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A PROPOSED RURAL DEVELOPMENT PROGRAM AND ITS IMPLICATIONS  
FOR PUKTIA, AFGHANISTAN

BY

MOHAMMAD AFZAL PUKTIANIE

A thesis submitted  
in partial fulfillment of the requirements for the  
degree Master of Science, Department of Rural  
Sociology, South Dakota State  
College of Agriculture  
and Mechanic Arts

June, 1963



## BRIEF AUTOBIOGRAPHY

The writer was born in the year 1936 in Daulatzai Village two miles from the city of Gurdaz, Afghanistan, where he attended both grade and junior high school. In the year 1953 he enrolled in the Teacher Training School in the city of Kabul from which he graduated in 1956. He was selected to attend the Agricultural and Engineering College at the University of Kabul. After earning the degree of Bachelor of Science in General Agriculture, he was appointed as a counterpart to Dr. Allan L. Hulsizer, member of the Columbia University team in Afghanistan.

The writer served in Kabul as an interpreter and independent teacher at the Teacher Training School and at Gulzar, the center for training village workers. After a year of work with the Columbia team, he was granted an 18-months scholarship to the United States of America to study rural sociology.

Upon completing his work at South Dakota State College, the writer wishes to return home and work in some phase of community development.

2002

## ACKNOWLEDGMENTS

Grateful appreciation is expressed especially to the following persons for their assistance and encouragement through the past two years and during the writing of this thesis:

to Professor Douglas Chittick, Department of Rural Sociology, for his guidance as thesis adviser;

to Professor John D. Photiadis, former staff member in the Rural Sociology Department, who suggested the topic for this study and assisted in preparing the outline and suggesting sources of information;

to Professor Howard M. Sauer, Head of the Rural Sociology Department, who has helped make arrangements and encouraged the writer to continue his work at South Dakota State College;

to Professor Vernon D. Malan, Rural Sociology Department, now on leave at the American University in Cairo, Egypt, who served as adviser during the initial stages of the study;

and especially to the Royal Government of Afghanistan and the International Cooperation Administration (ICA) for granting the scholarship making this opportunity possible.

Appreciation is also expressed to Miss Marcella Hoffmann who typed and proofread this manuscript.

MAP

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## CHAPTER I

### INTRODUCTION

#### Statement of the Problem

The main concern of this study is to work out a community development program for the Province of Puktia, Afghanistan.

The people of Puktia have lived for centuries in isolation. The rural areas represent an integrated society because there are a limited number of alternatives for solving problems. Their lives are dictated largely by tradition and dependence upon those with established vested interests to the point where many of the people are resigned to their way of life.

The initial problem is to understand the culture of the society so that objectives may be selected and principles applied that will facilitate an approach for accomplishing improved living conditions for all of the people.

It must be realized that changes cannot be imposed upon the inhabitants too rapidly, that a successful rural development program is a slow and gradual process necessitating insights for recognizing the points of strain and offering solutions in a rational and honest manner.

#### Need for the Study

The living conditions in rural Puktia are substandard as compared with other parts of Afghanistan and many other parts of the world.

Housing in mud structures with no running water or provisions for sanitation is conducive to disease and high morbidity rates. The literacy rate is very low. These conditions have existed for centuries with little or no change. Agricultural methods and production have followed the same patterns for succeeding generations. This has meant a gradual dissipation of the soil. It can be assumed that conditions cannot improve under these circumstances--only become worse. Because the people are isolated both culturally and geographically, it can be assumed that they will continue to live their traditional way of life unless changes are introduced by an outside agency.

The people in Puktia cannot live within the limits of their own province without being affected by the progress being made in surrounding areas and other parts of the world. It can be assumed that any society wishing to make progress must develop its own human and natural resources. The competition imposed upon them by the outside world tends to reduce their level of living still more.

In all undeveloped societies including Puktia it is often not the lack of scientific knowledge that keeps them in a static condition but rather a lack of appropriate and effective channels of communication for disseminating the kinds of information that will help rural people help themselves. If progress is to be initiated and continued, it will be necessary to bridge the gap between the sources of needed information and the masses of the people.

Often many of the changes introduced into a society are not desirable; therefore, a conscious attempt must be made to select and

introduce only those innovations that will contribute to the welfare of the existing social order.

One of the limitations of this study is the fact that little, if any, work pertaining to community development has been done in Afghanistan. Therefore, the approach for a rural development program in this thesis is based upon the experiences of many trained people engaged in such work in similar cultures as well as the experiences of the writer who has lived all his life as a member of that society. Consideration is given especially to the rural development programs in Egypt, India, Iran, and Pakistan because these cultures are similar in many respects to the culture of Puktia. The successes and mistakes made in these countries form the basis for selecting the objectives and goals in this study.

CHAPTER II

PRESENT SITUATION IN PUKTIA

Location and Size

Afghanistan is located in Central Asia bounded on the north by Russia and China on its northeastern point. The Hindu Kush Mountains are a formidable natural boundary line. ~~Pakistan~~ <sup>PAKISTAN</sup> bounds the country on the east and south by arbitrary boundary lines, and Iran lies to the west with vast desert lands forming the boundary between the two countries.

Afghanistan is comparatively one of the most isolated countries in the world because of the natural barriers of mountains and deserts and vast distances, in addition to being land-locked. Its size may be compared with France or the state of Texas in the United States, having approximately 250,000 square miles. The population is estimated at between 8 and 15 million people located largely in the central and northern part of the country. An estimate is made because no census has ever been taken.

This study is designed especially for the province of Puktia, commonly referred to as the Southern Province on the eastern boundary of Afghanistan (see Figure I). The principles considered in this study, however, are equally applicable to the country as a whole with some exceptions imposed by socio-economic and physical factors.

The province of Puktia is bounded on the northwest by the province of Kabul, where the capital of the country, Kabul, is located. It

is bounded on the southwest by Ghazni and on the east of it lies the PAKISTAN  
~~new emerging state of Pushtoonistan.~~

Most of the province has rugged mountains, some of which rise to heights of 14,000 feet. The topography creates serious transportation problems.

#### Climate

Puktia has a continental climate characterized by extremes of hot and cold weather with variations from area to area, depending upon the altitude of the land with the exception of a small area in the northeastern part of the province. Generally speaking, winters in Puktia are extremely cold with temperatures falling as low as 13 degrees below zero. The summer months are generally warm with temperatures averaging 80 degrees above zero. Heavy dust storms are common during the dry summer months.

Precipitation in the form of rain and snow varies from area to area. The average rainfall in Puktia is about 9 inches annually. Most of the rain comes during the winter and early spring. It seldom rains during the summer but, when it does, it usually comes as a storm which often washes away the top soil and, in some instances, the crops.

The snow-capped mountains serve as a natural reservoir for irrigation water during the late spring and the early summer. Insufficient snow in winter months often means a shortage of water for crops for the following growing season.

The climate in the extreme eastern part of Puktia is more or less subtropical, which permits two growing seasons a year. Even though the

