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# Introduction to Community Development

SOW204



**University of Ibadan Distance Learning Centre  
Open and Distance Learning Course Series Development**







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## **Vice-Chancellor's Message**

The Distance Learning Centre is building on a solid tradition of over two decades of service in the provision of External Studies Programme and now Distance Learning Education in Nigeria and beyond. The Distance Learning mode to which we are committed is providing access to many deserving Nigerians in having access to higher education especially those who by the nature of their engagement do not have the luxury of full time education. Recently, it is contributing in no small measure to providing places for teeming Nigerian youths who for one reason or the other could not get admission into the conventional universities.

These course materials have been written by writers specially trained in ODL course delivery. The writers have made great efforts to provide up to date information, knowledge and skills in the different disciplines and ensure that the materials are user-friendly.

In addition to provision of course materials in print and e-format, a lot of Information Technology input has also gone into the deployment of course materials. Most of them can be downloaded from the DLC website and are available in audio format which you can also download into your mobile phones, IPod, MP3 among other devices to allow you listen to the audio study sessions. Some of the study session materials have been scripted and are being broadcast on the university's Diamond Radio FM 101.1, while others have been delivered and captured in audio-visual format in a classroom environment for use by our students. Detailed information on availability and access is available on the website. We will continue in our efforts to provide and review course materials for our courses.

However, for you to take advantage of these formats, you will need to improve on your I.T. skills and develop requisite distance learning Culture. It is well known that, for efficient and effective provision of Distance learning education, availability of appropriate and relevant course materials is a *sine qua non*. So also, is the availability of multiple plat form for the convenience of our students. It is in fulfilment of this, that series of course materials are being written to enable our students study at their own pace and convenience.

It is our hope that you will put these course materials to the best use.



Prof. Abel Idowu Olayinka

Vice-Chancellor

## **Foreword**

As part of its vision of providing education for “Liberty and Development” for Nigerians and the International Community, the University of Ibadan, Distance Learning Centre has recently embarked on a vigorous repositioning agenda which aimed at embracing a holistic and all encompassing approach to the delivery of its Open Distance Learning (ODL) programmes. Thus we are committed to global best practices in distance learning provision. Apart from providing an efficient administrative and academic support for our students, we are committed to providing educational resource materials for the use of our students. We are convinced that, without an up-to-date, learner-friendly and distance learning compliant course materials, there cannot be any basis to lay claim to being a provider of distance learning education. Indeed, availability of appropriate course materials in multiple formats is the hub of any distance learning provision worldwide.

In view of the above, we are vigorously pursuing as a matter of priority, the provision of credible, learner-friendly and interactive course materials for all our courses. We commissioned the authoring of, and review of course materials to teams of experts and their outputs were subjected to rigorous peer review to ensure standard. The approach not only emphasizes cognitive knowledge, but also skills and humane values which are at the core of education, even in an ICT age.

The development of the materials which is on-going also had input from experienced editors and illustrators who have ensured that they are accurate, current and learner-friendly. They are specially written with distance learners in mind. This is very important because, distance learning involves non-residential students who can often feel isolated from the community of learners.

It is important to note that, for a distance learner to excel there is the need to source and read relevant materials apart from this course material. Therefore, adequate supplementary reading materials as well as other information sources are suggested in the course materials.

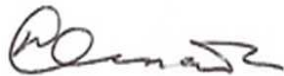
Apart from the responsibility for you to read this course material with others, you are also advised to seek assistance from your course facilitators especially academic advisors during your study even before the interactive session which is by design for revision. Your academic advisors will assist you using convenient technology including Google Hang Out, You Tube, Talk Fusion, etc. but you have to take advantage of these. It is also going to be of immense advantage if you complete assignments as at when due so as to have necessary feedbacks as a guide.

The implication of the above is that, a distance learner has a responsibility to develop requisite distance learning culture which includes diligent and disciplined self-study, seeking available administrative and academic support and acquisition of basic information technology skills. This is why you are encouraged to develop your computer skills by availing yourself the opportunity of training that the Centre’s provide and put these into use.

In conclusion, it is envisaged that the course materials would also be useful for the regular students of tertiary institutions in Nigeria who are faced with a dearth of high quality textbooks. We are therefore, delighted to present these titles to both our distance learning students and the university's regular students. We are confident that the materials will be an invaluable resource to all.

We would like to thank all our authors, reviewers and production staff for the high quality of work.

Best wishes.

A handwritten signature in black ink, appearing to read 'Bayo Okunade', with a stylized flourish at the end.

Professor Bayo Okunade

Director



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## About this course manual

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Introduction to Community DevelopmentSOW204 has been produced by University of Ibadan Distance Learning Centre. All course manuals produced by University of Ibadan Distance Learning Centreare structured in the same way, as outlined below.

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### How this course manual is structured

#### The course overview

The course overview gives you a general introduction to the course. Information contained in the course overview will help you determine:

- If the course is suitable for you.
- What you will already need to know.
- What you can expect from the course.
- How much time you will need to invest to complete the course.

The overview also provides guidance on:

- Study skills.
- Where to get help.
- Course assignments and assessments.
- Margin icons.

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We strongly recommend that you read the overview *carefully* before starting your study.

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#### The course content

The course is broken down into Study Sessions. Each Study Session comprises:

- An introduction to the Study Session content.
- Study Session outcomes.
- Core content of the Study Session with a variety of learning activities.
- A Study Session summary.
- Assignments and/or assessments, as applicable.
- Bibliography

## Your comments

After completing Introduction to Community Development we would appreciate it if you would take a few moments to give us your feedback on any aspect of this course. Your feedback might include comments on:

- Course content and structure.
- Course reading materials and resources.
- Course assignments.
- Course assessments.
- Course duration.
- Course support (assigned tutors, technical help, etc.)

Your constructive feedback will help us to improve and enhance this course.



## Course Overview

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### Welcome to Introduction to Community Development SOW204

This course will introduce learners to the concept, nature and the scope of community development. Processes of community development such as, democratic principles of self-help, self-growth and citizen's participation in community development; the role of community development workers, approaches to community development; the training for community development will also be explored in this course.

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### Course outcomes



#### Outcomes

Upon completion of Introduction to Community Development SOW204 you will be able to:

- *define* and *use* correctly basic terms in community development
- *describe* the nature of community development, and the scope of community development
- *explain* the community development process.
- *discuss* approaches to community development and principles of community development.

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### Timeframe



#### How long?

This is a 15 week course. It requires a formal study time of 45 hours. The formal study times are scheduled around online discussions / chats with your course facilitator / academic advisor to facilitate your learning. Kindly see course calendar on your course website for scheduled dates. You will still require independent/personal study time particularly in studying your course materials.

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## How to be successful in this course



As an open and distance learner your approach to learning will be different to that from your school days, where you had onsite education. You will now choose what you want to study, you will have professional and/or personal motivation for doing so and you will most likely be fitting your study activities around other professional or domestic responsibilities.

Essentially you will be taking control of your learning environment. As a consequence, you will need to consider performance issues related to time management, goal setting, stress management, etc. Perhaps you will also need to reacquaint yourself in areas such as essay planning, coping with exams and using the web as a learning resource.

We recommend that you take time now—before starting your self-study—to familiarize yourself with these issues. There are a number of excellent resources on the web. A few suggested links are:

- <http://www.dlc.ui.edu.ng/resources/studyskill.pdf>

This is a resource of the UIDLC pilot course module. You will find sections on building study skills, time scheduling, basic concentration techniques, control of the study environment, note taking, how to read essays for analysis and memory skills (“remembering”).

