E V O L U T I O N  O F  T H E  T H E O R Y  O F  C O M M U N I T Y  D E V E L O P M E N T
M O V E M E N T .

Evolution of the Methods of Community Development programme:

To eradicate the deep rooted imprints of our rural poverty and to substitute there in stead a progressive process of rural prosperity, India has relied on the approach of community development. The earlier efforts of rural reconstruction could not be successful because they were either incidental, piecemeal or ill-conceived. The Royal Commission on Agriculture made such thorough and thought-provoking recommendations that they became the most important factor for the guidance of our rural development policy. It is difficult to claim that the Grow More Food campaign was inspired by anything like rural reconstruction. Yet it's contribution to the conceptual evolution of the programme can not be ignored.

But the G.M.F. Committee Report proved only the most immediate basis for our colossal war against rural misery. The idea of community development has been gradually evolving itself from a haphazard, incidental and piecemeal agricultural policy through stray, scattered and inadequate attempts at rural development to the full fledged community development programme launched in 1952. Change in the peasant's attitude through improved rural conditions and to be first initiated by the Government were the main recommendations of Royal Commission on agriculture. The G.M.F. Enquiry committee recognised the value of these recommendations.
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Thus the Commission gave the first suitable analysis for the method. It was left to the G.M.F. campaign to most glaringly demonstrate in practice the dire consequences of not acting upto that analysis. "It would be no exaggeration to say that had we had a national government, the community development programme would have been launched close on the heels of the publication of the said Commission's Report."1

The community development has been slowly coming to be recognised as a method and an ideology for promoting the development of the rural areas of the country on democratic lines and with the active participation of the people. Following are the essentials of the method of community development:

(i) Community will to change: - The most important thing to keep in mind in seeking to create new village outlook is that while the stimulus for change may be externally applied, the desire for change and progress must come from within the minds of the people who are to be changed.

(ii) Community economic progress: - Due to the deplorable economic condition, the rural people could not have the will to change and progress. Hence the essential idea should be the reduction of unemployment through the practice of scientific agriculture and small scale industries and other rural improvement.

(iii) Integrated programme: - The programmes of economic change must be integrated as all the aspects of rural life are inter-related and no lasting results can be achieved if individual aspects of it are dealt in isolation.

(iv) Co-operation and Self help: - For the progress of the rural community, the co-operation and self-help must be the guiding factors. The U.N. Evaluation Mission says rightly in their report that co-operative endeavour in general is of fundamental importance in community development because co-operative principle can be applied equally effectively in the economic, social and indeed in many other relationships of individual and community.

1 Dr. R. Lal, "The Community Development" op. cit. p. 53
Since our rural population is poverty stricken and backward mentally, it has to be assisted by practical aid like supply of improved seeds, fertilizers, technical services and finance. It is here that the State has to step in with all, aid advice and guidance. It is in this sense that community development method is called the 'aided self-help method.' State Government is required to play a crucial role in the transformation of a under-developed economy for, it is the positive duty of the State to promote this change through all the measures at its command.

Sometimes it is said that the community projects in India are the child of American creation but viewing the evolution of this method in India and our efforts of rural reconstruction prior to the community projects in 1952, it can be clearly said that community development programme in India expresses the experiences, hopes and aspirations of the people of India. Its seedling is to be found in India. It is thoroughly Indian in its conception, its background and its operation. It is quite another thing that we have taken the benefit of the experiences of other countries. We can agree with the statement of B. Mukherjee that "in the development of idea of an extension approach that can change the attitude of the rural people and thereby bring about through their own efforts improvements in their living conditions, the thinking and experience of U.S.A. also played some part."

Meaning of the term 'Community Development':-

The term "Community Development" is of comparatively recent origin. Here the work 'community' is very important. Rural

1. B. Mukherjee, "Community Development in India," Orient Longman Bombay, 1962, p. 17
development in past could not be comprehensive and abiding because adequate consideration was not paid to the significance of the term community. It ignored the real nature of community. Technically, speaking communities mean 'rural communities' or local group in under-developed countries, possessing some cohesiveness, some common institutions and some common occupations."

Rural communities are different from the urban 'associative societies' in which the individual stands almost wholly isolated because of their fragmented function and specialised interest. But on the other hand the rural communities are mostly bound by common cultural ties, social interest and inter-action and almost common economic pursuits, continuous residence, common modes and behaviour, common activities and aspirations and above all common values constitute the foundation supporting the integrated rural communities.

