CHAPTER 3
COMMUNITY DEVELOPMENT

1. The Concept of Community Development

Community Development can be regarded as both old and new. Its roots are deep in the past, i.e., some of its essential features and some aspects of its practice are as old as community life. According to Witte, "Community Development in its essential aspects is not a new idea, but its application to problems of the underdeveloped areas, there have been some rather 'original adaptations."\(^{32}\) Batten is very vivid on the subject when he says, "I must make another preliminary point. Enthusiasts for community development sometimes speak or write about it as if it was something entirely new, and they irritate the very many who feel that community development is not new, but that its principles were in fact applied by a multitude of individual government officers and missionaries long before anyone had thought of such a term as community development. This is true and in a very sense community development, as we recognize today is based on, and has grown out of, the experience of the past. What is new is that these principles are becoming more widely recognized than ever before and more

\(^{32}\) Ernest F Witte, "Community development in selected countries", Community development review, Vol 4, March 1957, p 37
consciously and the more purposely applied by the many agencies, which are basing their policies upon them. It is the emphasis that is new, rather than the principles...  

However, we cannot overlook the fact that community development in its new dimension, as a tool in large scale social planning has been recognized not for long ago. Interest in community organization and community development appeared to originate in the period following World War I and developed more conspicuously after World War II. Sander is very emphatic when he says, “Community Development is brain child of our generation”. Miniclier also thinks in this line when he declares that community development is a ‘recent social invention’.

2 History of the concept

As already mentioned, we cannot exactly trace the origin of community development as some of its essential features and

36. Irwin T Sanders, Frontiers of Community research and action, , Wisconsin University, Madison ,1958, p.389-391.
some aspects of its essential features are as old as community itself. The colonial powers did initiate some activities resembling contemporary community development. In Africa there were the mass education programme in Kenya, Uganda, Gold coast etc. In Asia, the rural reconstruction in India in the 1930s and mass education in Burma in 1940s were programmes that predated large-scale community development programme. However, the report of the secretary of state’s advisory committee on education in 1994, on mass education in Africa is “taken as a starting point in the evolution of community development, as an arm of government policy.” The idea behind the mass education is that the recognition of citizenship begins in small integrated communities; and that the approach, the whole community to be educated, is aimed at bringing about the awareness, promoting the understanding and developing the ability to control the economic and social changes in the community. Mass education is considered as an out of school education system using the mass media of communication and teaching. “Mass education was an injection from outside; once

40 R.Dwarakanath, op. cit., p.5.
stimulated, the community was supposed to do the rest for itself.\footnote{Community Development – A Handbook op. cit., p. 2.}

However, the term ‘mass education’ was later abandoned. According to Dwarakinath, this was because of two reasons. a) The political overtones of the term ‘mass’ b) Misconceptions that arose on local languages in Africa when the word ‘education’ was translated.\footnote{R Dwarakinath, op. cit., p.5.} In 1948, the Cambridge Summer Conference on African administration recommended this term defining it as “a movement designed to promote better living for the whole community with the active participation 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 its active and enthusiastic response to the movement. Community development embraces all forms of development...community development must make use of the co-operative movement and must be put into effect in the closest association with local government bodies.”\footnote{A Community – Handbook, op. cit., p.2.}

In 1955, the Ashridge Conference on Social Development endorses the Cambridge definition of the term. However, it preferred the shorter Malasian version “community development is a movement designed to promote better living for the whole
community with the active participation and the initiative of the community.”

Sanders in his ‘The Community’ traces close relationship of community development to community organization. The term community organization is supposed to have developed after World War I. However, he notices: “more and more people have been speaking of community development in preference to community organization.” Possible reasons for this according to him are that the community organization has taken a connotation of social work while community development has more popular appeal.