- [http://www.ivywise.com/newsletter\\_march13\\_how\\_to\\_self\\_study.html](http://www.ivywise.com/newsletter_march13_how_to_self_study.html)

This site provides how to master self-studying, with bias to emerging technologies.

- <http://www.howtostudy.org/resources.php>

Another “How to study” web site with useful links to time management, efficient reading, questioning/listening/observing skills, getting the most out of doing (“hands-on” learning), memory building, tips for staying motivated, developing a learning plan.

The above links are our suggestions to start you on your way. At the time of writing these web links were active. If you want to look for more, go to [www.google.com](http://www.google.com) and type “self-study basics”, “self-study tips”, “self-study skills” or similar phrases.

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## Need help?



Help

As earlier noted, this course manual complements and supplements SOW204at UI Mobile Class as an online course.

You may contact any of the following units for information, learning resources and library services.

**Distance Learning Centre (DLC)**

University of Ibadan, Nigeria  
Tel: (+234) 08077593551 – 55  
(Student Support Officers)  
Email: [ssu@dlc.ui.edu.ng](mailto:ssu@dlc.ui.edu.ng)

**Head Office**

Morohundiya Complex, Ibadan-  
Ilorin Expressway, Idi-Ose,  
Ibadan.

**Information Centre**

20 Awolowo Road, Bodija,  
Ibadan.

For technical issues (computer problems, web access, and etcetera), please send mail to [webmaster@dlc.ui.edu.ng](mailto:webmaster@dlc.ui.edu.ng)

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## Academic Support



Help

A course facilitator is commissioned for this course. You have also been assigned an academic advisor to provide learning support. The contacts of your course facilitator and academic advisor for this course are available at [onlineacademicsupport@dlc.ui.edu.ng](mailto:onlineacademicsupport@dlc.ui.edu.ng)

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## Activities



Activities

This manual features “Activities,” which may present material that is NOT extensively covered in the Study Sessions. When completing these activities, you will demonstrate your understanding of basic material (by answering questions) before you learn more advanced concepts. You will be provided with answers to every activity question. Therefore, your emphasis when working the activities should be on understanding your answers. It is more important that you understand why every answer is correct.

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## Assessments



### Assessments

There are three basic forms of assessment in this course: in-text questions (ITQs) and self assessment questions (SAQs), and tutor marked assessment (TMAs). This manual is essentially filled with ITQs and SAQs. Feedbacks to the ITQs are placed immediately after the questions, while the feedbacks to SAQs are at the back of manual. You will receive your TMAs as part of online class activities at the UI Mobile Class. Feedbacks to TMAs will be provided by your tutor in not more than 2 weeks expected duration.

Schedule dates for submitting assignments and engaging in course / class activities is available on the course website. Kindly visit your course website often for updates.

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## Bibliography



### Reading

For those interested in learning more on this subject, we provide you with a list of additional resources at the end of this course manual; these may be books, articles or websites.













# Getting around this course manual

## Margin icons

While working through this course manual you will notice the frequent use of margin icons. These icons serve to “signpost” a particular piece of text, a new task or change in activity; they have been included to help you to find your way around this course manual.

A complete icon set is shown below. We suggest that you familiarize yourself with the icons and their meaning before starting your study.

			
Activity	Assessment	Assignment	Case study
			
Discussion	Group Activity	Help	Outcomes
			
Note	Reflection	Reading	Study skills
			
Summary	Terminology	Time	Tip

## Study Session 1

# Concept of Community

## Introduction

In defining the concept of community development, the question we will be asking is what is community? The term “community” has been defined by many scholars in different ways. However, in this Study Session we will attempt to give an professional conception of community development.



### Learning Outcomes

When you have studied this session, you should be able to:

1.1 *define* and use correctly the following term in bold:

- **community**

1.2 *highlight* the principal identities of a community.

## 1.1 Definition of Community

The **community** forms a major spatial band social context for the development process. Hence, it is one of the most appealing concepts in development circles. For any purposeful development activity, it is important for the development agents and practitioners involved, including those engaged in human services and the ‘helping’ professionals to understand the characteristics and other relevant aspects of the community.

Abiona, (2003) defined community, using a common sense approach, as a population living within a legally established area. In other words, such a population does live in a particular geographical area. They also communicate as members of the same community and have feelings towards each other. They share a recognised way of life which makes them share common sentiments. This concept sees the community as an area where the people have common needs and problems, and they acquire a common sense of identity and objectives.

*Such a community can be:*

1. the family
2. the village
3. the town or clan
4. the tribe, state or nation

### **1.1.1 The Family is the Smallest Unit**

It demonstrates what a larger society is all about. With the father as the head of this type of community, the family has identified problems, which should be solved like those of other communities. Problems of the “community” family are debated before any final decision.

### **1.1.2 The Village**

This is a small community of people that settles, mostly in rural areas. A village may have some modern infrastructure but the population is less than that of a town.

### **1.1.3 The Town**

This is a big settlement while a clan consists of a number of villages having a central administration. People from various tribes or nations can settle in a town because of the quality of life and comfort, which are available. These might be social, infrastructure, job opportunities, e.t.c.

### **1.1.4 The Tribe**

A state or nation can be regarded as communities. The people of the same tribe have identical culture, language, sentiment and social background. Moreover, they can be regarded as a community on the grounds of common boundary and administration which make the people develop mutual feelings and sentiments towards nationhood.

## **1.2 Principal Identities of a Community**

In his definition, Anyanwu (1991) lists six principal characteristics of a community:

#### **Shared Territory**

A community occupies a geographical territory. The way of life of the people gives the community its own unique features, which are different from those of other communities.

#### **Shared Beliefs**

The people have common ideas, values and attitudes. Through these beliefs, the people develop a sense of common belonging.

#### **Shared Bonds of Fellowship**

This demands obligations from citizens and conferment of beliefs upon them. It promotes a common basis to pursue common objectives, coordinate community services and facilitate relations among them.

#### **Set Standards or Pattern of Behaviour**

This refers to the psychological situation that arises when people perform mutual actions and reactions upon one another. No citizen can wholly dissociate himself from the social relations in his environment.



### **Common Culture**

It is the aggregate of the social, ethical intellectual, artistic, government and industrial attainments of a community and by which it can be distinguished from any other community.

### **Common Administration**

This refers to a common administration for running the affairs of the community. This connotes the formulation of a process, involving responsibility and accountability; it presupposes effective leadership and the cognition of a chain of functionaries for the administration of the community.

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## **Study Session Summary**



### **Summary**

In this Study Session, we examined the concept of community. We gave different conceptions of community as well as different understandings of it. Furthermore, we discussed the various characteristics of community as identified the knowledge of which would tremendously help in understanding what community is all about. Finally, we also examined the different conceptions of community development by various authorities. We also made a distinction between two understandings of community development, that is, as a process and as a method.

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## **Assessment**



### **Assignment**

1. What are your contributions to your family as a member?
2. What is your contribution to the development of your area?

## Study Session 2

# The Nature of Community Development

## Introduction

As a social system, the community is an area of common life, the focus of social living. Common needs create common interests. The pursuit of the interests brings people into contact and they are likely to pursue their interests in common, under regulated social conditions. The dynamics of a community, therefore, are found in group life and associations. This Study Session will examine the nature of community development.



### Learning Outcomes

When you have studied this session, you should be able to:

1.3 *define* and use correctly the following term in bold:

- **community development**

2.1 *outline* the scope of community development.

2.2 *describe* the impact of community development.

2.3 *discuss* the stages of community development.