The basic logic behind the programme is to improve these communities on all fronts. In a large-community which is planning its over all development, the development of the community has to be integrated with the development of the country as a whole. With the coming of independence and the launching the community development movement, the term community development represented a comprehensive concept. It its new meaning community development is an integrated programme touching on all aspects and intended to apply to the villages community as a whole, cutting across religions, caste, social and economic differences. The programme emphasizes that the interest in the development of locality is necessarily and unavoidably common to all the people living there.

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The term community development has been variously defined. The 1948 Cambridge Conference defined community development as "a movement designed to promote better living for the whole community, with the active participation and if possible on the initiative of the community, but if this initiative is not forthcoming spontaneously then by the use of techniques for arousing and stimulating it in order to secure its active and enthusiastic response to the movement."

The United Nations have defined the term as "the process by which the effort of the people themselves are united with those of Governmental authorities to improve the economic, social and cultural conditions of the community to integrate their community into life of the nation and to enable them to contribute fully in national progress. Community Development has been described as a process of change from the traditional way of living of rural communities to progressive ways 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 a certain ideological content. In these definitions the common thread is the promotion of all-round development of the rural communities, economic, social and cultural."

The definition of this term as given by U.N. sponsored report is that "the theory of community development is that change can not take place in isolated fragment of the society but must be a social progress involving the total persons and the entire community. The energies upon which it depends are mainly those of
the people, the chief source of capital upon which it must draw is the surplus labour of the villagers. Keeping in view the above definition, community development can be defined as a method of initiating the process of socio-economic change of the rural community through community action and in a community fashion.

It must be clearly stated that for the purpose of rural development, a process is to be initiated to fulfil the need of rural people and their aspiration. Once this has been initiated community goes on progressing out of its own experiences and momentum. Regarding the socio-economic change, economic change is concerned with bringing about material development in conditions of rural people, through increased agricultural production and rural industrial expansion etc. The social change is connected with arousing mental buoyancy amongst the rural people- an insatiable desire for progress. The social change is mental and psychological in character while economic change is material and physical in nature. The basic considerations are not merely economic, there are non-material values and social gains which are more important. More important than all this material improvement is the realisation that what is required is a change in the mental outlook of the people, instilling in them of an ambition for higher standards of life and the will and the determination to work for such standards. This is essentially a human problem- how to change the outlook of the 70 million families living in the country side, arouse enthusiasm in them for new knowledge and new ways of life and fill them with the ambition and the will to live a better life. This is indeed one of the most difficult problems that ever faced a nation in the

I. U.N. Report on C.D. Evaluation Mission in India p. 4
history of the world. Our community development programme is a very bold step in this direction.

The word community action is also very important in the definition of community development. The accent of community is definitely on the action by rural community itself. Development process demands today widespread popular participation. The basic principle on which the community development movement rests in India is that the motive force for improvement should come from the people themselves. The objective is to make it a people's programme in the true sense. People's participation is therefore, a very significant measure of the degree to which the objective is being realised in the transformation of the social and economic life of the villages. A permanent basis for higher living standards must be created within the society, indeed this is the very meaning of economic development. No improvement will be lasting unless the villager himself comes to understand and feel the want of his own. The more actively he participates in rural reconstruction, the quicker and better will be the result. Self-help is the best help. It is the self action alone which will give to our rural members that long denied opportunity of utilising their dormant faculties and attaining fuller life. Self help and self reliance are crucial to the success of community development method. The villagers must have their interest in common which can be easily pursued if they act together. It follows that the people must work through co-operation which must flow from their organised institutions.

The importance of community fashion is in that community action should proceed in a community fashion for solving
the rural problems. The problems of rural life are inter-related and they can not be cut into fragments. It has been seen in the last pages that the past measures of rural reconstruction failed simply because an integrated approach was not followed. The multi-purpose approach to all the problems, simultaneously is of great importance. In case of development departments of the government too, they have to comprehend the entire body of problems in the co-ordinated way. They have to approach the villager not through the multiplicity of their official and stray and unrelated schemes, but in an integrated fashion. Thus acting in a community fashion implies not only tackling the whole community of rural problems simultaneously but also extending the Government's aid in a co-ordinated way.

Community Development is the organisation and the broader all-inclusive objective which we cherish to accomplish. It is unique in its philosophy in that all the rural problems are inter-related. They must be attacked simultaneously. It envisages to mobilise the real community as a whole to solve its common problems.

