CHAPTER - I

INTRODUCTION
AND
METHODOLOGY
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INTRODUCTION

The society is fast undergoing a process of transition from rural to growing urbanization. The industrial scene emerging out of rapidly changing technological development has accelerated this process of transition. In primitive culture, when people lived in small groups, there was complete harmonization of their attitudes and social mores and they had developed a 'sense of belonging' with mutual respect for each other. More often than not, their wants were few and they had all worked for a common objective. There was hardly any problem of adjustment in the society. The term society is used to mean an organised group of
individuals. A culture is an organised group of learned responses characteristic of a particular community.

With the passage of time, there has been a tremendous expansion of activities in a rapidly changing society. Consequently, the complexities of society have also grown in dimension. The dynamics of change are either latent or active in any person or group but the control of 'traditional ways' is a stabilizing force of great power. Once the processes of change begin to operate, because of the influence of political system and the pressure of economic condition, there may be transformations of far reaching consequences, and more often than not, these changes result in economic welfare of the society. The accompanying movement and social change which are constantly disrupting the status quo in the society are relatively much greater now than has been true in many periods of history.

Under compelling circumstances, when one group of people come to live with another group as a result of

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1. Linton, Ralph: The Tree of Culture, p.29, New York A.A.Knopf 1957
   (Quoted in Introductory Sociology by Robert L.Sutherland & others, p.30 Third India Reprint 1979.)
migration to a different country, mostly for economic pursuits, their adjustment gives rise to the problem of assimilation of two cultures. Exodus of Indian population to Sri Lanka and South Africa are glaring examples. Merely bringing persons of different backgrounds together does not necessarily ensure fusion of cultures. If there are no common elements in the two cultures, the group may remain near each other physically but far apart socially.

In a fast changing society, culture lag is inevitable and prominent. When culture lag is added to heterogeneity of a society like ours, the strain toward anomie becomes more pronounced. Emile Durkheim, an influential French Sociologist used the term 'anomie' to refer to a condition in a society or group where the normative order has broken down to some degree. The degree of anomie may range from slight contradiction and confusion (simple anomie) to serious deterioration and disintegration (acute anomie).


A society's total cultural pattern is composed of interlacing and reasonably well-integrated folkways, institutions, etc., a change (an invention, population growth, etc.) in one portion of the culture will produce stresses and strains in the related parts of the web. There may be a considerable time lag before the remainder of the culture catches up and integration is re-achieved.

The problems of the society are so numerous and varied that no two sociologists or social reformers would come to a consensus as to the cause and origin of such problems. The researchers in this area are making indepth studies about the complexities of the problems of the society and have advocated the implementation of a well-knit educational programme for tackling most of the problems.

Illiteracy and ignorance are the two most important social evils which are responsible for most of the problems of the present-day world. Education is by far the most important vehicle for dissemination of human knowledge and it serves as a kaleidoscope through

which the individuals see the world around them. Education to be meaningful must be creative, dynamic and community-centred so that community enjoys the benefits that education has to offer.

Men are social beings and have been living within the ambit of the society from time immemorial. The history of man is one of living together in groups, in some form - in a family, tribe, clan, village or town what in sociological parlance called community. The primary objective of living together is to protect a common interest, to resist the onslaught of hostile elements and to fulfil their wants and aspirations.

Community can be reckoned as an initiator of cultural change and secondly presents a reflection of deep seated changing forces in cultural systems. As the days rolled by, civilization cast its profound influence on the people and they became conscious of the benefits of forming homogenous groups. In the communities, the varying interests of families and individuals merge for purposes of preservation and protection of culture, sharing of basic service institutions, participation in religious, educational, social, political and other common activities. A certain characterising homogeneity exists through the
community with the objective of establishing a proper community spirit.

Every community has its historic past. In community, the individuals must have some experiences and to understand community life, the knowledge of these experiences and interests is essential. For instance, family relationships, their rejoicings and sorrows, feuds, religious attitudes, sentimental attachments are some of the essential aspects of community experience. For better and well-adjusted living within the limitations of social surroundings, man has to think and plan accordingly about the community.

THE CONCEPT OF COMMUNITY

To quote the Encyclopaedia of social sciences, the community is an aggregation of individual human beings living within numerous types of groupings; the level of community experience depends upon the quality of social interaction which characterises each of these groupings and their consequent inter-relationships.  

According to the literature of Social Science, community designated a geographical area with definite legal boundary, occupied by residents engaged in inter-related economic activities and constituting a politically self-governing unit. Thus hamlets, villages, boroughs, towns and cities were considered to be communities. Such communities in turn were thought of as being parts or fragments of larger societal units, such as countries, states, nations. It will be seen that this conception of community was derived primarily from ideas of structure: a geographical area, as system of inter-related economic institutions and an independent framework of government. The newer concept of community is on the other hand derived principally from ideas of process. This conceptual evolution came as a consequence of general social change by which communities were significantly influenced as a result of introduction of newer disciplines, especially those derived from psychology, into the thought of social scientist. Certain social trends operative for some time may be said to have become specific in direction during the last half of the

nineteenth century. The factory system became corporate and projected itself beyond community boundaries; manufacturing establishments were located in definite geographical areas but were owned by many stock holders living in other communities. The means of communications—railways, street cars, highways, automobiles, telephones, etc. improved rapidly, tending to make the local community more flexible and less self-contained.

MacIver defined community in the following words:
"By community I mean any one of common life, village, town or district or county or even wider area. It is social unity whose members recognise as common a sufficiency of interests to allow the inter-activities of common life." 

According to Spindler, community is a convenient term to define a section of the governed and it can be used in two ways. In its 'geographical' or 'horizontal'

meaning, it describes a group of people living in the same area or neighbourhood. In its vertical or functional sense, it is used to describe a group of people with shared interest, characteristic or disability. Individuals will move across divisions between the governed and the governing as frequently as they change positions across the boundaries of functional or geographical communities.

To quote John Dewey, "Man live in a community in virtue of the thing which they have in common; and communication is the way in which they come to possess things in common." According to him, the requirements of common traits for forming a community or society are aims, beliefs, aspirations, knowledge, - common understanding likemindedness as sociologists call it: Such things cannot be passed physically from one to another like bricks; they cannot be shared as persons would share a pie dividing it into physical pieces. The communication for ensuring participation in a common understanding must secure similar emotional and intellectual dispositions - like ways of responding to expectations and requirements.

Butterfield\textsuperscript{10} observed that a true community is a social group that is more or less self-sufficing. According to him, the community should be big enough to have its own centres of interest, viz., its trading centre, its social centre, its own church, its own school house, its own garage, its own library, and to possess such other institutions as the people of the community need. In other words, it is something more than a mere aggregation of families.

The above discussion makes it evident that educational plans and programmes of community should be self-sufficient so that every man and woman of the community having formal, informal, or non-formal education can lead a life of economic freedom uninfluenced by social prejudices leading to fuller development of personality.

The natural history of community involves further developments and change, thus it is by no means a static society. As Roy C. Buck\textsuperscript{11}

\textsuperscript{10} Bertrand, Alvin L : Rural Sociology - Analysis of Contemporary Rural Life, McGraw-Hill Co.Inc.1958,p.82

suggested that to understand the community, it is necessary to take account of social change. Because the members of the community are constantly adjusting to changing conditions of new situations and increasing demands. Unlike K. L. Butterfield, sociologists like Carl Taylor\textsuperscript{12} emphasized that the community is the first social group in modern life that approaches self-sufficiency.

Thus the term 'community' is used to include groups of people who share some common interest or function, such as welfare, agriculture, education, religion, etc; these interests do not include everyone in the geographic community but only those individuals or groups who have particular interest or function in common.