## 2.1 The Concept of Community Development

**Community development** is a multi-sectional and multi-disciplinary. Its concept has been derived from many disciplinary sources, including sociology, agriculture extension anthropology and adult education, all of which speak authoritatively on the concept of community development. Community development is geared towards changing people's attitudes and values, not merely to achieve material targets but also to enhance the community's capacity to solve its own problems by reducing citizen's apathy by importing organisational structures that permit and promote citizens' participation for self-help purposes.

The term 'community development' has come into international usage to connote the processes by which the efforts of the people themselves are united with those of governmental authorities to improve the economic, social and cultural conditions of communities, to integrate these communities into the life of the nation and to enable them contribute meaningfully to national progress. This complex process is then made up of two essential elements, the participation of the people themselves in efforts to improve their level of living with as much reliance as possible on their own initiative self-help and mutual help and make these more effective. The second element is the support given by the or government and other bodies.

It is expressed in programmes designed to achieve a wide variety of specific improvements. In other words, community development has come to act as an umbrella over a number of other activities affecting the community and is concerned with educational, social economic and organizational aspects of community life (Adebagbo, 2006).

Stumpf (1971) perceives community development programme as the process within a given community of broadly raising the social and economic levels of performance, changing local social structures, stimulating latent local initiative and self-help abilities, directing energies on selected major aspect of community life.

Anyanwu (1992) refers to community development as “a purpose to bring about change for better living within the community”. In the same manner, Adewale and Nwangwu (1996) call it “an externally induced activity designed to favour rural communities”. Khinduka, (1971) also states that community development is a strategy of sponsored social change that has both educational and organisational aspects.

Community development is geared towards changing people’s attitudes and values, not merely to achieve material targets but also to enhance the community’s capacity to solve its own problem by reducing citizens’ apathy by importing organisational structures that permit and promote citizens participation for self-help purposes. The principle of citizen’s participation include using local resources supplemented with imported technical assistance and material resources typically within an overall national or regional plan that acknowledges the nation’s or region’s desire to advance its own social and economic capacity to match the current aspirations and requirements.

Anyanwu (1992) notes that community development is basically democratic in the philosophy and it is logically tied up with the idea of enabling people to exploit their resources which would otherwise lie dominant and to use such resources to increase their competence and confidence in the handling of their own affairs.

Khinduka (1971) states that programmes covered by community development include agriculture, irrigation, sanitation, health education, cottage, employment and youth development. Anyanwu (1992) lists the components of community development to include Agriculture, irrigation, rural industries, education (including literacy) health, housing, social welfare, youth and women’s programmes, employment, cooperatives and the training of village leaders. This shows that community development covers a wide range of human activities in rural and urban areas.

Anyanwu, (1999) also defined community development as a process, movement, method, programme and adult education process. As a process, it lays emphasis on what happens to the people socially and psychologically in the course of community development. As a movement, it stresses the ideas being interpreted and promoted. It fosters the arousal sense of cohesion, purpose and achievement among the people of the community.

As a method, community development lays emphasis on the way in which social change activities are carried out with the view to attaining

the goals set out for such activities. This method thus guides the process of community development for the particular purpose or objectives set by the community. As a programme, it lays emphasis on specific activities and stresses method and content as procedure and activity to effect social change. As an adult education process, community development can thus be seen as a socialising process for the introduction of social change for better living in the community, through the development of abilities and other forms of behaviours, which are positive to the values of that community.

## 2.2 The Scope of Community Development

An analysis of the scope of community development reveals it as a venture of great magnitude, involving the evolution of new techniques to provide training for the whole community in order to improve the life of the people therein. This is because community development denotes change and implies the introduction of desirable changes in order to attain better living in any community (Khinduka, 1974). The governing objective is that any scheme of community development should aim at increasing the capacity of the people to share in the common benefits which modern development and civilisation promise for mankind.

In its scope, therefore, community development stresses the idea of community service and effort. Its basic idea is that it is a popular movement. A principal factor of this movement is that it has to stimulate the people's desire to know and to act (Adewale, 1996). It has to motivate and assist people to lead happier, more satisfying and more interesting lives. Community development must help people in health and welfare, in understanding the machinery of government, in cultural and social awareness, and in the development of their economic and commercial organisation. In effect, it has to help community members towards the achievement of true citizenship.

It becomes clear, therefore, that genuine success in the community development effort can be attained only if its energy comes from the people themselves. Community development remains an important avenue for the achievement of rural reconstruction. Rural people have been and still are the overwhelming majority of the population in Nigeria, as in other developing countries. They constitute the mass of the taxpayers and voters. But most of the development programmes that are geared towards industrial expansion and increases in the gross national product bypass these rural people.

Community development has to provide rural populations with the ability and the will to increase their productivity and thereby to raise the standard of living in the way most practicable for them. It has to embrace all the main dimensions of personal economic development and of family and community life improvement. It has to be capable of transforming rural societies both socially, economically and politically. As a movement, community development has to deal directly with problems of rural basic subsistence, such as food production, nutrition and health (Anyanwu, 1999). As a process, community development has to foster the definition of needs and the formulation of programmes of communication

in order to increase the participation of people who live and work in rural environments.

Community development is directly committed to the development of a stable, cohesive, self-reliant, citizenry, capable of mobilising its own local resources in order to satisfy its own needs and in order to attain a decent and wholesome life. This highlights the fact that it must be a community effort, an effort in which all must be interested, effort in which all must play a part (Anyanwu, 1992). Bodies or other voluntary bodies must have the active support and participation of the community at large. Real development is not a process applied to a group by some other body or organisation. It is rather a process of discovery by the group itself. Where desire to develop is not aroused and the effort to improve is not made, there can be no development (Anyanwu, 1992). It follows, then, that success in community development presupposes objectives which the people can understand and which they can accept as goals for which they may be prepared to make sustained effort.

The people themselves have to be the main agents in the execution of their programmes. Such programmes have to win their consent and attract their whole-hearted support. It is in their devotion to the improvement and enrichment of the life of their community that will be found the driving forces of their movement to social advance (Adewale, 1996). This requires a good measure of patriotism, a rising sense of community self-consciousness, the need for popular participation and administration, as well as the sentiment for honesty and sincerity.

## **2.3 Impact of Community Development**

Community development has to be seen therefore as marking the process in the life of the community by which the people learn and act together for the provision of their felt-needs. Essentially, a movement for a better living, the purpose of community development is to bring about an improvement in the life of the people through changes in the condition of the community. Its motive to ensure is the willing cooperative effort of the people themselves in measured design to improve their community. Community development remains a weapon for social changes (Khinduka, 1971). It is the arousal of necessary cohesion the purpose and the achievement among the people of the community (Anyanwu, 1992). It helps to resolve issues in situation demanding for the promotion of change deliberately carried out by the people (Adewale, 1996). It has been observed that community development is concerned with the twofold study of the value system and structural functioning of a community. As a result of this, some methods of classification may be identified in the examination of its nature and impact.

## **2.4 Stages of Community Development**

The first stage focuses on the systematic discussion of common felt-needs by members of a community. The morals of the people may be raised to the point of desiring to make meaningful achievement to satisfy their needs and the needs can be felt in the way the people live. Discussion is

therefore central to how people can make efforts in order to better their living conditions. This can be achieved through individual or group discussion which will later be shared with others (Anyanwu, 1992).

The first stage of discussion become the beginning of diagnosis and later identifies other people who can carry on the discussion to wider public for further public discussion and plan for positive action to satisfy the needs.

The second stage lays emphasis on the systematic planning to select what people want to do to satisfy their needs, which have to be within the community. In other words, the second stage of community development focuses on self- help capacity. At this point, there will be wider discussion on what causes the problem, examining the options applicable to the community. This will lead to a proper selection of the project that will satisfy the community.