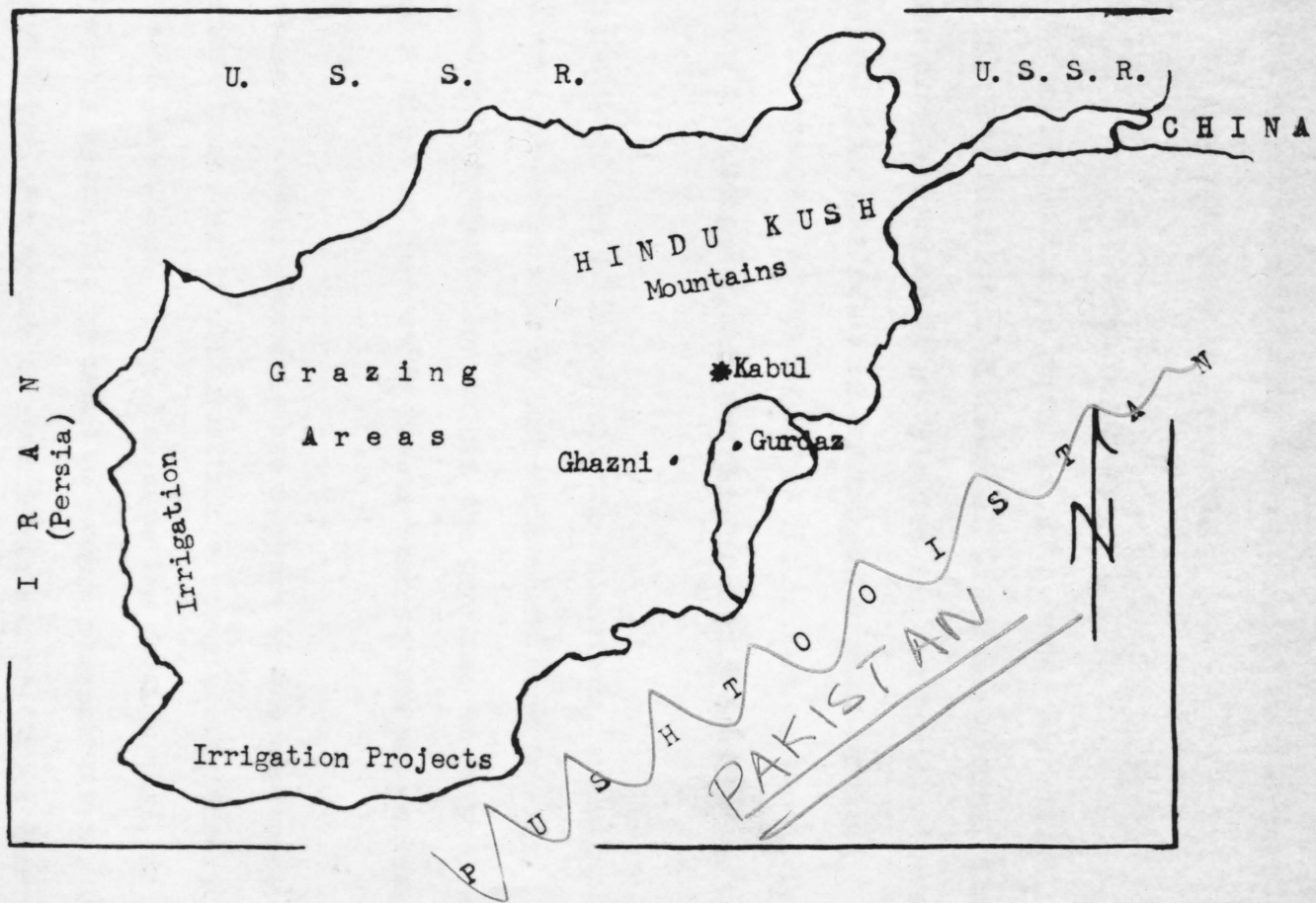


Figure I. Map of Afghanistan

province is relatively small, the climate in the central and western part is dry, allowing only a short growing season because this piedmont area rises rapidly to high mountains to the west.

#### Transportation

From the north, Puktia is connected with Kabul, the capital of Afghanistan, by a mud road for a distance of 90 miles. Ghazni, the capital of a minor province, is about 80 miles to the southwest. These two roads are the principal means of communication with Puktia.

Within the province of Puktia large cities such as Khost, Urgoon, Jaji, and Zurmat are connected with Guardez by poorly constructed mud roads.

The majority of the villages, off the main roads, are accessible by narrow pathways passable only by pedestrians and pack animals. Generally speaking, transportation within the province is very slow and most of it takes place on foot or by beasts such as donkeys, mules, and sometimes horses.

The people in Puktia generally are opposed to the construction of new roads because they fear it will confiscate their agricultural land which is scarce in this area. They also have the feeling that, if the villages are easily accessible by means of modern transportation, it will facilitate the dissemination of evil ideas and practices from the cities to rural areas and, consequently, destroy centuries-old traditions and customs. This attitude is strongly demonstrated by parents who avoid taking their sons to cities until they are over 15 years of age.



It must be admitted that roads will bring villages in close contact with cities and are, therefore, a prerequisite for progress. The construction of new all-weather roads will facilitate the flow of more ideas to rural communities and thereby help broaden the horizons of these rural people. For accomplishing this goal, extensive education of the masses and the cultivation of local leadership must be given considerable attention since new roads cannot be forced upon them until they are ready to accept them.

### Village Type of Land Settlement

#### The Village Community

Unlike the pattern existing in the United States, there are seldom any separate farmsteads. All people in Puktia live in villages surrounded by farmlands. Villages in Puktia are of the nucleated type; that is, the houses are located in a cluster with the mosque in the center. Villages are not merely a collection of a number of houses but an important social unit which plays a vital role in the life of individual members as well as the group as a whole. The village is a strong cooperative unit, which means that problems of wide concern are considered and solved by the group. For instance, in most parts of Puktia agriculture is impossible without irrigation. The main source for securing water for irrigation is from the kariz.<sup>1</sup> The construction

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<sup>1</sup>A series of surface wells connected through underground tunnels which collects the water from the permanent water tables at the base of mountains or hills. Digging these tunnels is a precarious project because of cave-ins taking a high toll of life.

of these wells and tunnels is a common enterprise involving the whole village.

In Puktia villages the spirit of neighborliness is demonstrated in many aspects of life. In times of harvest all neighbors are called upon to help and they in turn receive a free meal. In conducting marriage and funeral ceremonies, which involves the feeding of hundreds of people, neighbors are relied upon heavily. It is a common practice for housewives to borrow salt, sugar, and other minor items. People in Puktia feel that there is always someone who will help, and one is never alone. The most important factor which strongly identifies people with their villages is the attitude of outsiders--people from other villages.

In Puktia each village is given a name, such as good village, bad village, honest village, etc., and to the outsider the people of the village are no better than the village itself. This attitude on the part of other villages gives the member a sense of belonging to a group; in this case, their village. This reinforces village solidarity. In order to preserve the good name of their village, members willingly conform to the norms of their group. Group norms are "accepted or required behavior from an individual in a particular situation."<sup>2</sup> "The greater the identification of members of a society with one another and the stronger the bonds that unite them into a social whole, the less likely

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<sup>2</sup>Everett, M. Rogers, Social Change in Rural Society, p. 81, Appleton-Century-Croft, Inc.: New York, N. Y., 1960.

are they to violate customs, conventions, or laws."<sup>3</sup>

If a person does not play his role the way he is expected to by the group, through various means and methods such as gossip, criticism, a nagheh,<sup>4</sup> and social exclusion, his behavior is brought back to normal. If all of these means fail to bring the individual back to conformity, the last resort is to exile the whole family from the village. This action taken by the group to correct its members' behavior is called social control.

From the above discussion we can conclude that the village neighborhood is of primary group nature and that the group has a great influence in dictating how the other members should behave. Research shows that, with such groups, discussion methods are very effective in bringing changes in individual attitudes and behaviors.

In Puktia, the change agent must realize the importance of such a group and should try to involve the whole village in initial projects. By involving the whole group with their elders, it will bring more support for the intended change and further eliminate the fear of the group on the part of the individual member; thus, he will be more willing to adopt the new practice.<sup>5</sup> In cases of individual approaches, the family status of the cooperating individual is a significant factor. This

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<sup>3</sup>Ely Chiney, Society, An Introduction to Sociology, pp. 344-345, Random House, Inc.: New York, N. Y., 1961.

<sup>4</sup>Village punishment for nonconformity.

<sup>5</sup>The change agent, for example, has reference to one who initiates changes.

means that the higher the status of his family, the greater are the chances of being followed by others. In case such an approach fails, the agent must approach the village leader, the malik, mullah, or others who are awarded the privilege of taking the initiative and setting the example for others. "Individuals of lower prestige accept cultural traits from those of higher prestige more readily than the reverse."<sup>6</sup>

#### Size of Individual Farm and Income

Landlordism, which characterizes most of the Middle Eastern Countries, does not prevail in Puktia. Farms consist of a large number of small holdings, averaging from 5 to 35 acres. Because of the inheritance law by which the father divides his land among his sons, this size is ever-changing. The trend is toward a large number and smaller farms. Because of this land division, farms are fragmented, and a family does not own its small farm as a unit but as a small parcel of land located at different places. As a consequence, it takes a farmer more time to go from one place to another than if it were a unit. This causes much waste of irrigation water, which is not abundant in Puktia. Because of successive redivision of land, serious conflicts arise among owners of adjacent property.

