AdultEducation
MISCELLANY

Community Organisation

in

Adult Education

INDIAN ADULT EDUCATION
ASSOCIATION

About four years ago, the Indian Adult Educati
Association started on a new but fruitful venture to provi'
busy administrators and hard-worked social education work(
with information and new ideas in summarised form. T!
venture, though started on a modest scale, has developed n(
into a regular Abstract Service. The service has been ve.
popular and a good deal of enquiries had been received abcu
various information and ideas included in these Abstracts
Because of their popularity the Association thought that the'
abstracts should be made available to a much larger audien(
than it had been possible so far.   Therefore, we are bringing
out various abstracts under a particular subject in a pamphlet
form.   The present volume contains abstracts issued durir'
the year 1959-60 on "Community Organisation" and Commu
nity Education".   It is our hope that it will be of some use t :
the field workers.

COMMUNITY ORGANISATION

Community organization is a term that has recently come into common use to designate the various activities and programmes of the social reconstruction that are built around the community as a social and ecological unit. Interest in the community as a means of approach to social problems received its first great impetus from the work of the social settlements, and it was largely through their influence that various types of community programmes were developed which constitute what is now known as the community movement.

The problem of organizing the community, which was at first neglected, has recently been approached from two different points of view. The first, the direct approach, seeks to organize the community by reconstructing the neighbourhood through activities and programmes in which all the people are to participate. An instance of this type is the school community centre, in which the school becomes the headquarters for a local association comprising different groups interested in recreation, adult education or other civic affairs. While the programme of such a centre does not include all the interests of the people, its justification as a community organization is found in its efforts to enlist the support of all the people of the immediate neighbourhood in behalf of its activities. Leaders in the play ground movement have also helped build up this type of community organization through their attempts to secure community wide support of a recreational programme and thus develop the cooperative spirit essential for community action. The distinctive characteristic of community organization is its direct concern that the people themselves rather than with the agencies that are working in their behalf.

The second approach to community organization is through the conscious correlation of social agencies at work within the community in order to avoid the confusion and waste of multiplicity of specialized organisations. This first took the form of central councils made up of official delegates

eveloping programmes of social reconstruction around
neighbourhoods and small communities. The back to the
neighbourhood philosophy of community organization is
becoming impracticable because of the forces which are dis-
integrating smal communities that were formerly social units
of real importance. This fact is leading to a greater emphasis
upon the interelationships between Communities as well as
the solidarity of any single community. Community organi-
zation of the future must adjust itself to changing conditions,
which involves tie conception of a wider and more flexible unit
inseparably interrelated with surrounding areas. The new
interest in regioial studies indicates a changing point of view
that may ultimitely bring about a conception of community
organization whch will be adapted to an era of great mobility
and rapid transportation.

—Jesse Frederick Steiner

ADULT EDUCATION AND COMMUNITY
ORGANISATION

Very little adult education in the United States takes
place in the clasroom. The fact that the exact figures are not
readily available attests the informality of the programmes.
Night Schools, correspondence courses, extension classes, and
formal curriculuns sponsored by colleges or city school systems
constitute but a small part of the total. In addition, industry
ard business ofer many training courses for their employees.
Errolments in these are not ordinarily reported to state and
federal divisions of adult education, but even if the figures
were known, the total membership of *all* classes would com-
prise a very snal segment of the country's adult population
who benefit ir some way from adult education.

During the depression, when many teachers were among
the unemployed, the Works Project Administration set up a
vast network of classes for adults. The National Youth Admi-
nistration, too, offered courses for younger persons. However,
when these agencies were dissolved, adult education lapsed
back into its customary informality.

New and urgent problems that are the province of adult ʃucation agencies often arise from new situations. The great ɪpression of the thirties, the war boom of the early forties, ɪd the return of thousands of veterans in the mid-forties— ,ch presented Ohio towns and cities with vexing problems for hich no one was fully prepared. Helping communities to ke inventory of their resources and make the resulting infor-ation available is a task in which adult education helps ·eatly.

The war brought with it many problems with which service agencies had to cope. The first veterans to return home got a bewildering run-around when they wanted to know what they were entitled to and where to get it. To find the answers, a man might have to go to twenty places. In a few countries, persons with leadership and imagination brought together all of the agencies that were concerned with veterans' needs and developed a central Veterans' Information Centre. Its competent director helped thousands of returning men make the adjustments to civilian life with a minimum of irritation and delay. This was good community organisation.

Major shifts of population also aggravate certain problems. Population booms give the community an oppor-tunity to be of service to its citizens. A city that grows 40 per cent larger in ten years is thronged with newcomers who, for example, may have no church affiliation in their new home. A single church can reach many people, to be sure, but one hundred churches, pooling their efforts, can reach just about everybody. A census of the newcomers, with their church preferences distributed to the appropriate churches, can be a great help, not only to the churches but also to other agencies and persons interested in welcoming strangers. What does one call this kind of work ? It is motivated by religion, of course, but it is accomplishad by community organisation. Few people ever mention adult education.

The myriad voluntary groups so characteristics of Amrican life exercise quasi-governmental powers, as numerous critics have observed. Their failure to seek some orderly

"Mobilisation" not Community Organisation :

Organsing a community to support some good cause which has not been selected or developed by the people who are asked to support it is not community organisation. Neither do we include as community organisation, the organisation of people by a self-appointed group, which wants to put something over, for the sake of preserving the *status quo* or accomplishing a purpose which may benefit its own members, but be of dubious value to the community as a whole.

Adult Education not Confined to Class Room :

It is equally clear that we are not thinking of adult education as something which takes place primarily at desks in rows in a classroom, or as an "intellectual" process somehow divorced from the practical and emotional problems of people's lives. On the contrary, some workers in adult education have reacted so violently against this narrow notion of adult education that the discovery of community organisation has had a heavy effect, and the baby has been thrown out with the bath. Neither group will serve people as well by creating another of these troublesome either or controversies.

As has been so often emphasized adult education and conmunity organization are complementary and not conflicting, just as people's needs are both personal and group. If we believe in the value of every human being, then we believe in his personal growth and his right to occassional time with himself and his family, the right to try to paint or express himself in other ways, even though what he produces may onlybenefit himself. The alternative to personal isolation hovever is not to sleep in the public square.

A Matter of Emphasis :

We see the large common ground of community organization and adult education. We also see there is some difference in emphasis—a difference of amount rather than of kind.

Conmunity organization emphasizes the action process and gives chief attention to organize groups.

Adult education emphasizes the learning process and gives most attention to individuals and to informal groups.

Community organization is concerned with learning and with individuals but to a lesser degree than adult education. It must concentrate upon the strategy and tactics of achieving results directly related to community-wide projects.

Adult education wants its learnings to contribute to community action and it deals continuously with groups but its focuss is on the growth in learning by the individual.