In his discussion of the ‘Theories of community development’ Sanders describes the lineage of community development. According to him community development is related to two areas: i) Economic development, ii) Community organization. Economic development consists of rural reconstruction, agricultural extension and economic planning. On the side of community organization, two lines of genealogy are discernible – social welfare and adult education. Social welfare, born out of the concepts of community chest movement, public recreation, social planning and social legislation. Adult education

44 Ibid.
originates from the concepts of community councils, public health, education and community surveys. Sanders then identify four major theoretical approaches to community development.

i. Community development as a process has the focus on the changes through which a community passes. "It involves a progression of changes in terms of specialized criteria. It is a neutral scientific term... emphasis is on what happens to people, socially and psychologically."  

ii. Community development as a method is more an action oriented approach. Here community development is looked upon as "a means to an end; a way of working for that some goal is attained... the processes is guided for a particular purpose."  

iii. Community development as a programme amounts to a set of activities that have been carefully considered as to the contents and procedures. The importance here is given to the activities and the programmes become the objective. "The method is taken as a set procedures and the content as a list of

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46 Irwin T Sanders, "Theories of community development", Community development review, Vol IX, June. 1958, p.27.  
48 Ibid
activities. By carrying out the procedures the activities are supposedly accomplished.\textsuperscript{49}

iv. Community development as a \textit{movement} is considered to be something more than a programme. Community development is viewed here as "Crusade, a cause to which people become committed. It is not neutral...but carries an emotional charge. It is dedicated to progress...community development as movement tends to become institutionalized."\textsuperscript{50}

Community development is generally considered as a process. Defining it as a process puts the emphasis on the manner of proceeding. This implies that it is possible to follow an orderly progression from exploration and initiation through study and discussion to action and evaluation. It puts the emphasis on the local group, on local initiative, on local participation. Finally it puts the emphasis on full responsible participation and the action by all the people affected.\textsuperscript{51}

3. \textbf{Phases in social action}

When community development is understood as a process, it involves certain phases that are analytically separable. The

\textsuperscript{49} \textit{Ibid}
\textsuperscript{50} \textit{Ibid}
\textsuperscript{51} Mial H Curtiers, "Community development – a democratic social process" \textit{Adult Leadership}, Vol VI, April, 1958, p.277.
definition of community development by the International Co-operation Administration traces the following sequential phases.

a) The people of the community organize themselves for planning and action.

b) They define their common and individual needs and problems.

c) They make individual and group plans to meet their needs.

d) They execute these plans with the maximum of reliance upon community resources.\textsuperscript{52}

While discussing the community organization Ross delineates a process consisting of several phases. The community according to him i) identifies the needs or objectives. ii) Orders these needs and objectives iii) develops the confidence and will to work for these needs or objectives iv) takes action in pursuance of them and v) extends and develops co-operative collaborative attitudes and practices in the community.\textsuperscript{53}

Community development is also a planned process. It embodies purposive changes. These changes are desired and designed. According to Hays, the natural process of social change can be guided intelligently and utilized for human

\textsuperscript{52} "Community development guidelines of International Co-operation Administration", \textit{Community development review}, Vol III, Dec, 1957, p.3.

betterment. From this premise he proceeds to consider the steps in community planning process. They are:

i. Consciousness of need. Some individuals or groups become aware of and express the need.

ii. Spreading this consciousness – the leader convinces his group or organization of the reality of need.

iii. Projecting Consciousness – the concerned group arouses wider interest.

iv. The emotional impulses to meet the need quickly.

v. Presentation of other solutions.

vi. Conflict of solutions.

vii. Investigations – often-expert assistance is used here.

viii. Open discussion of issues.

ix. Investigation of solutions.

x. Compromise on the basis of tentative progress.54

Community development may also be regarded as a learning process. From the standpoint of change agents, it becomes a teaching or educational process. According to Hays the natural or spontaneous process of community planning closely parallels the learning process in individuals. Living and

learning by the community and its individual citizens are almost identical. It is literally true that the communities are products of learning and their changes are due to conscious or unconscious learning.  