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## Study Session Summary



### Summary

In this Study Session, we discussed the nature and the impact of community development. In the process we examined the stages involved in the implementation of projects, leading to community development.

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## Assessment



### Assignment

1. Briefly define the term “community development”.
2. Identify and explain two identities of community.
3. Briefly discuss the term “community”.
4. Enumerate the identities of a community.
5. Explain the term ‘community development’.
6. Briefly identify and discuss the two characteristics of community development.
7. Define the term ‘community development’.

## Study Session 3

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# Community Development Process

## Introduction

Community development moves progressively from one condition or state to the other. For instance, it may be changing from where a small group of people elite within or from outside a local set up make a decision for the whole to where the people themselves make decision that affect them. In this Study Session, we will explore community development as a process.



### Learning Outcomes

When you have studied this session, you should be able to:

4.1 discuss community development as a process

## 4.1 Community Development Process

Community development can be seen as a socializing process for the introduction of social change for better living in a community, through the development of abilities and other forms of behaviour, which are positive to the values of that community. Because it introduces new ideas and abilities for solving problems, it involves a process of education which helps the people concerned to think for themselves, to execute projects by themselves and to effect lasting solutions to their community's problems by themselves.

Community development process promotes the general objectives of democratization and regeneration, both viewed in the context of lifelong education aimed at strengthening the activities concerned with elaborating community development programmes (Adebagbo, 2006). The structural implication of such regeneration is that it aims at a thorough interpretation of formal and non-formal educational activities, which tend to give community development a wider and more diversified conception, considering it as a factor of lifelong education improvement, whether these are economic, social, civic, or cultural.

The first stage focuses on the systematic discussion on common felt-needs by members of a community. The morals of the people may be raised to the point of desiring to make meaningful achievement to satisfy their needs and the needs can be felt in their way the people live. Discussion is therefore central to how people can make effort to achieve betterment for themselves. This can be achieved through individual or group discussion which will later be shared with others (Anyanwu, 1992)



The first stage of discussion becomes the beginning of diagnosis and later identifies other people who can carry on the discussion to wider public for further public discussion and plan for positive action to satisfy the needs.

The second stage, usually lays emphasis on the systematic planning to select what people want to do to satisfy their needs which have to be within the community, self- help capacity. At this point, there will be wider discussion on what causes the problem, examining the options to the community. This will lead to a proper selection of the project that will satisfy the community needs (Adebago, 2006).

The main element here is to identify and decide what to do to achieve development. This is possible if they can identify their problems and be prepared to do something to solve this problem. Project selection is an important feature of community development. It deals with practical; it involves mobilization of local manpower and excites community members. It is the nature of the project which will make people know what to contribute money, materials, or mere labour in order to carry out the project.

It is a stage that mobilizes community to do something for itself and another important thing here is the efficiency of the local leader to direct the organisation of the people's project in order to explain the aims of the project to their people and people should cooperate actively.

The third stage is the mobilising of the physical, economic and social helps from the community to build up social services (Anyanwu, 1992). This process usually comes from the people's voluntary labour with technical and monetary assistance from government and other agencies wherever possible. Once a community starts to work on a project, which is expected to, will yield benefits to the whole community, members of such community shall start contributing to its successful completion (Anyanwu, 1999). The essence of governmental and non- governmental agencies is to encourage a sense of initiative, self-help and mutual assistance among the people and make them self-reliant. It is at this stage that people know that community development means self development by the community as a whole and not development of the community by government or any extraneous body (Adewale, 1996).

The fourth stage is identifying more resources needed for maintenance of the previous stage. It is at this stage that community interest and effort are clearly known. Some people will provide public services or continuing effort. Idea of maintenance of the stage is also known at this stage.

The fifth stage in the community development is identification of evaluation. Evaluation will point out the progress made, and it will show whether the objectives of making the project been met, or the needs of the people, the people capacity to absorb change for better living and their participatory potentiality in the programme whether the project change the people general. Condition or it improve pattern of behaviour of the people or whether they acquire more knowledge, skill and attitude or it promote human being. All these will be known through evaluation process. The evaluation will enable the community to know the next step



to follow, and this also must have relation with the objective (Anyanwu, 1992)

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## Study Session Summary



### Summary

In this Study Session, we examined community development process. We noted that community development involves progressive movement from one stage to a higher stage of social and human development in relation to the people in a given community.

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## Assessment



### Assignment

1. Briefly state the scope of community development
2. Identify three characteristics of community development

## Study Session 4

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# Approaches to Community Development

## Introduction

Since community development has more or less become a permanent feature of the modern day administration of human efforts, some ways have emerged, relating to the implementation of the programme. The approaches to community development are functional, operational and structural approaches. This Study session will discuss the three major approaches to community development



### Learning Outcomes

When you have studied this session, you should be able to:

4.1 discuss the following forms of approaches to community development.

- functional approaches
- operational approaches
- structural approaches

### Hint

Just as there are many definitions of community development, so also are there different approaches to community development. These approaches are examined below. We shall start with the functional approach.

## 4.1 Functional Approaches to Community Development

In a discussing of the approaches to community development, it must be borne in mind that the view points of three main groups are always involved in the process. These groups are the participants, the government agencies and the professionals. The participants are community members who are thirsty for community development and would go to any length to improve their community (Amadike, 1989). The government/ agencies are essentially bodies outside the community such as the various levels of government, voluntary associations and philanthropic bodies. The professionals are change agents who give guidance and directions for the achievement of the set goals of community development programmes. Those professionals serve as an intermediary between the participants and the government agencies.

As far as the government is concerned, it cannot satisfy the yearnings of the people in different communities. Its technical staff cannot do

everything everywhere. Therefore, it believes that the people in the various communities concerned have to do something for themselves in order to better their lot. Although assistance from government cannot be ruled out, yet the people have to act first. On the part of the participants, community development is the normal means of solving group problems and achieving common goals (Adewale, 1996). For the realisation of these goals, it is imperative for them to acquire new skills, develop new attitudes and imbibe new knowledge to enable them function effectively in finding solutions to their problems.

The professionals are meant to help the participants to gain control over the community development process. In effect, they became architects fashioning out learning experiences for the valuable results. The outcome of this marriage of relationship and functions will be community improvement via the building of structures, good planning of programmes and development of additional social services.

## **4.2 Operational Approaches to Community Development**

Anyanwu, (1992) identified six different operational approaches to community development. The approaches are therefore discussed.

### **The Matching Grant Approach**

In using the matching grant approach, a community, through the contributions of its members, engages in self-help projects with the assistance of its local authorities. The state government may indeed provide some forms of technical and financial assistance in this regard. The grant here is actually the money given by the government to the community to add to whatever the people of the community have as their own contribution to project. Since most governments have a tendency to complain about depleting resources, the approach is a way of reducing government's problems and, at the same time, boosting its image at a very low cost. Usually, after a community has saved some money, it calls on its local or state government to help it realise its ambition (Anyanwu, 1992). The projects that are relevant here are those usually too expensive for the community to bear alone, e.g. water or electrification projects.

### **The Directive Approach**

The government is the sole decision maker here in terms of what the people need and also the sole supplier of the resources needed to see the project through. The members of the community do nothing but wait for the body that is coming from the government. The question is often raised as to whether this type of project should also be referred to as "community development".

### **Non- Directive Approach**

Here the people themselves take the bull by the horn to execute their projects themselves and only report to the government when they have completed their projects.