Community Development points the way to economic and social revolution within a democratic society where the dignity of individual and his infinite capacity of growth are cherished and furthered. It points the way to personal freedom and economic and social justice for each man and woman. The United States recognises community development as a dynamic force leading to economic improvement, social advancement and orderly political growth. The term community development entered the international parlance when the 1943 Cambridge Conference of African administration
conducted by the British Colonial office, decided to substitute it for mass education. The Conference understood community development's concern with the education of the people as agent of their own betterment, not with the improvement of living conditions by direct action from outside. We do not accept the view that better conditions must create better citizens, we wish to see better citizen working for better conditions.

The complex of process of community development is made up of two essential elements; the participation of the people themselves in efforts to improve their level of living with as much reliance as possible on their own initiative and provision of technical and other services in way which encourage initiative, self-help and mutual help and make these more effective.

The United Nations see community development as essentially both an educational and organisational process. It is educational because it is concerned with changing such attitudes and practices as are obstacles to social and economic improvements, engendering particular attitudes which are conducive to these improvements and more generally promoting a greater receptivity to change. Community development should not be regarded simply as a series of episodes resulting in concrete achievements. Achievements of this kind, important though they may be, are less important than the qualitative changes in attitudes and relationships which add to human dignity and increase the continuing capacity of the people to help themselves. It is organisational because it requires the re-orientation of existing institutions or the creation of new types of institutions.
In a recent article, Mr. Peter-du-Santoy has distinguished three essential ingredients in the community development. They are: (i) self help (ii) felt needs and (iii) over all community. Of these the third is really the basic. The whole community should have felt needs and should be capable of meeting them. This would mean that the community as a whole has a will and a personality of its own. It is an intergation of individuals who compose it and not a mere arithmetic summation. It is with a general purpose which transcends the small needs of its individual members. It is capable of a concensus. It is also capable of enforcing its will and organising itself for the execution of the tasks necessary for its realisation.

Among the best known definition is that of the Ashridge Conference, "a movement designed to promote better living for the whole community with the active participation and on the initiative of the community." This may be usefully compared with that of "a process of social action in which the communities organise plan and execute and where necessary supplement from outside sources." The two are strikingly alike and it is noteworthy that in each case it has been found necessary to provide a hedge for the situation in which the community is not sufficiently advanced to provide the initial impetus. Indeed the description "a process of social action" might be preferred to that of a "movement designed" on the ground of implying greater spontaneity.

**Genesis of the Indian Programme:**

The root of the Indian programme lies in the very idea of developing the rural people who represent the true
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India. Mahatma Gandhi's constructive programme for rebuilding the life of the countryside, on which he laid so much stress and which he made an integral part of his philosophy on non-violent struggle for freedom was in line with the above objective. Vinoba Bhave's movement for Gramdan and Gram swaraj has carried the Mahatma's ideology forward in the post independence period. In the last pages the rural reconstruction measures have been described in greater details which form the basis of India's community development programme.

It has been described that an important characteristic of the Indian programme is that it is dynamic in conception. Since the conception of the programme, there have been many changes and developments in the programme to reach the present state. The past experiments and rural reconstruction programmes were very important because they encouraged the Planning Commission, Government of India to draw up the community development programme as an integral part of the Plan. The programme was started with the launching of 55 community projects comprising 27,388 villages and a population of 16.4 million. It was meant to be a pilot scheme in order to see how the people reacted to the programme and what were the pitfalls that one was to encounter in the propagation of the movement.

It is often said that the movement is a post-war phenomena. Independent India, wedded to democracy, faced the appalling poverty of the villagers. Of greater concern was the fatalism of the people and their apathy to change. The standard of living of the masses had to be improved. Emergent India faced with the gigantic task of revitalising the rural masses with a view to raising
their standard of living searched for a solution and method. Social science had in other countries evolved the principle of community organisation. It has pointed the way to a process that helped the community to help itself. The politician and the administrator in India grasped the implications of this technique for rural development and the Indian genius adopted it to suit the rural needs of India.

The concept of community development were not hatched overnight by India. They were born out of historic experience and historic necessity. About in 1921 Tagore in Shri-Niketan, F.L. Brayne in Gurgaon and Spencer Hatch of the Y.M.C.A. at marthandam struggled with the same problem of rural development and in varying degree of success evolved these principle and concepts of community development through the process of trial and error.

