COMMUNITY
DEVELOPMENT
1963

UNIVERSITY COLLEGE OF RHODESIA

COMMUNITY DEVELOPMENT

with special reference to rural areas

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INTRODUCTION

COMMUNITY DEVELOPMENT has become almost as popular a subject of international discussion as the problems of Africa. It is the new technique which is taking the under-developed (better known as the developing) areas of the world by storm. In Central Africa it was introduced in Northern Rhodesia some years ago, in Nyasaland it is being actively pursued and in Southern Rhodesia it is being officially talked about. It is thus a very live issue for the Rhodesias and Nyasalanu.

Some see community development as a piece of government policy, and up to a point it is. Community development projects usually depend on government support and are most successfully accomplished where the government has the confidence of the people. But to think of community development simply in terms of official policy is to lose the real essence of the idea. In a final summing-up to the Conference, Professor T. Paterson of the Royal College of Science and Technology reminded his audience that community development is a means towards achieving a greater end. True, it produces many material manifestations which are of immense practical value. But much more important is the spirit it engenders within the community itself—a spirit which enables nations and communities to discover their real strength. In Central Africa it could be a means whereby petty prejudices are forgotten and a genuine spirit of community fostered amongst all people.

Community development relies on patient consultation and sound planning. It is not something which can be expected to yield quick and startling results. It needs careful administration with a watchful eye on finance. It demands that those engaged in roles of professional leadership should be thoroughly trained for their tasks. But even if all this is done, community development will not become a living reality without enthusiasm for it amongst the people. There must be a feeling of pride and joy in the movement. This was graphically described by Miss Freda Gwilliam, of the Department of Technical Co-operation, who gave a paper describing the growth of community development in African territories.

Miss Gwilliam also outlined how the idea had first originated in the United Kingdom—a surprise to many who had regarded the whole concept as an American creation—and how its shape is constantly changing in the light of new experience and fresh challenges. In her talk she also described the great contribution Britain has made to those countries desirous of taking help from her in the spheres of training and technical advice on community development.

Adult education and community development are two inter-woven strands. Community development is a massive movement of education encouraging people to take responsibility and show initiative in all aspects of living. This implies that community development will give fresh impetus

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TRAINING FOR COMMUNITY DEVELOPMENT

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I feel that the first thing that has to be done is to give a definition for what it is we are training. This immediately brings up the question, 'What is our conception of community development?' This seems to be of paramount importance because I have found after reading the experiences of other countries and from my own in Northern Rhodesia, that the biggest hindrance to progress in the field of community development has been this very thing. The field has not been defined.

In tackling this problem, allow me first to take the negative side and give a few examples of what I feel community development is not. And these are not quotations out of books but are drawn from actual experience. The first is the bed and breakfast and taxi service for other departments idea.

Now what happens? A department wishes to run a course at the centre of agriculture, fisheries, or for boma messengers. The department in question rings up the Community Development Officer asking if it is possible for the centre to accommodate whatever the number may be for a certain time. This is arranged and the Community Development Officer then has to see that accommodation is made ready, food ordered and cooks laid on to do the cooking. He has to inspect the kitchen and dining room in order to cut down the number of complaints when the trainees arrive. All the officer of the department running the course does is to give the lectures and hand on to the Community Development Officer any complaints— maize meal not of No. 1 grade, not enough meat in the diet, too much fish, or too much beans.

And this bed and breakfast idea is not confined only to departments actually running courses at the centre. A District Commissioner or a District Officer will ring up and ask that a party of Chiefs and Councillors intend spending a few days in the area visiting projects and would like to be accommodated at the centre during their stay. So they come and have to be cared for.

Then there is the taxi service. Departments running courses frequently take their trainees out to see actual work in the field and here again the Community Development Officer is called upon to supply transport, plus drivers for this purpose. On these trips, too, he is asked to provide a packed lunch for the trainees. Then, Community Development as the Public Works Department of the Public Administration. This is a great favourite. When funds are short and there are buildings to be erected all that has to be done is to call in the Community Development Officer who in turn supplies Instructors free of charge. A Native Authority wishes to

build a courthouse and here again community development is called in. This sort of help is then given the name 'Extension work'.

The next example may be called the fifth rate Trade School for illiterate artisans. There is a minimum standard of entrance to Trades Schools. It was Standard VI but is now being raised to Form II. So the only place left for men below this standard is the Community Development Centres. Any type of trade is taught, namely carpentry, bricklaying, tailoring, leatherwork, tinsmithing, basketry for the blind, and so on. The idea of this is that once the men have completed their course they will return to their villages and help raise the standard of living. But this rarely happens. Once the course is over the trainee makes a bee-line for the towns to find employment, with the result that more harm than good is being done. Instead of training men for work in rural communities, they are being trained to leave them.

