CHAPTER 4
THE PROCEDURE

In this chapter we shall briefly present the main objectives of the study, definition of concepts and variables leading to the formulation of the research hypothesis, the research design, the appropriate sampling techniques and the methodological tools used for data collection.

1. The objectives of the Study.

a. To study the concept of development according to Catholic Church.

b. To examine whether the developmental activities of the Bhimadole Development Society (BDS) aim at the integral development of the people of Bhimadole area.

c. To find out whether the developmental activities of the BDS could reduce the social distance between the different caste groups of the Bhimadole area.

d. To identify the factors that block the development of the Bhimadole Area as perceived by the people of the area.
2. **Definition of Concepts**

2.1 **The church**

The church denotes the religious organization of the people who profess publicly faith in Jesus and His teaching. The Roman Catholic Church is a communion of several Christian Churches in communion with the Church of Rome that has the Roman Pontiff, the Pope as its supreme visible head, and source of unity. It is called Roman due to its allegiance to the Pope, who is the Bishop of Rome. The term catholic means 'whole' and denotes complete doctrinal integrity. Since such completeness is claimed by more than one church, the churches in communion with the Pope are often known as the Roman Catholic Church in the English-speaking world. The Roman Catholic Church is divided into different dioceses in order to maintain administrative efficiency. Each diocese is again divided into different parishes. Bhimadole parish comes under the diocese of Eluru, which is entrusted to the Vincentian Congregation, a religious order in the Catholic Church. In this study church denotes Bhimadole Development society, a registered society through which the Bhimadole Parish carries out its developmental activities.

2.2 **Bhimadole Community**

S. Selvan describes community "as a group of individuals or families that share certain values, services, interest or
geographical proximity". In this study community denotes Bhimadole Community, which is a cluster of 30 villages coming under Nallajerla, Dwaraka Thirumala, Denduluru and Bhimadole Mandals of West Godawari District of Andhra Pradesh, where BDS carries out community development activities.

2.3 Community Development

It is not an easy task to find out a comprehensive definition for community development. It has been defined by various authors, giving emphasis to one or other aspect of the same concept. The definitions range from purely philosophical and theoretical to thoroughly practical.

Richard W. Patson defines community development as "an organized body of knowledge which, deals comprehensively with the community in its entirety and with all of the various functions of the community life as integrated parts of a whole". The definition sounds philosophical, giving emphasis to the concept of community.

Definition of community development by Arther Dunham "as organized efforts to improve conditions of community life and

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107 S.Sevlam,op. cit., P.11.
capacity for community integration and self direction\textsuperscript{109} has some practical hints such as a planned programme, encouragement of self-help, technical assistance and integrating various specialities for the help of the community.

J. D. Mezirow sees community development as "an organized effort to make possible through training and education, a wide range of individual participation in the democratic solution of community problems".\textsuperscript{110} He stresses the key concept of individual participation and democratic solutions of the problems. However, training and education as the primary means to elicit individual participation is not very much in line with the ideal of community development.

"Community development has been described as a process of change from the traditional way of living of rural communities to progressive way of living: as a method by which people can be assisted to develop themselves on their own capacity and resources: as a programme for accomplishing certain activities in fields concerning the welfare of the rural people and as a movement for progress with certain ideological content".\textsuperscript{111} Here

\textsuperscript{111} B. Mukherjee op. cit., P.2
the emphasis is on the all round development of the community, social, economic and political.

The economic and social council of United Nations has defined community development "as a process designed to create economic and social progress for the whole community with its active participation and fullest possible reliance up on the community's initiative".\textsuperscript{112} It implies the integration of two forces. They are: (a) the opportunity and capacity for cooperation, self-help. Ability to assimilate and adopt new ways of living that is latent in every human being. (b). The fund, techniques and tools in every social economic fields drawn from worldwide experience and now in use or available to national governments and agencies\textsuperscript{113}. The definition specifies the area of development, i.e. Economic and social. It emphasises self-reliance and empowerment of the community, fully recognizing the role of government in the process of development.

George F. Thomson Gives a description of the concept of Community Development which is very much in line with our study of the concept "Community Development is thus concerned with the whole community, with the community's active participation or involvement in decision making and

\textsuperscript{112} "Community Development and Economic development", united Nation's Publications, 1960, P.6
\textsuperscript{113} Ibid.
actions, with the stimulation of the whole community's initiative and with community's self reliance to the greatest possible extent. What is new in the community development is the process of action or the manner of tackling the job. "The job done in the Irish village may be that of building a community hall or starting a Fish farm. The job in an Indian village may be a new system of irrigation for patched fields. Both could be brought under the umbrella of community development, however, if these different jobs were tackled in the same manner or by the same process.