Objectives of the Programme:

The basic philosophy behind the community development programme is that the rural reconstruction occupies a very true and vital place in the total development of a country. Community development focusses attention on the fact that the country as a whole will not progress, no matter how fast is the progress in the fields of industry, transportation, railways, shipping etc. unless the rural areas progress in the same measure, and with equal speed. The objective of the programme is to develop the social and economic life of the community. "It must promise to secure the basic economic development for the rural people such as is being demanded by the people in all the under-developed
countries of the world today. It recognises that the welfare of peasant must be the first consideration of all democratic governments and though industrial development may be given high priority, free stable villages are essential for a free stable society and must receive first attention, they must not become only agricultural appendages of the growing industrial areas."

Thus community development is meant to remedy many of the ills now prevailing in the rural society. The programme seeks to infuse the spirit of self-reliance in the rural people and help them better their lot with their own efforts and resources as far as possible. Of course external agencies such as the government is there to help them achieve the active objectives.

The United Nations Regional Conference on Community Development in South and South East Asia held at Manila in December 1954 defined the aims and objectives of the programme as follows:

1. Community Development must have a basic philosophy that is dedicated to the well being of the people, that can be expressed in terms that are intelligible to the people and capable of inspiring them with the will to better living through their own effort and industry.

2. A community development programme is designed to stimulate the promote conditions for cultural and economic progress by co-ordinated methods which involve a primary emphasis on responsibility and action at the local level. A community development programme should include the following measures:

I. B.Mukherjee, Community Development in India, op.cit. p.11
(a) to educate, guide and assist the people for good
citizenship by developing amongst other things their
latent potentialities, encouraging their initiative and
civic consciousness and evoking the desire for self
help and community action.

(b) To secure by total mobilisation of available resources
the participation on an essentially self help basis, of
the people whom the programme is designed to benefit.

(c) To bring to the people of the community the benefit of
modern scientific and technical knowledge in a form
they can use to meet their own needs and

(d) To use democratic methods designed to ensure that progress
is directed towards goals valued by the community. Today
the Governments of most tropical countries are aware of
the need to foster development in the local community as
well as at the national level and many Governments now
have special programmes to stimulate and help people to
improve their own local way of life. These are known
as Community Development Programmes.

The objectives of the things that are done
today in the community projects are two folds- one is short range
objective of bringing about some improvement in the village living
conditions. The most important of the objectives, however, is the
long range objective of firmly laying down the foundations for the
growth of a new village culture and achieving this larger objective
requires time- time spread over a generation. Thus programme seeks
to bring about an alround improvement in the rural areas and to
lifl out of poverty the masses who till the soil and bring forth the harvest which sustains the nations of the world. Thus the programme's objectives are the development of India's most precious human resource: the village people—through the building of a significant village culture within a time span of a generation.

The aim of the programme is not only the material improvement in the village but what is more important is a change in the mental outlook of the people, instilling in them an ambition for higher standard of life and the will and the determination to work for such standards. The most important thing to keep in mind in seeking to create new village outlook is that while the stimulus for change may be externally applied, the desire for change must come from within the minds of the people who are to be changed.

The task undertaken by the programme is to arouse millions of rural members steeped deep in slumber and then to help involve them into continuous self-help improvement endeavours. The task is not only economic, nor only social but more than all these it is human mission. The mission of community development is revolutionary in character although it is evolutionary in procedure.

One of the important recommendations of the seminar on objectives of community development and its role in national development organised by the National Institute of Community Development Hyderabad in October 1966 is as follows:

"In order to accelerate economic progress and thereby usher in the much needed social and political development of the country, the community development should be primarily production oriented. Besides, it should address itself to bringing about certain changes
in the cultural institutional patterns." 1 The basic objective of
the programme to provide an integrated total approach to rural
development was approved by the seminar.

The Scope and Limitation of the Programme:

The scope of the programme is very large. It
can be practised in all the countries, may they be developed,
under-developed or undeveloped. Today most of the nations have
recognised the importance of the programme of the programme and it
is now considered that it is the only way towards a fuller and
richer life. But the approach of community development is more
suitable to under-developed countries. At present two thirds of
nations of the world are under-developed or undeveloped. It is
very difficult to define under developed countries. We can say
that the countries in which per capita real income is low when
compared with the per capita real income of the U.S.A., Canada,
Australia, Western Europe, are under-developed. The central problem
of under-developed countries is the prevalence of mass poverty
which is the cause as well as the consequence of their low level
of development. Mass poverty in these countries is not due to poor
natural resources but is the consequence of absolute methods of
productions and social organisation. But in case better techniques
are adopted and changes in the institutional pattern are affected
there is every likelihood of the per capita income to rise. The
basic characteristics of such countries are that they are primary
production oriented having per capita income very low and capital
deficiency, backwardness of population and underdevelopment of
natural resources. These countries also suffer from heavy
population pressure. The result of these characteristics is that there is a vicious circle of poverty in these countries. It is a matter of great satisfaction that both in the developed and underdeveloped countries, a consciousness is developing that poverty whether at home or else where is a nuisance because it is a potent threat to prosperity. Community development programme has got much to do in these countries and the approach can be made use of with the great success. It is with this basic aim that the programme has been adopted in many countries and agricultural productivity is being increased and social change is taking place with other development in the rural area.