The essence of community, as John Dewey suggested is communication. For without communication, there cannot be that interaction by which common meanings, common life and common values are established. This implies that communication involves a good deal more than the mechanical process of receiving and transmitting messages.\textsuperscript{3}

\textsuperscript{12} op. cit., p.77; Quoted in Carl C. Taylor : Rural Sociology, New York, Harper and Brothers; 1933, pp.549-550.
It consists of process by which the area of common understanding and shared values is widened in the community.

According to George A. Hillary, Jr., the primary criteria of a community are the presence of ties or bonds that hold a group of spatially related people together with interaction among these people. Hillary mentioned three characteristics about community. Firstly, limitation of area, resulting in territorial proximity of the interacting persons. Secondly, common culture or consciousness of bond. Thirdly, common behavioural norms within a shared social structure. Therefore community includes both functional and structural identity.

The many senses in which the word 'community' is used are illustrated by Brownell who states that in his human community, he uses the word in at least four ways. Firstly, according to him, community is a group of people

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contextually considered who know one another well. This also involves a locus or home place or neighbourhood or village, perhaps even an area within a city, but sometimes no fixed place at all. While the general sociologist is inclined to use the word community loosely for groups of various sizes, the rural sociologist is likely to limit it to the neighbourhood.

Secondly, community is used in relation to geographical place group, denoting a village or other place designation. Thirdly, the community is a phylitic group in which case the unity of stock or blood across the years has precedence. Here the word community is used in biological sense. Fourthly, this word has a poetic or metaphysical connotation. In the words of Brownell, community is a timeless unity of human meanings and in this sense is both concrete and metaphorical.

Thus 'community' is a term that applies to a pioneer settlement, a village, a city, a tribe or a nation. Wherever the members of any group, small or large, live together in such a way that they share, not this or that particular interest but the basic conditions of a community life; that group is termed a community. The striking feature of a community is that one's life may be
lived wholly within it. One cannot live wholly within a business organization or religious organization, but one can live wholly within a tribe or city. The basic criterion of community is that all of one's social relationships may be found within it. Communities need not be self-sufficient. Some communities are all-inclusive and independent of others. Among primitive peoples, communities are found with not more than hundred persons. The Yurok tribes of California can be cited as an example, which are almost or altogether isolated.

But modern communities, even very large ones are much less self-contained. Economic and political independence is a major characteristic of the modern communities. People may live in a metropolis and yet be members of a very small community because their interests are circumscribed within a narrow area. Again people may live in village yet belong to a community as wide as the whole area of civilization, or even wider. No civilized community has walls around it to cut it completely off from a larger one. Therefore, communities exist within greater communities, the town within a region, the region within a nation, and the nation within the world community, which perhaps is in the process of development. Iron curtain cannot be drawn in this development process. There cannot be any complete isolation
of one community from another. Interaction among communities is an inevitable process in the context of changing circumstances of a dynamic society.\(^{16}\)

Community can be viewed as a cross-section of society which is a synthesis of personal aspiration and problems sometimes transform into public issues and action. This action is brought about by fluid coalitions of a multiplicity of groupings pursuing diverse interest as much as for its harmonious relationships. Community educator has to be a visible part of the community, and assists in the process of raising the awareness of the community, consider the problems and participate in their attempt at a solution. The community can be viewed as a fluid impermanent structure evolving out of dysfunctional elements. These dysfunctional elements (the real experience and concern of people) are converted into social goals by consciousness raising. The Community educator assists in the development of network of relationship for these conditions. To better use physical and human resources in self-help programmes is an essential feature.\(^{17}\)

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17. Langston, Nigel L., J.P.: Scope of Community Education in Principal, Freyberg Memorial Community School, Auckland, New Zealand.
One of the significant characteristics of modern social living is the extension and growth of social services designed to alleviate human suffering, enrich living and bring about a more desirable individual and social adjustment. In the long run, man's selfishness is counterbalanced by his altruistic nature, through his church, philanthropic ventures, commercial enterprises, and governmental functions and happiness and well-being of the people are provided for.

ELEMENTS OF COMMUNITY

A community defined from the point of view of explicit elements is any consciously organized aggregation of individuals residing in a specific area or locality, endowed with limited political autonomy supporting such primary institutions as schools, religious institutions, such as, Namghars (community prayer hall), churches, and among whom certain degrees of inter-dependency are recognised. This definition will include hamlets, villages, towns and cities.

From the standpoint of implicit elements, a community may be defined as a process of social interaction which gives rise to a more intensive or more extensive attitudes and practice of inter-dependence, co-operation, collaboration and unification. The implicit concept omits all consideration of locality or other spatial terms and directs attention to the processes by which socialization takes place, processes which are in essence psychological. In a logical sense, these two definitions cannot be conjoined, since one points toward structure and the other toward function. One can, however, think of these two attributes of reality together, that is, as structure and function. Perhaps most ordinary thinking about community includes both concepts, and for this reason, the logical difficulty is not important.

The margins or boundaries of a local community can never be precisely demarcated, since more than one centre invariably exist. Some Sociologists have attempted to treat economic interest as the significant factor on the basis of the premise that all persons who produce, sell and buy goods within a given area, on that score, are members of a given community; they have endeavoured to draw boundary lines in a manner as to include all such persons. Others have conceived the local community in terms of other interests, such as religion, education and recreation.
To identify whether a particular group is a community or not, the definition should satisfy the following basic elements: viz.,

(1) **Group of People**: Community is a group of people. The individuals living together and sharing the basic conditions of a common life constitute a community.

(2) **Locality**: The group of people forms a community when it begins to live in a particular locality. A community always occupies a territorial area. The area need not necessarily be fixed for ever. The people may change their area of habitation from time to time in search of better avenues for life, just as a nomadic community does. Most communities are, however, now well settled and derive a strong bond of solidarity from the environment of their locality. There is unity among the village people because they reside in a definite locality. Though as a result of expansion of communication facilities in the modern world, the territorial bond has been to a great extent weakened, yet "the basic character of locality as a social classifier has never been transcended".¹⁹

Community sentiment: Community sentiment means a sense of 'belonging together' fostering "we feeling" among the members. In modern times this sentiment appears to have dwindled among the people occupying a specific local area. For example, in big cities, it is quite likely that a man does not know even his next door neighbour. Merely bringing of people in a neighbourhood does not create a community, if community sentiment is lacking. Therefore, to form a community, the sentiment of common living must be there among the residents of the locality.

Permanency: A community is not transitory like a crowd. It has a pattern of permanent life in a definite place.

Naturality: Communities are not made or created by an act of will but are formed as a matter of natural process.

Likeness: There is a striking similarity or likeness in language, customs, mores, usages, etc. in a community. To quote Green, "A community is a cluster of people living within a narrow territorial radius, which share a common way of life." 20

20. Green, Arnold W. : Sociology
(7) Wider Interests: In a community people associate not for the fulfilment of a particular objective or interest. The interests of a community are wider. These are natural and not artificial.

(8) Every community has some particular name by which it is identified.

(9) No Legal Status: A community has no legal status. It cannot sue, nor can it be sued. In the eyes of law, it has no rights and duties.

COMMUNITY PROCESS

The real community process, that is, that sphere of interactions which results in effective control, may be said to exist in these fundamental groups, such as chambers of commerce, trade unions, and workers' associations, etc. The status of an individual in a modern community is determined from his relationship to functional group.

It has been observed that in rural areas, villages and smaller towns and cities, the community process is still more closely related to family, neighbourhood and institutional factors. From the view of social control or of 'social engineering' it becomes increasingly obvious
that attention needs to be directed towards those skills, techniques, procedures and methods according to which these functional groups arrive at decisions, implement their respective projects and interact with each other. The above mentioned two concepts, viz., the structural and functional coverage. The community is an aggregate of individual human beings within numerous types of groupings.21

Clark22 points out that a community occupies a delimitable space. It is composed of people who have a sense of belonging together as a community. It is served by institutions and agencies. It can act in a cohesive way to meet crises or problems which arise in the community. These basic elements of the community interact in infinite variety, evolving communities that are varied and individual. Yet the common elements recur. By understanding these elements as they operate in actual communities, one can come to understand both the universal and the individual community.