Biddle differentiates twelve stages of development in his book 'training of community education'. They are: i) Introduction - The change agent is introduced to the client system. ii) Exploration - The change agent makes his own assessment of the awareness of the problems amongst the people and their attitude towards common problems as compared with individual ones. iii) Discussion - all levels are included from the exploratory to more formal ones. iv) Organization - formation of groups concerned with the problem leading to more highly structured organization. v) Analysis of the problem vi) Decision. vii) Action. viii) Evaluation. ix) Expansion of successful experiences to other problem areas. x) Awareness of community - "as a result of numerous activities that serve the common good, citizens begin to act more and more as though they were members of a common community". xi) Skill in planning - members become more capable of solving their own problems as a community

\[55\] Ibid, p.69.
through a planned approach. xii) Awareness of personal change - comes as an ultimate achievement of the process.56

After a comprehensive consideration of the process of community development as depicted by different authors, Dwarakinath brings out certain common factors; they are not exactly sequential or mutually exclusive. i) Identification of the need. ii) Setting objectives. iii) Assessing resources. iv) Considering Alternatives. v) Making decisions. vi) Providing leadership. vii) Taking action.

4 HISTORICAL EVOLUTION OF COMMUNITY DEVELOPMENT PROGRAMMES IN INDIA

Community development programme in India was officially launched on Oct. 2, 1952. But it cannot be considered to be a single and isolated event in this direction. Many factors, Ideological and otherwise contributed to the evolution of such a historic event.

Community development programme was in line with the traditional religious and human values which Indian village community cherished from time immemorial. As B. Mukherji puts it, "The roots of the programme seem to lie in the value which

the Indian religion and philosophy attach to the worth of the individual and in the Indian tradition of regarding the village community as the custodian of human values that should be cherished."57

Mahatma Gandhi’s non-violent philosophy and the idea of gram swaraj constituted the key ideological base for community development programme. "My idea of village swaraj is that, it is a complete Republic, independent of its neighbour for its own vital wants and yet interdependent for many other in which dependence is a necessity. Thus every village’s first concern will be to grow its own food crops and cotton for adults and children. The village will have a school; a public hall and its own water works, ensuring clean water supply. As far possible, every activity will be conducted on co-operative basis."58

The principle planks of his programmes were "community unity, removal or untouchability, prohibition, etc., use of khadi, promotion of village industries, upliftment of the underprivileged classes and women, full development and utilization of local resources and self-reliant village community."59

57 B. Mukherji, Community Development in India, Orient Longoman, Bombay, 1967, p.15.


59 B. Mukherji, Community development in India, op. cit., p.15
Vinobha Bhave carried out Mahatma Gandhi's ideology through his *gramdan* and *gramaswaraj* movement. He has placed before the nation "vision of a new society, integrated and classless, having fully autonomous and self-reliant village community as the primary unit, preserving and developing the best that existed in the old culture and tradition and yet accepting the best that science and technology can without affecting the old wisdom and the village communities, interrelated with each other and playing their part in the larger life of the nation."  

4.1 SRINIKETHAN EXPERIMENT

The first concrete attempt to translate the idea of self-help into action was the 'Srinikethan experiment' of Ravindranath Tagore. There was much similarity between his ideas and that of Mahatma Gandhi. His aim was to make the rural population "Self-reliant and self-respectful." He set up rural reconstruction centres in eight villages in the Kalingram Pargana of West Bengal, 'The objective of the programme was to study the rural problems

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60 Ibid, p.16.  
and to help the villagers to develop agricultural, livestock, formation of co-operatives and improving village sanitation.⁶²

Attempts were made to the development of village crafts and culture. He established schools with boarding facilities to both boys and girls. He had a comprehensive education programme to develop integral personality of the individual. Training was given in kitchen garden, poultry, diary, carpentry and other crafts. Games and sports were arranged with an intention to facilitate the free mingling of the students from different social groups, forgetting social barriers.⁶³

Tagore could not continue the programmes for long due to various reasons. There was practically no professional guidance. He wanted the government to take up some responsibilities of rural reconstruction. But the idea on those days seemed strange and not well received by the government. Gradually the programme came to an end. However, the idea of all round development and self-help he put forward on those days is really commendable.⁶⁴

⁶² Dr. Venkatta Reddy, Rural Development in India, opcit, p 53
⁶³ Ibid
⁶⁴ Ibid, p.54
4.2 MARTHANDAM EXPERIMENT