The programme can also be adopted in tribal areas inhabited by the backward communities. These communities reside in the forests keeping themselves aloof from the main stream of the society. These tribes are primitive and backward having poor economy and different culture. The programme has got vital role to play in such communities. But it must be kept in mind that the problems of these tribes must be solved in quite a different way than other communities of the rural areas. The important thing in this regard is that the problems of one tribe are quite different from those of the other. Therefore, the methods and practices which are applied with great success for the welfare of one tribe may not and usually do not hold true in case of other tribes.

Community Development in the Urban Area:

The approach of community development is also applicable in urban areas though the idea of the programme is associated with work in rural areas where recognizable communities
already exist. But we are now beginning to recognise a community problem in cities and advanced countries. As a result of industrial development there is a concentration of population in cities. This has given rise to many problems in cities such as over-crowding, growth of slums, lack of civic amenities etc. It has been estimated that the slum population is to the extent of 60 per cent in some cities. All these conditions in urban areas are responsible for spreading diseases and unhealthy atmosphere.

The community development approach offers wide opportunities to urban and advanced areas. In cities the life is somewhat different from the rural areas and community sense is lacking there. There is great need of better provision of houses, drainage and other sanitary arrangements. There is also equally great need to promote community feeling in the cities. This can best be achieved through the approach of community development. Such type of approaches have been successfully made in some town and countries. The social scientist had applied the technique of community organisation for community development in the urban setting in the west. The programme is also in operation in urban areas of our country. First experiment in urban community development was launched under the auspices of Delhi Municipal Corporation in September 1958 when a department of urban community development was set up to prepare plans for pilot projects in urban area. Some efforts were made in urban community development in Rajasthan during the second Plan period and a scheme to develop cities with the help and support of the people was formulated by the Planning department of the Rajasthan State for implementation in the Third Five Year Plan.
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Of the 20 pilot projects of the urban community development programme which were approved by the government of India last year, fourteen have been started so far. The project personnel of four projects are likely to be trained in the near future and the remaining two projects allotted to Bihar and Kerala have not been availed of. These projects are intended to bring about a change in the attitude of the urban population through local initiative and community efforts on a self-made basis and by motivating people for a concrete effort to improve conditions of living in co-operation with Municipal and governmental agencies.

The cities in which projects have already been started are Aurangabad, Tollygunge, Salkia, Kanpur, Jhansi, Delhi (two projects), Imphal, Agartala, Panjin, Ludhiana, Rajkot, Bhavnagar and Ajmer. The personnel for the projects allotted to Bangalore, Hyderabad, Cuttuck and Rohtak are yet to be trained. M.P., Madras, Assam, Jammu and Kashmir have not yet been allotted any project.

Limitations of the Programme:

Though community development programme is meant for the uplift of the rural masses in all the spheres i.e. economic, social, cultural etc, there are some limitations of the programme as well as some conditions necessary for its success.

Community Development is a programme in which change in the mental outlook is required but it is very difficult to make people change readily and rapidly. The problem of social change is a psychological question. Generally people attach more importance to old and traditional way of thinking and it is why
the change is resisted by the people and particularly by the conservative type of people. They are very uncertain about the result of change and are rather pessimistic in this connection. Hence it becomes quite essential that the social change must be very carefully handled and well trained and experienced persons must be entrusted with this work.

Generally the goals of the programme are predicted in advance but viewing the social change as a psychological question it can not be done with any amount of certainty. The limitations of the programme are not properly considered and the result of this is that the pre-determined goals are not fully realised.

Though there is great emphasis on people's participation in the programme but it must be well understood that the local resources are quite inadequate to meet the programme hence the government assistance plays quite a vital role in the programme. It is in this sense that this method is called the 'aided self help method'. State Government is required to play a crucial role in the transformation of an under-developed economy, for it is the positive duty of the State to promote the change through all the resources at its command. In the communities of under-developed countries where conditions for self-induced economic growth are lacking the government itself has to come forward, initiate the process of growth and set them on a dynamic development path.