TYPES OF COMMUNITIES

Communities may differ in many ways. They may be urban, sub-urban, or rural. They may consist of large cities, rural areas, small towns, and compact blocks, either well or loosely organized. There may be some communities within the community with ethnic unity or ethnic or social heterogeneity. Again communities are organized on the basis of certain considerations - a religion, an ethnic grouping, and an industrial establishment, a residential area or an experimental project.

Communities may be of various types. Some communities are settled, some are mobile, some are close to other communities or remote in geographical setting. The communities may be either rich or poor, having different races, languages, culture, traditions, and the mores.

Several approaches may be used to classify communities. Size is the most widely used classification. The basic classifications are as follows:

(1) Rural (2) Hamlet (3) Village (4) Town (5) Small city (6) Middle city and (7) Metropolis including great metropolis.
A second classification is that of function—that is, the principal characteristics, usually occupational, such as agriculture, industry, mining, textiles, etc.

A third classification may grow out of what may be termed as the 'intimacy of social life'.

Within these classifications, the educationist may find many variations in practice as he studies his community in order to develop his educational programmes.

There are three important factors which influence the community life. First, the physical and natural resources. Secondly, the human resources, that is, its people. Thirdly, those man-made resources known as social institutions, generally designed to improve living.

A community may be classified in terms of size, viz. large and small. As civilised beings, people need smaller as well as larger circle of communities. The large community brings opportunity, stability, economy, constant stimulus of a richer and more varied culture. But living in the smaller community, one could find the nearer, more intimate satisfaction. The larger community

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provides peace and protection, patriotism, and sometimes war, modern sophisticated equipments and the means of mass communication like radio and television, etc. The smaller community provides friends and friendship, gossip and face-to-face bickering and rivalry, local prestige and place of dwelling. It is, however, being increasingly recognised that both large and small communities are essential for a complete life process.

Every community manifests an external structural character. A country is not simply accumulation of towns and cities scattered over a delimited territory, it has its metropolis, its capital, its functionally specialised regions and cities and a net work of communications between them. The city is not merely an aggregate of households or families, but a system or a set pattern into which the units, viz., families, occupations, specializations of all kinds are fitted. So is the case with the smallest and the largest of communities.

The general appearance of rural communities varies widely depending on geographical setting and topography of the village etc. There are generally at least three recognizable spatial types of settlement generally found in rural areas.
(1) The Nucleated Agricultural Village Community

The nucleated village form of settlement is the most important in the world. Its major characteristics in India as elsewhere is that the homes of farmers are clustered together, whereas their land is located away from the village. The important feature is that all villages are characterized by a close-knit social organization with residence proximity. It is a common fact that agricultural lands situated at some distance from farmer's home is a disadvantage economically. Examples of nucleated agricultural communities are found in several places in the United States of America as also in other countries including India.

(2) Line Village Type Community: The second type of settlement pattern of community is known as the Line-village. Here homes are in rows, generally on both sides of a stream or road, and the agricultural farm land is in long narrow strips extending behind each house. This pattern of community living has the advantage of residential

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24. Smith, T. Lynn : Sociology of Rural Life
Third Edition
New York : Harper and Brothers;
1953, p. 20
proximity and at the same time enjoys economic advantage of living on one's own land. In the United States of America this type of community is attributed to French influence. The residential colonies of workers in industrial complexes in India and in the tea gardens in Assam provide examples of this type of community.

(3) Trade-Centre Community: There is a third type of community which is settled in scattered farm land. The dispersed nature of settlement makes community boundaries more difficult to demarcate than in the village type of settlement. Several neighbourhoods are grouped together to form a community. Normally, the community concentrates in a town or a village where trading is carried out and other services obtained.

COMMUNITY FUNCTIONING

Social processes (adjustment) and social problems (mal-adjustment) are among the important aspect of community functioning. The natural environment provides the foundation for making a living. It depends on the community as to how it can adjust with the environment. The community can conceive of a good life if it has access to adequate resources available in the immediate environment.
or through effective communication with outside resources.

Two communities may have different ways of adjusting themselves to quite similar environment. For instance, one group of people moving to a locality can become share-croppers in single-crop farming programme and they may remain ill-fed, ill-housed, and ill-clothed. Another group settling on a similar land nearby may become land owners practising diversified farming, which ensures their own foodstuffs and they enjoy reasonable prosperity. This happens because though the geographic setting for the two communities is similar but their ways of adjusting to that setting are markedly different.

Adjustment to the natural environment involves a nice blend of mastering and submitting to that environment. To achieve a satisfactory community adjustment, it is essential that natural resources are fully developed and utilised keeping in view the future as well as the present needs fostering inter-relatedness of the local community within the region, the nation and the world at large.

On the other hand, if the resources in the environment as also outside resources are not fully exploited, the community may be reduced to a subsistence
level of living and in the context of the present-day economy, the community may be reduced to a low standard bordering on poverty.

CULTURAL LAYER OF A COMMUNITY

The community might be thought of as having a second layer of culture over the first, and a third superimposed upon that since these levels lend themselves appropriately to levels of maturity in comprehending the community.25

Rugg26 identified the community as the three aspects of the culture, viz. (1) Physical civilization (material level)

(2) Social institution (institutional level)

(3) the determining psychology or philosophy (psychological level).

Material Level: It includes a community's natural resources; the means by which it produces and distributes goods and


services, the physical setting of the community comprise of a wide variety of activities, such as its housing, streets, and transportation systems, its ponds and playgrounds, its water supply, its sanitation services, communication facilities, protective services, its coal mines, lakes, housing projects and the like.

Institutional Level: The community is so organized that it follows an institutional way of living, reflecting the mass habits of the people. The institutional level is extremely significant in determining community behaviour; it is the 'cradle to custom', into which each child is born. Marriage, customs, family form, religious rituals, the language used, the common arrangement for economic exchange and monitory usages, all these illustrate the institutional level of the culture.

Psychological Level: The motivations of the people are reflected in the customs and the material creation of the community. These are the desires that produce activity, the fears which inhibit behaviour, attitudes which pattern acceptable conduct, the values, goals, ideals, loyalties, and taboos which influence and mould human behaviour.

The establishment of one-teacher or single teacher schools in
many rural communities in India and elsewhere perhaps emerge from deeply rooted attitudes or values held by the people. As more resources become available, the concept of single teacher school has undergone drastic change and schools have sprung up in many rural communities with more than one teacher.

To fit people into community living, two major facets are involved. Young people can learn skills, insights, and outlooks necessary to their 'acceptance' as persons as well as their competence to become workers, citizens, home-makers, and the like. The school curriculum is a device to provide a framework reference for the necessary experiences and the models, real and imagined, from which boys and girls learn. Content and procedure for both arts and science teaching should be in conformity with the pattern appropriate to the age, sex and family background of young people.

COMMUNITY ASPECTS

The community has two relative aspects, viz.; the geographical and psychological. Geographically, it may be considered as a contiguous distribution of people with their social institutions. Psychologically, one can think
of community in terms of the elements that combine to make it a dynamic and living entity. Since both these elements are important, "Community may be considered to be a complex social unity that has both a physical locus and a psychological consensus." Though there has been expansion of communities from the dimensions of village and the city to that of the region and the nation and perhaps to the world, yet the smaller communities have importance of their own.

**DUAL ROLE**

Man has to play a dual role, first as an individual and then as a member of the community he lives in. As an individual, he has an original nature consisting of basic elemental rights, sensibility, to internal and external stimuli, and ability to adjust to his environment. Democracy as a way of living probably rests most securely on the individual nature of man and his right to expression and development. There is nothing more precious than human life and nothing more vicious than its destruction or frustration.27

27. Yeager, William A. : School - Community Relations
The Dryden Press, New York
Third Printing, May 1955
The constitution of most democratic countries including India is built upon the rights of the individuals. Substantial progress has been made in the countries where these rights have been preserved. Almost from birth, each individual begins to influence the behaviour of those around him. And he, in turn, is influenced by people and things of his environment.