Mr. Supencer Hatch of Young Men's Christian Association initiated a rural reconstruction programme at Martandam (S. Travancore) in 1921, "To bring about a complete upward development towards a more abundant life for rural people, spiritually, mentally, physically, socially and economically."\(^{65}\)

The Martandam experiment was based on certain principles known as 'pillars of policy'. The important principles are:

i. The programme of rural reconstruction must be people's own and the personnel associated with the programme were only there to guide the people, to help themselves with emphasis on 'self-help'.

ii. All people, irrespective of caste, creed and religion must be included in the developmental programme. However, the focus of help was on the so-called 'poorest of the poor'.

iii. The programme must be comprehensive, covering all major areas of rural economy, cottage industries like mats, basket making, palmyra sugar, hand woven cloth, poultry keeping, bee keeping etc.

\(^{65}\) M.S. Mandhava, *Developing Village India*, Orient Longoman, Bombay, 1961, p.39-42
iv. Spirituality should be the basis of programme.

v. Simplicity at all levels was encouraged for ensuring less cost.

vi. Honorary extension service programme must be tapped wherever possible. This was to convince the people and help them to take up bee keeping, poultry, basket weaving etc.

Many clubs were organized to train the people to produce and sell vegetable, honey, pickle, peanut, jaggery, baskets, etc. There were egg clubs, bull clubs; honey clubs, weaver’s clubs etc. Experts in various fields were sent to the villages to train the people. But every attempt was made to make the program people’s own, locating responsibility of caring them out on the people themselves.66

The emphasis on spirituality and simplicity makes the Martandam experiment distinct from other such programmes. There was united worship and prayer session every morning and evening for staff, honorary workers, trainees, Hindus, Buddhist, Muslims, and Christians before the work and study.67 All attempts were made to limit the programme expense to the

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66 C.C. Mamoria, *Agricultural Problems of India*, Kitab Mahal, Delhi, 1979, p.26
67 Dr. Spencer Hatch, *Early Times at Martandam Project*, in *Evolution of Community Development in India*, Ministry of community development programme, Panchayath Raj Co-operative Government of India, New Delhi, p.22.
minimum. "Marthandam demonstrated the possibility of a wide spread work without owning or constructing a single building of any size. Its staff travelled on bicycle, buses and foot. The schindi breeding bull, drawing wheeled car etc brought the teaching supplies and equipments to the village, at the same time providing its own advertisement."  

4.3 GURGAON EXPERIMENT

Mr. F.L. Brayne, a British civilian began a village development programme in Gurgaon district in Punjab. This is known as 'Gurgaon scheme'. The scheme emphasised that "villager himself must be made to take greater interest in himself and in his village before any result can be achieved and the government agencies should be there to combine and co-ordinate their activities, inorder to assist, help and guide them."  

The primary thrust of the programme was to educate and equip people to develop them. A school of rural economy was started to train the village guides for rural upliftment. A domestic school of economy was started for women. Health association

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68 Ibid
69 S.R. Varma, The Gurgaon experiment in Evolution of Community Development Programme in India, opcit, p.27
was organized for promotion of public health. The centre was giving training in midwifery, besides treatment.\(^7^0\)

Rural sanitation works were also taken up under the scheme by way of using manure pits as latrine, preserving rubbish and dung in properly dug pits, vaccination against smallpox, inoculation against plague, etc. The farmers were encouraged to use improved seed, instruments, and use of preventive medicine against pests.\(^7^1\)

The pre-eminent position the school teacher occupied in the community and the emphasis on social reforms makes the experiment different from other programme. "The village school teacher with his school library, his night school and his scout must be the centre of all developmental activities and he must be so trained that he can solve all the simple problems of the villager whether they are agricultural, social or moral or related to public health."\(^7^2\) Attempts were also made to prohibit child marriages, develop co-education, abolish purdah, etc.