In Puktia the main source of a farmer's income is from his small farm. He raises whatever his family needs. He sells some of his products to the market and buys other goods which he does not produce

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<sup>6</sup>Ronald Freedman, et al., Principles of Sociology, p. 319, Henry Holt and Company: New York, N. Y., 1952.

on his farm.

In Puktia farmers are handicapped by many factors over which they have no control.

As we mentioned before, farms are inherited, and the same is true for production techniques and methods. In Puktia today's farmer uses the same methods used by his grandparents and his parents. He still uses century-old tools because he is not familiar with new ones. There are no scientific aids available to him which would help overcome natural hazards. An epidemic of diseases destroys his whole crop for the year because he doesn't know anything about the means of controlling them. Resistant varieties of crops are not available for him. Poor cultivation practices leave his farm subject to serious wind and water erosion, thus reducing soil fertility. He uses animal manure for burning purposes with no alternative for a substitute, and thus is deprived of a natural fertilizer for his fields.

Under such unfavorable circumstances production is very low, barely meeting the needs of the family. If, in spite of these hazards, he has produced a reasonable crop, he is forced to sell it at the time of oversupply, which leaves him with little profit. He is forced to sell because of his immediate family needs. In addition to these factors, he is often under obligation to a money lender, owing a share of his crop as interest on his debt. This interest may be as high as 20 per cent. All of the above factors in combination work together, leaving the farmer struggling for survival.

### Diffusion of New Ideas

In the province of Puktia, there is only one newspaper. It is named The Warangeh, meaning a Beam of Light. It was founded in 1941 and is published once a week in Pushtu language.<sup>7</sup> Because of the lack of both literacy and interest on the part of the public, its influence beyond the small circle of governmental officials is not felt. It would need a careful investigation as to how effective it is among those who receive The Warangeh.

For its radio coverage, Puktia depends solely on Radio Kabul, since that is the only station in the country. Furthermore, the radio is not any more helpful than the newspaper in reaching the rural population because of the fact that more than 98 per cent of the people do not possess radios.

To inform people concerning important matters, the local government sends a hired person to the villages involved. In some instances the same job is accomplished by police--the Gandarmene. The semawar or tea house plays an important role in disseminating ideas to rural villages. This is the meeting place for those people of diverse occupations and interests. People go to the tea house for various purposes: some go to play cards, others for tea, still others for having lunch, and some go to reserve a bus for the next town. The villagers, by listening and talking with other people, collect much information by the time they return home. The traveler, upon returning home, relays this information to the other villagers, generally in the mosque.

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<sup>7</sup>The majority of the people in Puktia speak Pushtu.

There is still another group--the merchants from various villages-- who help in exchanging the news of the villages.

Now, having discussed different media and resources through which a villager learns about events and persons beyond the limits of his village, let us see what means and channels he uses to send his message to the desired destination.

For him, the two most important events which he wants to inform others about in the shortest period of time are marriage and funeral services. In either case he wants to invite everyone from neighboring villages, whether personal friends or not, since they invite his village to such ceremonies.<sup>8</sup> To accomplish this, there is no radio available or no newspaper which will reach the people he wishes to reach; therefore, he uses the primitive and time-consuming method, which is considered the most respected way for conveying this information. He instructs the local barber who, with the help of other friends--barbers-- spreads the news in the shortest possible time.

The main goal of this section is to acquaint the change agent with the existing channels of communication. He should be aware of the fact that each of the channels serves different purposes which will not be appropriate for other messages and groups of people. The final judgment of deciding upon suitable channels for his specific purpose will be left to the agent.

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<sup>8</sup>There is no limit on the number of villages involved. Most often it includes villages within a radius of three to four miles.

## Social Institutions

### The Family

Like all other tribal societies in the Middle East, the family in Puktia is (a) extended, (b) patrilocal, (c) patrilineal, (d) patriarchal, (e) endogamous, and (f) polygamous.

It is extended in that a household consists of the father, his wife or wives, their children, his married sons, and their children. It is patrilocal in that the married sons stay with their parents rather than establishing a new household of their own. It is patrilineal in that the descendants are traced through the paternal side and the members of the extended family show great loyalty to their father's relatives. It is patriarchal in that the eldest male member of the family usually exercises complete authority over others. It is endogamous to the extent that the people prefer to marry close relatives--a first cousin is considered a wise choice. Polygamy is also practiced but, because of the high bride-price, it is not widespread; only those in well-to-do families can afford to have more than one wife.

One of the basic features of this social unit is that all property is held in common; in other words, nobody owns anything and everybody owns all the property in the extended family. There is one common purse into which all members of the family contribute their earnings, and from the same purse they get their expenses.

In Puktia the extended family is not only a single consuming unit but also a single producing unit as well. Among the agricultural



population, all the male members of the family till the family farm and harvest it together.

In Puktia all children are not equal. The status of a boy is much more respected than that of a girl. This attitude is obvious at the time of birth. When a girl is born, there is no feast or music, while in the case of a boy, word is sent to all relatives and they are invited to come to celebrate the occasion. Also, the girls are usually treated as inferior to boys. Until the age of 10, girls and boys are allowed to play together. Neither boys nor girls have any responsibility, and in the case of misbehavior they are not punished severely. When they pass this age, girls are told to stay home and are seldom allowed to come in contact with boys except with close relatives in a way acceptable to the family. From this age on, all her attention is given to her future status. The mother takes the teaching job seriously. She teaches her daughter how to cook, wash clothes, and sew. From this age until she gets married, complete attention is given to preparing her for her future life. From the age of 10 or a little older, boys are also reminded of what they are supposed to do. It should be mentioned that this process starts from early childhood, but now it is given complete attention. They are expected to be quiet and show complete obedience to any elder. They are told that their behavior affects the whole family and that the good name of the family should be kept regardless of what happens to the individual. Despite all of this indoctrination, misbehavior does occur, and they are brought back to conformity by social exclusion, physical punishment, or denial of their rights as

a family member, which excludes them from inheriting family property.

When the boy reaches the age of puberty, it is the family responsibility to find a suitable mate for him. To do so, members of the household start looking for someone suitable; then the matter is brought to the attention of the whole family. In case of agreement with the choice, the eldest member of the family and other relatives approach the girl's family. If the girl's family doesn't think it is appropriate, they will say that they cannot part with their daughter, which is a respected way of saying "no." But if they say that they cannot make up their mind, it is a clear sign of agreement. The next time the matter is discussed, the bride-price is decided upon. At the time of the marriage, they invite several villages and feed them all. With such expenses, the family of the groom rarely gets by without becoming heavily indebted. Often these debts are inherited through generations involving all members of the family.

The woman in Puktia has a subordinate status to that of her husband and also to other male members of the household. If she wishes to visit, she is supposed to ask the permission of the patriarch, and then she must be accompanied by her relatives or by one of her husband's family. As we mentioned before, women are subordinates to their men-folk; nevertheless, they also vary in their status. One of these status roles which is of interest to the change agent is that of the wife of the patriarch or his widowed mother. Inside the house she has complete authority over other women folks. She is responsible to see that everybody does a share of the housework. She keeps the savings of the family

but is not allowed to spend it. We can conclude that the patriarch, his first wife, or his mother manage all affairs of the family--they make the decisions. Both of the above statuses should be recognized by the change agent in introducing changes in this society.

In Puktia, without any exception, houses are made of mud or sun-baked mud-bricks. Building such a house is not an expensive undertaking. A person designs the house himself. He decides how many rooms he needs and how they should be arranged. It is not necessary to hire a carpenter because the village carpenter will do all the woodwork. Other manual work is done largely by members of the family. Neighbors render their services when outside help is needed for which they receive free meals.

There is a room for each married couple and their children in each house. In some cases, when families are rich, each married couple has two rooms, one for winter and one for summer. The difference between the two is that the winter room has no air outlet except a small window to let in some light. The summer room has a big window which can be opened.

No matter how small the house is or how poor the family is there is always a guest room in each house. This room, without any exception, is well furnished and is taken care of better than the rest of the house.

In Puktia people do not use furniture. All floors are covered with carpets--only rich people can have rugs.