COMMUNITY LIVING

As a social being, man has learned from his experience that his personality as well as his group activities can best be developed through community living. The concept of community living is as old as the civilization itself. Community living exists all over the world in some form or other, since all people by nature like to live in families and groups. An understanding of the community may be approached from two points of view, viz. structural and functional. 28

The structure of a community may be described in terms of its geographic location, its legal boundaries, its occupations, service institutions, historical past, centres

of interest and form of government. There are recognized certain degrees of interdependence, certain primary and supporting institutions, such as churches, temples, namghars (community prayer halls), satras (institutions for religious learning and boarding for disciples), schools and a certain political autonomy. The structural description does not indicate the interactive nature of community living. This can best be understood through the interactions and associations of individuals and groups as they live together. Associations of human beings may take such forms as the family or cluster of families and other institutions to serve diverse community needs.

There are some indications of community belongingness. Common living on common soil tends to beget distinctive likeness in the members of a group. The recognition of these, in turn, reinforces community sentiment, such as (1) Community folkways (lifestyle) (2) Interest in the local life.

Community folkways: The most clearly revealed evidence of attachment to the community is that of the folkways or community lifestyle, the modes of behaviour that characterise a locality. Of these perhaps, none is a more subtle index
of the distinctiveness of the group than the peculiarities of speech of different region. Through turns of phrase, idioms, manners of pronunciation, special words, one can identify localities, although the more extreme distinctions of speech are also diminished by the extension of communication between communities. But every community, village or city or larger region, has its own distinctive characteristics, in regard to its local customs, local interests, its peculiar beliefs and superstitions, its own folk-tales and myths.

These local folkways have become an important ingredient of every community life. The members of a community are not only physically but also psychologically nearer to one another than to those from outside. One indication is the love of gossip - always a certain sign of communal sentiment in any group. A group of people finds it more interesting generally to talk about those who belong to their community. What is more important is that in the modern local community this interest is supported by a local press which gives wider coverage to the day-to-day activities of the community than to the events of the outside world.

MacIver points out that the nation remains the largest effective community in the present-day civilization.
This means that the nation is the largest group which is permeated by a consciousness of comprehensive solidarity. Like other communities, the nation rests upon locality and community sentiment.²⁹

To understand a community, it is important to learn about its people, who and what they are. This emphasizes the need for a comprehensive community survey. With the help of the survey, it is possible to determine the educational and occupational status, ethnic and nationality composition of the community which are no less important than other aspects. Sometimes it is also noticed that status-relationships within communities vary greatly. Because some communities do not appear to have any caste prejudices; while in some other communities, class and caste are powerful forces which affect the life of individual members in diverse ways and leave their imprint on the community as a whole. So proper investigation is necessary to enable a better understanding of the people of any community.

It is also a fact that it is not possible to look

at each factor singly. Because no person reacts solely in terms of his age, status, or academic standard, or the work he does, or the race or nationality to which he belongs. The whole set of circumstances that involve other people of the community may greatly contribute to the personality development of an individual for wholesome community living.

Considering all aspects of community, it can be used as a living laboratory within every community, large or small, urban or rural, operating on the basic social processes of making a living, preserving health, sharing in citizenship, rearing children, seeking entertainment, expressing religious impulses and the like.

The physical needs of all people for food, clothing, and shelter should be met first. In the primitive community, these needs were met directly by each individual or family unit, or by the clan. Unlike in the primitive society, a man's work is not limited to only feeding, clothing, and sheltering of his family but he has to work in a broader perspective for a better community living.

It is being increasingly recognised that a good community has a sound economic base which means that a good
livelihood is available to all able-bodied persons. A good community is one where there is work for everybody suited to the ability of the individuals and under satisfactory working conditions, every able-bodied individual will give beneficial return to his community where he resides.

Community or community living is important because it is the place where the man of the street with diversified interests is also taken into consideration. Secondly, it is important because momentous decisions can be made by the people regarding their health, education of their children, social welfare, etc.

COMMUNITY PARTICIPATION

One of the biggest problems in defining community involvement, community participation, and community control is that there do not seem to be commonly set definitions, as accepted by all in terms of what is meant by community involvement or community participation. According to Paul Tremper, community participation means involvement in decision making in terms of involvement of policy in relation to education. According to another author Jean Roberts,

the concept of community participation is one which has evolved over centuries. There have always been groups of people drawn together by a common factor or common objective about which they have met and taken some kind of action. This process—gathering, communicating, and acting—is the basis of community participation. In the western world, the community cottages and drop-in centres provide the means by which this process can be continued.

As in the western world, the various socio-religious festivals in India provide opportunity for community participation. Fairs and festivals celebrated in different parts of the country are glaring examples of community gathering in India.

In some of the western countries like Australia, people are gathering together, communicating to each other and planning action on their own behalf and on behalf of the community in which they live. Within the schools, drop-in centres are established. The school centres cater for those parents and local residents who feel comfortable in the school atmosphere and are assisting the school tremendously by being there. The school feels comfortable in having the centres within the school and feels more in
tune with the needs of the community and able to work towards meeting the needs. The community cottages work in a similar way with emphasis on the personal needs and development of individuals in the community. The well-being of the individual, and of the community is so intertwined that one cannot be conceived in isolation from the other.

Carole Pateman, defines participation itself as an educative process and identifies the essential features of this process. According to him, if these features are present, they will satisfy the main requirements of participation as previously identified and/or will lead to their satisfaction.

The essential components of the Pateman model are indicated below:

1. adequate and readily available information
2. easy access to decision-making process both physically and procedurally.
3. the relevance of decisions to be made, i.e. the subject matter must be important to the individual.
4. effective influence on decisions, i.e. participation must be making a difference, and

32. Pateman, C. : Participation and Democratic Theory (Quoted by Sid Spindler in his paper 'Education for Community Participation' published in 1980 plus Community, Participation and Learning, pp. 149-150; Book by John Bremer & Others. Association for Community Education 1979.).
tangible results - people must perceive that some worthwhile objectives have been achieved as a consequence of their participation.

ROLE OF EDUCATION FOR COMMUNITY LIVING

Education can improve community living. In fact, over the years, it has been the principal institution for this purpose. According to John Dewey education, in its broadest sense, is the means of social continuity of life. Society exists through a process of transmission quite as much as biological life. This transmission takes place by means of communication of habits of doing, thinking, and feeling from the older members to the younger ones. According to him, without this communication of ideals, hopes, expectations, standards, opinions, from those members of the society who are passing out of the group life to those who are coming into it, social life could not survive. Education, of necessity, has to provide the link for continuity of community living.

As society grows in dimension, with the concomitant complexities, the role of education becomes

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33. Dewey, John: Democracy and Education
more and more pronounced. With the available knowledge of advanced technology, to-day, the role of education is critical and the responsibilities of educational administrators greater than ever before. Education has necessarily to change its methods to match with each community situation, and it will function best, provided its goals are related to certain common purposes inherent in democratic living.

The role of education is not only confined to the transmission of cultural heritage but also its improvement and adaptation to social change. The benefits of education must be shared by all persons in the community who can enjoy their fruits. Everyone in the community, irrespective of age, culture, sex, race, occupations and locality should enjoy the benefits of education in order to improve his position and enable him to make useful contribution to community living.

Every college and university is literally surrounded by a community, which represents a splendid laboratory in human living. But unfortunately, relatively, little use is made of the communities in higher education. The colleges and universities are said to have inseparable links with the communities in that they use communities as
laboratories and the communities, in turn, need the colleges and other educational institutions for their benefits.