\(^7^0\) Dr. Venkatta-Reddy, *Rural Development in India*, opcit, p 55
\(^7^1\) Ibid
\(^7^2\) Ibid
4.4 BARODA EXPERIMENT

State initiated rural reconstruction programme was commenced in the state of Baroda by the great king Maharaja Sayyaji Rao around 1890. In his message to his people he said, “My idea is to improve life – all sides of it. I wish to develop in my people a keen desire for a higher standard of life, a will to live better and capacity for self-help and self-reliance. I earnestly desire to make village life interesting and farming, a career, the reward in which will satisfy, the most enterprising.” He established village panchayats, taluks and district boards.

In 1932 the first rural reconstruction centre commenced work in a group of villages around Kosamaba in Navasari district. The main objective of the programme was “the improvement in all aspects of rural life through changing the outlook of the agriculturist towards higher standard of living and to develop the best type of village leadership.”

Before the commencement of work, concrete attempts were made to identify the basic needs of the villages. Emphasis was given to develop proper infrastructure such as construction of feeder roads, connecting the village with the railway station,

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73 V.T. Krishnamachari, Community Development in Baroda State in Evolution of Community Programme in India, opcit, p 42
74 Ibid, p.39
digging of village wells, formation of grazing fields, etc. Villagers in the form of money or labour met fifty percent of the expense of such works, except in most backward areas.\(^75\)

In the economic field emphasis was laid on agriculture production through improved irrigation facilities, better soil conservation, distribution of high yielding seeds etc. Supplementary occupations like kitchen gardening, weaving, poultry farming, silk production, bee keeping, etc, were encouraged.\(^76\)

Activities for social reforms make Baroda experiment distinct. Concrete attempts were made to fight against social evils such as child marriage, unreasonable customs and practice connected with social observances etc.\(^77\)

4.5 **FIRKA DEVELOPMENT SCHEME**

Firka development scheme was another state sponsored development programme. Madras government started the Firka development programme in 1946 in 34 firkhas or centres of Madras state. The aim of the programme was “attainment of the Gandhian ideal of village swaraj by bringing about not only the

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\(^75\) Dr. Venkata Reddy, *Rural Development in India*, opcit, p.57  
\(^76\) *Ibid*  
\(^77\) V.T. Krishnamachary, *Community Development in Baroda State*, opcit, p.43
educational, economic, sanitary, and other improvement of village, but also by revitalizing the spirit of the people and making them self-confident and self-reliant."  

The scheme had short term and long term plans. The short term plan was concentrated at the development of rural communication, rural water supply, formation of panchayath, organization of co-operatives, sanitation programmes etc. The long-term plan consisted of attainment of self-sufficiency through agricultural irrigation and stock improvements and development of khadi and cottage industries.  

The speciality of Firka programme consists in its emphasis on people’s participation and the democratic setup it maintained. It was recognised that for result to be tangible and enduring, the urge for betterment must come from the villagers themselves, through all help monetary as well as advisory could be given by the governmental agency...An attempt was made to encourage local leadership and instill in them the philosophy of self-help." Ample representation was given to the people in the policy making for such a development committees.  

78 G. Venkatta Chilapathy, Firkha Development Scheme in Madras State in Community Development Programme in India, opcit, p 45  
79 Ibid, p.46  
80 Ibid  
81 Ibid
4.6 ETAWAH PROJECT

In 1948, a development project confined to 64 villages in Etawah of UP came into existence. It was primarily financed and administered by the government of UP. The central aim of the programme was "to bring about a synthesis of the good features of the various fragmentary approaches and efforts and to carry out action research experiments to involve suitable programmes, methods and administrative pattern for a balanced physical, economic and social development of the rural committees through the combined and systematically planned efforts of the local people, government and voluntary agencies, on an aided and organised self help basis with the help of modern scientific and technological aids in harmony with the cultural traditions and genius of the people." Emphasis was given on self-help improvement on the physical and human planes, democratic approach and people's participation, comprehensive and integrated approach to rural problems etc.