There are no adequate heating facilities in the houses. In the winter people use sheet-iron stoves which burn wood or charcoal braziers. A low table with a wide top is placed over the brazier and over that a large quilt which extends out over the edges of the table. This arrangement is called a kursi. When the family members sit to talk and eat, they all tuck their feet under the quilt with their toes toward the brazier where they are comfortably warm. During the cool weather all family members sleep under the quilt. This problem does not exist in the late spring and early summer for people then usually sleep in the courtyards.

There is no electricity or running water in the houses. Most people use oil lamps; others in more remote areas build a fire inside the room which gives them both light and heat.

Water for all purposes is used from irrigation ditches in front of the village. They use this water for cooking their food, washing their dishes, doing their laundry, and even use it for bathing their children. When animals come from the pasture in the evening, they get their share from the same water. In places where running water is not plentiful, each village has a well in the center of the village with the top open at all times.

In Puktia, there are no toilet facilities.

From the Puktian point of view, this is a normal life. Puktians are thoroughly satisfied with it undoubtedly because they are not familiar with any other way to live.

### The Religion

Almost all inhabitants of Puktia belong to the Islam religion. Few families belong to the Hindu religion as it is mainly concentrated in two cities; namely, Gurdaz and Khost. Islam is divided into four orthodox divisions. In Puktia there are two of these branches--that of Sunni and Shia. More than 95 per cent are Sunni Moslem, the most orthodox.

In Puktia, as we mentioned, people live in villages. Each village has its own mosque located in the center of the village. The mullah<sup>9</sup> is selected and paid by the members of the mosque, or the people who inhabit the village.

Religion reaches all individuals regardless of their residence or occupation through the religious leader--the mullah. He is the most important person in the village. It is the mullah's responsibility to hold prayers in the mosque five times daily and see that all people attend. Those people who miss a few consecutive days without good reasons are, through various means, forced to come to the mosque. For example, if a person is not seen a few times in the mosque, it is mullah's job to find out what is wrong. If the person is found to be sick, the mullah relays the news to his people and they in turn offer to do whatever they can. If there is no reason for not attending, the mullah will take as many people as possible to the absentee's house and make him feed all of them. In case this punishment doesn't bring him

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<sup>9</sup>Religious leader or priest.

to the mosque, he is isolated from the whole village; nobody is supposed to offer him any help until he returns to the mosque.

The mullah also serves as a teacher for educating the general public in religious principles. He also indoctrinates them to show obedience to elders and other superiors. The mullah's influence is felt to a great extent in shaping the attitudes of people toward education. In Puktia most of the people oppose sending their children to school on the grounds that an educated person will not remain a good Moslem. This attitude is stronger toward education beyond the elementary school.

Another attitude which is promoted and encouraged by the mullah is that there should not be any school for girls; marriage is solely to increase followers of Mohammed. He also has a hand in promoting the belief that all diseases are from Allah and that they must be accepted without resorting to a doctor. Generally speaking, their influence is not recognized by those who are engaged in community development projects. To make it clear that mullahs have influence, this old saying proves the point: "Do what mullah says and don't do what he does."<sup>10</sup> In many other instances people turn to him for help. In case of illness, especially in children supposedly caused by jinnis, the patient is taken to the mullah who treats him with incantations and formulas. It is not uncommon for housewives, when their cows don't give enough

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<sup>10</sup> People are expected to follow the mullah's interpretation of the Quran; however, if the mullah does not practice what he preaches, people are still expected to follow his advice.

milk, to go to the mullah and ask for his help, in which case the cause is again the jinni, or evil eyes, and the perfect remedy is the sacred formula.

The agent should remember that Islam does not oppose scientific methods and encourages its followers to use the best ways available for them. In line with this idea, this is what Burt<sup>11</sup> says about religion:

No religion wants its basic principles and conviction to be interpreted in such a way that they make it necessary for people to remain sunk in poverty, remain subject to the weakening of diseases, remain a prey to the unfortunate forces that make life a continued struggle and leave man no scope for responding to his richer potentialities in this wonderful world.

If one looks through the history of Islam and becomes acquainted with the great leaders of Islam, there would be no doubt in his mind about the concern of Islam for its followers. Again Burt<sup>12</sup> says: "Islam is culturally interwoven and seeks to be more interwoven with the details of cultural activities in the countries to which it has spread."

The change agent, to be effective in his efforts, must try to find out other justifications for a recommended practice as well as a religious one. Let us assume that we want to change the attitude of the people toward sanitation. Our scientific belief is based on the fact that sanitation is required for good health, but would that be reason

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<sup>11</sup>Edwin A. Burt, The Impact of Religion on Cultural Change, p. 8, New York State College of Agriculture, Cooperative Extension Publication Number 6, Cornell University: Ithaca, N. Y., October, 1958.

<sup>12</sup>Edwin A. Burt, Ibid., p. 6.

enough to convince those who do not see any relation between sanitation and health? Their conception of the cause of disease is not tied up with the germ theory but with the belief that it is from Allah. In introducing the new idea, why not support it with Mohammed's words, "Cleanliness is a part of Islam"? It means that you are not a true Moslem if you are not clean. By tying the idea of sanitation to the religious principles of Islam, it will facilitate getting the cooperation of the people.

Due to the lack of literacy in Puktia and the fact that everything about Islam is in the Arabic language, most of the religious principles are misunderstood or not clear to the people. It will not be too difficult for the change agent to bridge the gap intellectually between the way the principles are interpreted and the way they should be interpreted, in order to offer positive support to the agent's idea.

Let it further be known to the agent that he should not embarrass the mullah but rather cultivate his friendship. The agent who will do so is then not alone and will reach his desired destination sooner than if traveling alone. To make the latter case clear, let us cite the example of the bride-price. In Puktia, presently, girls are sold; however, it isn't referred to in that way. The Quran states that a certain amount of money should be paid which should belong to the girl rather than to her father. Shall the agent tell the people that it is wrong to pay the bride-price to the father or would it be better for the agent to support his cause with a religious reason, such as: In the



Holy Quran it is mentioned: "Any person who takes money for his daughter is like eating human flesh which is the greatest sin in Islam."

### The Education

It is estimated that only 10 per cent of the male and less than 2 per cent of the female population is literate. Due to several reasons, this figure is not representative of people in Puktia. In Puktia we see that the literacy rate is lower than 10 per cent for the male population and the women have no educational opportunities at all. Strong religious attitudes and socio-economic factors discourage the government from opening additional schools.

According to the Afghan constitution, primary education is both free and compulsory; however, because of the attitudes of the public, this principle is applied in different ways. In Puktia the application of compulsory education does not require each child of school age to attend school, but rather it requires each village to send a certain number of children to their respective schools each year or every other year, as decided by school authorities. The law, furthermore, makes allowances to accept substitutes, which means that, if a person does not wish to send his child to school, he can keep his child out by finding another parent who will agree to send his child instead. Such an agreement is usually reached after paying a certain amount of money.

In Puktia people still prefer classes held in local mosques instructed by mullahs. Emphasis in such schools is placed on reading verses from the Quran and teaching basic religious principles. The basic text is Punj Gunj for Five-Treasures written in Persian. Five

sections of this book are devoted to religious principles and laws, morals, poetry from Hafiz, Sadi, Shyakh-atar, Mahmud, and others.

Attendance in these classes is higher in the winter months, when there is no work on the farm. These classes are common all over the country.

### The Government

In this section we will discuss in brief the structure and function of the provincial government in Puktia.

Administratively, Afghanistan is divided into seven major provinces (valayut) and six minor provinces. The major ones are Kabul, Mashraqi or the Eastern Province, Janubi or Southern Province, Puktia, Qandahar, Herat, Mazers-i-sharif, and Qataghan. The minor provinces are as follows: Parwan, Ghazni, Cirishk, Farah, Maymaneh, and Badakhshan. Each province is divided into divisions (Hukumat-i-Kalan), districts (Hukumat), and subdistricts or cantons (alaqa). At the head of the province of Puktia is the governor general (Naib-ul Hukuma) or viceroy. Each division is governed by a governor or a Hakim-i Kalan. The districts are governed by a district governor or a Hakim-i Mahalii. The subdistrict is headed by alaquadar. As a group, these administrators are a career service group representing the Ministry of the Interior. They are officials of the central government. In each province the chief executive is assisted by an executive council composed of the principal departments of the unit and an assembly representing the public. The governor is selected by the prime minister, who in turn has

much authority in recommending or dismissing subordinate officials.