There would be tremendous improvement in community living, if one could devise ways of bringing needs and resources together. And unless there is more living vitality in the education of teachers, there would be no vitality in the schools and colleges, either in the elementary, or secondary stage. Any amount of change in the curriculum will not give the desired vitality; it will come only when the student learns about himself, about the methods of modern science and new technology, and more importantly, about the world, through his daily life in the community - a life of participation which is a definite part of his college and university study.34

The aims, beliefs, aspirations, knowledge and common understanding which generally exist in community life will not have proper and functional utility, if people are dipped in illiteracy and ignorance. So education is essentially a vital force to eradicate these common problems of community life. Again, a nation's prosperity and

development largely depend on its educational programme and a successful programme should reach every nook and corner of the society. In a developing country like India where one-half of the population is below the poverty line with a low literacy rate of 36 percent (1981 Census), community educational programme becomes indispensable for all-round development of common people. The Education Commission, 1964-66 have emphasised the importance of educational programmes for community living, and stated that "every educational institution should try to develop a rich community life of its own and provide adequate and satisfying opportunities for students to participate in it and help in organizing it."\textsuperscript{35}

Therefore to develop a rich community life with the help of educational institutions, every institution should have properly planned educational programme so that every man and woman of the society can accept these programmes whole heartedly and utilise them properly for the betterment of their community life. Educational programmes for community living should cater to the needs of the majority people of the society who are always trying to adjust themselves for every aspect of social life, viz., (1) Economic (2) Social (3) Educational, etc.

India is among the ten economically backward countries of the world. People of India mostly depended on agriculture for their livelihood from time immemorial. But from the later part of the nineteenth century, especially during the colonial regime of the British, as also after independence, India witnessed substantial progress in the industrial front with the development of industry, both big and small. So from that point of view, all operations of agriculture, and local industry must be improved in order to raise the level of living of the people. The people should be given informal training on improved methods of farming, or development of improved cottage and small industry including dissemination of knowledge of personal health, hygiene and sanitation, etc. Formal education as a means is not enough to literate the entire segment of the population. Therefore, the importance of informal or non-formal type of education is being increasingly recognised and with this end in view, the adult education centres are being set up for the betterment of community life. In addition to acquiring knowledge on improved practices of agriculture, the village people, more especially, the semi-educated and the school drop-outs should learn the crafts like carpentry, fitter, tailoring,
furniture making, and furniture repairing, cloth and yarn
dying, toy making, and various types of bamboo, cane, and
wood works.

The rural folk should also go for rearing of birds
and animals like pigeons, poultry, ducks, goats, cattle,
including bee-keeping and fish rearing which may yield
economic benefits to the community life. Again, the
programmes for new learners should include drama, music,
painting, folk-art and folk dance along with the three R's,
which may contribute to the improvement of cultural life
of the community. The need for fighting against conservative
outlook and old social prejudices should not be overlooked.

The programme for community living should be
comprehensive, embracing all aspects of development in the
rural areas, and should aim at producing community attitude,
aided self-help, increased productivity, high literacy rate
and educational expansions where needed, besides providing
facilities for enjoying the amenities of life. The
educational programmes for community living should encompass
all forms of education, namely, basic, community, adult
literacy programmes and the like. The programmes should
provide for proper sanitation and other measures for
safeguarding the public health ensuring first-aid and medical provision for the sick and the disabled and offering midwifery services to the expectant mothers. The members of the community should inculcate a sense of belonging in the community life and should actively participate in the myriads of programmes meant for community living.

COMMUNITY EDUCATION

A man may not be able to read and write but community education can help him to acquire the ideas of group discussion, mutual aid, and self-help enabling him to participate in the decision making.

Brian Staples\(^{36}\) defined community education as a process in which people within communities utilize educational, democratic and sound research methods for both individual and community betterment. By decision, the community education process ideally exhibits all of the following characteristics:

(1) There is an effective and systematic community

interagency co-operative relationships and interagency commitment to the use of the community education process.

(2) Strong emphasis is placed on facilitating informed citizen involvement in local needs identification, decision making and problem solving.

(3) Priority is placed on full utilization of existing local human and physical resources as a basis for considered community action in the common interest.

(4) The community school and other community agencies and resources are viewed as integral parts of a total community education system. Educational methods are seen as important tools to be employed in a co-ordinated manner for community purposes by any or all community based agencies involved in education, recreation, culture, health, social development, crime prevention, agriculture, consumerism, religion, ecology, economic development and so on.

(5) Stress is placed on encouraging community self-help, volunteerism, community initiative and self-renewal through the process of community education.

(6) An important aspect is the development of opportunities and trainings so that local lay and professional people can assume community leadership roles.
(7) There is an offering of supplementary and alternative educational opportunities for community members, regardless of age, to extend their skills and interest and to bring about community improvements. Education is viewed as a life-long process. All forms of education are considered potentially useful in this regard, including the use of technology and the mass media.

According to the Victorian Community Education Committee, the concept of community education is a process concerned with the identification of needs, wants and problems in a community and attempts to assist in the development of services, programmes, facilities and leadership in order to improve the entire community. Community education extends the traditional concept of education, namely schooling, which has been viewed as the prerogative of the young, and reaches out to all members of the community. According to this Committee, a community is a geographical grouping of people around a school. Sociologists, however, are divided on the meaning of community.

While sociologists agree that a community involves people, they differ in their emphasis from ecological relationships through personal interaction. While some sociologists give stress on geographic factors, others give emphasis on the consciousness of kind.

Community education, first and foremost, is a concept, which recognizes that both learning and education are life-long processes and that it is essential to address educational programming to the lifelong desires and needs of the entire community. One of the central concepts of community education is that learning is a lifelong experience, not merely confined to the formal education of youth but encompasses the entire gamut of learning needs of the community. Looked at from this point of view, community education is broad, multi-faceted and dynamic (in the sense of being adaptable to circumstances and needs) and attempts to enclose it in tight, comfortable parameters would result in quick obsolescence and frustration.\(^\text{38}\)

To develop a sound community life, a sound and

well-knit educational programme become sinequanon so that people nearby come together to participate in social, economic, and recreational and cultural activities. Programmes prepared centre round the needs of a community. All aspects of education, such as knowledge, vocational, economic must be integrated with individual and social uses of a community and should establish self-reliance and self-confidence among the people.

The Report of the Education Commission, 1964-66 recommended that "some forms of social and national service should be made an integral part of education at all stages." The school camps provide a good example of community living. Because, there are a variety of opportunities for community work in the class rooms, school campus as also in the school hostels. Instead of engaging menials and hired labour for educational institutions and their hostels, possibilities should be explored to get much of the work done by students themselves, not primarily to save money, but to enable them to gain valuable experiences. Among the Asian countries, Japan was pioneer in following this practice in her national

system. Many schools in India are also following the experiences of Japan to some extent. This type of work experience would inculcate in the pupils a sense of dignity of manual labour. Again, by participation in the programmes of community development, the students can establish closer ties between the educated persons and the rest of the people.

It is needless to say that educational programmes which are related to community living are doomed to failure unless the people of the communities feel that they are also active participators. They must understand that the objective of community educational programme is to give the people a better, fuller and happier life. The idea is that everyone in the community should be participator in all-round development; each person contributing according to his or her skill, aptitudes, knowledge and interest.

The educational programme should be of such type that the benefits of education must percolate to all persons in the community. Everyone in a community regardless of age, sex, race, culture, occupation, should enjoy the opportunities offered by well-knit educational programmes to improve the community life. Education has specific responsibilities and goals and it must embrace all institutions of the community, play an important role in community planning and welfare of the society. Again, it has a vital interest in the services
performed by social agencies, especially where childhood and youth are concerned. Another vital essential factor is that educational leadership must be closely related to all community leadership so that upliftment of community living can be obtained by proper means and ends.