The distinguishing features of Etawah programme was:

a) "Attempting a synthesis of the various view points into a more comprehensive and more coherent picture of rural development

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82 D.P. Singh, *The Pilot Development, Etawah in Community Development in India*, opcit, p.54
based on the combined efforts of the people, government, voluntary workers and others concerned.

b) In adopting a trial and experiment approach to find out what would work and what wouldn’t and why.

c) In actually testing out on a small scale in a small area, the numerous ideas programmes organizational and administrative pattern and techniques of development with a view to selecting for reproduction or large scale application in other area of them as proved to be sound and suitable. 83

4.7 NILOKHERI EXPERIMENT

In 1948, S.K. Dey, a foreign trained took initiative to rehabilitate the refugees from Pakistan. He developed a township at Nilokheri in Punjab. The township included institutions for medical relief and sanitation, middle and high school education, technical and vocational training, agricultural extension covering crop production horticulture, poverty, piggery, fishery, sheep breading etc. The recreation facilities through reading rooms, drama, music and other cultural activities were also provided. Vocational training centres were started. Weaving calico printing,

83 Dr. Venkatta Reddy, *Rural Development in India*, opcit, p 59
soap making tins and black-smithy, leather tannery, etc., was flourished at Nilokheri.  

Significance of Nolokheri experiment lies in the fact that it influenced the future course of formulating community development programme in the country.

5 MAJOR CHARACTERISTICS OF COMMUNITY DEVELOPMENT

Following the definitions given in Chapter 4 we have conducted a survey of literature and found the following characteristics of community development as meaningful for our consideration.

5.1 Communitarian Character

The idea of development is basically communitarian. The emphasis is on the whole and not on any particular individual. The very approach to development is holistic ie, overall development of the community. According to George F Thomson, "community development is concerned with the whole community, with the community's active participation or involvement in decision making and action with the stimulation of the whole community's initiative and with the community's self-

\[84 \text{Ibid, p. 61}\]
reliance to the greatest possible extent." R. Dwarakinath puts it more emphatically when he says "In the process, and as a result of development, the community should gain increased cohesiveness and enhanced ability to act together. It should become capable of identifying its own problems and needs, searching for ways and means of meeting them, taking stocks of the resources at its disposal, making decisions and sharing responsibilities and acting effectively to reach higher levels of satisfactions by meeting the needs and overcoming the problems."  

5.2 Voluntary Participation

Participation is understood in different ways. It is conceived as co-operation, sanction, consent, involvement, taking part, receiving benefits etc. It is popularly viewed as a "direct involvement of individuals concerned in a developmental activity or in an organization working towards such an activity beneficial to the members of the organization or a large community in which members are part." According to United Nations Report of 1979, participation refers to "sharing by the people in the

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85 George F. Thomson MA, Community Development in Ireland, Muintir na Tire, Rural Publications, Trippery, 1961, p 3
86 R. Dwarakinath, op. cit., p 9
benefits of development, active contribution by people to development and involvement of people in decision making at all levels of society.  

Involvement of people in the decision making process implies sharing of power and their role or place in the existing power structure. Marshal Worlf in his book on participation emphasizes the same. According to him, "hitherto excluded and neglected social groups should be brought into the purview of power relations and decision making process in order to ensure access and control over resources and regulative institutional mechanisms. So participation is an empowering process which enables the local people to analyze their life situation to take lead and gain confidence and make their own decisions towards a specific goal." In short, community participation can be viewed as, "a process in which people actively involved themselves towards a common goal. Peoples involvement must cover every stage of the development process namely identification of issues, needs, problems, planning, resource mobilization, implementation and evaluation of planned programmes and activities."  

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90 S.Selvam, op. cit., p.14
Since development is communitarian, the people's participation is the key element in community development. The people should regard all aspects of community development as their concern and develop their capacity and faith in themselves and their own co-operative actions to solve their problems. We can develop people's capacity and self-reliance, only by getting them involved in the process of improving themselves. So it become essential that community development programme should not only have the sanction, but the support and whole-hearted participation of the millions of persons living in hundreds and thousands of village communities who form the vast bulk of the population of the developing countries. It is they who have to both accept and execute the programme for their own improvement... It is more important that people should regard all aspects of community development as their concern and develop their capacity and faith in themselves and in the efficiency of their own co-operative action to solve local problem."  

