1954 or 1955.

The Etawah demonstration in India on village improvement focused upon agricultural production. Etawah was the forerunner of the considerable community development program which has been carried on in India and is now reaching nearly one half of the 500,000 villages in that country. Similar fully organized and formally backed community development programs are in Pakistan, Iran, Jordan, and the Philippines, the latter being probably the most outstanding example of a high level government sponsored and supported program in the world. Though the India effort is larger, the Philippine movement tied direct to the office of the President, with a series of district offices reaching down to the barrio level, village or community improvement level, is perhaps the best organized. Community development is defined as a "process of involving people and the communities in which they live in the solution of their own problems." The focus of the earlier efforts was to increase agricultural production. Presently these programs have spread out into a very large spectrum covering street improvement, roads, wells, sanitation, education, home improvement and a vast category of effort designed to make people happier in their environment, give them hope to improve their general lot and an exercise of democracy at the village level. The programs in force in the countries mentioned above involve literally hundreds of people as local leaders and workers and constitutes probably the most effective people to people contact yet devised in the whole area of economic development and social change. 1/

III. Community Development viewed primarily as a method

Community Development is a technique for stimulating organized self-help undertakings through the democratic process. It aims to mobilize the principal resource of most underdeveloped areas--their manpower and their interest in

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1/ Stanley Andrews - Report - "Community Development as a Tool in ICA Sponsored Programs, 1961.

improving their own lot--once they have become aware that improvement is possible. 1/

Community Development is the method by which people who live in local villages or communities are involved in helping to improve their own economic and social conditions and thereby become effective working groups in programmes of national development. The adoption of this method is based upon a knowledge that villagers who in the past have seemed to be lethargic and not interested in change, will become dynamic if they are permitted to take decisions concerning, exercise responsibility for, and are helped to carry out projects and programmes for improvements in their own villages. 2/

Community Development is, however, more than an additional Extension method. It consists of any and all methods by which local community groups organize to promote and carry out any and all types of projects which will improve the life and work of individuals, families, and the community as a whole. Some of these projects require a great deal of assistance from Extension specialists. Some of them require nothing more than the mobilization and effective organization of the manpower and ingenuity which resides in villagers themselves. The only Extension specialist required for furthering such mobilization and organization is a person with expert and practical knowledge of processes of group formation and community mobilization. Because there is such tremendous potential in the effectively mobilized manpower and ingenuity of the rural people of India, everything possible should be done to help them to become effective, confident, aspiring community groups. The methods for doing this constitutes the technical know-how of Community Development. These methods will be applied effectively only if it is recognized that the objective and the accomplishment must be the specific development of each of India's 558,000 villages. A knowledge that each village is the unit of community action is as important as is the knowledge that the individual or the family is the unit of action for the adoption of specified technical practices. 2/

1/ This emphasis was given in a Foreign Operations Administration, Washington, D.C., policy statement of May 26, 1955.

2/ Dri Carl C. Taylor, A Critical Analysis of India's Community Development Programme issued by the Community Projects Administration Government of India, Government of India Press, pp. 2-3.

Community Development is only part of the total national development methods and programme. Its successful operation depends upon and is interwoven with the work and the programme of all other development agencies which reach down to villages. It is primarily a method by which villagers are helped to organize their own efforts to accomplish improvements, and through their organization receive adequate and ready assistance from any and all development departments. 1/

Community Development is more than a social service; it is a way of coming to grips with some of the basic problems which must be solved if a transitional society is to become a modern political system. 2/

Therefore, to summarize Community Development, it means villagers sitting down together, discussing their problems fully, agreeing to solve their problems by group action and group resources, and then working side by side with the specialists from the Government in developing their own villages. It means choosing leaders from among themselves to carry out and implement the decisions of the group. It means all members of the group supporting the decision finally made by the group and becoming responsible for its success or failure. And last, it means the effective continuous improvement of village living conditions for all persons concerned as a result of their own organization, efforts, and utilization of resources. Villagers help themselves by putting group dynamics into action and by bringing all of their resources to bear on the solution of their common problems. It is one of the tasks of the community development field workers to see that the villagers realize the possibilities at their disposal through such organization and work, and to guide villagers into the fullest utilization of group dynamics and total group resources. 3/

1/ Dr. Carl C. Taylor, A Critical Analysis of India's Community Development Programme issued by the Community Project Administration Government of India, Government of India Press.

2/ Lucien W. Pye, "The Social and Political Implications of Community Development", Community Development Review, Vol. 5 No. 4, p. 11, December 1960.

3/ David C. Anderson, The National Community Development Program of Jordan - Its Aims and Accomplishments, November 1960.