Members of the Provincial Governor's staff are the Financial Commissioner, Commandant of Police, Commandant of Gendarmerie, Director of Customs, Director of Education, Director of Health, Director of the Press, Director of Records, Judge of Appellate Court, Director of Communications, Director of Agriculture, and Director of Public Works.

The divisional governor is assisted by the Commandant of Gendarmerie, customs official, financial officer, and judge of the primary court.

Generally speaking, each head of a department works independently, with no relation whatsoever between the public and the government structure. It is a most unfortunate situation that the public officials are merely functioning as regulators of law, peace, and as tax collectors. This generates a feeling of submissiveness and dependence on the part of the people to those in authority.

The first objective of the change system should be to bring the two bodies, that is, the public and the government, together, and to create a situation which will allow each party to discuss the problems of common concern rather than having the decisions made by a small circle motivated by self-interest. This change is the most urgent one and should be resolved if there is any hope for the change agent being of any service to the public.

### Social Values and Customs

Values are abstract and often unconscious assumptions of what is right and wrong. They help the individual make choices in his life from the alternatives available to him. The rule that governs the action directed toward achieving the ends or values are called norms. Knowledge about the value system of a society helps one understand the ways of the behavior of individuals belonging to that society. It is of vital importance for the change agent to be familiar with the value system of the people. Such a knowledge will help him understand why certain recommendations are rejected, in spite of its economic importance to the people.

In this section we will discuss some of the values which are considered to be of great importance to Puktians. These values must be thoroughly understood by every person who wishes to deal with these people in order to prevent the confusion and misunderstandings which hinder interaction between the agent and the people.

Religion. To a Puktian, the thing which he values the most is the Islam religion. He believes that all Moslems are a selected people of Allah and that he is one of them. He is certain that Islam is the only true religion on earth. He is also aware that he is not created to enjoy life but to be judged on how he lives on this earth; on this basis he will be punished or rewarded in the hereafter. Such attitudes and beliefs can be observed in almost all aspects of Afghan life, and in general his life is patterned after his religion. In general he would reject any idea or practice which will not be in complete

conformity with the principles of the Islam religion.

Family Obligation. As a patriarch, the head of the family is obligated for the welfare of each member of his family. It is his responsibility to see that each gets whatever he or she might need. He always tries with his limited resources to see that his family is better off than his neighbors. This is his responsibility--to keep the family unit stable and together. A person who fails to meet such obligations can never be considered or treated as a complete and true Pashtoon. He is looked down upon by other members of the village if he does not meet his obligations.

Hospitality or Mehmandari. Mehmandari is one of the outstanding characteristics of the Puktians. They take great pride in being known as hospitable people. It should be mentioned that hospitality is not limited to friends and acquaintances, but it applies to strangers as well. Guests are welcomed with phrases such as "May you not be tired," "May you always honor our house." In Puktia, guests are not welcomed by just saying the phrases, but guests should be embraced; otherwise, it means that the host is not pleased with his visit.

Immediately after the guest's arrival, he should be served tea with sugar, regardless of what time he comes. He shall never be left alone; that is, the head of the family must visit with him until bedtime. If a guest is going to stay more than one night, the first night he is served ordinary food, with increasing quality the following nights. This shows that the hosts are enjoying his stay with them, and he will never become a burden.

In some cases hospitality is carried too far and leads to competition between rival families. This leads to lavish and wasteful expense. But there is no better thing to him than being known as such a person.

Being a Pushtoon refers to those people speaking the Pushta language. According to usage, other interpretations are honest, truthful, respectable, and honorable. It is a common joke among friends to ask each other, "Are you Pushtoon or Moslem?" and in the majority of cases the answer is "Pushtoon," and the second answer, "Both." If a person should doubt a Pushtoon's word, the latter says, "For heaven's sake, I am Pushtoon."

Respect for Age. In Puktia, elder members of society are highly respected. As a person advances in age, his status role changes accordingly; that is, from a follower to a leader. However, this does depend somewhat on the person's ability and initiative. It does not mean that all elders serve as leaders. In other words, persons enjoy more prestige at an advanced age than when they were young. They are not called by their names but by special titles given to them.

Maraka or Assembly. The assembly plays an important and vital role in Puktia. It serves the function of resolving conflicts between two individuals, villages, or tribes. The Maraka has its own regulations and rules. These regulations are based on tribal codes which are close to Islamic principles. The meeting place and members of Maraka are selected by the parties involved. Nobody can oppose the decisions reached by the Maraka, because Pushtoons punish those who do so. It also functions for considering problems of common concern.

Nanawati. This means that a person submits or takes all the blame himself. As we mentioned before, the Maraka is used for resolving individual or tribal conflicts. The difference between Maraka and Nanawati is that the Maraka tries to find out who is wrong, while in Nanawati the party himself admits it. In order to observe Nanawati formalities, the defeated party sends a mullah with several elders to the other's party and asks for pardon. Afghans never overlook or deny the request and, as a result, the dispute is settled and there is peace.

Nagheh. Nagheh is a fine an offender is forced to pay by slaughtering a sheep and inviting the whole village as an occasion for asking forgiveness. Those who will not accept Nagheh will face the risk of social ostracism from all village affairs and, in some cases, will lead to the exiling of the whole family.

Hard Work. It is a common proverb that "work is jewelry for man." Lazy persons can never enjoy the status of an active man, even if they are brothers. Work with hands, especially on farms, is much more favored than other kinds of work. Another proverb is "Earn like a slave and spend like a master." It clearly indicates that work is highly valued in Puktia. Idle people are usually neglected and not well treated.

## CHAPTER III

## PROGRAM PLANNING IN EXTENSION

## Statement of Scope and Responsibility

Cooperative extension work in agriculture and home economics is a partnership undertaking between land grant colleges, the United States Department of Agriculture, and local people. This partnership is based on the idea that certain problems can be solved more effectively by working together rather than through just one agency or group. The major function of the Cooperative Extension Service as stated in the Smith-Lever Act is:

...To aid in diffusing among the people of the United States useful and practical information on subjects relating to agriculture and home economics and to encourage the application of the same.

This broad statement identifies extension services as educational. Extension is not education in the abstract but education of a specific kind which will enable those served to cope with the various problems encountered from day to day in a better way than what is done traditionally.

In accomplishing this function, the Extension Service helps people to help themselves to attain the following objectives:<sup>1</sup>

1. Develop ability and gain knowledge to maintain efficient farms and better homes;

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<sup>1</sup>The Cooperative Extension Service...Today, p. 3, United States Department of Agriculture: Washington, D. C., April, 1958.



2. Acquire higher incomes and raise the level of living;
3. Develop the ability and willingness among adults and young people to assume leadership and citizenship responsibilities;  
and
4. Develop ability and willingness to undertake group action on problems which could not be solved individually.

Extension workers start working with rural people by helping them to identify their own problems and work out their own solutions. In doing so, extension workers help rural people:<sup>2</sup>

1. Identify their needs, problems, and opportunities;
2. Work out ways to overcome these problems;
3. Study resources available in their community;
4. Work out alternative solutions for solving their problems;  
and finally
5. Arrive at the best possible effective action in light of their own interests.

To help people in the above-mentioned areas, extension workers resort to scientific findings, interpret these in terms of the local situation, and demonstrate their application to the immediate situation involved. The next step is to encourage the application of research to solve the problems. In all these educational undertakings, extension stresses the idea of widespread participation of local people with the main objective of identifying and developing local leadership. Rural

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<sup>2</sup>Ibid., p. 4.

problems are of such a nature that extension workers cannot cope with them alone. The shortage of professional workers demands the help of local leaders. The use of local leaders enables the extension worker to reach more people and offers worthwhile experience in developing responsible leadership in the community.