Sometimes community development workers are used as government spokesmen acting as conciliators between other Departments and the people. A department goes into the field to implement some scheme which it thinks good for the people. Opposition and sometimes even hostility is encountered. Nothing can be done except to call in the Community Development Officer and hope he will win the people round. The result is that the people in turn look on community development as the other department dressed in different clothes. This is how a Director of Agriculture sums up agricultural extension work.

'Community Development Centres in Northern Rhodesia, run by the Provincial Administration, are logical indirect channels for extension work since agriculture is a very important feature of the work. The local agriculture extension staff are committed to providing every possible assistance with the courses and demonstrations on agricultural subjects in co-operation with the Community Development Assistants. This work, if it is well done, goes a long way to improving public opinion and mitigating the suspicion and reaction that naturally occur when agricultural development is introduced in each new and hereto totally undeveloped area. These centres are the only point of contact with the women on agricultural development and are probably the best contact at this stage'.

To some, community development is a way of teaching people how to spend their money after other departments have taught them how to earn it. This is a conception held by some departments. They feel that their duty is to teach people to become improved farmers, growing more maize or nuts and improving stock. When this is done and more money is in circulation community development arrives on the scene teaching them how to spend it on better housing or teaching the women how to make brown stew.

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In fact the general impression one gets of what the other departments think of community development is a good all round skivvy. This was brought home very clearly recently when the departments met to evaluate the annual Monze Agricultural Show and to make arrangements for the running of the 1963 one. Owing to staff changes at that time community development was unable to be represented but a few days after the new Community Development Officer arrived he received a minute stating that at the meeting it was unanimously agreed that all arrangements for the 1963 show—erecting of stands, sending out the schedules of exhibits, arranging for judges, and the whole running of the show—should be the responsibility of the Community Development Centre. In short the tying up of the Community Development Officer and most of his staff for a period of three to four months.

WHAT IS COMMUNITY DEVELOPMENT?

You will note that the emphasis is on *community*. This is most important. Many community development workers feel that all they need do is change individuals, forgetting that we cannot change an individual without its having an effect on the community in which the individual lives. Processes of change directed at the individual inevitably affect the community in which he or she lives, therefore all processes of change must be regarded within the context of the community.

It was John Donne who wrote:

'No man is an island, entire of itself:
Every man is a piece of the continent,
A part of the main: a clot washed away by the sea
Europe is the less, as well as if a promontorie were,
As well as if a manor of thy friends or of thy own were;
Any man's death diminishes me, because I am involved in mankind;
And therefore never send to know for whom the bell tolls;
It tolls for thee.'

There are definite dangers in encouraging individuals in a community to accept change. Each society has certain norms of behaviour which enables each member to identify itself with the group, to be accepted by the group, and to gain prestige in the group. Take the example of the city bank worker who all his life has arrived at the office dressed in his pin-striped trousers, black jacket, bowler hat and umbrella. It is unthinkable to imagine him arriving at the bank one morning dressed in a cowboy's outfit. If it could happen he would not be allowed to start work. Social sanctions are employed against individuals who depart from the norm of behaviour. There is the example too, of the young cadet who arrived in the Northern Province with a beard. It was not a proper beard, but one of those hairy strips reaching from ear to ear. Now there is nothing in government General Orders to say that an officer should not have a beard. But the other officers in his group looked distastefully on the beard and

associated it with the members of an African political party who wore similar beards, with the result that the social sanctions were so strong that the beard came off.

Now in tribal communities we find that the norms of social behaviour are stronger and more well defined, which means that reaction will be stronger. The point is that all change affects the community and therefore all development should be thought of in the context of community. How is this to be achieved?

First we will see how it should not be done.

Professor Foster gives the following fable in his book *Traditional cultures and the impact of technological change*. Once upon a time a monkey and a fish were caught up in a great flood. The monkey, agile and experienced, had the good fortune to scramble up a tree to safety. As he looked down into the raging waters, he saw the fish struggling against the swift current. Filled with a humanitarian desire to help his less fortunate fellow, he reached down and scooped the fish from the water. To the monkey's surprise, the fish was not not very grateful for this aid. He used this fable to show the unsuspected pitfalls the poorly oriented worker can fall into. 'The educational adviser,' he says, 'unless he is a careful student of his own culture and the culture in which he works, will be acting much like the monkey; and with the most laudable intentions, he may make decisions equally disastrous.'