Community Development represents an approach or a device in working at the village level and in showing people how to translate their desires for change into actual improvement. It is a means of gaining acceptance to changes in local practices and a method through which the technical arms of the national government can have an effect at the local level. The community development worker in essence performs a service function for the several extension services in education, health, agriculture, etc., which are individually unable to reach the village level. 1/

Community Development is a method of approach to change in a community-type situation irrespective of the technical field which is involved in the change. It represents specialization in an approach to the community as such without specific limitations in terms of organizing techniques, techniques for the development of motivation, techniques for stimulating a desire for more development, techniques in obtaining additional changes, etc. The approach itself is the specialty - the specialty of stimulating a desire for change, of effecting changes in behavior and in values and in dealing with all the other intangible factors which are involved, regardless of the particular technical field that is being handled at any specific time. It is a way of getting things across to the village people, i.e., a technique for effective communication. 2/

Community Development is made a "total approach" to solving the problems of a generally defined and vaguely articulated "way of life". Its objective is to raise the level of preparation of the people. The program of community development is also saddled with the responsibility of upgrading the physical health conditions of its clientele while seeking to make them "better", responsible, and politically competent citizens. Still other tasks are frequently assumed, or forced into the program, in the name of community development. 3/

1/ Edward D. Harmon, Jr., Community Development, Iran, TASG/ICA Interview T/14.

2/ From an interview with James W. Green, TASG/ICA Interview T/8.

3/ Antonio Perpetua, "Community Development as a New Institution of Government", Community Development Review, Vol. 6 No. 2, ICA June 1961.

The essence of community development method is to bring about change by the willing co-operative effort of the community itself, the outside agent merely acting as a catalyst to arouse a sense of cohesion, purpose and achievement in the community. 1/

Broadly we might define the term as encouraging a community to undertake on its own initiative the various steps necessary to enrich the life of the community both materially and spiritually . . . . We may therefore say that the ideas essential to community development are community initiative, the approach through the community, community effort, and co-operation. If those ideas inspire and underlie a particular task of development, it becomes 'community development.' Community development, therefore, is like the study of history or the classics, a 'discipline'. The student does not read Latin in order to acquire a detailed knowledge of Ceaser's Gallic Wars or the crimes of Catiline. The value of the classics lies in teaching its students a special approach in dealing with any problems.

Community development cannot be satisfactorily defined in terms of its content: it is a question of manner rather than of matter. What counts is the way of tackling the job rather than the job itself. The building of a road, a hospital or a school may or may not be 'community development'. That is a question which can only be answered when we know how the job was done. 2/

People should view community development as (1) an administrative tool for getting things done and (2) as an instrument for speeding up the process from the traditional economy to a more productive economy. 3/

1/ Comminity Development - A Handbook, published by Her Majesty's Stationary Office, London 1958.

2/ I. C. Jackson, Advance in Africa, Oxford University Press, 1956.

3/ Dr. Ernest E. Neal, Special Assistant for Community Development, ICA Mission to Manila, in a Summary of Conference on "Community Development and National Change", Endicott House, December 13 - 15, 1957 prepared by Irwin T. Sanders, Research Director, Associates for International Research, Inc.

IV. Community Development viewed primarily as a program

Community development is a program by which the people of a village are enabled to reach out and avail themselves of national services which are already in existence. 1/

Community development, in a specific country, is expressed as a concrete program of action. Such a program is an operation with an administrative structure, with a budget, with personnel of various types, with material resources, with plans and with goals. It may be operated or assisted by government, or by private or volunteer groups. It may be local in scope, or it may encompass an entire nation. It may aim at limited goals, or it may attempt rounded programs of development.

When we examined community development activities as programs of action we found elements not expressed in definitions of community development as concepts and processes. There is a substantive content in all such programs which lies beyond the resources of individual groups, without which "better living for the whole community" remains an idle phrase. This substantive content consists of the traditional government services in agriculture, medical care and public health, education, the building of roads, etc. In large measure the programs we examined are based upon the idea of strengthening these government technical services, and of stimulating local community organization to make the most efficient use possible of them.

Without attempting a formal definition, we believe that community development, as a series of formal programs in many parts of the world to which the United States Government is giving aid, is best thought of as an operation whereby the technical government services above mentioned are channeled to and coordinated at the community level. Stimulation of community recognition of needs, and acceptance of the principle of self-help, is a basic part of this community development. Community development should be a method and an operation designed to complement the improvement of conditions from above by the improvement of conditions through the initiative of the people themselves.

1/ John Badeau, President Near East Foundation in a (Ceylon) Summary of Conference on "Community Development and National Change" Endicott House, December 13 - 15, 1957, prepared by Irwin T. Sanders, Research Director, Associates for International Research, Inc.

2/ Evaluation of Team I.