**Integrated Approach**

This approach takes into consideration the fact that all the resources of a community, whether physical or monetary, governmental or voluntary, must be used to carry out community development activities, and this approach is seen to be more than mere physical development. Even the socio-cultural values of the community are considered for development.

**The Sectoral Approach**

In this approach, different agencies, professionals or government ministries may undertake various development programmes within the same community; such programmes may include programmes on health, agriculture, housing, education, recreation or cooperatives. Such sectoral programmes are usually undertaken separately and without any coordinating machinery.

**The Multiple Approaches**

In this approach, a team of experts may seek to provide a variety of services such as education, recreation, medical or any other services to deal with the totality of community problems. The main thrust of this approach is that community development is such a complicated process that it should not be handled by a single expert.

## **4.3 Structural Approaches to Community Development**

The structural functioning of a community depends largely on the impact which community development has had upon the socio-economic improvement of such a community. Three basic elements are relevant in the process of community development. A change or changes in any of these elements will automatically affect the others.

The first of these elements is structure; the structure of a community is very important to give it a definite identity. These include the social relationships within the community, the existing sub-groups, and the relations among such sub-groups, the emerging social hierarchy and the leadership that sustains it.

Community development evolves the purposeful effort of members of the community to better their living conditions. It fosters the satisfaction of basic human needs and equips the community people with the wherewithal to probe into the structured diversion of thrust, which creates a framework for their community (Abiona, 2006).

The second element has to do with the function of a community. The community's development-oriented function may bear on its agriculture and industrial services. These provide the basis for the socio-economic factors that promote community development. The culture of a community is the third element in the structural approach to community development (Anyanwu, 1999). This has to do with the pattern of living in the community in terms of the community's way of life. The aggregate of community development is that the way a community conducts its life

must point to the people's method of farming, their artifacts and their utilities

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## Study Session Summary



### Summary

In this Study Session, we discussed various approaches to community development. Specifically, we first mentioned the functional approach. We also examined the operational approach which has six sub-division such as the matching grant approach; the directive approach; the non-directive approach; the integrated approach; the structural approach and the multiple approaches. The last major approach mentioned was that of the structural approach

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## Assessment



### Assignment

1. Identify and discuss the procedures for operating community development.
2. Enumerate the principles of planning community development.
3. Briefly explain the characteristics of community development.

## Study Session 5

# Community Development and the Principle of Felt-Need

## Introduction

Community development has developed a set of accepted principles or professed rules of action or conduct. Some of the basic principles which guide community development workers are the following: felt-needs, self-reliance, self-growth, citizen participation, to mention a few. This Study Session will discuss only the principle of felt needs.



### Learning Outcomes

When you have studied this session, you should be able to:

5.1 discuss the following principles of community development:

- the principle of felt-needs
- the principle of self-help
- the principle of citizen participation
- the principle of self-growth
- the principle of self-reliance
- the principle for self-direction
- the principle of communication

## 5.1 The Principle of Felt-Needs

The principle of felt-needs stresses that people must be able to identify what they want to do in order to achieve their desired development. Such identification is possible only if the people are able to identify what stands in their way to progress and are able to do something to remove it. Such obstacle is generally known as the problem of a community. The awareness of need arises from dissatisfaction with the way people are living and the urge to induce desirable change to improve such a way of living (Adewale, 1996). This is the starting point for community development. The principle of felt-needs maintain that people must set goals for themselves and must endeavour, at a pace favourable to them, to achieve these goals.

The essential factor in the identification of need is that the particular situation that provokes the need must be identified and understood. This particular situation constitutes what we have identified as the problem. The felt-needs of a community can still be assessed from another angle.

This raises the question of education as a process of community development. The essence of this idea is that it is where people have grown in their ability to understand problems that their felt-needs will be appreciated accordingly (Anyanwu, 1992). The awakening of needs, the removal of the impediments to the satisfaction for such needs, as well as improvements in the technical skills required to achieve felt-needs, are processes which involve basic changes in attitudes, skills and knowledge. Education is involved in these processes.

As an education process, community development is usually employed as a means of educating the people to help themselves both as individuals and as a group. In this way it remains a socialising process for the induction of social change for better living in a community (Amadike, 1989). This is achieved through the development of abilities, attitudes and other forms of behaviour, which are of positive value to the community. In this process, community development introduces new ideas and new abilities for solving problems. It gets people to keep abreast of the times, and this may be reflected in the urge to learn to modify old ways of looking at things.

The process of education in the identification and treatment of felt-needs helps people to think for themselves, to execute projects by themselves and to effect lasting solutions to their community's projects problems by themselves. Many communities have grown to realise that lack of education is the greatest obstacle on their way to meeting their needs and raising the level of their economic and social advancement (Anyanwu, 1992). Where the majority of the people in a community have no education, it will be difficult for such a community to evolve any widespread sense of personal responsibility to facilitate improvement in the standard of living of the people. It is also not likely that such a community will be able to develop a responsible local leadership necessary for community development. Community development programme is generally based on the idea of a community development agent working with the people rather than working for them. This means that the felt-needs of the people must form the starting point for planning a programme of community development. The community development agent employs his profession as a means of educating the people of his client community. The experience gained in the process, and the lesson learnt by group effort, may influence the individuals in the community to realise their own needs and problems in relation to those of the community (Adewale, 1996). Such group and individual experience also highlights the importance for everybody to be willing to take part in, to accept responsibility for, any measures to improve the condition of the community as a whole.

## **5.2 The Principle of Self-Help**

Self-help is the main end-product of community development. This principle highlights community development as a movement of the people. The first idea that is central to the principle is that it must be from the aspirations of the people themselves that their social improvement will come about. Community development programmes generally have a multi-purpose and inter-sectoral character. In rural areas, for instance,

agriculture, irrigation, rural industries, education (literacy), health, housing social welfare, youth and women's programmes constitute important components of community development. In urban areas, community development covers a wide array of similar activities (Adewale, 1996).

Self-help enables the local people to exploit to their advantage the resources which would, otherwise lie dormant, and thereby perpetuate the ignorance and poverty of their community. By making use of under-utilised labour through, self-help, community development can increase the competence and confidence of a community in the handling of its affairs (Anyanwu, 1992). The habit of self-help is, in fact, a prerequisite for survival in the modern world. Community development adopts the principle of self-help to secure the active participation and cooperation of the people in programmes designed to raise their standard of living and to promote their development (Amadike, 1989). The root idea of self-help is that it helps people to make up for lost time by enabling them to get together and plan to bring their community to the path of progress. Hence through organised self-help, the people can define their problems, solve them and actually work themselves out of such problems.

The principle of self-help is especially appropriate to the concept of community development, which stresses the importance for people to enhance their sense of responsibility and to look at outside assistance as supplementary but never replacing, popular initiative or local effort. This principle is closely related to the concept of democratic values and processes.

The principle of self-help is thus a basic democratic philosophy. The whole idea is based on the premise that when people are given the opportunity to work out their own problems, they will find solutions with a lasting effect. It incorporates into the community development process the means of assuring the ordinary citizen the opportunity to share in making important decisions about his living conditions ( Anyanwu, 1992).

The essential fact about community development is that it is people-centered. The primary change sought through the principle of self-help is a change in people. The achievement of this goal rests upon the awakening of needs, the removal of resistance to the means required to satisfy such needs and the improvement of the technical skills necessary to achieve felt-needs.

## 5.3 The Principle of Citizen Participation

This principle is deeply inherent in the very concept of community development, which enjoins that whatever is done to improve the welfare of the people must endeavour to elicit enthusiasm and wholehearted participation of such a people. The idea of participation as it applies to community development strongly implies that success is assured where the effort of a local community is supplemented or aroused by the direction of governmental authorities. This idea portrays community development in its true light as a form of cooperation or partnership in progress.