One of the grave dangers in community development work is for the Development Worker to decide the specific form development should take assuming that he knows better than the people what the people need.

At a conference some years ago on technical assistance to Asian countries, representatives from East Asia all felt 'that much of the technical assistance rendered by various agencies over the last few years had been at least ineffective and often positively harmful, because it was based on the export from the West of material and techniques designed to produce measurable results quickly, and operated by "experts" more familiar with techniques than sensitive to situations. Experts who knew the answer before they got there were no use at all.'

THE DIRECTIVE APPROACH

This achieves some results sometimes, but what happens in almost every case where this approach is made, is that once the pressure is removed the results just evaporate. It is both costly and nearly always ineffective.

There are dozens of examples of this approach failing, of which the Anchau Rural Development Scheme in Nigeria is one. The purpose was to eradicate sleeping sickness. Extensive surveys were made of the population, streams, hamlets, paths, trade route, soil, water and fuel consumption. A positive economic programme was developed which was to be implemented by government officers who were highly trained experts. A fly free barrier 70 miles long by 10 miles wide was made. The scheme started in 1937 but it was not until 1945 that the first propaganda team visited the area and at the end of ten years the officer in charge of the scheme reported that if the officers were withdrawn the scheme would collapse.

Listen to what a community development worker from Macedonia had to say as early as 1939:

'There would be no objection to the use of coercion in rural areas if its use could ensure permanent benefits. But it has been tried in many places without results . . . A programme based on coercion requires a large personnel to enforce all the rules and regulations, and this makes it far too expensive. If it were possible to secure results at a reasonable cost by this means, the sanitary conditions in all countries would be much better than they are today.'

Each department should field its own team of workers. This is another approach in which we find another difficulty. Each department puts into the field its own extension workers who usually work in rivalry to one another. A society in which a man or woman lives is a cohesive body and therefore the approach to the man or woman in the village should be a cohesive one because development in one field can affect and upset a social balance of many factors, including working patterns, prestige, social position, religion and so forth.

How then is it possible to move communities to change?
It is quite obvious that if the communities knew how to change and had the facilities to do so they would have developed long ago. Therefore it seems that the first step is to provide information by the informal dissemination of ideas. I stress 'informal' because people have very strong views on authority and have very well defined reactions to it.

This process of communication must also be reciprocal and it places on the community development worker the responsibility, not only of giving out information, but also listening to the reaction. My speaking to you is an example.

The basis of all real development work is not the original ideas, accurate and well supported scientifically though they may be, but the people's reaction to them.

This is of paramount importance because the people with whom we deal are not abstracts but are real people and the development that will take place is going to affect their lives. It is they who have to take the chance and it is they who have the strongest vested interest in what will happen.

Having stimulated a group with certain ideas and information, then the next task, and this is possibly the most important of all, is to listen to what they have to say. *This is no easy task and requires much patience and a great deal of understanding.*

What sort of things are people going to say about their development? Many will say nothing at all because they are so used to being ordered that they will be suspicious. Others, with no opinions of their own will ask for the moon because they only know how to beg, and to rely on charms to persuade the powers, whoever they may be, to grant their requests. You know the sort of thing: 'You are our fathers and we are your children.'

It is a universal and fundamental fact of human behaviour that in any given situation those who have no responsibility will tend to act in an irresponsible manner and will usually be guided by the narrowest of self interest. Therefore, to encourage people to think, speak and act responsibly about their own development they must be given some measure of responsibility. The one thing which continually came up throughout the recent Arusha conference on Agricultural Extension was: How do we find local leaders? How can we know what the villager thinks?

Clunies Ross in the *Community Development Bulletin* of 1961 said:

'First, I am convinced that the social development programme, including community development, social welfare, informal education, agricultural extension, health education, youth work and programmes especially designed for women and the home, in any rapidly developing country will be most effective when it is intimately related to its economic and civic development, so that there is a common purpose towards which all activity is directed.'

Communities therefore must be encouraged to accept a measure of responsibility for their own development, either collectively or through a system of true local leaders representing the people and chosen by them to represent their interests. And development agencies must respect the responsibility of that local opinion, no matter in what particular way or form it is made articulate. They must listen to it, and be guided by it. Then, and only then, will they be in a position to provide the community with the facilities and technical advice which they, the members of that community, think they need.