It should be noted that we make a distinction between community organization and the community organizer, between adult education and the adult educator. Because of the close inter-relationship of community organization and adult education, a professional worker will sometimes operate in the role of a community organizer ; sometimes as an adult educator. If we can be clear regarding the two processes, we can leave each person to analyze in which capacity he is operating at a particular time and proceed accordingly. There are definite distinctions between major emphasis of the two types of position. The point is that an adult educator must frequently act on matters of community organization and vice versa.

What Adult Education can get from Community Organization :

The people who work in adult education have a great problem to learn what people want to learn, under what circumstances they will accept education, what are the acceptable incentives and uses. Community organization gives the educator a chance to increase his sensitiveness to people's feelings and wants. One quick way for an "educator" to get himself out of that isolation which has often made him feel sterile is to get into contact with community organization. In this way, he will soon improve his understanding of what people want, will convince them that he does not reside in the ivory tower ; and if he has any imagination, he will soon see where he can help hasten what the group wants to accomplish. Lyman Bryson's saying that "only a fool learns everything by experience" will be his cure and he will be alert to help learn consciously and efficiently through education what otherwise he might have to learn the hard way.

The educator can often find out through community organization whether what he is doing is effective. If he keeps

on "educating" and nothing is happening in the community, then he knows that he is indeed working in isolation. One of the most obvious illustrations from community group work is learning to run meetings ; but there are others which are far more difficult which call for great skill and imagination. Happy indeed is the educator, who sees the skills he has taught being put to work, and the people he has helped to grow beginning to take their part in leadership. Community organization gives him the chance to see if his education works. Fortunately for society, his results cannot be measured by the number of his students who pass examinations, but he is often hard put to it to defend his faith that what he does matters or makes a difference in people. The larger the community in which he is working, the more difficult it will be to detect the results ; yet effect on community life remains one of the best measures he has access to.

Outlet for Action :

Community organization is an outlet for a desire to act, a desire which sometimes results from successful adult education in many subjects. Most people working in adult education say that their greatest concern is with citizenship education and that they have been least successful in this field. Many are facing the real dilemma, which is the relation between education and action. One cannot educate people on civic issues without producing an impulse to "do something about it." So the educator will be careful to relate his group to those outlets for action which come in community organization. Indeed, he will seek out the action programmes and offer his services in helping people prepare to act. He may then make his contribution in determining the "how" without being suspect that he does not care "what". His personal activity in community organization can also give people confidence in him as a man of action. Our stories are full of illustrations of people in education who have moved right along with the action.

Controversial Issues and the Educator :

Yet the position of the educator in controversial issues must not be oversimplified. In times of political tension, the

teacher is always under attack for his views and actions, and his temptation to seek an intellectual retreat is considerable. As we who are living, have no prospect of seeing times without political tension, we must take the problem very seriously.

Community organization can help with the action problem of educators in a second way. The position of an educational organization is itself a community organization problem. This is particularly true of organizations which receive tax money ; public schools, public colleges, libraries etc. Community sanction will in the end determine the extent to which educators may walk like men or seek shelter in a hurricane cellar ; whether the institution they represent makes its full contribution or retreats from danger. Voluntary organizations share the risk, because they depend on community support, though they are less subject to attack.

Inter-Relating Action and Education :

The United Parents Association of New York City presents an interesting illustration of the whole inter-relationship of action and education. It is an action organization, but it thinks of itself just as strongly as an educational organization. Its educational concerns run in two channels—to educate people for better parenthood, and to help them learn how to take wise action on school and other issues which effect their children. It is a federation with many member associations organized around individual schools. Action is taken by a delegates' body which is very carefully worked on a representative basis and augmented by study processes, special committees, etc. It succeeds in being a remarkable democratic community organization in a limited field, considering that it works in a city with a million school children.

One reason for its success is that it has never lost sight of its educational objectives and methods, even in times of great organizational tension. Its policy is to ascertain the educational needs of its members and turn to educational organizations to provide the instruction, though it has sometimes felt impelled to conduct its own education. Members go to classes and group instruction to learn how to deal better with their children or learn how to conduct their organizational

work and prepare for action on a public issue. The UPA also is always alert to sustain the position of the schools in the community, defend academic freedom and obtain the use of school buildings for discussion of controversial issues. It regards the charter of the schools as the community's business, and it brings to the Board of Education, the judgements of the Association's members.

If adult education on controversial issues is conducted in a truly democratic way, rather than in a cautious and guarded way, the educator is shown by our case reports to come through alive and comparatively whole. He has no choice except to run the risks of involvement through participation in community affairs and live issues, for the alternative would be to cut himself off from some of the most vital aspects of the lives of the people with whom he works.

COMMUNITY ORGANIZATION

In recent years there has been a fresh concern with life at the local community level. This concern has arisen as a result of the expression of social forces in the lives of groups of people throughout the world. But because of the rather different stages of development in many countries, these social forces manifest themselves in various ways and create what appear to be quite different sets of problems.

In countries relatively well-advanced towards industrialization and urbanization, the focus of concern is the loss of community as a meaningful form of social and moral association. The urban centre is impersonal, lacking in cohesion, an ineffective political or social unit which provides adequate soil for full personality development. In metropolitan centres there is little sense of belonging or feeling of identification, because these "are not communities but unplanned monstrosities in which men and women are segregated into narrowed routines and milieux." Loneliness, anxiety, depression, neurosis are prevalent and strike deeply at man's effort to attain dignity,

stability and happiness. For these reasons, therefore, there has been fresh concern with the community in industrialized societies.

In the less-developed countries, the problem has had a rather different focus. In these countries one finds, on the whole relatively cohesive communities, closely-knit kinship systems and intimate inter-personal relations. But powerful, political, economic and humanitarian forces are at work, stimulating these countries to change, to develop, to adopt modern techniques of work and living. It is, however, been increasingly recognised that imposition of modern techniques on ancient cultures may destroy old values, create disruption and lead to the problems which exist in all large urban centres. "Modernization of the unmechanized cultures cannot fail to weaken or even destroy joint family patterns. They must develop new mechanisms to provide for the economic and psychological needs now taken care of by family organisation." There is, therefore, a growing concern as to how whole communities in less developed countries may be stimulated or helped to adapt new techniques that will lead to greater economic productivity and will provide them with better food, shelter, health, education etc. without disrupting or destroying the more valuable of their traditional ways of life. If such movement is to take place, it is recognised the community as a whole must make the adaptation.

The community unit is, in some instances, a geographical area, in other cases, it is a community of interests or association of interests. In either case, the problem of concern is how the members of these communities may come to be identified with, and share responsibility for, development of a community life which is alert and active in solving some of the problems which prevent it, and the larger society of which it is a part, from utilizing the riches which the humanities and sciences have made available to modern men.

In this note we wish to identify three major divisions of community work namely community development, community organization and community relations.