#### Extension Programing

According to Kelsey and Hearne,<sup>3</sup> an extension program is "...a statement of situation, problems, objectives, and solution." An extension program is different from the "plan of work" which is an outline of activities so arranged to enable efficient execution of the program as a whole or in part. It also indicates which teaching methods are to be employed and how frequently they should be used with respect to each of the objectives of the extension program. In other words, the extension program provides the answers for what should be done and why it should be done, while the plan of work tells us how, where, why, and by whom the work should be done. The program and plan of work supplement each other and neither can stand alone. Farmers and rural people are more interested in the what and why of the program, while professional workers must make their work proficient in method and procedure as prescribed in the plan of work.

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<sup>3</sup>Lincoln David Kelsey and Cannon Chiles Hearne, Cooperative Extension Work, p. 129, Comstock Publishing Associates: Ithaca, New York, 1955.

To develop a program means to plan the activities--social, physical, and economic--which will bring desirable changes in behavior.

Dr. Paul Leagen<sup>4</sup> presents the following phases in extension program planning.

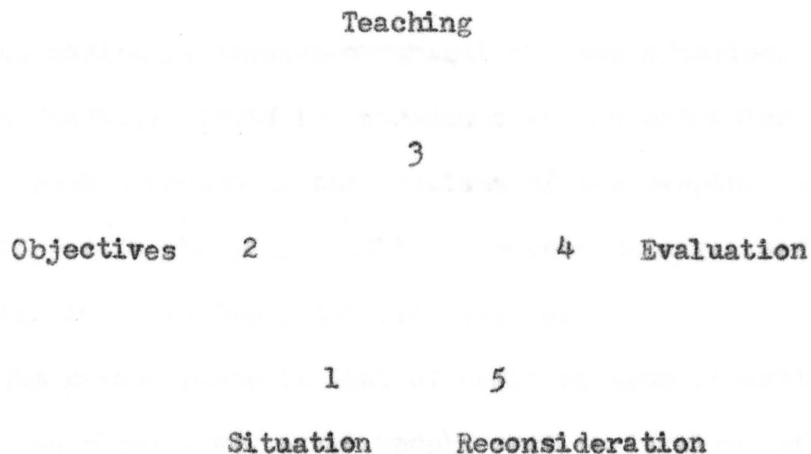


Figure II. Leagen's phases of extension program planning

Figure II represents the stages and the sequence of the steps that should be followed by the change system so that progress from a given situation will move to a more desirable situation.

1. The first stage represents the analysis of the situation with which the program is concerned. This requires a large number of facts and information about all aspects of life. We need to know about the people: their interests, education, resources, needs, institutions, values, customs, and agencies. These facts should be examined in

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<sup>4</sup>Paul Leagen, Professor of Extension Education, Cornell University; mimeographed material prepared for consideration by graduate students attending Extension Program Planning, 1959.

relation to the objectives of the extension program available to them. By analyzing the situation, those problems of immediate concern should be selected. The data collected should be assembled in a permanent and usable form, allowing room for the inclusion of additional information. Some of this information will reveal problem areas. Other facts show the resources available through organizations and agencies. New facts and research findings should be introduced by the extension workers to stimulate a fresh approach to the problems of the people. A thorough analysis will reveal changing conditions necessitating a careful look ahead to determine what the situation will be.

2. The second phase is that of deciding upon objectives. In determining the objectives, local people must be involved effectively. However, in Puktia, local participation cannot be used effectively in the initial stages because of a lack of understanding and negative attitudes toward programs initiated by formal agencies. Nevertheless, local participation should not be delayed and may be initiated in a very impersonal and indirect manner. However, the program planning must enable people to select a limited number of problems and state their objectives clearly. The solution offered should give satisfaction. Objectives should express changes in behavior as well as social and economic changes.

3. The third stage is concerned with choosing (a) what should be taught, and (b) how it should be taught. The first two stages were to create teaching opportunities, but the task in this phase is to create learning situations. The use of several methods of communication

must be used to stimulate learning. The effectiveness of communication channels selected for a particular objective would depend on the extension worker's ability.

4. The fourth stage represents the evaluation of the work. This should determine to what extent our objectives have been reached. It will further test how accurately and clearly our objectives have been selected and stated. Plans for the evaluation of the program should be built into the plans of work early in the program. A distinction is made between mere records and accomplishments. A comparison of the results should be made with the original objectives. The process of evaluation may be simple and informal or it may be formal and very complex.

5. This final step consists of a review of previous efforts and results--a reconsideration after evaluation--which lays the basis and serves as a guide for defining the new situation. If this new situation shows the need for further work, then the whole process may begin again with a new or modified objective. Hence, this process is continuous. The new situation is different because the:

- (a) people have changed;
- (b) physical, economic, and social changes may have occurred; and the
- (c) extension worker is better prepared to recognize new needs and interests.

In summary, first, define the situation--where we are; second, state the objectives--where we want to go; third, select the teaching

methods appropriate for reaching the objectives; fourth, evaluate the distance we have moved in comparing the initial situation from where we started to the present one. Going through these stages will lead us to the new situation which will be used in choosing new objectives.

#### The Need for a Program

Any organization supported by the public must have a statement of its objectives which is clear and understandable to the people who will be affected by the program. It must also state what changes in personal life, economic life, or social life it intends to bring and in what ways it would influence their relation to their community. Extension is an agency which needs the cooperation of other organizations and people. In order to receive such cooperation, the purpose of the program must be clear. Kelsey and Hearne<sup>5</sup> present the following reasons for having a well-defined program:

1. To ensure careful consideration of what is to be done and why.
2. To have available in written form a statement for general public use.
3. To furnish a guide or straight edge against which to judge all new proposals.
4. To establish objectives toward which progress can be measured and evaluated.
5. To have a means of choosing:
  - a. The important from the incidental problems;
  - b. The permanent from the temporary changes.

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<sup>5</sup>Kelsey and Hearne, op. cit., pp. 128-129.

6. To prevent mistaking the means for the ends, and to develop both felt and unfelt needs.
7. To give continuity during changes in personnel.
8. To aid in the development of leadership.
9. To avoid waste of time and money and promote general efficiency.
10. To help justify appropriations by public bodies.

### Principles of Program Planning

As we mentioned in the earlier part of this chapter, the extension program is a statement of the situation, objectives, problems, and solutions. It is prepared well in advance of its execution but not too far ahead because the program should be flexible. Ordinary events may subject the program to change in part though not in total. Below we will present and discuss some of the principles used in program planning.

The Cooperative Extension Program is Based on the Facts Revealed by Analyzing the Situation.

Sound Program Building Selects Problems Based on Needs. Not all problems can be attacked at once. It is quite important to select those objectives based on the immediate needs of the people. To be effective, extension work must begin with the interests of rural families. It must meet these interests and use them as a stimulus for developing further interest.

Good Program Building Determines Objectives and Offers Solutions Which Offer Satisfaction. In order to hold the interest of the people,

we must determine those working objectives and solutions which, if accomplished, will give satisfaction of achievement. To do so, people must see how they or their community are going to benefit from the proposed solution. In our case we must select those objectives first which need the least amount of time and effort in achieving them and which would be the least threat, if any, to the social system.

Good Program Planning is a Cooperative Venture Between the Recipients of the Program and the Extension Workers. Local people involved in program planning, together with the aid of the agent, can suggest objectives which have meaning to them. They can also select methods and means available to them. People who are involved in program planning would think of it as their own; thus, they would be willing to support it.

The extension agent should not view his audience as a single group but as individuals with different interests, motivations, and backgrounds. A good program should include objectives which will involve a majority of them. A good program should also deal with not only one but various phases of rural life. At the same time a few of the most important and timely objectives should be selected for emphasis.

A Good Program Has a Definite Plan of Work. No matter how well the program is worked out or how carefully the objectives have been selected, it has no value until it is carried out. This requires a good organization and a careful plan for action. The plan of work should include:



1. The people who are to be reached.
2. Goals, dates, and places.
3. Teaching procedures to be followed.
4. Duties, recognition of volunteer leaders.
5. The part to be played by extension personnel.
6. The part to be played by other agencies.
7. The plan for measuring results.

Program Building is an Educational Opportunity. Participation of local people in gathering and analyzing facts, selecting problems to be accomplished, helping in carrying out problems agreed upon, and finally, evaluating the accomplishments develop their ability to recognize new problems as they arise and thereby formulate a solution.