The approach of the programme is pragmatic one which sticks neither to the extreme purist's view that unless the villagers themselves are enlightened sufficiently to think after their own affairs, Government assistance would be of no use and nor
to the impositionist view that Government must give complete spoon feeding to the villages. But the programme represents a pragmatic approach steering clear in between these two extremes. It recognises that people's participation and self help is quite necessary but it also equally recognises that the aiding hand of the Government is quite necessary for the desired progress in the rural communities.

The programme of community development attempts to solve the problem facing the rural areas of under-developed countries. It is an admitted fact that in the initial stages there are many shortcomings in the administrative services as well as on the supply side in these countries and it may lead to a very slow progress in all the fields of the programme. Sometimes it may be a case of disappointment for not achieving desired progress in a specified time.

The Relation of the Programme with Other Aspects of Development of Rural life:-

The programme has to make an allround development of rural life hence it is related with all the aspects of development of rural life i.e. economic, social and cultural etc. All the problems of rural life are inter-related and they cannot be solved in isolation. In the economic field the agricultural production is to be stepped up and home and cottage industries are to be developed. In the words of our late Prime Minister Shri Nehru, "what are our immediate objectives? Considerable increase in agricultural production and more especially production of food grains and development of village and small industries. An increase in
our food production is of vital importance today. Indeed it is by far the most important problem that we have to solve in the near future. Every thing else depends upon it. Industries will only flourish with the growth of agriculture.  

1. If India is to increase food production the village cultivator must replace his traditional agricultural methods with improved and tested practices. Moreover, the quality of input must be improved. In stocking and distributing agricultural implements, fertilisers and insecticides, it must be taken to be sure that what is stocked is consistent with recommendations for improved farming methods for the area. These problems are being met in programme of community development. It is here that the programme is closely related with the economic development of the rural areas.

But it must be well realised that the agricultural development is not every thing the programme tries to achieve. Our eagerness for economic progress may not blind us to the needs of an integrated development in social, cultural and economic spheres. Both sociologists and economists have come to recognise that economic progress without concurrent social development leave us where we were. Such compartmental thinking is a negation of the very concept of community development.

Community development is also very closely connected with the social changes in the villages and a planned development in this direction is one of most important objectives of the programme. It has rightly been judged as human problem. Today our village community suffer from many social stigmas and

it is a fact that the present economic and material backwarness is due to various social factors. Our programme has to find the solutions to these social problems. The rigid caste structure, the social status of the so called low caste people makes out any major united effort in the real sense for the development of the community. The conservative, orthodox and rigid attitudes of the village people hamper any appreciable and speedy agricultural and economic development. The psychology of the farmers has a definite say in the matter of agriculture. We can hardly neglect of this psychological factor in agricultural production. Tastes of the people, their institutions, habits, traditions, attitudes, norms values etc. have been found by social scientists to wield a very positive influence on activities concerning agriculture. Characteristics of rural societies traditional institutions, joint family system, caste system etc. also been found to be determinants of agricultural production. Unfortunately due recognition has not been given to these aspects while formulating our approach to the problems of agriculture.

In other fields also these social institutions have much influence in the life of rural people so much so that we are faced with the problem of acceptance of and resistance to induced change in varying degrees. Today we have not been able to overcome most of the problems of resistance to induced change which are inherent in the social system of the rural communities. The acceptance of an idea entirely depends on the mind of the villagers and its compatibility with local customs and culture. The programme is determined to change these social customs and institutions in such a
way so as to be conducive for the prosperity of rural communities. The programme of social education in the community development is meant for this very purpose. The extension workers have to adopt a cultural approach so that it may suit the cultural norms of the community. While describing this approach for the development of rural communities, Carl C. Taylor, an authority on community development has emphasized that it is essential for a worker to understand prides and prejudices of a community whom he has to influence in order to effect change.

A big army of workers is at present engaged in the gigantic task of changing the lives of three hundred million population of the Indian sub-continent. It is in their hands to introduce the much needed changes among the people and that too without belittling the values cherished by the beneficiaries.

Thus it is evident that the socio-cultural factors have a very vital role to play. The development personnel should constantly keep in mind that their job is not only to study these factors but also to bring about a happy synthesis between the modern and the traditional, between the new and the old.

The above discussion makes it quite clear that the community development programme is very closely related to the economic, social and cultural aspects of rural development.