Community Development :

In less developed countries, the phrase used most frequently to designate efforts to provide for the advancement of communities is "Community Development". Perhaps the definition that is most widely accepted is set forth in a United Nations document as follows :

"The term 'Community Development' designates the utilization under one single programme of approaches and techniques which rely upon local communities as units of action and which attempt to combine outside assistance with organised local self-determination and effort and which correspondingly seek to stimulate local initiative and leadership as the primary instrument of change......In agricultural countries in the economically under-developed areas, major emphasis is placed upon those activities which aim at promoting the improvement of the basic living conditions of the community, including the satisfaction of some of its non-material needs."

Such a definition as this, leaves some issues unresolved. What is the primary goal of community development ? Is it, as may be implied, "promoting the improvement of the basic living conditions?" Or is the primary goal cooperative work of local leaders and outside experts ? Or is it the development of self-determination and effort in the local communities ? Are all these objectives of equal importance ? What is to be done if "self-determination" conflicts with "improving basic living conditions" ? Different persons would answer in different ways but we will identify only three.

The *first* approach represents the disposition of external agents to implant a specific technique or programme in a community. The methods by which he implants and secures acceptance for his project or programme vary with the agent and the situation. The methods are : (i) that agent diagnoses the community's need for his services, prescribes a programme and seeks to establish this programme, which he leaves for the community to use as it sees fit; (ii) the agent seeks not only to prescribe but to persuade and by a variety of "sales methods" he convinces the people of the community to use the

facility or service provided; (iii) the agent discusses with the people the need for such a project or programme as he has in mind, he distributes literature, shows movies, organises committees and seeks to win the cooperation of the people of the community in establishing the new project or programme. In short, the method followed is not to impose a project by neglecting the attitude of residents to the innovation but to win the support of community for the project. But regardless of the methods used, the basic objective of this approach is to implant a project which is planned by external agent. The criterion of success is the degree to which he can establish the project in the life of the community.

The *second* approach is "multiple approach". It is distinguished by its concern with the effect of the introduction of a new technique on many aspects of community life, and consists of a team of experts seeking to provide a variety of services, such as education, recreation, medical to deal with some problems which emerge, or may emerge, as alternations are made in the economic system of the community. An effort is made to move the whole community in a direction which will permit the use of modern tools, techniques and methods of living. "To move a century in a decade" is a slogan frequently heard among such planners.

It is of interest to note, however, that while the "multiple approach" considers the impact of certain changes on the culture as a whole, it deals with the whole thru' quite distinctive parts (such as education, industry, health) as if the sum of these parts represented the whole. There are, many aspects of life in the community which relate to customs, beliefs, ceremonies and rituals, which may be affected in a fundamental way by technical changes. The unit of services provided in the multiple approach seldom provide a programme to facilitate adaption and adjustment in these areas.

In this approach, as in the first, the primary source of direction for change comes from a small group of experts. The nature of change is externally, rather than internally imposed.

The *third* approach is designated "the inner resources"

approach. Here stress is laid on the need to encourage communities of people to identify their own wants and needs and to work cooperatively at satisfying them. Projects are not predetermined but develop as discussion in communities is encouraged, proceeds and focuses the real concerns of the people. As wants and needs are defined and solutions sought, aid may be provided by national governments or international organizations. But the emphasis is on communities of people, working at their own problems. In such an approach, technical change follows social movement and not vice versa. Change comes as a community sees the need for change and as it develops the will and capacity to make changes it feels desirable. Direction is established internally rather than externally. Development of a project is less important than development of the capacity of a people to establish that project. Those who advocate this approach, believe that a project undertaken in this fashion, will have a meaning and a permanence which imposed projects, no matter how subtly introduced, will not have.

Community Organisation :

In North America, the phrase most commonly used to designate community planning and action is "Community Organization." It is defined as "the process of bringing about and maintaining a progressively more effective adjustment between social welfare resources and social welfare needs within a geographic area or functional field. Its goals are consistent with all social work goals in that its primary focus is upon needs of people and provision of means of meeting these needs in a manner consistent with the precepts of democratic living."

As in Community Development, one finds in Community Organization, differences in practice which suggest fundamental differences in objectives and method.

The *first* of these, is termed "specific content" approach. Here an individual, an agency or an organization becomes concerned about some needed reform in the community and launches a programme to secure this reform. The success of this process tends to be measured, primarily, in terms of the degree to which the reform, goal, or objective is secured.

If the objective is reached the process is a useful and profitable one : if not, the experience is hardly successful.

The *second* approach is the "general content" objective. Here, a group or association whose objective is the coordinated and orderly development of services in a particular area of interest, seeks to coordinate existing services, to extend present services and to initiate new services to meet welfare needs in the community. The objective is not a single reform but a more general objective of effective planning and operation of a special group of services in the community. The methods used are related to the objective which requires involvement of a considerable group of interested and influential people in planning ways and means of coordinating and expanding services in a particular area. This process requires a relatively larger group participating in consultations and conferences to secure agreement on plans and to exert consistent pressure to secure action on these plans. The result of this approach is steady pressure for reform and development in particular area of community life, such as the welfare field. This is the primary goal. A secondary goal is development of an interested and informed group of citizens with conviction of the need for community movement in the welfare field. This approach differs from the *first* by the more general nature of the field in which it desires change and reform; by its consistent involvement of agency, group and "elite" representatives; and by its conscious effort to develop a continuing power group or association that can exert constant pressure on individuals, agencies and the public to accept its recommendations.

The *third* approach is termed as "process objective". Here the objective is not content i.e. facilities or services of some kind, but initiation and nourishment of process in which all the people of a community are involved, thru' their representations in indentifying and taking action in respect to their own problems. The emphasis is on cooperative and collaborative work among the various groups in the community (be it functional or geographic) to the end that they may develop capacity to work together in dealing with problems which arise in their community. The objective is development of community integration and capacity to function as a unit in res-

pect to common problems. The result sought in this process is primarily greater capacity on the part of the community to function cooperatively in respect to common problems.

Community Relations :

Community relations implies the methods or ways by which an agency, association or council relates itself to the geographic community. There are variety of approaches in the field of community relations.

The *first* approach is public relations. It is simply the attempt of an organization or agency to enhance its prestige, position or product in the community at large.

A *second* method of improving the position of an organisation in the community and or helping the community to develop is the provision of service to (or for) groups in the community or to the community as a whole, e.g. sponsoring playgrounds, opening free clinics, cooperating with labour unions in providing counselling services, etc.

Third approach is that of partipation on the part of the group, agency or council in the life of the community.

From the foregoing it is apparent that pratices in the community vary greatly in objective, method and the results they obtain. No logical design is achieved by grouping all these approaches under "Community Organisation". It would be better if the term is clearly defined and differentiated from other aproaches.