Program Building is a Coordinating Process. Rural problems are of such a nature that an extension agent alone cannot cope with its complexities. It is unwise for him to rely solely on his own efforts. An extension program must coordinate the efforts of local leaders, groups, and agencies and seek the help of all resources available. It secures the interest of others by showing them why things need to be done.

Good Program Building Provides for Evaluation. It was stated previously that we should evaluate our over-all program to find out how far we have progressed in regard to our objectives. To do so, we must have clearly defined objectives--what we are trying to teach, what changes we are expecting as a result of our teaching.

Good Programs Recognize Cultural Differences. In suggesting a program, we must consider the customs, beliefs, and values of the group. Culture refers to the totality of what is learned by individuals as members of society; it is a way of life, mode of thinking, acting, and feeling.

Program planning must take into consideration cultural differences, and determine its objectives near the value orientation of the people. In other words, it should have meaning to the group.

Belshaw<sup>6</sup> states:

The cultural approach would recognize and respect these differences and appreciate that they had a value in the way of life of the people; it would try to avoid undermining existing beliefs and relationships and social processes unless and until new ones were established that were better. It would use existing incentives, methods of response, groups, and leaders to bring about desirable changes and help create new organizations where those existing were inadequate or unsuitable.

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<sup>6</sup>Horace Belshaw, "The Cultural Approach to Agricultural World Extension in Relation to Economic Development," Conference Report on Extension Experiences Around the World, p. 15, U.S.D.A. Extension Service and Office of Foreign Agricultural Relations: Washington, D. C., 1949.

## CHAPTER IV

PROPOSED RURAL COMMUNITY DEVELOPMENT PROGRAM  
FOR PUKTIA, AFGHANISTAN

## Review of Literature on General Objectives

Deciding upon objectives is the second stage in program planning. Objectives in program planning are chosen by analyzing the existing situation in a community. In selecting the objectives, the extension agent should, first, exercise good judgment when selecting attainable goals from the large number of alternatives offered by a situation. These goals and objectives, furthermore, should be in line with the desires of the people. Secondly, he must know which objectives should be given priority. Third, he must determine which should be given the most emphasis.

An analysis of the present situation tells us where people are, and setting objectives tells us where they should go. The differences between these two situations, what is and what should be, represent the over-all objectives to be considered.

Function of Objectives

Objectives are the expressions of the ends toward which our efforts are directed. Objectives are essentially goals. The difference between objectives and goals is that objectives tell us the direction in which to go, and goals tell us how far we wish to go concerning

the objective in a given period of time. Paul Leagen, as quoted in Kelsey and Hearne,<sup>1</sup> defines objectives as follows:

...It is generally agreed that objective means "a direction of movement," for example, which direction do you wish to go in a given county with respect to the dairy enterprise--toward greater numbers of dairy cattle, larger herds, fewer cattle, better quality of cattle, or some other possible direction?

Well-defined objectives are essential in program planning. Efforts in teaching methods lose their effectiveness when the objectives are not clearly defined and properly selected. Again Leagen<sup>2</sup> says: "If there is to be progress and not mere evolution in the development of people, the objectives of extension must be clearly and periodically determined in view of the progress and changed conditions."

As we mentioned earlier, by analyzing the present situation, the change agent may select an alternative goal more urgently needed by the people. However, some of these objectives may not always be recognized as needs by all people or at least by a majority of them. If the agent wishes to receive cooperation from his clientele and if he believes that he should be working with the people rather than for them, his objectives should be based upon the wants of a majority of the people. In respect to this idea, Kelsey and Hearne<sup>3</sup> say:

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<sup>1</sup>Lincoln David Kelsey and Cannon Chiles Hearne, Cooperative Extension Work, pp. 111-112, Comstock Publishing Associates: Ithaca, New York, 1955.

<sup>2</sup>Ibid., p. 112.

<sup>3</sup>Loc. cit., p. 112.

A good objective in extension is one that will provide possible direction for a large number of people to move some distance. Extension must help people define the direction in which they want and need to go, then provide assistance to them in traveling in those directions. This is really the essence of extension work.

Extension is defined as out-of-school education by which adults and young people learn by doing; the goal is attained by modifying behavior. In selecting his objectives, the change agent should be conscious of this principle. In line with this idea, Dr. Photiadis<sup>4</sup> has this to say:

Any program has some objectives. The important question, however, is whether the objectives are significant, consciously recognized, clearly viewed, and specifically defined in terms of the behavioral changes desired. In planning an extension program for a Dakota Indian reservation for instance, the agent could ask himself: What should be the initial aim? Should it be change in agricultural technology or change in attitudes and values? What are the pros and cons in choosing one initial aim rather than another?

This principle of choosing objectives is of great importance to initiate changes in Puktia. For example, the village people in Puktia believe that all running water is safe for drinking purposes; to teach them otherwise would be extremely difficult. The first step in initiating such a change should be to change the values and attitudes of the people regarding "clean" water. This principle will guide the agent where to start the recommended changes in order to be accepted by the

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<sup>4</sup>John D. Photiadis, An In-State Training Manual for Extension Agents Working with Indian People in the Dakotas, p. 11, Extension Circular 608, Cooperative Extension Service, South Dakota State College, U.S.D.A.: Brookings, South Dakota, 1962.

people. The example above clearly illustrates that the agent should realize and understand the value system of the people he is working with before initiating desirable changes.

We must emphasize that extension objectives should be in line with the current interests and desires of the people, for they are ready and willing to learn under these circumstances. However, following the current interest of the people, the change system should also generate an awareness of "problems" not previously recognized as such under the prevailing mores of Puktia, Afghanistan. In other words, the change agent should try to change the unfelt needs to felt ones.

Clear and well-defined objectives serve a number of functions. Photiadis<sup>5</sup> quotes Leagen concerning the functions of objectives and summarizes them as follows:

1. To describe the kind of changed behavior or new conditions or situations to be desired, and to be attained through the teaching process.
2. To serve as a criterion for selecting or rejecting kinds of educational activity to be carried on.
3. To serve as a criterion for selecting teaching methods, techniques, and subject matter.

### Kinds of Objectives

In general, extension objectives can be classified into three groups: educational, economic, and social.

Educational objectives: Education is the process of producing desirable changes in human behavior. Thus, any activity not bringing

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<sup>5</sup>Ibid., p. 7.

a change in the behavior of individuals would not be considered as education. Kelsey and Hearne<sup>6</sup> suggest the changes brought about in the process of education:

1. Changes in knowledge or things known, in amount of knowledge, in kinds of knowledge, in habits or habitual traits.
2. Changes in skills or things done; in how easily and effectively the person does something; in the number and complexity of things he can do well.
3. Changes in things felt. In addition to knowledge and skills we have tendencies toward certain behavior or points of view--these are attitudes (what one does when he has perfectly free choice in the matter shows his "attitude").

The agent should help people know about the practice. For instance, in Puktia to introduce a new variety of wheat the agent should help people learn about the advantages of this variety over native varieties. Second, he should help them develop certain skills required by the practice. Third, he should help them change their attitudes toward the new variety of wheat seed or get to the point when they believe and are convinced of the superiority of the new seed.

Economic objectives: These objectives are reached after the recommended practices have been accepted by the people and have been put into practice. Some of the economic objectives are more crop yield, increased income, food preservation, making clothing, and better marketing.

Social objectives: The attainment of the educational and economic objectives spontaneously leads toward accomplishing social objectives.

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<sup>6</sup>Kelsey and Hearne, op. cit., p. 119.

They are adequate housing, better home convenience, improved health, comprehensive recreational opportunities, development of cooperatives, development of desirable leadership, and the acceptance of citizenship responsibilities.

### Level of Objectives

As we mentioned before, an extension agent must have a clear vision of the objective he is hoping to accomplish. Furthermore, he should realize and understand the interrelationship of various objectives. He should know that there are certain objectives which would be reached only after a considerable number of lower level objectives have been accomplished. In Puktia before a villager is taught to secure safe water for drinking, he should be taught the importance of pure water for good health. For the purpose of clarification and the interrelationship among various objectives, extension theorists usually classify objectives in four broad categories:<sup>7</sup>

1. Fundamental objectives--all-inclusive objectives of society:

This group of objectives is generally found in legislation and charters of organization. For example, an accepted and fundamental extension objective is to help people help themselves.