The fortunes of communities to a large extent depend on the national and regional trend. In other words, a wide variation is noticed depending on the political system of a country. In Indian situations, the rise and fall of the community fortunes follow the national and regional trend. A highly developed community may suddenly undergo social and economic changes which may affect the future generations. Some such factors which may influence the fortune of a community are immigration, industrial depression or prosperity, change in leadership, natural catastrophies such as floods, earthquake, crop-failure resulting from extreme drought condition, etc. These factors naturally tend to affect a well-settled community life.

Community education aims at raising the cultural and social level according to the democratic way of living. Child and family welfare should be a major concern of community education and from that point of view,
Yeager rightly observed "There is no end to school and no beginning to community living. They are closely integrated in meeting the common needs of all. Learning and living meet on common grounds."

The introduction of a sound and defensible educational programme for better community living presupposes the sincere appreciation of the prevailing educational programmes of each community. The disadvantages, drawbacks, or deficiencies of the prevailing educational programmes should be removed gradually. And practically useful subjects should be added properly. The programme must reach out to the community, serving more youth, more people for a better and healthy community living. The interests, needs, abilities of all citizens including children, youth, adults should be developed by proper utilization of community cultural activities, illiteracy eradication programmes, mobile library facilities, recreational facilities, playgrounds, parks, indoor recreational and social facilities, forums, public meeting

places and such other communities activities where every citizen can take some part and meet on a common ground.

The inter-connectedness between personal living and spiritual living is well reflected in the observation of William A. Yeager when he remarked "Satisfying personal living is hardly complete without satisfying spiritual living, in whatever form one wishes to find it. Desirable community living ought to make this possible without fear of clergy, public opinion, or social pressure."

The goals of desirable community living, among others, include healthful living to which modern educational programmes embracing recreational, social and personal living make substantial contribution. Democratic way of living is a process and educational programmes are a means to achieve that end successfully. Yeager has rightly observed that 'the way of living the good life is probably best realized through the process rather than its ultimate achievement.'

Education as a 'teaching learning process' is lifelong and continuous. It does not end with any kind of

41. ibid p.446.
42. op. cit., p.446.
graduation. To quote Dr. Sarbapalli Radhakrishnan,
"Graduation is only a milestone in life's journey". It
seems that true education is synonymous with life cycle of
of a person as if it were a process which begins with the
cradle and ends with the grave. To gain rich dividends, one
can think of intensifying the educational programmes with the
object of fulfilling a desire for more satisfactory life,
for new experiences, for class mobility and quicker
socialization. All these are important for effective
participation in the context of newly developed technology
of agro-industrial origin.

Along with the attainment of better community
living, it should be possible to motivate persons towards
greater knowledge of the country and the world. People in
the modern age are living in a dynamic world where changes
are taking place at a rapid stride. These changes are
manifested (1) in the conduct of family life (2) in
technological and scientific advancement (3) in economic
conditions (4) in educational and social welfare, etc.

Therefore up-to-date ideas, opinions, and
behaviour patterns are necessary to keep pace with these
rapidly developing changes and for this reason, it is
essential to have a well-designed educational programme for
community living in order to bring the modern world within
the ambit of community life.

For a better insight into community living of a country, it is important to study the community life of that country. The well-adjusted educational programmes are essential not only to enthuse the minds of common people to acquire more information and knowledge, sense of values, technical skills but also to wake up the spirit of democracy to make responsible citizens of the country. The programmes should give supreme importance to both local and national life.

The Unesco/Caribbean Commission expressed the view that the discussion approach, the learning and thinking together, pooling of knowledge and experiences, the working together for common good of the community have very definite and obvious social implications. People begin to know each other as never before, artificial barriers are broken down, the social welfare of the community becomes the concern of everybody. The above Report cited the example of social implications at the family level of aided self-help housing. Because the building of the house directly affects

the family as it gives the family group a sense of purpose and achievement. Above all, there will be a development of the personality of those engaged in self-help and of the co-operative spirit that goes with it and in fact, it is the social education of the most lasting type. Through the aided self-help housing scheme, the respect for dignity of labour can be inculcated among the members of the community. Developing countries like Jamaica, Puerto-Rico, etc. provide numerous examples of this type of self-help programmes. These kinds of programmes stimulate people to develop their human potentials for continuous democratic, healthy, purposeful and happy living.

To quote Francis J. Brown, "The role of the community in relation to education is two-fold: it inculcates in its children not only the folkways but also attitudes and values; it sets the total pattern in which the school, as an institution, functions." According to him, the lifestyle of a child is reflected in his vocabulary, his neatness and dress and many other important behaviour.

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44. Brown, Francis J. : Educational Sociology
Modern Asia Edition,
Third Printing, 1967
Prentice-Hall, Inc.;
Englewood Cliffs, N.J.
patterns which identify him with the community. Even more important are the attitudes and values which reflect the community environment. His attitudes towards others who differ from him in religion, nationality or economic status; his values in the utilization of leisure time; his attitudes towards other children and to adults and even towards the school are largely influenced by his community. The aspect of the role of community lies in creating the proper climate in which the school functions. While a conservative community would discard new experiments on ways of living, a progressive and forward-looking community would encourage the school to experiment, to give its children the knowledge and understanding to exercise their independent judgment and to provide the educational setting for free and frank discussion of their problems including controversial issues. Such a community will consider the expenditure spent on education of children as a sound investment for their children's and nation's welfare.

COMMENTS

From the definitions of community living given by the different authors and experts, it would appear that while some authors like Blaine Mercer, Brownell, etc. gave stress on spatial distribution of population in relation to geographic locality at a particular time, sharing a common culture, others like John Dewey, MacIver, etc. gave
emphasis on the state of living together with a common purpose of forming homogeneous groups with inter-communication and inter-relation for achieving a common objective for the welfare of the community.

Though most definitions vary only in degree in giving stress on particular trait or characteristics of community living, the fact remains that all definitions are agreed on one point, viz. having a sense of belongingness, among the groups of the community.

In the context of community living, it is worth recollecting what Grundtvig, a famous educationist of Denmark had said. According to him, man is a social creature and develops himself by interplay between his given aptitudes and the constant influence from the world around him. He further said that relations between a human being and the world around are manifold, and they change from day to day in a reciprocal action, which determines the development both of man and of society.45

It is therefore very important to have an overall

Edited by John Bremer and others.
Australian Association for Community Education and Planning Services Division of the Education Department of Victoria.
view of man and the relations with the world around him. There must be coherence between individual and society, between body and mind, and between work and leisure. One cannot think of these relations in isolation from one another. To have a total picture of human being, one should not forget the historical and cultural context. Educational programmes for community living, if it is to be meaningful, must consider all these aspects.

In a democratic society, the objective of community education must be to foster national consciousness and identity, through the regional as also national language, if possible, which should be taught from primary to college and university level education. It has been noticed that various terms have been used at various times to describe the programmes and strategies employed in education of the community. The objective has always been to further education and development of the human being. In Indian situation, at the early stage of education, learning should be provided through regional language and aim should be to switch over to national language within a specified time period. With its multi-ethnic and multi-cultural composition of population, the need is to promote own national language and also to acquaint with the cultural mores and beliefs of the various community groups. The aim of community education should be
not only to give knowledge but also to enlighten about human life.

Community education should train individuals or workers in citizenship education so as to inculcate in them the conspicuousness of community feeling and awareness of human values and aim should be to link their programmes with all developmental activities. Programmes for community education should be viewed as an attack on mass poverty and not merely on mass illiteracy, because statistics provided by UNESCO showed that there were 800 million illiterates and an equal number of poor in the world. This indicates that illiteracy and poverty are inexorably linked.

Educational programme for community living should lay special emphasis on the need for increasing production, generation of more employment, and alleviation of poverty. To achieve this objective, it is essential to provide free education to the poor, backward and relatively disadvantaged section of the society. To implement and sustain the

programme, it is absolutely necessary to create the proper atmosphere, otherwise, the policy would land in fiasco, however, laudable the objective may be.