Definition :

Community organisation is a *process* by which a community identifies its needs or objectives, orders (or ranks) these needs or objectives, develops, the confidence and will to work at those needs or objectives, finds the resources (internal and/or external) to deal with these needs or objectives, takes action in respect to them and in so doing extends and develops cooperative and collaborative attitudes and practices in the community. The community organisation process is that by which the capacity of the community to function as an integrated unit grows as it deals with one or more community problems.

There are essentially two aspects to the community organisation process ; one having to do with planning, and the second with community integration. These are inseparable parts of the process ; only when these two aspects are interlocked and merged into one that Community organisation present.

In Community organisation, what is desired is initiation of that process which will enable a community to overcome those blocks (apathy, vested interests, discrimination) which prevent the community from working together, release of potentialities and use of indigenous resources (which emerge as the community struggles and strives to deal with its needs or goals) and growth of those cooperative attitudes and skills which make possible achievements of increasingly difficult ends.

— Community Organisation—Theory
and Principles by Murray G. Ross.

THE MEANING OF COMMUNITY DEVELOPMENT

[In 1956 International Cooperation Administration held a Community Development Conference in Bangkok. We are giving short excerpts from the address delivered by Mr. John Badean, President, Near East Foundation, on the occasion.—Ed].

Three principles are intimately related to Community Development :

The first principle is that in order to raise the standard of living in an under-developed community, *all aspects of improvement must be dealt with simultaneously.* You cannot start with the education of men and leave women to achieve their training by chance. You cannot concentrate on agricultural improvement and wait for better health until this has been satisfactorily accomplished. All sides of the village problem must be attacked at once.

The village needs more than a series of separate programmes—more than agricultural extension, environmental sanita-

tion, or home welfare. For while each of these is necessary and worthy in its own right, it is precisely the problem of their simultaneous action at the village level that has given life to the community development concept. But there is a temptation for the government of an under-developed area to reach out towards Community Development as a panacea for their needs and as a substitute for sound, agricultural, public health and home welfare programmes. If Community Development yields to this pressure it will do a dis-service to the development of better living standards for it may prevent the country from accomplishing those basic improvements in village life without which no permanent betterment is possible.

If it is asked, "What then is the special role of Community Development", my answer is two-fold. First, the villager is confused if he is guided by too many experts. If today it is the agriculturist who talks with him, tomorrow the technician and the day after a recreation officer, he really will not know just what he is supposed to do under whose guidance. By focussing all these aspects of betterment in a single village level worker, unified impact is secured and the villager is guided in his progress by a single source of experience and training.

The second reason for integrating services thru' the Community Development worker is the need for developing the special techniques of group action. The agriculturist, sanitarian or home welfare agent is primarily trained in the subject matter of his field ; the Community Development worker is especially trained in how to evolve group action in the community for agricultural, sanitation and home welfare activities. Therefore, as far as the Community Development worker has a special function, it is this—that he knows how to elicit and organize the total human resources of a village for appropriate action.

A second principle involved in successful Community Development *is that the people of the community must be involved in the programme from the very beginning.* All too often what is called "Community Development" is nothing more than the provision of some physical improvement of village life, such as a school building, social welfare centre, or

well. And even in providing physical improvements, little
attempt is made to involve the people who are to benefit from
the project.

But if the community is to be involved in its own improvement, the Community Development worker must be willing
to begin where the villager feels the need of beginning. There
is always the temptation for the village worker to tell his
villagers what they ought to do, yet nothing makes more difficult the involvement of the villagers than this kind of expert
prescription. Actually the villager has a fairly shrewd ideas
of what he needs. It is the task of the village community
development leader to begin with this, gradually uncovering
other (and perhaps more basic) needs.

This can be illustrated by an experience in the new Community Development programme in Iran. One worker discovered that the first thing his village wanted to do was
to get rid of opium-smoking. This did not sound like a promising beginning, but he was clever enough to accept this need
as a starting point. Seventeen opium pipes were collected
from various homes and publicly burned in the village square.
Then the worker asked, "Now you cannot smoke opium in
the evening—what do you want to do with your spare
time ?" Gradually he evoked a set of new recreational activities in the village which included a club for young farmers to
discuss agricultural practices, a literacy class and a volley
ball team. None of these activities were imposed by the worker but represented the skilfully guided choice of the villagers
themselves. Consequently, this is "their" programme and not
"his", from the beginning the villagers have been involved
in their own development project.

Yet there is a danger that, in the enthusiasm of discovering what villagers can do for themselves, some Community
Development programmes will neglect the fact that a strong
leadership and adequate Government, support must be provided
to capitalize on these human resources.

The third and final principle of successful Community
Development is *the recognition that the basic problem of increasing village living standards is educational in character.* This is

not to say that it is educational in the sense of an institutional school. What I am thinking about is education in the sense suggested by a definition of learning, I recently read in the text book on the psychology of education. Here learning was defined as "any change in behaviour that persists." Please note the two statements of this definition : learning (and therefore education) is a change of behaviour. If behaviour does not change, learning has not been accomplished. Furthermore, this change must persist; if it fades away after a few days or months, true learning has not been accomplished.

This is precisely the problem of accomplishing rural development. The key to a higher living standard lies *in changes* in the peasant's agricultural, sanitary, economic and home life behaviour. Simply to introduce such physical objects as seeds, plows, water filters does not accomplish anything unless the villager sets up *new patterns behaviour* for the utilization of these objects. And we all know how fatal it is to assume that improvement has taken place when the new practices cease the moment the foreign technician leaves the village or the technical assistance programme comes to an end.

It is in this sense that the target of all sound rural development (whether it is called agricultural, sanitary, or community) is educational. If we allow our accomplishments to be measured by buildings, machinery and physical objects rather than by the *permanently altered action of people*, we only show that we fail to understand both the nature and solution of the problem.

THE SEMINAR ON COMMUNITY DEVELOPMENT

A Seminar on Community Development in Newly Developing Countries was held from 16-27 June 1958, at Ann Arbor, Michigan, under the auspices of the School of Social Work of the University of Michigan. 18 members, representing 11 different countries and a wide range of interests and professional experience took part in the Seminar. The leaders of the seminar were Arthur Dunham, Professor of Community Organisation,

School of Social Work, University of Michigan, and Dr. Elmina Lucke of New York, who had had extensive experience in administration of technical assistance programme and in social work education, as well as in wider aspects of Social Welfare, in India, Pakistan and Egypt.

The objectives of the Seminar which was an experimental project, were to help participants gain an understanding of (1) the nature of community development, its objectives, the basic concepts and principles underlying it; (2) the nature of typical national programmes and local projects and activities; (3) some of the typical accomplishments and major operating problems of community development programme; (4) some of the technical aspects of organisation, administration; personnel and training in connection with community development; (5) some of the available resources for assisting with the study or practice of community development—including literature, international and other organisations etc.