India is catalogued at this moment in history as an "under-developed" country, chiefly because she lags behind the most advanced countries in technological development. She can and will, like all other countries have done, borrow technologies from the ends of the earth and train scientists at home and abroad. But she believes, and knows, that she must herself develop her own great mass of people. For the task of accomplishing this, she launched and is evolving a Community Development Programme. It is a programme for inducing change in such a way that each step in change will be inculcated in the habits and attitudes of her millions of peasants. It is also a programme for, or a method of, helping village groups to effectively organize for successful self-help improvement undertakings. 1/

V. Community Development viewed primarily as a movement

While India is not the only, and was not the first, country to launch and operate a Community Development Programme, it is the only country in which there is something approaching a Community Development Movement. Movements arise out of latent bodies of discontent which are so deep and widespread that any prospect of alleviation or remedy immediately mobilizes the concern of masses of people. The long-standing poverty and low levels of living of millions of Indian villagers undoubtedly fostered a body of latent discontent. When a Community Development programme began definitely to prove that it was seriously tackling the roots of this discontent, the response and expectations of the people began to develop many of the characteristics of a movement.

In static societies discontent is ignored, and in autocratic societies discontent finds no mode of expression except in revolt or revolution. Movements therefore arise only in societies that permit and encourage change, and they develop only in democratic societies. That great movements have arisen and succeeded in history much less often than have revolutions should be a matter of great concern to a nation that has chosen progress, has definitely decided on change, and is determined that change shall not be accomplished by revolution.

1/ Dr. Carl C. Taylor, A Critical Analysis of India's Development Programme, issued by the Community Projects Administration, Government of India, Government of India Press, p. 4.

Movements originate in and grow out of the people. They arise from the ground and spread upward and then outward. They cannot effectively spread outward unless they spread upward and make conjunction with the minds and sympathies of leaders who in the past may have been "voices crying in the wilderness" but who have enough wisdom to interpret the valid discontent of the masses, sponsor their causes, and insist that their motives be implemented not merely palliated, much less suppressed and thwarted.

Because movements are types of collective behaviour they not only mobilize millions of participants, but generate their own momentum, and quite generally tend to generate more heat than light. Once going they do not need to be prodded, but they do need to be guided and the ground under them carefully and continuously consolidated. Many, if not most, movements that have failed did so chiefly because rising expectations of the masses outran day-by-day and month-by-month accomplishments. Notwithstanding these facts leaders of movements practically always seem to believe not only that they must prod and stimulate a movement but continually advertise its accomplishments. They try to feed the movement by an ever greater number of promises, some of which are almost certain not capable of fulfillment. They tend to emphasize and advertise the spectacular. They claim credit for things that derive from other sources than the activities which they direct. They continuously use propaganda methods.

There is all the difference in the world between methods and results of propaganda and methods and results of community development. Good community development methods do not mobilize masses as such. They mobilize hundreds of groups which by their own steady effort consolidate the ground under their own rising expectations.

One of the techniques of a movement is the coining of slogans which, if repeated often enough, create the impression that all that is needed is to do one or few things and conditions will be remedied. This creates embalances among the many things that must be done to improve conditions. The Indian Community Development Programme has made citizens in all geographic areas and on all levels of life aware that great reforms in rural life are afoot and moving far and fast. But it has tended to stimulate furious activity to accomplish visible and spectacular physical results, sometimes to the detriment of patient but sure mobilization of the human resources and the improvement of the productive factors of one after the other of its 558,000 villages. The greatest asset of Community Development is not that it has grown into a movement but that it is a method by which all the technical services of Government can be channelled down to meet and

assist the gigantic developing potential power of hundreds of thousands of effectively organized village groups. 1/

It could be, and will be, a real tragedy if millions of villagers, stimulated by successful local Community Development methods, some day in the near future, find that Extension specialists are not great enough in numbers or competent enough as scientists to meet their growing desires for technical assistance. The extent of this desire, or demand on the part of villagers, for such assistance will be one of the surest measures of their changed outlook. The failure in any measure on the part of Development Departments to meet the demand of this changed outlook will constitute a degree of failure of the whole Community Development Programme. Undue enthusiasm on the part of Community Development leaders about "a Community Development Movement" is likely to divert their attention and best efforts from the vital task of helping to join the growing power of organized local people and their Government's agencies which were established and are maintained for the sole purpose of aiding them. 2/

1/ Dr. Carl C. Taylor, A Critical Analysis of India's Community Development Programme' issued by the Community Projects Administration Government of India, Government of India Press.

2/ Extracted from Dr. Carl C. Taylor, A Critical Analysis of India's Community Development Programme issued by the Community Projects Administration Government of India, Government of India Press.