5.3 Programmes as per the felt need of the people

Voluntary Participation can be elicited only when the community development programmes are in response to the expressed basic needs of a community. " However desirable

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91 B. Mukherji, Community Development in India, op. cit., p.6
certain measures in themselves, when they remain unwanted by the people, they cannot be taken by community development programmes."92 Taylor identifies four steps in the community development process. "First, the systematic discussion of the common felt-needs by members of the community. Second, Systematic planning to carry out the first self-help undertaking that is selected by the community. Third, the almost completed mobilization and harnessing of the physical, economic, and social potentialities of the community. Fourth, creation of the aspiration and determination to undertake additional community improvement projects."93

5.4 Abiding faith in the capacity of the individual

Community development is a programme, which has tremendous faith in the capacity of the individual. It is based on the faith in the limitless capacity of the people to fashion a better life for themselves, if properly aided by State action. It is based on the knowledge that villagers even though illiterate, know what their needs are, have the desire to satisfy them... or such desire can be stimulated in them."94

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92 B. Mukherji, op. cit., p 6
94 B. Mukherji, op. cit., p 2.
5.5 Emphasis on social justice

Community development must have tremendous faith in social justice. It must help all classes of the rural society. Otherwise community solidarity and co-operative action cannot be achieved...Community development approaches the community as a whole and pay particular attention to its weaker section... It seeks to harmonize the conflicting interest in the society and to use the village community as a vital agency for reconstruction and social change and in doing so promotes cohesion in the community.  

5.6 Value based development

Community development is a value-laden process. Ross Murray when he speaks about different aspects of community organization observes, "the essential dignity and ethical worth of the individual, the possession by each individual of potentialities and resources for managing his own life, the importance of freedom to express one's individuality, the great capacity for growth within all social beings, the right of the individual to those basic physical necessities (food, shelter and clothing)...The need for the individual to struggle and strive to improve his own life and environment, the right of the individual to help in time of

95 Ibid., p 12
need and crisis, the importance of social organization for which
the individual feels responsible and which is responsive to
individual feeling, the need of social climate which encourages
individual growth and development, the right and responsibility of
the individual to participate in the affairs of his community, the
practicability of discussion, conference and consultation as
methods for the solution of the individual and their social
problems, self help as the essential base of any programme of aid
etc.\textsuperscript{96}

Professor K.J. Gangrade makes this very explicit. According
to him;” The basic value of development are human dignity,
equality and social justice. These three concepts are not separate
and distinct but interrelated and dependent on each other.
Another principle implied in social development is the emphasis
on cooperation against competition. It lays emphasis on
collectivity as against rugged individualism.... It lays greater
emphasis on the well being of the total society and all its
individuals\textsuperscript{97}. Development based on the above said principles
must be ” a goal and process that aims to achieve an integrated,
balanced and unified (social and economic) development of the

\textsuperscript{96} Ross Murray, \textit{Community Organization: Theory and Principles}, New York,
1955, p.77

\textsuperscript{97} K.D. Gangrade, Gandhian Path to Development, International center of
Gandhian studies, New Delhi
society and has a holistic inter disciplinary inter sectoral and interregional approach to social issues and problems.98

5.7 Strive for change in the attitude of the people

Community development should strive for a change in the attitude of the people. It should awake in the people a feeling that life is improving primarily through their efforts. This confidence building process is as important as material achievement of the community development. "The programme involves a change in attitudes, habits, ways of thinking, change in relationship among people, change in the level of knowledge, and intellectual advancement of people, changes in the skills i.e., practices of agriculture, health, etc."99 When he describes the process and techniques of community development Mukherji observes "The method of community development can be broadly divided into two process. One is extension education and the other is community organization. Extension education aims at improving the quality as a member of his community to prove his knowledge and skill as a farmer, as an artisan...It makes a change of attitude in the individual, makes him progressive,

98 Ibid
99 O.P.Dahama, Community development, Ram prasad and sons, Agra, 1973, p. 10
desirous of improving his living conditions and his way of life...  