Because of the nature of the seminar, the composition of the group, and the brevity of the time, no effort was made to produce any formal statements or joint reports. The primary emphasis was on a group learning experience.

In the first session, Mr. Dunham referred to some of the basic problems in newly developing countries which provide the reason for community development—poverty, hunger, ill-health, illiteracy, etc.

The leader suggested the following definition :

"Community development may be defined as organised efforts to improve the conditions of community life, and the capacity for community integration and self-direction. Community Development seeks to work primarily through the enlistment and organisation of self-help and co-operative effort on the part of the residents of the community, but usually with the technical assistance from governmental or voluntary organisations."

This definition was compared with other definitions from the UN, ICA and others, some suggested by members of the Seminar), these were criticised and discussed. It was suggested

that each person use the definition that seemed to him the best expression of the basic nature of community development for his country, in terms of its particular needs.

The following, as four basic elements of community development were emphasised ; (1) A planned programme with a focus on the total needs of the village community. (2) Encouragement of self-help. (3) Technical assistance. (4) Integrating various specialities for the help of the communities.

Further discussion of the various definitions of community development revealed that there was general agreement on the basic elements and considerable variance on specific aspects. The idea of developing the motivation of people was injected, as well as an emphasis on the duty of people to the government and vice versa.

There was discussion also as to whether community development is a process, a method, a programme, and/or a movement. It was noted that those who are engaged in community development often have a loyalty, an emotional and sometimes almost religious commitment to it as a 'cause'. While community development may be related to the religious ideals of particular cultures, communities, or individuals, yet it is so broad that it transcends specific religions and for some it may be oriented to a humanistic rather than religious philosophy. The spiritual value of community development should not be overlooked, nor should material gains.

Each of the "basic elements", of community development was considered at length. It was suggested that a community development project may be started by putting together in new combinations resources which have been discovered or created. A pre-requisite is that the worker and the people have confidence that change is possible. Albert Mayer's suggestion of "Induced felt needs" was referred to. It was pointed out that needs are inter-related, and the task of the community development worker or expert is to relate his "felt needs" to those of the community.

Changed attitudes were felt to be at least as important as material results in all stages of a programme. Timing is

important in the channeling of resources, from the national
to the local level. Community Development is believed to
play an important role in "institution building", both govern-
mental and non-governmental. Local leadership, among other
things, needs to be used, although certain risks are involved,
(the risks of democracy) in setting people free to determine
their own destinies ; different situations may require different
kinds of leaders.

During the remainder of the session, the methods of
community development were considered. Mr. Dunham
reviewed the what (nature) of community development and the
"why" (objectives).

Whether a village level worker can work effectively in his
home village seems to be moot question. It was thought that
he should be old enough to be respected and young enough to
withstand the pressures. He should know resources and how
to use them, including the use of villagers in evaluating the
programme. The administrator and the specialist should be
able to relate to the village level worker in a positive and
helpful manner, not as an abstract figure-head. They should
have "know-how" and should be able to teach.

Working Group A, presented answers to specific questions
which had been posed earlier. How democratic community
development can be, depends on six factors. The imposition
of plans from the top may be related more to national targets
than to growth of the people (Community Development).
Some use must be made of leadership, even where it is not
democratic. The philosophy behind local tradition may be
in direct competition with the philosophy behind foreign aid.
Time also is an important factor, not only in terms of how
long a community can remain "out of line" with the national
programme, but also as to how long a period of a newly
developing country has in which to develop a democratic
national framework.

While there should be no antagonism between "felt
needs" and "targets," they are neither mutually exclusive nor
synonymous. It is a question which is related to the methods
used in community development. The trained village level

worker may feel the internal moral pressures of how much change should be forced and the external influences of doing what he is told to do and trying to impress villagers and others. The problem of needs and targets become more acute when rights and facilities must be established at the same time in a newly developing country.

What can be done in an apathetic or un-cooperative community depends on how techniques are adapted and applied. Being mature enough to be able to withdraw from (leave, but not abandon) a community, may prove to be most beneficial. The reason for the apathy may be physical, nutritional or, experimental. It may be involved as the anthropologist's "closed corporate community", or as simple as not knowing that anyone cared. Whatever the situation, it is felt that the worker started where he is and with a belief in democracy.

Working Group C prepared an outline of its presentation. The distinction between urban and rural community development (the similarities and differences) was not the focus of the discussion which followed the presentation. The Group's process of defining what urban community development is and is not apparently crystallized one burning issue of the seminar, i.e. what is the difference between community development and social welfare, in its broad definition ? Related to this was a similar question about community development and community organization.

Mr. Dunham suggested that community development and social welfare overlap, but that neither is a subordinate part of the other. Community Development, unlike social welfare, involves economic development, agricultural improvement, and literacy education. Likewise, social welfare, unlike community development, involves casework and group work services in various settings, specialized institutions, and a structure of community services. The area of overlap may include parts of group resources so that needs are met ; community development, by contrast, is a total life, inter-disciplinary approach to the community, in which self-help also is inherent.

The discussion also sought to distinguish "self-help" in social welfare (e.g. Alcoholics Anonymous, co-operative

nurseries) from "sharing" (e.g. Community Chests, united funds). While both processes may be preventive or curative, community development has inherent in it a social aspect (as well as physical and economic ones), which is not necessarily a part of "community development".

Mr. Dunham's concluding remarks stressed the importance of community development as a movement and process (1) making for improvement of total community life and (2) strengthening the foundations of democracy. He reviewed the nature of community development, its basic aspects and essential elements. Although there is probably at present not highly-developed and comprehensive inter-disciplinary training programme in community development, an interested person would do well to get at least a master's degree in one profession or field, and courses from other disciplines later, and get some experience in his own field. There are probably not yet many well-marked out permanent career opportunities, except as native village level worker. The major professional components of community development seem to be adult education and community organization.

—Roneoed Report of the Seminar

MASS EDUCATION AND COMMUNITY DEVELOP-MENT—ITS PROBLEMS AND POSSIBILITIES

Community Development is inter-related with mass education. Mass education embraces all forms of betterment. It embraces the whole range of development activities in the districts, whether they are undertaken by government or unofficial bodies, in the field of agriculture, health, education by spreading literacy and adult education as well as by the extension and improvement of schools for children. While Community Development lays special stress upon the 'welfare work' aspect of mass education—crafts, hygiene, health, housing, agriculture, etc. and reminds us of the context in which all mass education is to be done and the goal to which it is to be directed, mass education includes community development and also literacy work, for, it is maintained that

without literacy, community development in the so-called under-developed areas, is not possible.

The central purpose of the mass education as well as community development is to bring education within the reach of workers and peasants. The literacy classes and the spare time schools are extending education to adults and sections of the population who constituted the illiterate masses of the past, while the short-term schools enable illiterate adults not only to acquire the rudiments of knowledge but also to enjoy higher education by means of shortcuts.