The principle of citizen participation stipulates that the local people should take part in the planning, execution, utilisation and assessment of the social amenities or facilities designed to improve their welfare (Adewale, 1996). It is such participation that gives the people the pride of ownership of the facilities completed in the process of community development. For instance, when people refer to such social services within their community as our school, they are implicitly expressing enthusiasm and confidence in their community, with a strong feeling of belonging to it. This underlines the fact that change for better living can be brought about by the cooperative effort or joint initiative of the people.

The principle of citizen participation emphasizes the initiative of the people as a means of stimulating the active participation of all citizens in the work of community development. This implies that the stimulus needed for the success of development projects has to come both from the people themselves and from governmental authorities. The community itself has to learn to realise and express its particular needs for development, while executive planning must be based on the needs rather than on programmes laid down required by the community, nor likely to evoke the enthusiasm of the people or to secure their active participation Anyanwu, (1992). The people should therefore be given the opportunity to learn to participate in the working out of plans, which affect them at whatever level.

The principle of citizen participation creates faith in common understanding. It enhances the possibility of success in the execution of programmes, designed for better living in rural communities. It promotes the ultimate satisfaction of personal and community motives (Amadike, 1989). It re-assures the integrity of the set objectives. It embraces faith in the superiority of community purpose, made manifest in the personal aims of individual citizens.

The principle of citizen participation hence extols collective effort for community improvement as the catalyst by which human efforts can pursue the interchanges of energies and satisfactions for the growth of communities and the development of the wide society. It is embedded in the psychology of man understanding and accepting best those actions, which he has helped to originate (Adewale, 1996). It is this development that enables citizens to create a more wholesome social and material environment in their succeeding generations can grow.

## **5.4 The Principle of Self-Growth**

This principle enjoins that a community does not have to accept, or even to wait to have ready-made solutions to its problems, perhaps worked out by outsiders who have no connections with the community. It has to be able, through constant practice, to diagnose its own problems and to initiate action towards finding solutions to such problems. In this process, the community should strive to rely, as such as possible, on its own resources. It is such reliance on the resources of the community that leads to an appreciation and good management by its members of what external resources that may be infused into the community effort from time to time, either by government or external specialised agencies (Adewale,

1996). These may take the form of expert advice or grants in cash or kind.

The essential factor in the community development process, the principle of self-growth, spells out the principal message that communities must be the agents in improving their welfare. Citizens have involved in improving their own economic and social conditions (Amadike, 1989). They have to be involved in the development programmes through which they can master and appreciate the process of community development to be. The knowledge of the process of community development enables them to define and determine their own objectives. The existing conditions and resources in their localities provide them with the baseline data which, in turn, provide the basis for their development plans. It is such plans that people use to identify their needs and to define new goals for the development of their communities.

Self-growth implies that people can develop a stable, responsive and self-reliant citizenry, capable of mobilising local resources for the satisfaction of the needs of their community and the attainment of a decent and wholesome life Anyanwu, (1992). The principle of self-growth denotes that since people are capable of inducing purposive change for better living more significant and more meaningful through involving themselves in the control of that change. This means that people should cooperate more willingly under the situation that offers them the opportunity to participate in the determination of their desired change (Amadike, 1989).

Self-growth involves the movement from one point to another point in ascending order of goodness in the life of a person. People are known to cooperate more willingly if they are sure to have the opportunity to participate in the determination of their desired change. This explains why self-directed change always turns out to be more meaningful and remains more permanent for a community than any change imposed from outside, or from superior, no matter how well meaning (Anyanwu, 1992)

Self-growth promotes changes in society and highlights the role of citizens in community development. Thus the principle promotes change as well as assist men and women to control both the change and the environment in which the change occurs.

## 5.5 The Principle of Self- Reliance

Self – reliance in community development may be interpreted in terms of the objectives of democratisation and regeneration, both viewed in the context of lifelong education and training, made available to all members of a community, regardless of their age or social circumstances. Thus the regeneration of school education and the adaptation of initial training to the opportunities offered by continuing education are measures that must strengthen the activities concerned with the elaboration of community development programmes. The structural implication is that community development must endeavour to facilitate the exercise of human rights as well as citizen participation in the administration of the affairs of the community (Adewale, 1996).

Community development has significantly depended on voluntary cooperative effort. This follows a traditional trait that clearly underscores the virtue of self-reliance. Community development trend involves groups of people in planned programmes from which they may be adequately informed, or from which they may gain skills that will enable them to cope more successfully with the problems of their everyday life.

This principle promotes self-growth. It upholds the need for people to take their destiny in their own hands. This principle is fast growing in acceptability as a new formula for community development. Its widespread acceptance in the development planning of most African countries has the tendency to give greater stimulus and cohesiveness to community development in these countries (Anyanwu, 1992).

Self-reliance in community development demands that community members should apply their knowledge and skills to the resources at their disposal. The implication of this demand is that in the process of community development, citizens must endeavour to develop and sustain a society free of poverty, ignorance, disease and squalor. This means that the development of communities should accommodate the integration of the various aspects of community improvement, such as agriculture, health, nutrition, family life education, training and appropriate technologies (Amadike, 1989). It is only in this way can community development be seen as the outcome of a series of qualitative and quantitative changes occurring among the population of any given community. These changes are usually indicated in time by a rise in the standard of living, as well as in favourable changes in the way of life of the people concerned.

## **5.6 The Principle of Self-Direction**

The principle of self-direction stresses that individuals and communities have the capacity to motivate themselves internally to carry out activities on their own initiative to achieve positive results for personal and community development. (Adekanmbi, 1989) stresses that this principle can be effectively harnessed to enhance the community development process. This concept is progressive in nature and confirms the fact that self-direction cannot be a static process. The individual, for example, has the propensity towards the social rather than the individual demands on his living. This is because society exerts great influence on the individual, which makes it imperative for the individual to dance to the tunes of society in the process of his survival in that society. This may raise the issue of the possibility of some constraints in the self-direction in carrying out projects, which are more community-based than individual-based.

Individuals and communities are capable of self-direction for purposive change leading to individual and community improvement (Anyanwu, 1992). Self-direction can be constrained by the fact that societal norms can influence individual and community motivations and ideas. While this manifestation can take several forms, self-direction can still create demands for change in both individuals and communities for the achievement of desirable goals.

The concept of self-direction has always featured in the theory and practice of community development. This is brought out by explanations on the importance of need identification and citizen participation in community development (Anyanwu, 1992). Self-direction can both prepare a community for desirable social change and remove the syndrome of alienation from the community development process. At the level of the individual, self-direction can be manifested in a person exhibiting some traits, through verbal or non-verbal communication, or through activities with which he identifies himself actively or in which he is engaged, in community development.

Self-directed development workers should have the ability to select or design appropriate strategies or activities that may lead to success in the community development process. They should also evaluate community development activities and re-assess needs for community improvement (Amadike, 1989). Self-direction, at the group level must be seen as the result of collective self-direction of individual citizens. This is because the group affords the opportunity for individuals to put forward ideas that are capable of reaching new goals and wider horizons.

They can stimulate group activity through the motivation and mobilisation of their group members, as well as through the enhancement of their participation in self-directed community development programmes. At the national level, self-direction in community development is seen in the active participation of the various levels of government in pursuing positive policies, aimed at developing the constituent communities of the country (Adewale, 1996). At the group level, self-direction may often be hampered by political interference, particularly where group interest tends to run counter to official policy.