SELECTION OF THE TOPIC

A few words need be said why I selected this topic relating to 'Educational Programme for community living with special reference to Community Development Blocks of Kamrup district'.

About three decades ago, when the Five Year Plans were launched for a planned economic development of independent India, thanks to the farsightedness of late Pandit Jawaharlal Nehru and other national stalwarts, rural development was given a new impetus through a network of Community Development Blocks spread over the entire country.

Through the implementation of package programmes in the Community Development Blocks, all-round development of the village was aimed at, including improvement of agriculture, education, village industries, health and sanitation and more importantly democratic functioning through Panchayati Raj.
In what way the village people benefited from a host of education-oriented programmes in the Community Development Blocks and what impact they have made on the life-style of the village people needs a thorough investigation. The Community Development Blocks of Kamrup district were selected firstly because it has the highest number of C.D.Blocks, viz. 35, though it is the second largest district in terms of area, viz. 9,860 sq. km. (as per 1971 Census) and secondly because it was convenient from operational point of view, as my place of work is at Guwahati, the district headquarters of Kamrup district.

For an indepth study of the topic of my research, the thesis has been divided into seven chapters. The first chapter contains an Introduction embodying the concepts and definitions of community as given by authors of diverse disciplines along with the Methodology followed for scientific study of the problems. Chapter II discusses about the historical background of educational programmes for community living in the early Assamese Society. Chapter-III depicts incidental and non-formal education - their interaction in community life. Chapter-IV deals with formal education and its impact on community living. Chapter-V highlights on the significance of adult education for community living. Chapter-VI presents the global view
of community development vis-a-vis educational programmes in Community Development Blocks of Kurupp district and their impact on community life as revealed by the survey findings. Chapter VII is the concluding chapter dealing with observations and suggestions for remedial measures for better community living.

**METHODOLOGY**

Like other physical sciences, researchers of sociology have made extensive use of growing methodological sophistication and techniques now available to them for carrying out investigation or research studies.

For drawing meaningful conclusions from a research study, it is necessary to draw up the scheme and design the survey in proper scientific manner with collection of facts and figures to enable processing and analysis of data. Statistical tools have become handy in the presentation of research data of sociological studies in a lucid manner with the degree of precision desired. The researcher has to have an investigative mind and imagination to frame questions to be asked to informants who are also called 'interviewees' in sociological parlance, so that variables derived from the analysis of data may enable to shed light on the type of policy decisions to be taken as also to make generalization for practical application.
To standardize the questionnaire, it is necessary to pre-test the schedule of enquiry through a pilot survey. It then becomes easier to collect data at the minimum time and cost.

I. COMPOSITION OF RESEARCH METHODS

The methodology for the research study consisted of the following operations:

(A) COLLECTION OF PRIMARY DATA
(i) Preparation of Questionnaire
(ii) Sampling technique
(iii) Interview Method
(iv) Data Collection
(v) Observation
(vi) Data analysis

(B) COLLECTION OF MATERIALS FROM SECONDARY SOURCES
(i) Books
(ii) Reports of various Commissions and Committees
(iii) Journals
(iv) Census Reports
(v) Publication of Central and State Governments
(vi) Published and unpublished theses.
As the materials from the secondary sources of data proved inadequate to enable a thorough study of the socio-economic variables on community living, I had to take recourse to collection of primary data, though it was expensive and time consuming.

II. PREPARATION OF QUESTIONNAIRE

The questionnaire consisted of two parts, viz. Form-I : Village Schedule and Form-II : Household Schedule. Through the Village Schedule, some vital information was collected from the sample villages, which included communication and other facilities, composition of population by sex, religion and castes, viz. Scheduled Castes and Scheduled Tribes and other Backward Classes. Information was also collected on educational facilities available to the sample villages including sources of drinking water, transport facilities, etc.

While the details about the type of information collected through the Village Schedule, Viz. Form-I can be seen from the specimen copy of the schedule given in Appendix-I, the structure of the schedule is discussed below. In order to throw light on the kind of facilities and the distance within the radius of which such facilities are available, the distance of the sample village was

Besides collecting information on the composition of the population by S.C., S.T., O.B.C., and others, break-up of the population by religion, such as Hindu, Muslim and others was also collected, through the Village Schedule. Information was collected on drinking water facilities by source, viz. pond, kutcha well, pucca well/ ring well, river and stream, etc. Among the other important items of information collected through the Village Schedule, included such items as, facilities available on (a) Common Radio Set, (b) Film Show, (c) Mobile Library, (d) Public Library, (e) Seminar/Study Circle, (f) Exhibition Centre, etc. which are necessary for educational and cultural development of the people.

The Household Schedule, viz. Form-II was canvassed in the sample households of the selected villages to elicit information on age structure, sex composition, marital
status, economic status as earner or earning dependent, and educational standard of the household members including their occupation and monthly income.

In addition, some questions were also incorporated in the household schedule to throw up information on library facilities, reading habits, including habits of listening to Radio broadcasts on weather forecast, cropping pattern, use of fertilizers, marketing facilities, prices of agricultural commodities, etc. Their opinion was also recorded in regard to utility of services offered by the Community Development Blocks, influence of religion on moral and educational development of the individuals and the community, their attitudes on community gathering on village fairs and festivals and a host of other relevant information. It may be noted that response to these questions was qualitative in nature in the form of 'Yes' or 'No' and in some cases, the information indicated the degree of influence in the form of 'to a great extent'/ 'to some extent'/ 'not at all', etc.

A specimen copy of the Household Schedule, Viz. Form-II is given in Appendix - II.
III. DESIGN OF THE SURVEY

An intensive survey was made to study the impact of programmes and practices now in operation in the Community Development Blocks of undivided Kamrup district* of Assam and a content analysis of their impact on community life was attempted.

For this purpose, necessary objective data were collected from 29 sample villages randomly selected from 50 percent of C.D.Blocks in Kamrup district following the procedure of random sampling technique.

In the undivided Kamrup district, there were altogether 25 C.D.Blocks and their sub-divisional break-up was as follows: Guwahati Sub-division–10 Blocks, Barpeta Sub-division–8 Blocks and Nalbari Sub-division–7 Blocks.

* The undivided Kamrup district consisted of three Sub-divisions, viz. Guwahati, Barpeta and Nalbari. For the sake of administrative convenience, the boundary of Kamrup district was redemarcated in July, 1983 and Barpeta sub-division formed a separate district. Subsequently, Nalbari sub-division was also declared as a separate district w.e.f. 14th August, 1985. The present Kamrup district, however, consists of two sub-divisions, viz. Guwahati and Rangia. The survey data relate to undivided Kamrup district as existed at the time of my provisional registration for Ph.D. work in 1980.
The sub-division wise list of these 25 C.D. Blocks of undivided Kamrup district with year of establishment, number of villages and population as per 1971 Census is given in Appendix - III. The consolidated position is shown in Table - 1.1 indicating the number of sample villages and households selected for the purpose of survey.

The design adopted was one of multi-stage sampling. The first stage of sampling consisted of selection of 50 per cent C.D. Blocks by random sampling method from each of the three sub-divisions, viz. Guwahati, Barpeta and Nalbari. The random sampling technique was adopted to avoid bias in the selection of samples and also to get a representative sample which was typical of the population from which the sample was drawn. Another reason for using random sampling technique is that each unit in the population (also called 'universe' in the statistical language) has equal chance of being selected in the sample. The sample would not permit generalization unless it is a representative sample drawn by the method of random sampling.

It would be possible for the researcher to draw

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47. The number of villages and population as per 1971 Census has been used, as 1981 Census could not be taken in Assam due to then prevailing disturbed condition in the State.
### TABLE - 1.1

Total Number of C.D. Blocks in Kamrup district, number of villages and population (1971 Census) vis-a-vis number of sample blocks, sample villages and sample households.