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To sum up. The process of promoting communities to change consists of three stages which may take place consecutively, or to a certain degree concurrently. The first is the stimulation of ideas, that is informal education. Next is the need to encourage the community to form some body or vehicle to consider its needs and to express its views, and lastly to accept the responsibility of the views of the community, and to shape plans for economic or social development in consultation with them and according to their order of priorities.

This then is something of the background on which we have planned our training programme for community development workers. I do not intend dealing with the training of professional staff and this is not my field. But I would say in passing that it is quite impossible to build up a good development agency without the men and women who are in charge of Community Development Centres being properly trained in the techniques of community development and who have a real sense of vocation to the task. Picking up folk from here and there and thinking that they will make good development officers is just nonsense. It has the same disastrous effect as a butcher removing a man's gall bladder. And after reading Professor Kolbie's paper at Arusha on the professional training of extension workers, it would appear that the qualities required of such officers make them extremely hard to find.

SELECTION OF TRAINEES

I put this first as I feel it is the most important. Little can be done with poor material.

The educational standard of the trainees ranges from Std. VI to Form IV. Some of them have a practical background, holding City and Guilds certificates in carpentry or brickwork, others come straight from their academic training, and others from Community Development Centres where they have had experience of both working at the centre and in the field.

The educational standard of the trainees is an important one and it is most likely that in the near future we shall have to lift our sights above the Std. VI man. But as I read in an article on training: 'This relaxation of educational standards is, no doubt, a temporary expedient, but it has far reaching effects. One of these is to make possible the recruitment of persons from various social strata in the community and thereby diffuse new ideas through the community as a whole.'

Much more important than the educational standard is the one of personal suitability. Personality deficiencies are not easily remedied.

As a matter of fact, it is extremely doubtful if they can be remedied at all. The psychologists say they cannot.

What qualities do we look for when selecting? There are many but the important ones are enthusiasm, friendliness, maturity and honesty. The trainees should have the capacity to like village life and have a genuine liking for village people. Many of them have not these qualities.

CONTENT OF THE COURSE

The course lasts for 11 months and is divided into 4 stages, as follows:—

1. The first month is spent on an 'Outward Bound Venture' course.

2. Four months at the Training Wing.

3. Four months at a Community Development Centre on field work.

4. Two months back at the Training Wing.

The 'Outward Bound Venture' course is run on lines similar to those in Britain and other parts of the world. This is a really tough exercise and gives us the opportunity of seeing how the men stand up to hardship and discipline. It is only very occasionally, and this generally for some special reason, that a man with a bad report from the course makes a good community worker.

The second stage of four months at the Training Wing is divided roughly into half theory and half practical. It is felt that the practical side is most important, because the trainees should not only know the theory of what should be done but should be able actually to do the job themselves. There is no better way of winning people's confidence than by actually working alongside them. There is too, a strong feeling with the ordinary villager that once a man has risen above Std. VI he is above working with his hands.

The main task on the theory side is to try and teach what is meant by community development, what the trainee will be expected to do when he is working with communities and the techniques of community development.

The first subject is dealt with by giving lectures on what has been done in the field of community development in other countries and in Northern Rhodesia.

The second subject is the really important one, that is the approach to community development. This is not easy and generally means changing the whole thinking of the trainee. It is a universal trait in human behaviour that it loves to play the rôle of being the boss and giving orders. This is quite useless in community development. The ability to listen, to take the views of others into consideration, to be sympathetic, to have an unlimited amount of patience, to be on friendly terms with all sections of the community, to have the ability to work in a team and to be self-reliant are essential ingredients of a good development worker.

How is this change brought about? Lectures on approach are given at the very beginning of the course and this theme continues throughout the four months. Group dynamics are used, not only as a means to try and solve problems which the trainees are likely to meet in the field, but as training in the art of being able to listen and appreciate other points of view. The first few groups on a course are bedlam, with each trainee impatient, shouting and breaking in when someone else is speaking. In fact in a very short time they are all trying to speak. They will not give way on their point of view lest they lose prestige. But with guidance the change after a few weeks is astonishing. *It is no easy task to sit and listen.* I have tried out Europeans, getting them to act as leaders of a group session and nearly always they do all the talking, answering the questions, and in a very short time the whole thing has turned into a lecture. It calls for a lot of self-discipline, especially if one knows the answers, to sit and listen to what others have to say on the subject.

Rôle playing, character aims, project work and making the trainees responsible for their own messing arrangements are other methods used to create the right approach in working with village people and engender-ing the team spirit and the ability to rely on themselves.