The development of local government is, of course, at the root of all progress in community development and it must be one of the chief concerns of the mass educationist. Literacy lies very near the core of an ideal community life; reasonable contacts with the outside world in its widest sense must be very largely dependent upon the spread of literacy. The intelligent villager should live in his village as a member of a much larger group of people—the country, the continent and the world. He must know about the ways of life, the plans, ideas and ideals of others. This means he shall be able to read newspapers and books. Literacy is the means to wider community living and eventually to what we may call world-citizenship.

An ideal community development means : reasonable supply of decently balanced kinds of food; attractive and comfortable homes; work for everyone of a useful kind efficiently done; medical facilities and hygienic surroundings; recreations and hobbies; local governments; reasonable cultural contacts with the outside world.

All these are inter-connected. The problem of balanced food is tied up with the question of food production, and health improvement, child care, physical education, etc. Again, there is connection between the provision of more attractive homes and the provision of satisfying work. The training of craftsmen of all kinds—carpenters, builders, potters, weavers, can undoubtedly be regarded as a preliminary to raising the general standard of houses, furniture, utensils and soft furnishings. It is necessary to impart technical education;

industrial and crafts training centres should be set up in rural
areas and attempt should be made to set up industrial unit on
a decentralised basis in rural areas, so that the craftsmen and
technically trained person could secure employment near
their homes.

Thus Mass Education and Community Development must
primarily concentrate on the eradication of illiteracy, imparting
knowledge of improved methods of cultivation and agriculture,
health education, citizenship and craft and industrial training.

—Perspectives in Mass Education and
Community Development.

SOCIAL EDUCATION

Recently a study team on behalf of the United Nations
came to India to study the Community Development in India.
The team has submitted its evaluation report on the various
activities of the Community Development Programme. Obser-
vations on Social Education are given below :

(a) **The Role of the Social Education Organiser in Community
Development :**

The functions and training of social education organi-
sers, both men and women, have been under discussion
and under fire for several years. At one end of the scale in
evaluating their functions they have been called "redundant";
at the other end they are entrusted with the most vital and
delicate task of training village leaders ; in between these two
extremes, they have responsibilities for 'organising' all kinds of
village groups. According to the latest Community Develop-
ment Report, they are supervised technically by the following
departments in the different states :

Education ;
Panchayats and Development ;
Social Welfare and Panchhyats ;
Development.

**Most social education organisers have an 'educational
slant' in their functions and in their actual work, through**

the kind of training that they get for their job. They are, or could be, therefore, in a key position to improve, revitalize and assist in rechannelling the people's response to Community Development. To regard them primarily as "organisers" is not using them to their full capacity and is also difficult and potentially dangerous function to assign to anyone of their standing and education. *To begin with, it is a waste of time and personnel to 'organise village groups', without a very clear idea of what the groups are for ; what activities they are likely or intended to take up ; and how much new groups coalesce with, differ from, or present challenges to, existing groups in the villages. Furthermore, the social education organisers have responsibility for approximately 100 villages in a block and cannot make extended stays in any one particular village to organise groups there.*

A skilled appraisal of the need for new groups in villages to carry out new developmental or social activities is far beyond the capacity of the majority of social education organisers. Their ineffective efforts at group activities are frustrating to themselves and do not earn the esteem and confidence of other block officials.

(b) Adult Education as a Main Job :

The assumption in this re-consideration is that the real job of the social education organiser is adult education, using that concept in a wide and comprehensive sense. To this end—and everyone would agree that the promotion of adult education is vital to a new concept of people's participation—the differences of opinion at the State and Central levels about which department of the Government is responsible for adult education should be finally resolved, and *the social education organiser should be charged with specific responsibilities in adult education in rural areas. The other technical officers on the block staff are also responsible for adult education in their own fields of agriculture, co-operation, rural industries, etc. but there is still an important and relatively untouched field for the social education organiser to work on.*

(c) The Place of and Need for, Adult Literacy :

First, and foremost, the Social Education Organisers —both men and women—should be skilled in training

adult literacy teachers and should promote adult literacy among villagers of the age group from 15 to 25, some of whom have been in school but have lapsed into illiteracy after a few years of ill-taught schooling. Other young people may be just able to read, but not to use their reading skill effectively. These young men and women cannot be allowed to grow up to full citizenship in the nation ignorant of the primary skills of reading and writing by which they can inform themselves about new developments and communicate their ideas in writing when necessary. Little progress was made in India in extending literacy between 1951 and 1958. While in 1951 only 16 per cent of adults could read and write, in 1958, the number of literate people rose to approximately 21 per cent (some estimates give a figure of 25 per cent). This is the average for all States, for both rural and urban areas and for men and women. In most rural areas, the situation is much worse, and in many villages there is hardly a single literate woman. A certain tendency to glorify the illiterate peasant may also be observed. It is well established that though a farmer may be technically illiterate, he understands his economic and social problems well, and is often eager and able to improve his life by methods which do not involve knowledge of reading and writing. This is used as an excuse for not getting on with the admittedly difficult job of teaching literacy to the villagers who are just past school age, but still young enough to learn these essential skills.

In Saurashtra and Mysore, there were successful adult literacy campaigns, well described in various reports, which can be studied and adapted to conditions in other areas. The latest Community Development Report lays stress on the importance of "suitable literature" on new farming methods, co-operative principles, etc., and reference was made in one state to the keeping of farm records. But none of these facilities can be made full use of until the level of literacy of adults under 30 is raised much higher than it is at present. A glance at the level of literacy among Panchayat Members as noted in the Fifth Evaluation Report of the Planning Commission, will show what changes may have to be made in the Panchayat which is the body responsible for the planning and development at the village level.

(d) The Teaching of Citizenship :

The Mehta Report considered that the two primary duties of the social education organisers were teaching adults about citizenship and democracy, and teaching them to read and write. At the village level, the new roles of Panchayats and progressive farmers and youth groups present a field for a type of adult education which is at present hardly being touched at all. The Panchayat is now both the new basic unit of local Government—which covers collecting taxes—and the village planning body for development undertakings. But the Panchayat members, if they are to discharge their functions in a new progressive and domocratic fashion, and not on traditional lines, at this stage need opportunities of a particular kind ; they need, for one thing to understand the responsibility they have taken on for primary education. This involves not only measures to persuade parents to send their children to school, but also determination of the extent of their responsibility for the condition of the school training, the welfare of the teachers and their integration into community life.

(e) The Teaching about Development Planning :

Discussion groups with a limited amount of instruction would give Panchayat Members and other younger adults a much-needed grasp of developmental aims, and programmes in general, and the part their village is to play in block development planning. Some instruction in elementary economics of development can be combined with more general citizenship topics, such as the working of democracies.