## **5.7 The Principle of Communication**

Community development depends very heavily on communication. Group effectiveness is always improved where members have clear understanding of how they are expected to behave as members of their group. Communication involves the process by which information and understanding are transferred from one person to another. It is the basis for all human interaction and for all group functioning. Every group of human beings must take in and use information, as the very existence of every human community depends on communication, on exchanging information and transmitting meaning. Through communication, people can reach agreement on some division of labour in the process of conducting their group activity.

### **5.7.1 Effects of the Principle of Communication**

Effective communication enables people to exercise control over their environment. Braimoh (1988) describes it as an essential tool for the establishment and maintenance of good social and working relationships. Effective communication constitutes a dynamic process that involves constant change of ideas and interaction among people for the solution of problems. Effective communication takes place between two persons when the receiver interprets the sender's message in the same way the

sender intended it. The means of sending such a message from one person to other is the channel of communication between them communication thus consists of a sender, a receiver and a message (Adewale, 1996). The message may be sent by several means, more by gesture than words, more by the emotional tone of the statement than by its content. Communication is a process; the sending and receiving of messages often take place simultaneously. In this process, a person can be speaking and, at the same time, paying close attention to the receiver's non-verbal response.

Communication among group members is an important aspect of community process. Every individual is born and for the most part lives his life in a group context. Between various societies, there can be great differences in the relative emphasis placed on the individual and the group (Amadike, 1989). Cooperation among group members leads to others- most communities consider these as virtues that should be admired, instead of personal drive, forcefulness and individual self-assertion.

Community development depends very heavily on communication. Group effectiveness is always improved where members have clear understanding of how they are expected to behave as members of their group. Effective communication permits any member to ask for the opinion of all the others at any time. This enhances the participation of all towards the goal structure of the group.

Communication has to be a regular feature of community development. The transmission of messages or ideas to the community and the expectation of response in a desired manner usually span the whole operation of the process of community development (Anyanwu, 1992). In this process, new ideas may occur all the time; but the diffusion of ideas has to depend on the network of social relationship, as well as the effectiveness of existing channels of communication in the community.

Community development agent cannot understand his client community and its changing problems if he fails to establish and maintain good communication with the people. An important element of communication is the share of experience, or the enlargement of the area of mutual understanding among people whose experiences may differ. Communication in community development has to be nurtured and maintained henceforth through the effort of both the development agent and the members of the community (Adewale, 1996). The agent, however, must understand that success in the community development process depends, to a great extent, on his ability to nurse the good relations that may have been established.

The development of communication within the community enables people to appreciate the value of face-face relations with other individuals. It helps them to develop the sense of public duty, and to see meaning in the assumption of responsibility for community to improve their personal sense of duty and honour, which fosters their integrity and assures for them the opportunity and the will to make their own decisions over what they may have freely weighed (Anyanwu, 1992). Integrity has to be seen as clarifying other values, such as good order and a measure of justice in the conduct of community affairs.

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## Study Session Summary



### Summary

In this Study Session, we discussed the principle of felt needs in relation to community development. We noted that the principle of felt-need stresses that people must be able to identify what they want to do in order to achieve their desired development. Such identification is possible only if people are able to identify what stands in their way to progress and are able to do something to remove it.

Secondly, we discussed the principle of self in community development. We stated that this principle highlights community development as a movement of the people. The first idea that is central to the principles is that it must be from the aspirations of the people themselves that their social improvement will come about.

Thirdly, we examined the principle of citizen participation in relation to community development. We stated that the idea of participation as it applies to community development strongly implies that success is assured where the effort of a local community is supplemented or aroused by the direction of governmental authorities. We added that this idea portrays community development in its true light as a form of cooperation or partnership in progress.

Fourthly, we explored the principle of self-growth in relation to community. We stated that the principle of self-growth denotes that since people are capable of inducing purposive change for better living, then it is more significant and more meaningful when they get themselves involved in the control of that change. This means that people should cooperate more willingly under the situation that offers them the opportunity to participate in the determination of their desired change.

Fifthly, we discussed the principle of self reliance. We noted that this principle promotes self-growth. It upholds the need for people to take their destiny in their own hands. This principle is fast growing in acceptability as a new formula for community development. We explained also that Self- reliance in community development demands that community members should apply their knowledge and skills to the resources at their disposal. We further added that the implication of this demand is that in the process of community development, citizens must endeavour to develop and sustain through their resources, a society free of poverty, ignorance, disease and squalor.

Sixthly, we also discussed the principle of self-direction in relation to community development. At the individual level, we noted that self-direction can be manifested in a person exhibiting some traits, through verbal or non-verbal communication, or through activities with which he identifies himself as being actively interested, or in which one is engaged, in community development. We added that Self-direction, at the group level must be seen as the result of collective self-direction of individual citizens.



Finally, we examined the principle of communication in relation to community development. We noted that every group of human being must take in and use information, as the very existence of every human community depends on communication, on exchanging information and transmitting meaning. It is the basis for all human interaction and necessary for all group functioning. We identified the share of experience as an important element of communication.

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## Assessment



### Assignment

1. Identify three approaches to community development.
2. Briefly examine two identified approaches to community development.
3. Identify three approaches to community development.
4. Briefly explain the principle of felt-needs of the people in community development
5. Explain two approaches to community development.
6. Discuss the principle of self-help in community development.
7. Examine the principle of felt-needs community development.
8. Briefly analyse the principle of self-help in community development.
9. Discuss the principle of citizen participation in community development.
10. What are the effects of the principle of felt-need on community development?
11. Explain the implication of citizen participation to community development.
12. What are the effects of citizen participation in community development?
13. Briefly examine the principle of self-growth in community development.
14. What are the values of self-direction in the development of community?
15. Briefly examines the implication of the principle of citizen participation for community

## Study Session 6

# Roles of Community Development Workers

## Introduction

The community worker must have responsibility and capability to assist the participants to function as adequately as possible in two major roles: as a group member and as a representative. In this Study Session, we will discuss the roles of community development worker.



### Learning Outcomes

When you have studied this session, you should be able to:

- 6.1 *discuss* the functions of a leader.
- 6.2 *point out* the roles of community workers in development of community

## 6.1 Responsibilities of a Leader / Facilitator

A leader is a person initiating interaction with other members of a group. In every system, organisation, community or family, certain individuals operate to promote stimulate, guide or influence members to action. Such individuals have been referred to as leaders. A leader is distinctive in his/her role in the group, his/her influence and his possession of social power. The concept a leadership therefore, implies role-playing. Thus, for someone to be styled a leader, such a person must be persistently performing leading roles.

The concept of leadership involves a role relationship with members of the group and interaction over a varying period of time during which a leader may repeatedly perform functions and acts of leadership in the group. The fact that the leader assumes leadership role does not preclude other members of the group from performing similar functions from time to time in various ways. Leadership can be dispersed among the members of the group but lies particularly in the leader.

Other than the leaders in the group the followers also have active roles to play and are not merely an aggregate that does not include the leader. Their active interaction is essential towards the achievement of the group goal. The expectation of followers and their acceptance of the leader are essential to the coordination of the efforts to achieve group goals.



Leadership is a factor that constitutes cooperation among the people in any community. It is the leader who has access to interact easily with other members of a group about any programme and he can also create incentives that make other group members effective. He creates faith in a number of things that may generate community development (Anyanwu, 1992).

The relationships among rural people are personal and in most cases face to face. The leaders/ facilitators know more about individual and have a better knowledge and understand them better. He is able to recognise if there is any conflict within the community more readily than a leader in a complex urban community. This is possible because the motives and rights of a group and an individual in a rural area can be easily detected. Rural community is an ideal place for democratic leadership to work.