Simple social psychology is also taught. It is important that the trainees have some idea of how people act the way they do, how groups function, the effects of customs and beliefs on a community and how it is that some folk are leaders and others follow.

Time is devoted to Visual Aids, the making of posters, flannel graphs, drama and other means of helping them win the confidence of the people and to 'get over' the message.

In the field the trainees will be working side by side with the staff of other departments such as Agriculture, Health, Forestry and Education. It is not the intention to make them experts in these fields but it is important that they know something of what these departments are trying to do. Officers of these departments give lectures on their policy and these talks are followed up by the trainees visiting actual work in the field. For example, after an agricultural talk they would go out to see an improved African farmer.

Another agency with whom the trainees will come into close contact are the Native Authorities, so it is most important that they know how they work and are financed. A chief and his councillors are brought in during the course to give talks and this is followed by the trainees being posted to Native Authority headquarters.

Time is given to the importance of women's work, budgeting, African loans system, health talks and village hygiene, report writing and the running of youth clubs. Office routine is not included as the last thing we want to do is to train them to sit behind a desk.

On the practical side emphasis is placed on gardening. It is little use the trainees preaching to the villagers the importance of growing vegetables when they have no garden of their own. Gardening, too, helps on the 'approach' side. It teaches patience and how good care brings forth good results. It has been said 'that a man who does not love the soil has little love for human nature'.

Time is given over to simple carpentry, brickwork and maintenance of cycles. All these help to 'open the door', when they finally work in the villages.

During the four months we try and arrange for them to take on a small project in the field, such as helping to repair a dam or building simple bridges. Here the trainees work alongside the villagers.

On the third stage the trainees are posted out to one of the Community Development Centres where they see community development in action. A short time is spent at the centre itself seeing how it works but the main part of the four months is spent in the field on extension work with other experienced staff. Reports on their progress are sent in after two months and at the end of the four months. Where possible the Training Officer visits as many of the trainees as he is able during their field work but this is not easy as they are scattered all over the Territory.

The fourth and last stage of the training consists of a further two months back at the Training Wing. It is rather difficult to give details of this, as it will not be until next October that the first batch of trainees return for this part of their course. However, what we have in mind is a type of workshop approach with plenty of group work in which the trainees will be able to share their field experiences, find out where they went wrong and thrash out their problems.

Alongside these courses which train the male community development assistants, there are courses for the training of women staff. These vary in duration from short refresher courses of two months to longer ones of up to four months. During the longer courses the women join in with the men in group work, Visual Aids, and other tasks. Perhaps this side of

our women's training needs redesigning. I feel, personally, that we should train our women on the same basis as the men and for them to do their practical homecraft and teaching when the men are doing their practical work. The real difficulty here would be to find women with suitable qualifications. Furthermore most of them want to marry and unless they marry a community development assistant they would be lost.

Apart from our internal training programme some of our staff have already received training outside the Territory. Two of our European Officers have taken a year's course in 'Community Development' at London University. One senior African has just returned from a year's course at Manchester University, another will be leaving for the same course next month. Two others are now in England attending the conference at Cambridge on 'Community Development', one went on a six months' visit to see Community Development, two women development assistants have been to England this year on different courses and in January next year two Community Development Assistants will be going to an American University for a 12 months' course.

To close I would like to give you seven aims for the community development worker. They are:—

1. To win the trust and confidence of the people and thereby become their valued adviser;

2. To make no attempt to define or answer the needs of the people but to encourage them to undertake the task and to help them with advice and the minimum of assistance necessary to ensure the success of their project;

3. To place before people all the known facts so that they can make up their own minds wisely;

4. To encourage people to think of themselves as communities;

5. To encourage communities to accept the responsibility for organising their own affairs with self respect;

6. Until such time as a form of local government develops with the power to represent the true wishes of the people and which is resposible to the people themselves, to represent to government the desires and attitudes of the people towards their own development;

7. To remember at all times that the task is not simply development, is not rural development as such, nor is it economic development, but it is Community Development. And that the subject of the work is not material things, but men with their weaknesses, ignorance, and sometimes fear. But more than this, men with their ambitions, desires, pride and self respect, who are living in communities.

EXCERPTS FROM DISCUSSIONS DURING THE CONFERENCE

The rôle of non-governmental organizations

Is there a part for private enterprise and voluntary organizations to play in community development? Much of the emphasis in community development is inevitably either on the rôle of government or on the local communities, and this tends to obscure the essential part which the non-governmental organizations can play.