It will not necessarily be easy for the social education organiser to work out this kind of programmes. It will certainly involve his spending nights in the villages in order to get such discussion groups started. On the whole, the social education organiser, with his University background and special training, should be able to assist, if not to launch, such an adult education programme. These themes of economic development and citizenship might well be started off at a village leaders' camp, after which those who showed interest might act as village organisers of such study groups.

(f) The Need for Joint thinking about Family and Household :

Both male and female social education organisers should be able to plan and demonstrate to teachers and voluntary workers how to conduct literacy classes and the teaching of citizenship and classes in understanding those elementary economic principles which are important for managing farmlands and crops, the care and use of cattle and other livestocks and household management.

The family—with the house it lives in and the surroundings of that house—is the basic social unit in the village and it is equally a concern of men and women. In the planning of social education programme, there is at present a dangerous division between men's and women's interests in the village, which is potentially destructive. The household in which family life is carried on and the fields on which the family livelihold is earned are the common interests of both men and women in their role of parents of a family and of bread-winners.

There interests include housing and the use made of household premises; the cleanliness and order of the house and its surroundings; the expenditure on household and family necessities, such as implements, utensils, furniture (if any), clothes; the daily food and its seasonal variations; the maintenance of normal health by improved standards and through better nutrition and sanitation; and the recognition of what is abnormal in human physiology and the care and treatment of diseases.

Some kind of common programme for families and households covering these mutual interests of men and women needs to be worked out by social education organisers of both sex. There are some areas—admittedly few but nevertheless significant—where, the level of general education (as in parts of Kerala or Bombay) or the social pattern of villages (as in some tribal areas, especially in Chota Nagpur and the Assam Hills) puts women on a more equal footing with men in village and household affairs. In these more progressive areas, experiments can be carried out in social education for men and women in village affairs and household and farm planning and management. In other areas, where women's literacy classes have been more successful than those for men, this new skill of the

women can be channelled into some productive and stimulating activities, related to the earning and spending of money and the use of resources.

(g) Youth Activities :

Youth activities are already assigned as the responsibility of male social education organisers. As already noted in the context of literacy teaching, a sense of urgency not to let this age group, who will be the future village leaders, be drag on progress in the villages or a potential trouble-maker, applies to the kind of social education programme for them. The 15 to 25 age-group is the most important one in village society to be exposed to new ideas indispensable for economic and social advancement. All over India, the majority of young people in rural areas between the ages of 15 to 25 and 30 are unorganised and their constructive potential for economic and social improvement is either wasted or is gradually turning into criticism and restlessness, which might lead them to a negative or destructive attitude.

In the first place, because they are already in many areas a self-conscious age group, and because they recognize differences in outlook between themselves and the older groups, they should be encouraged by every possible means to plan their own forums or clubs or social groups. The desire for their own buildings, is a sign of this self-consciousness and whether they have a place of their own or not, they have the energy and the interest to find a place where they can meet by themselves, to choose their own leaders and to plan their on programme. Effective help can often be given to such youth groups by a progressive farmer and social education organisers should be on the lookout for this kind of local honorary adviser, especially if he is likely to develop in the boys a practical interest in progressive farming. If the school teacher has the kind of perception which helps him not to treat youths as children but as young adults, he can identify himself with their needs and outlook and be of great service to them in supporting the social education organiser at the village level.

The kind of sports—whether traditional or more modern—and recreation programme popular in many youth

clubs should be handled expertly by the Social Education Organiser. This means that his training must include physical education. The importance of relating health and nutrition teaching to these sports and recreation programmes should not be overlooked, because it is much more likely to win acceptance if given in such a context.

Where there is an interest in or a tradition of night schools in villages, social education organisers should see that they cater to the needs and interests of this youth group by teaching literacy, arithmetic, citizenship and some practical skills of a modern kind such as simple mechanics to enable village youth to repair bicycles, water pumps and simple farm equipment.

Forms of village service, such as cleaning up the village during one hour on Sunday, are already part of many youth clubs. It is important to enlist youths in varied and stimulating forms of voluntary service and not to allot to them only the dull routine jobs which no one else wants to do. Social Education organisers should keep a lookout for the presence of voluntary youth camps in the neighbourhood and make some connection, if it does not already exist, between these camps and their activities and the local youth clubs.

Finally, but probably, it ought to be first on the list, is the share that youth clubs can take in providing village entertainment for themselves and everyone else. Between the major festivals and the minor occasions, such as weddings, village life provides little respite from the dull, unending rhythm of work and rest. Bands and dramatics shows can draw out initiative and ability among the boys and younger men and give them a sense of corporate fund and achievement as well as contributing to a revitalizing of village life.

COMMUNITY EDUCATION—BASIC PRINCIPLES

The 20th century provides an epoch-making opportunity to all men and women of goodwill. Man has now wrested such powers from nature that he is able to satisfy the basic
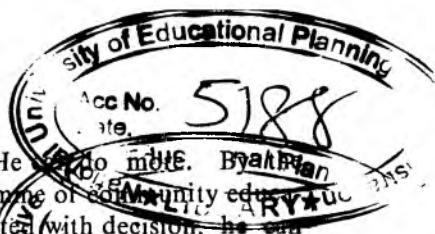
material needs of the human race. He who do mute. Byan Plan development of world-wide programme of community education, conceived in boldness and executed with decision, he can enable his fellow men to participate effectively in economic and social progress towards a world community. To the furtherance of this prospect, the National Society for the Study of Education devoted its fifty-eighth Year Book to Principles and practices of Community Education.

The following are some basic principles of Community Education, enunciated in the Year Book entitled "Community Education."

1. *Substantial community changes can be achieved within comparatively short periods of time.* From the perspective of today's social science, two major findings contributing to this possibility are illuminating. One of these is that wherever men are found, no matter what their race, all have the psychological capacity for learning and using intellectual and technological tools of the highest complexity. The second is that cultures are not so inherently resistant to change as to preclude community education if wisely conducted. There is new evidence that societies have altered their mores substantially within the generation without coercion and without disintegration. Individuals in such societies have maintained emotional equilibrium and have gained self-respect. Looking back, one wonders whether the earlier pessimism in this respect did not contain something like a superiority-enhancing over-protection on the part of technically advanced people.

2. *Community education should be founded on meeting immediately felt needs.* Here we confront the basic issue of respect for another person. If we decide what is good for him, not only is the very goal distorted but also the education will certainly fail. Successful programmes all show that the point at which education is effectively brought to bear is that chosen by those who will use the education. This is as true in an industrialized culture as in a primitive one. This principle is equally valid in the development of leaders.

In utilising this principle, it is easy to fall into the error of oversimplifying and becoming doctrinaire. We must avoid rigidity that may be imposed by top-detailed pre-planning.