The leaders/facilitators in any community are part of the group or community. A leader/facilitator, as his name is, has the ability to lead not to drive. He exercises authority smoothly. He must function as a member, and also accept and uphold the sanctions of the community. In organising development, people develop their leadership role by their relationship with others, working together for the same aim. He should be able to summarize the objective of his community and to help them analyse the one they have met on and help them bring the means and the resources at their disposal to bear on their felt-needs. He must understand the principal purpose in bringing changes for better living among the people of his community. He must work and help the people identify their problems and also lead them to the solution of the problems. This is the starting point of community development. He has to be sure that the people too participate by cooperating with him in planning, execution, utilisation and assessment of any project. This will give the pride of ownership after completing the project.

He should lead his people to understand that their reliance on the resources of the community will lead to an appreciation and good management of the resources from outsiders as government agencies give them to help them during their project in order to achieve their felt- needs (Anyanwu, 1999). He should lead them to appreciate the principle of self-help, which is the end product of community development. This principle of self- help enables the people to make use of their resources which lie dormant and the under utilised labour will be used to achieve community development.

The community facilitator / leader should work closely with the development agents so as to ensure true democratic attitude among them and between them and the people they are leading. The community facilitator/ leader must continually be aware that community development is not an end in itself, but a means to the end of national development. He must, therefore, be guided by certain basic principles towards the achievement of this ultimate goal, through the satisfaction of the interests, wants and needs of the citizens and the community.

Working on the principle of participation, the community leader must endeavour to lead his people to the appreciation that success can be achieved where and when they willingly cooperate to achieve their set goal. He has to ensure that the citizens themselves are involved in the

planning, execution, utilisation and assessment of any projects designed to improve their welfare. It is such participation that gives the people the pride of ownership of the facilities completed in the process of community development.

The leader / facilitator must strive to make his people recognise the fact that the habit of self-help is a prerequisite for survival in the modern world. The principle is especially appropriate to the concept of community development, which stresses the importance of improving the way people take up their responsibilities. Community agents / leader must work in close association with the development agents as the link between the people and government agencies.

## 6.2 The Roles of a Community Worker

The community worker must help the representative groups by whatever names they are called, such as council, delegate, body, assembly, association, club e.t.c. to determine and create suitable organisational structure and operating practices to achieve the social goals as may be expected.

The community worker must have responsibility and capability to assist the participants to function as adequately as possible in two major roles: as a group member and as a representative.

The community worker must have knowledge of how the representative is selected, that is, by personal vote, honour, and general approval or by appointment, or as a spokesman for an individual.

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### Study Session Summary



#### Summary

In this Study Session, we examined the roles/responsibilities of a leader/facilitator in relation to community development. We noted that a leader/facilitator should have the ability to lead not to drive. He exercises authority smoothly. He must function as a member, accept and uphold the sanctions of the community. He should be able to summarize the objective of his community and to help them analyse the one they have met on and help them bring their means and the resources at their disposal to bear on their need. The community facilitator/ leader must continually be aware that community development is not an end in itself, but a means to the end of national development. He must, therefore, be guided by certain first principles towards the achievement of this ultimate goal. Through the satisfaction of the interests, wants and needs of the citizens and the community

## Assessment



### Assignment

1. Who are the community workers?
2. Identify the relationship between father and children.
3. Discuss the identified relationship between father and children.

## Study Session 7

# Community Development Workers and Training

## Introduction

The community development worker, in fact, needs high quality of tact, judgments, restraint and patience in his work with local communities. His training therefore, must endeavour to equip him with the requisite skills and aptitudes needed for his kind of work. Training must aim at giving a content of knowledge, which the development worker is expected to transmit to his client community. This Study Session will discuss the steps to training in community development



### Learning Outcomes

When you have studied this session, you should be able to:

14.1 *define* the term “training”

14.2 *discuss* the steps in the training process in community development

## 7.1 Training Process in Community Development

Training takes place when new energy is consciously injected into the process of turning the human material into a standardised product to cause improved performance. The whole process, however, has to be handled by specialists, preferably an interdisciplinary expert. This is more so when it is appreciated that the education and training of adults must not be confined to a subject, but rather to a field of learning involving several disciplines (Legge, 1967).

Training the community development worker is an important way of achieving this objective. Community development agencies are now realising how important training is for the efficient handling of the process of community improvement. Every organisation wants to have technically efficient employees who can find the technical answers to the problems of health, food production, literacy or environmental improvement. An important factor that must have some bearing on the training of the community development worker is the complexity of organisational goals. These goals must have a crucial bearing on the amount of training that may be planned and carried out (Batten, 1965).

Training for community development worker now demands emphasis both for the method and the content of training. It is also necessary to introduce new techniques, which may prove helpful to community work.

The development of teamwork, for instance, between workers of different agencies and between different groups, in the same community, may become a useful experiment in the developmental work with local communities.

The community development worker, in fact, needs qualities of tact, right judgment, restraint and patience in his work with local communities. His training therefore, must endeavour to equip him with the skills and aptitude needed for his kind of work. Training must aim at giving a content of knowledge, which the development worker is expected to transmit to his client community. It must seek to teach methods of transmitting this knowledge and of encouraging local initiatives, as well as motivating the people to organise groups for study and action (Anyanwu, 1992). It must aim at raising the morale of the worker himself for effective work in his client communities. This creates the situation in which the trainee worker sees his work as a challenge and approaches it with a sense of mission. The community worker, therefore, must be trained to take into account the needs, customs, values and beliefs of the community in which he works.

The training process of community workers requires the following:

### **7.1.1 Identification of Objectives and Requirements**

First, clarify the objectives of the agencies/ agency handling training programme. This identification must be linked with the areas of interest in working with local people.

### **7.1.2 Identification of Training Tasks**

The concept of teamwork must be developed concept at this stage, and it should be related to the specific tasks in form of planning and coordinated solution to the problems as well as the organisation of timing and the administration of the finances and supplies.

### **7.1.3 Task Analysis**

When the objective has been considered during the training tasks, some form of task analysis will usually be undertaken in line with the parameters of the actual situation. This implies an understanding of how to motivate people for community development and how to help them assimilate the new knowledge and skills.

### **7.1.4 Preparing Instruction Schedules**

It is at this stage that media and methods have to be developed as a means of providing guidance to trainees, especially, in the area of promoting citizen participation and mobilisation in relation to community development.

### **7.1.5 Conducting Training**

Conducive environment must be considered for training. In community development, the community forms the “classroom” for development personnel. Hence training has to assume the nature of teaching on-the-job and has to combine classroom theory with supervised practical

experience. Such exercise in record keeping remains an important means of developing a body of knowledge, which can be used in the preparation of community development workers for the achievement of common objectives.

### 7.1.6 Evaluation

This is the last stage in the generalised training paradigm. Training in the art community development requires constant evaluation in order to check whether the training is achieving its set objectives. Evaluation is an essential step in developing a system for adult learning. In community development, it is employed to improve productivity in these activities concerned with the provision of services.

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## Study Session Summary



### Summary

In this Study Session, we discussed the importance of training in relation to community development. We noted that training must aim at giving a content of knowledge, which the development worker is expected to transmit to his client community. It must seek to teach methods of transmitting this knowledge and of encouraging local initiatives, as well as motivating the people to organize groups for study and action. It must aim at raising the morale of the worker himself for effective work in his client communities of community development workers. Training involves: identification of objectives and requirements, identification of training tasks, preparing instruction schedules, conducting training and evaluation.

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## Assessment



### Assignment

1. Why do you go to school?
2. What are the differences between the literate and the non-literate?

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