<table>
<thead>
<tr>
<th>Sub-division/district</th>
<th>Total No. of C.D. Blocks</th>
<th>No. of villages</th>
<th>Population covered in sample (1971 Census)</th>
<th>No. of sample households</th>
<th>No. of households</th>
<th>No. of sample villages</th>
<th>Population covered in sample villages</th>
<th>No. of sample households</th>
<th>Total No. of sample households</th>
<th>No. of sample households</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Guwahati</td>
<td>10</td>
<td>1,330</td>
<td>9.06</td>
<td>5</td>
<td>593</td>
<td>4.18</td>
<td>12</td>
<td>1625</td>
<td>163</td>
<td></td>
</tr>
<tr>
<td>2. Barpeta</td>
<td>8</td>
<td>1,081</td>
<td>9.03</td>
<td>4</td>
<td>474</td>
<td>4.22</td>
<td>9</td>
<td>1564</td>
<td>156</td>
<td></td>
</tr>
<tr>
<td>3. Nalbari</td>
<td>7</td>
<td>848</td>
<td>6.86</td>
<td>4</td>
<td>394</td>
<td>3.45</td>
<td>8</td>
<td>1422</td>
<td>142</td>
<td></td>
</tr>
<tr>
<td><strong>Kamrup district</strong></td>
<td><strong>25</strong></td>
<td><strong>3,259</strong></td>
<td><strong>24.95</strong></td>
<td><strong>13</strong></td>
<td><strong>1,461</strong></td>
<td><strong>11.85</strong></td>
<td><strong>29</strong></td>
<td><strong>4611</strong></td>
<td><strong>461</strong></td>
<td></td>
</tr>
</tbody>
</table>

Source: Col. 1 to 4 : Basic Statistics relating to Community Development Blocks in Assam, 1977-78; published by Directorate of Economics and Statistics, Govt. of Assam, Guwahati; pp.3-4.
meaningful or valid inferences from the sample selected by using random sampling technique and to keep the sampling error under control by suitably increasing the sample size and thereby increase the precision of the estimate to be built up from the sample.

At the second stage of sampling, 2 per cent villages were randomly selected from each of the sample C.D.Block.

At the third stage of sampling, 10 per cent of the households was selected in each sample village following the procedure of random sampling method for detailed investigation so that households formed the ultimate unit of sampling.

IV. STANDARDIZATION OF QUESTIONNAIRE

Before starting the actual field investigation, the questionnaires were pre-tested in a village situated within 3 K.M. from the Panikhaiti Railway Station within the Dimoria Tribal Development Block and the schedules of enquiry were standardized by discarding item or items of information which were found to be either irrelevant or inappropriate. On the other hand, items of information which were found to be important in course of pilot field
survey from the point of view of my research topic were incorporated. At times, it was necessary to rephrase the questions to make them more explicit and unambiguous.

V. INTERVIEW METHOD / ORGANIZATION OF FIELD WORK

Any programme of scientific data collection presupposes the existence of a well organised field staff, because field work is the most difficult part of the job which involves enormous time and energy. Moreover, in the randomly selected samples, as it usually happens, the sample villages were found to be scattered throughout the district and the journey itself took considerable time.

In the sample villages, the village headmen were first contacted to assist the researcher in identifying the sample villages. Through their help, it was easier to establish rapport with the respondents and in enlisting cooperation from the village people in collecting the relevant materials. Other knowledgeable persons like village school teachers, secretaries of Mahila Samitis, youth leaders and social workers including sarvodoy workers were also consulted about the on-going village activities including Adult literacy programmes.
The data were collected personally by the researcher by interviewing the respondents of the sample households, though at times, assisted by the Block level statistical personnel (Sub-Inspectors of Statistics) either by accompanying the researcher to the sample villages or offering help to identify the sample villages, otherwise it would have been extremely difficult to collect the materials. Interviewing people is an art and some amount of dexterity and ingenuity is necessary on the part of the interviewer to elicit correct information from the interviewees.

In course of my field investigation, the villagers stated that no woman researcher had ever visited their villages for collection of such type of data and therefore when I visited their villages, they were rather surprised and gathered around me out of curiosity. At the initial stage, when I disclosed my identity and told them about the purpose of my visit, they appeared to be a bit suspicious, but from the nature of questions put to them, they were by and large convinced that my intention was to collect data solely for the purpose of research and they became cooperative and friendly and readily agreed to give all the information that I wanted. At times, I carried a tape recorder and recorded their conversations of the respondents.
in cassettes. In fact, the field survey afforded an opportunity to gain the kind of experience which I would cherish in my memory in the years to come.

VI. OBSERVATION

Observation forms an important tool of modern research technique. All scientific investigations need careful observation. Personal observation in the process of collecting materials from the respondents greatly benefited the researcher in developing her alertness to social phenomena. Apart from getting a visual picture of the people at work in the villages, personal observation enabled the researcher to get an idea of the kind of activities in which the people were engaged in rural environment. Careful observation also helped in making a visual comparison of socio-economic condition between one group of households with another group in the same village or in the neighbouring villages. This kind of observation also helped in the correct interpretation of data collected in course of field investigation. At times, the researcher carried a camera as a tool of observation and took some snaps to catch their activities in life situations.
VII. ESTIMATION PROCEDURE

The estimation procedure adopted was one of ratio estimate.

At the Block level, 50 per cent of C.D.Blocks in each sub-division of the undivided Kamrup district were selected by random sampling technique.

At the village level, 2 per cent of villages were randomly selected from each sample C.D.Block.

At the household level, 10 per cent of the households were selected by random sampling method.

The aggregate sampling fraction is obtained as follows:

\[ \frac{50}{100} \times \frac{2}{100} \times \frac{10}{100} \]

\[ = \frac{1}{2} \times \frac{1}{50} \times \frac{1}{10} \]

\[ = \frac{1}{1000}. \]

Now, if \( X \) represents the aggregate sample result at the household level, the estimate for each sub-division can be obtained by blowing up the sample result by the reciprocal of the sampling fraction, i.e. by 1000.

The estimate for the district can be obtained by taking summation over the three sub-divisional estimates.
If $X_1$, $X_2$, $X_3$ respectively represents the aggregate sample result for Guwahati, Barpeta and Nalbari sub-divisions of the erstwhile undivided Kamrup district, the estimate for the district is given by

$$X_1 \times 1000 + X_2 \times 1000 + X_3 \times 1000.$$ 

VIII. LIMITATIONS OF ESTIMATES

All possible precautions were taken to reduce the non-sampling error. The sample households which were unwilling to cooperate were substituted by taking the next corresponding households, although such cases were few.

The estimate suffers from limitation in the sense that the sample is not large enough to throw up dependable estimate for the district. The constraints of resources and limitation of time did not permit to go for larger sample.

Though the procedure for building up the district estimate has been spelt out in the foregoing paragraphs by blowing up the sample results by means of the appropriate inflation factor indicated above, for the sake of simplicity, but without loss of generality, the analysis
of data has been confined to sample results only. This has been done in consideration of the fact that while the district estimate derived from the sample result may have large variation in absolute terms, the proportions or percentages derived from the district sample would, by and large, reflect the district pattern with a fair degree of precision.

IX. DATA ANALYSIS : PRESENTATION AND INTERPRETATION OF DATA

Data collected from the sample villages have been tabulated manually in the form of some meaningful statistical tables. Computational work was done with the help of a Pocket Electronic Calculator and the sample results bearing on socio-economic variables have been presented with sub-divisional break-ups in Chapter-VI. While the tables generated from the data collected through Form-I : Village Schedule represent the aggregate scenario on some basic facilities available in the 29 sample villages, those derived from the data collected through Form-II : Household Schedule represent the sample aggregate bearing on some important socio-economic variables related to community living as thrown up by the survey for the sub-divisions or the district as the case may be.