5.8 Rural development

Community development should emphasize the development of rural area. "Community development recognizes the tone and vital place the fact that the masses of people who dwell in rural area living condition of extreme poverty, ill-health, and illiteracy are ill organized for effectively participating in programmes of their own betterment and lack the knowledge and resources, improving those conditions."  

5.9 Democratic method

Since community development aims at the increase and better participation of the people in the community affairs, methods used must be democratic. Cousins when he considers the value assumptions of community development, commends. "...It is obvious that community development is aimed at democratic development in its fundamental sense. It assumes that people in communities anywhere can and should work together co-operatively to improve their patterns and levels of

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100 B Mukherji op. cit., p 12
101 Ibid, p 11
living. It assumes that these people can be convinced of their ability to solve many of their problems. It emphasizes self-help, self-reliance and the intelligent participation in community life. Further, the making of decision will be through democratic discussion in which the whole community will be involved...

It should strive therefore for the "revitalization of the existing forms of local government and transition towards effective local administration where it is not functioning." It should strive therefore for the "revitalization of the existing forms of local government and transition towards effective local administration where it is not functioning."  

Mukerji brings out the democratic character of community development very elaborately when he says "community development; relying as it does on the potential capacity of the common man, which it seeks to build up to its maximum extent by educating him for a more progressive way of life by promoting the solidarity of the community of which he is a member and by promoting in the community a cooperative way of life, so that, the energies, the effort, and the ingenuity of the individual and of the community are harnessed to the fullest and best advantage to the task of their own development and progress of the country, has to be an abiding faith in democracy, belief in the dignity of man, respect for individual and for is freedom of choice,  

103 B Mukherji, p 8
his right of free expression of opinion. It must have preference for the method of persuasion.  

5.10 Development of leadership

Leaders have crucial role to play in any organization or society. History teaches how diversities in their caliber leave an indelible mark. To a large extent it is their qualities and capacities that project worth of an organization. Effective leaders are a *sine qua non* for the well-being of any organization.

To guarantee voluntary participation and strengthening democratic institutions identification, encouragement and training of local leadership should be one of the fundamental aims of community development. So community development programme should encourage development of the leadership quality of the local people.

5.11 Multipurpose programme

Since overall development of community is aimed, community development should stress the concept of multipurpose programme. O.P. Dahama also endorses this view. "There should be concerted action and establishment of multi-

\[^{104}\text{Ibid p.11.}\]
purpose programmes. It should cover each individual of the community and all possible aspects of human life such as social, economic, political, educational, health, moral etc.

5.12 Assistance from outside

To be more effective and fruitful, the communities self projects require both technical and monitory assistance from the government and other non-governmental agencies. At the same time, the government should not dictate terms on the programmes of the community. To be fully effective, communities self-help projects require both internal and external assistance from the government. The resources of the voluntary, non-governmental organizations should be fully utilized in community development programmes at the local, national and international level.

However, the State should not intervene in the internal affairs of the community's developmental programmes, ie, the community should be entirely free to chalk out and execute the developmental activities. The role of the government should be confined to giving technical and financial assistance. The government should encourage initiative of the people and give

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105 O.P Dahama;op. cit., p 8
106 Ibid
them all possible guidance. The government should grant freedom in the planning and execution of the development programme because programme should cater to the local needs. At the same time it should not endanger national interest at large.

CONCLUSION

In the light of the above said features we study and analyze the developmental activities of Bhimadole area. The activities of the Bhimadole development society in Bhimadole are very much identical with the community development ideals. It is a people oriented programme with the sole intention of developing the people of the area. The entire programme is chalked out and executed with active participation of the people through the people’s organization. The community plans and executes these programmes with maximum reliance upon the community resources. They supplement these resources with services and materials from government and non-government agencies outside the community. We make thorough examination in Chapter 8, that how the Bhimadole development society could imbibe the spirit of community development programme and the concept of development according to church in planning and executing its developmental programmes in Bhimadole area.