The definition given by the International cooperation administration is indeed comprehensive. "Community development is a process of social action in which the people of a community organize themselves for planning and action. Define their common and individual plans to meet their needs and solve their problems; execute these plans with the maximum of reliance upon community resources; and supplement these resources, when necessary, with services and material from governmental and non-governmental agencies outside the community." In this study community development denotes the

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114 George M. Thomson M.A, op. cit., P.3
overall development achieved by the people of Bhimadole area, by means of the activities of the Bhimadole Development Society.

3 Identification of variables

Independent variable: Bhimadole Development Society
Dependent variable: Community Development

Intervening Variables

These two variables are not operating in isolation. There are certain intervening variables, which effect the relation between church and community development. They are the following:

a) **Casteism**: Bhimadole is a highly caste ridden area. Development activities are not effective due to the caste feeling. People cannot unite even in matters of development because of Casteism. So caste is an important variable in our study.

b) **Education**: The fact that the majority of the people falls into illiterate or barely literate groups explains the inability to understand the need of developmental activities.

c) **Sex**: B.D.S chalked out its developmental activities with a special emphasis to women's empowerment. So sex is also considered as a relevant variable.
d) **Age:** Age is an important variable in this study. The population of the study is the voters of the seven villages selected for the study. As a result people below 18 is automatically excluded.

4 **Hypotheses:**

There are four objectives for the study of which the following three are more descriptive than empirical.

i) To study the concept of development according to the Catholic Church.

ii) To examine whether the developmental activities of the Bhimadole Development Society (BDS) aim at the integral development of the Bhimadole area.

iii) To identify the factors that block the development of the Bhimadole Area as perceived by the people of the area.

The objective relating to the possible relationship between the activities of BDS and the social distance between the different caste groups of the Bhimadole Area is tested on the following hypothesis:

The developmental activities of BDS could reduce the social distance between different caste groups of the Bhimadole area.
5 Research Design:

When we consider the nature of the topic, a descriptive-diagnostic design seems to be suitable for the study. Church is basically a pastor and a moral teacher. But the pastoral concern of the church is not limited to purely religious or spiritual realm: but it is extended to the integral development of the entire humanity, as both individual and community. Ours is a humble attempt to describe the concept of development according to church as it is seen in the Holy Scripture and other church related literature. We also aim at diagnosing the nature and the impact of the developmental activities of the church organization namely Bhimadole development society.

6 Universe and Sample:

The universe of the study is 30 villages coming under Nallajerla, Dwaraka Tirumala, Dendaluru and Bhimadole Mandals of the West Godhawari District in Andhra Pradesh. From this seven villages are selected for the study because BDS concentrate its activities more in this seven villages. The total population of these seven villages is 10453. The document used for the selection of sample is the voters’ list available in the

117 Pastor means Shepherd. Church considers itself as a shepherd, who takes tender care for its sheep. Jesus himself describes him as a good shepherd. The term Pastor indicates the divine mission of the Church, as the Church shares the divine mission of Jesus.
concerned Mandal offices (thus age group below 18 and other ineligible persons are automatically excluded). The total number of voters is 6529. The researcher took 10% of the population having voting right as sample on a random basis. Thus there is a sample of 657 individuals selected at random from seven villages. As the sample was selected from the voters' list of each village due representation is given to each village. Thus the selection of sample is made a stratified random sample. However detailed analysis of sample from each stratum (village) was not made in this research.

Table No-1
Village-wise Distribution of sample

<table>
<thead>
<tr>
<th>Village</th>
<th>Population</th>
<th>Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Malasanigonda</td>
<td>100</td>
<td>150</td>
</tr>
<tr>
<td>Rágupalam</td>
<td>221</td>
<td>222</td>
</tr>
<tr>
<td>Suryachandaraopetta</td>
<td>152</td>
<td>240</td>
</tr>
<tr>
<td>Thimmapuram</td>
<td>990</td>
<td>890</td>
</tr>
<tr>
<td>Vempadu</td>
<td>466</td>
<td>436</td>
</tr>
<tr>
<td>Thirumalampalm</td>
<td>757</td>
<td>893</td>
</tr>
<tr>
<td>Gollagudem</td>
<td>512</td>
<td>500</td>
</tr>
<tr>
<td>Total</td>
<td>3198</td>
<td>3331</td>
</tr>
<tr>
<td>Percent</td>
<td>49%</td>
<td>51%</td>
</tr>
</tbody>
</table>
Table No.2
Distribution of Sample according to Sex

<table>
<thead>
<tr>
<th>Sex</th>
<th>Count</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>323</td>
<td>49.2%</td>
</tr>
<tr>
<td>Female</td>
<td>334</td>
<td>50.8%</td>
</tr>
<tr>
<td>Total</td>
<td>657</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

**Education:**

The respondents were grouped into three classes: illiterate, upper primary and high school and above.