The immediately felt needs will tend to fall into two categories. Some stem directly from physiological and life-relevant realities; hunger, death, and privation. Others are derived from very existence in the world of cultures which reveal to men possibilities for better living which they would otherwise not see. In this realm of values, the would-be giver may gain at times as much from the receiver as he gives. In this sense, community education can be a two-way street. The means-end relationship here itself reaches the basic values of freedom and democracy.

3. *It is important to tackle problems where results can be achieved.* As any people find that through education they can give new objectives, they gain greater faith in themselves, in education, and in those who have given all. Psychologically speaking, a success experience lends to make a person's level of aspiration more realistic. Over much of the world's surface, the problem is that men have neither set their sights on the objectives they could reach nor given thoughtfully applied effort. Obversely, failures weaken confidence and lead to unidealistically low aspirations.

4. *In considering a change, it should be reduced to its universal qualities ; be stripped of baggage belonging to the culture of its origin.* Thus producing an article through division of labour need not require that the workers sit on chair wear overalls, and punch a time clock. Too often, the hopefully helpful reformer affronts the good sense, perhaps even the religious convictions, of others by bringing into the picture all sorts of changes which represent a "natural" way of life to him. Often, this is not related to the significant change which can take place. Rigorous thought given to identifying the place where education is needed will aid in getting a necessary change process started and clearing the ground for operation of the next principle.

5. *Let the people introducing a change cloths its universal element in the form culturally acceptable to them.* Trying to figure out in advance what that form might be is an intellectually, interesting but "chancy exercise."

6. *People learn best from someone with whom they can identify, whom they can see as 'one of us'.* The educator should

know the culture and its ways well enough so that his position in the group carries both the prestige and the in-group quality required. Generally the in-group member is a better communicator than someone whose understanding of a culture is more studied. An educator must have a basic knowledge of and respect for the people with whom he works so that they sense accurately that their triumphs and tribulations are being shared.

7. *Good Community-education programmes reach into fields where all benefit.* This has many implications ; we shall deal with three. First, often in the past, education was directed to the young and produced a split among generations in a community. The damage in human respect was great ; the inertia it mobilized could be paralyzing. Some of the legends about the change-resistant armor of culture may have been a product of mistaken strategy. Second, this principle casts doubts on the value of programmes based upon either intellectual or economic "trickle-down" tactics. The advantage a minority may have effects increasing vested interests and social rigidity that will set the stage for later defeats. Third, where the education is aimed at benefiting a political faction, the building up of support for a favored segment is to put the objective as a false point. However clever the operation may be, sooner or later the real intent is sensed. Then, any gains are subject to reverses on political grounds.

8. *The processes used should be chosen for their suitability in making people ultimately self-sufficient.* The goal cannot be to win gaping admiration : "The more we gazed, the more the wonder grew that one small head could carry all he knew". If this develops then when the educator moves on, his work collapses into an inglorious, recollection of what things were. Rather, if our goal is to free people to use and cherish freedom they must grow to the point where proudly they learn they can reach objectives on their own with the resources with which they were born or which they have learned to create. The history of educational experiments has one section which can be considered a graveyard of individualistic exploits, monuments to one man, unproductive and futile. In contrast, there are places where improvement follows improvement although

no one is sure who started what, and no one need care. The product is good.

9. *Communication processes must be watched with care.* A great deal can be said on this most complex of principles. To a large extent, education depends upon communication: The techniques we employ must be chosen with skill. Actions, as well as words, can have symbolic meanings which carry messages of which the sender may be unaware. Facility in communicating requires thorough knowledge of languages and cultures.

10. *Any culture in which one works has an integrity, a quality of wholeness, which it is important to understand and to respect* : This does not mean a sentimental refusal to aid in bringing about necessary change. It does mean that any change must be viewed in terms of what it implies for the culture as a whole. Also, the potential community educator needs to master the skills of understanding different ways of life and of guiding change processes which respect difference without negating the value of improvement. He must also be able to perceive the culture in which he is imbedded as well as the one in which he may be working. He must recognize that one change inevitably produce others.

—*Community Education,*
Edited by Nelson B. Henry.

URBAN COMMUNITY DEVELOPMENT

Community Development programmes so far have been confined to rural areas or small towns—but of late there's a move to foster community development in urban areas. There is a commonly held belief that cities are a lost cause in so far as community development is concerned.

Community development has been defined as an educational process of enrichment and qualitative growth of the total community. It offers educational experience to the citizen in his daily affairs. Its principles are i) self-help ii)

belief in the intrinsic value of participation and iii) education process, where people learn and work together in face to face situations.

Application of these principles in an urban area poses difficulties. A common difficulty is of obtaining widespread citizen participation. Before widespread participation can be obtained, new ways to communicate with neighbourhood citizens must be found.

In urban areas, citizens identify more with the city itself or with its larger districts than with their own immediate neighbhourhood. It is therefore necessary to focus citizens attention on the immediate environment of their neighbourhoods before, the idea of self help can have any meaning.

In San Francisco, an experiment has been made to explore ways of making community development work in a large population area. The San Francisco Project began in May 1958. A person with community development experience was employed to direct the programme. A district of San Francisco which had physical attributes of a neighbourhood was selected as a result of many conferences with citizens of the area. These conferences served to get a group of citizens interested in neighbourhood development idea. The first meeting of the neighbourhood people began in July 1958 with an attendance of 15 people. Discussion of this small group centred on the"purpose and need of a citizens' programme of study and action and the plan of operation, which included the organisatian of nine study committees to investigate all facts of life in the neighbourhood. The study committees decided to designate the neighbourhood to be an area of 60 blocks, and membership was considered to consist of all citizens living in that area. The group also decided to establish itself as a permanent organisation. The organisation was composed of lay citizens seeking to work for the improvement of the entire neighbourhood through a three pronged goal of education, development of leadership and action.

As a result of this Project a number of modifications in the procedure has been advocated for the benefit of community development leaders in urban areas :

1. For urban community developments, widesprread publicity from the beginning is not advisable since a slower and less conspicuous beginning allows time to overcome suspicions which are usually prevalent when urban community devellopment projects are initiated. Time has to be provided to overcome suspicions and to foster a sense of local identification with needs.

2. A special effort must be made to transfer leaderrship responsibility as early as possible to the local citizens since the city dweller is not accustomed to assuming responsibilityy for neighbourhood development ; and unless otherwise guided,, he will be content to follow indefinitely his usual habit of lettting someone else do his worrying for him.

3.˙ Urban community development must concern ittself more with quality of meeting than numbers at meetings.

4. Inasmuch as the quantity is less important tthan quality in urban community development, in order to get a larger participation in programmes, a decentralised approoach is the answer. Each neighbourhood in a city should havee its own autonomous community development programme. Representatives of each neighbourhood may form a central coordinating body which can concentrate on factors of muutual concern to all neighbourhoods.

— Adult Leadershipp.
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