In rural community development there is the need to underpin much of the development undertaken by aid and advice from private commercial enterprises. Examples of this are the development of co-operatives, improved trading techniques, better means of transporting both supplies and people and the introduction of fertilizers. In these cases the initiative often rests with private firms to see that technical aid and funds are made available to rural communities.

The voluntary organizations, with which are included the churches, also should support the community development programme. In many cases a church or local club may be the starting point from which the whole development programme grows. Since adult education and community development are closely linked, the demands from adults for instruction in literacy and basic education and in all aspects of social and political education, will inevitably increase. Here is a distinctive contribution which the voluntary organizations could make.

Government, private enterprise, voluntary organizations and the people must work together as a team if the full benefits of community development are to be obtained. This is not a competitive enterprise but a co-operative adventure. It is the task of the Community Development worker to bring these various agencies harmoniously together for the common good.

Aspects of community development of particular interest to women

Women have an important part to play in community development, and without their good will and participation any scheme is likely to fail. Whilst the specific community development project may not be solely for the women-folk it is essential that they, as home-makers, should appreciate the value of the enterprise to the community. Thus a community may build a school, and the children of the village thereby receive primary education. Unless what is taught in the school, however, is supported in the home, much of the value will be lost. It is essential, therefore, that parallel with community development projects there should be the establishment of adult classes, many of which would be of particular interest to women. These would include homecrafts, child care, hygiene, dress-making, and gardening, but also discussions on matters of local and national concern. In this way the influence of women would be felt in all aspects of community living.

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Much of this work should be undertaken through the existing womens' organizations which, if bold enough to accept the challenge, will discover that community development increases rather than diminishes the demands made upon them.

Urban Community Development

It is easy to comprehend the concept of community in rural areas, since in an indefinable way it is something which is felt. This is not the case of the shapeless aggregations of population known at 'townships' which have developed around the cities and towns of Central Africa. Here it is better to concentrate on smaller units such as blocks of houses or of interest groupings where people have an activity in common even though their places of residence may be widely distributed.

A major problem which will confront the community development worker in urban African areas is the attitude that has been generated over several decades by the all-embracing provider, be it government, municipality or private firm. Everything has been done for the people with the minimum of consultation and on the unsaid assumption that the people, anyway, are incapable of taking their responsibilities seriously. Such an attitude is the complete negation of community development, and unless it is radically changed, and representative local government introduced, the task of the community development worker is going to be a very hard one.

Some authorities had sought to encourage community consciousness through the establishment of community centres. It is doubtful whether such establishments achieve their purpose. The only way to generate a sense of community is through the people themselves, giving them an opportunity of expressing their needs. These needs may ultimately be met through the building of centres, but to attempt to speed the process through building the centre first without consultation, and thereafter trying to find a use for it, is courting disaster.

The lack of security of tenure in urban areas also militates against community development. Unless people have a real stake in the urban community and feel firmly settled, there is little incentive for them to plan and act responsibly for the betterment of the community.

Youth organizations

In a discussion on the rôle of youths and youth organizations in community development, it was inevitable that much that was said turned on the difficulties facing young people and the organizations which serve them. Thus the problem of finding leaders and training them was mentioned, as was also the perennial question of keeping the enthusiasm and loyalty of young people.

Two positive comments emerged with regard to community development. The first was the desirability of encouraging school groups to undertake small local projects within their competence. In this way, the idea of service to the community would be stimulated from an early age. Whilst the projects should be such as would necessitate hard work, they should not become acts of drudgery, and as much gaiety as possible should be introduced. The planning of projects should be done by the pupils themselves in consultation with the staff.

With regard to youth organizations, community development projects should be part of the programme. This presupposes that there are in fact suitable organizations operating in the rural areas which have won the imagination of the young people. It seemed that fresh thinking is required on the type of organization needed, one which is rooted in Africa and not a reflection of something conceived in Britain or elsewhere. This is not to deny that the existing youth organizations are doing fine work, but they neither cover all areas nor in many cases have they managed to hold young people after school-leaving.

Co-operatives

Co-operatives have an obvious economic value. As such they may sometimes be a stimulus towards community development in that the members of a co-operative become keenly aware of needs which must be met if economic development is to continue. They see, for instance, the value of better roads, bridges, and drainage schemes, and are likely to encourage others to assist in meeting these needs. Co-operatives also have an educational value in that their members learn good business procedures, how to organize and administer schemes, and how to handle groups. This expertise can be of great value in carrying out community development projects.

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