Table No-3
Distribution of Sample according to Education

<table>
<thead>
<tr>
<th>Education</th>
<th>Count</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Illiterate</td>
<td>410</td>
<td>62.4%</td>
</tr>
<tr>
<td>Upper primary</td>
<td>217</td>
<td>33.0%</td>
</tr>
<tr>
<td>HS and above</td>
<td>30</td>
<td>4.6%</td>
</tr>
<tr>
<td>Total</td>
<td>657</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

Majority of the people falls in the illiterate group. This does not mean that all of them do not know reading and writing. Some
of them are made literate through informal education. But there is no significant difference in the level of perception between the illiterate and just literate. So both categories are grouped in one. The upper primary group is initiated in formal education.

**Caste:**

The respondents are stratified into three groups on the basis of caste. They are SC (Scheduled Caste) B.C (Backward Caste) and O.C or high caste.

| Table No-4 
Distribution of Sample according to Caste |
<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Caste</strong></td>
</tr>
<tr>
<td>SC</td>
</tr>
<tr>
<td>BC</td>
</tr>
<tr>
<td>OC</td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>

S.C group consists of mainly two casts. They are Mala and Madiga. They are placed in the lowest strata of the society. B.C consists of 11 castes. They are: Golla, Sagall, Gowda, Mangali, Muthra, Saheb, Iduga, Vadarangi, Padmasalu, Nayak, Sabelu.

There is no significant difference in their social status. So they are grouped in the same category. O.C is the high caste group which is placed in the higher strata of the society compared
to the other two groups. They are mainly four castes in this group. They are Kamnla, Kommari, Kappulu, Raju. People belonging to the S.T (Scheduled Tribe) section are negligible (0.2% of the total population). So sample is not taken from this group. Majority of the population belongs to BC and SC category.

Age:

In this study age is an important variable. Only grown up people can evaluate the programmes of BDS properly. So we have selected the voters' list as population and thereby excluded people below 18 years of age.

<table>
<thead>
<tr>
<th>Age</th>
<th>Count</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>18-25</td>
<td>185</td>
<td>28.2%</td>
</tr>
<tr>
<td>25-35</td>
<td>235</td>
<td>35.8%</td>
</tr>
<tr>
<td>35-50</td>
<td>195</td>
<td>29.7%</td>
</tr>
<tr>
<td>50 above</td>
<td>42</td>
<td>6.4%</td>
</tr>
<tr>
<td>Total</td>
<td>657</td>
<td>100.0%</td>
</tr>
</tbody>
</table>
7 Method of Data Collection:

Data used for this study are primary and secondary. The impact of the developmental activities of B.D.S was examined on the basis of primary data gathered from 657 individuals through interview and observation. Secondary data collected from the office documents of B.D.S, village and mandal offices, books, periodicals, and newspapers were also used for the purpose. The study of the concept of development according to the church is based on the Holy Scripture, Church documents such as Papal encyclicals, apostolic exhortation, report of the bishop conferences, books on related topics, periodicals, pamphlets etc. Interview, informal talks and formal discussion with government officers, panchayat surpanches, senior citizens of the area and knowledgeable persons of both secular and ecclesiastical, supplemented this data.

8 Preparation of the Tool and the Field Work:

The researcher was in constant touch with the field as he was working in the same district for a period of eight years. He could observe all the activities of B.D.S at close quarters. He made it a point to visit the villages at least twice in a week, which
enabled him to make a rapport with the villagers and observe all the developmental activities and programmes of B.D.S. With the information gathered from his own observation and other knowledgeable persons, the tool for the data collection, a questionnaire was prepared in consultation with the guide. It was presented to experts on the subject for the comments and modifications. Finally it was pre-tested on a sample of 30 individuals. In the light of the pre-test, certain modifications were made on the questionnaire. The researcher himself carried out the entire fieldwork with help of an assistant. The help of the assistant was limited to explain certain colloquy and clarify the questions as the villagers feel it difficult to understand the Telugu accent of the researcher. The respondents expressed themselves freely as the researcher could establish a very good rapport with them. This helped him to have a personal and deeper penetration of the problem. Since the researcher continued to be in touch with the field, further clarification and additional information could be collected at ease.

9 Tabulation and data analysis:

The tabulation and data analysis was done in SPSS - 1 package.
10 Statistical Test:

The statistical test used in this study is chi-square. It is used to find out whether the social distance between the different caste groups of the Bhimadole Area is reduced as the result of the activities of the BDS by making a comparison between the situation before the launching of the programme and after (The hypothesis of the study).