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<sup>7</sup>This concept of levels of objectives originated with Dr. Merrit M. Thompson, School of Education, University of Southern California. A summary of Dr. Thompson's view appears in his article, "The Levels of Objectives in Education," Harvard Educational Review, 13 (May, 1943), pp. 196-211.



2. General objectives: These are more definite social objectives. An example of this group would be the economic and the social well-being of the farm people.
3. Specific objectives: This group of objectives deals with a definite subject matter. The example of this objective in Puktia would be to get people to accept a new variety of seed or provide safe water for their home use.
4. Working objectives: These are the objectives which could be attained directly. For example, in case of introducing a new variety of wheat seed a working objective would be to arrange meetings for village people to convince them of the advantages of such seed--to convince them that the new seed will produce more than their native seed.

These four levels of objectives are important and easily identified; however, the agent should understand that often there are levels of objectives between those mentioned above. Here we see the interrelationship between various levels of objectives. For example, by attaining several working objectives, we reach our specific objectives and several specific objectives will lead us to our general objectives.

#### Criteria for Selecting Objectives

The extension service has developed through various stages. As Kelsey and Hearne<sup>8</sup> state: "There was an early period where men of science brought to farmers what seemed most needed from the scientific

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<sup>8</sup>Kelsey and Hearne, op. cit., p. 115.

point of view." As rural problems became more complicated, such an approach did not prove to be adequate; therefore, extension agents resorted to an approach where all the needs expressed by rural people were consolidated into a single program. In this approach the problems were so numerous that the agent could not concentrate on individual problems. This caused his time and energy to be spread over a wide area. The next stage, which is used today in program planning, consolidates the ideas of specialists--"what rural people need," and "the desires of rural families"--what they want to have. In other words, the extension program is based upon needs and wants of the people.

For selecting or understanding the needs of the people, Finley<sup>9</sup> presents the following criteria:

1. How many have the need and in what way is the need significant?
2. What is the relative importance of the need as compared to something else? This implies choice-making.
3. Does it have economic and social importance to the people for whom the program is intended?
4. Is supported need significant in view of objectives of the extension program?
5. Who has the need; who are the people?

Leagen, as quoted by Photiadis,<sup>10</sup> has developed the following criteria for selecting sound extension objectives:

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<sup>9</sup>John Finley, "Program Building in Extension Education," mimeographed bulletin, Department of Extension Education, Cornell University: Ithaca, New York, November, 1959.

<sup>10</sup>Photiadis, *op. cit.*, p. 13.

1. They must be within the limitations imposed by law-purposes of the extension service, operating policy, and other external limiting influences (such as other agencies).
2. They must be significant to a relatively large number of potential participants in the teaching activity.
3. They must be attainable:
  - a. Through the educational process.
  - b. Within the time limitations of extension worker and participant.
  - c. Within the physical resources of the participant.
  - d. Within the learning ability of the participant.
4. They must specify the kind of behavioral change to be attained in the learner and subject matter content to be dealt with.

#### The Proposed Objectives for Puktia

Rural development must be a comprehensive program which should deal with all phases of life in a community. It should include agriculture, industry, community organization, recreation, etc. As Daniel Russel states, reproduced by Bertrand:<sup>11</sup>

...we all know we must improve all phases of agriculture and local industry in order to raise the economic level of the people. Still, in order to have more intelligent people to understand improved methods of farming and industry, we must have better schools and adult education. If people are ill, they can't go to schools or work on the farm or in the factory, so we must all be interested in developing better health for all the people. Unless we have roads and transportation, we can't get our products of farm and factory to market, or very well get to our school.

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<sup>11</sup> Alvin R. Bertrand, Rural Sociology, p. 99, McGraw-Hill Book Company, Inc.: New York, 1958.

In choosing objectives for Puktia, we must realize that all objectives cannot be reached at one time. So we will choose those objectives which are possible to accomplish; however, other general objectives will also be mentioned, though not in detail. The objective which should be given priority is increased agricultural production.

#### Principles for the Introduction of New Techniques

The following five principles, developed by Professor Walter R. Goldschmidt, as quoted by Shannon,<sup>12</sup> are of great importance to personnel engaged in program planning. These is a better possibility of success if the goals chosen correspond with these principles:

1. New techniques should be fitted, wherever possible, into the organizational principles of the native society....

For example, in Puktia Jirgeh, or assemblies, would be the most appropriate way for the change agent to reach all people rather than creating new methods of communicating with the people in unfamiliar ways.

2. Optimum use should be made of local values. Their outright destruction is likely to lead to severe strains, and in extreme cases, to anemic social disorganization...Many innovations are supported by local values or they are at least neutral. Better health, more food, better education, greater welfare are greatly desired by people living in poverty and distress. Technical assistance programs which meet these objectives will normally not encounter resistance, if properly explained. At the same time, it should be recognized that innovations which are contrary to existing values will prove almost impossible to introduce, except

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<sup>12</sup>Lyle W. Shannon, Underdeveloped Areas, pp. 413-417, Harper and Row, Publishers: New York, 1957.

perhaps by harsh dictatorial measures. But social values are not permanent and unchanging. The very fact that innovations do get accepted brings about a gradual alteration in social values. As the physical and technological environment changes, values will change, and this process must be explored judiciously. Too great timidity in interfering in the cultural arrangements of a population is as much a vice as too much interference.

For example, in Puktia, presently, the change agent should not interfere directly with such customs as marriage and funeral services which drain the family budget but, if real progress for a higher level of living is desired, these customs must be abolished gradually through an educational approach rather than by compulsion.

3. An effort must be made to single out the persons who are most appropriate as carriers of the innovation.

In Puktia, the agent must acknowledge statuses recognized by the people themselves, using them to the greatest degree possible rather than individuals who are not socially recognized.

4. A technical assistance worker should look at the problem of introducing a new technique not from the purely specialized viewpoint of the science or art in which the technique is located, but he should be aware of the totality of the adopting culture and the interdependence of its parts. In particular, he should try to become aware of the function which the new technique will play in the cultural whole and what other parts of social behaviors will be affected by it....
5. The overriding requirement for the technical assistance worker is that he gains the trust of the people with whom he works. Familiarity with their culture and habits, nonostentatious behavior, humility, consideration, and kindness are only some of the external traits necessary to achieve this result....

### Specific Criteria for Choosing Objectives in Puktia

Under this section we will discuss specific criteria on the basis of which we are going to select our objectives.

Expressed need: By expressed need, we mean needs recognized by the people themselves. We also mean more specifically to differentiate between the needs recognized by the agent and the wants of the people. Such needs are commonly confused and often lead to complete failures of important projects. To illustrate the point, let us consider the following example: A few years ago the city government of Gerdaz, capital of Puktia, decided that a bathroom was an urgent need of the people. They felt this because the lack of private baths forced people to bathe early in the morning outside in temperatures below zero. Having such a significant reason, this project was carried out without conferring with the people. After a few days' operation, they learned that the public bath was not being used because the need was not recognized by the people. The example shows that no matter how significant the need may be as viewed by the agent it is not a sufficient reason until he gets the understanding and support of the inhabitants affected.

Building confidence: The change agent must establish rapport to enlist the cooperation of the local people. This can be accomplished by observing the following criteria: First, in choosing the objective, he should be careful to choose those objectives which would be simple and easy to reach. By doing so, people will overcome the feeling of helplessness. When objectives are easy to reach, it will promote confidence in government agents providing they work out solutions for problems with

the people. Secondly, he should choose objectives that will produce tangible results. However, he must keep in mind that the results are not the ends, rather the means toward the ends. By choosing simple objectives, people can see the results themselves, such as increased agricultural production and better market prices. Third, the objectives should be reached in a short period of time. In the initial stages we cannot expect people to understand goals or results to be accomplished too far in the future. We must realize that people living in Puktia are facing problems which need immediate answers; thus, our objectives should provide answers as the program proceeds. We cannot expect their cooperation in building more schools and better roads if they face such problems as inadequate food supply and inadequate clothing.

#### Increased Agricultural Production

Increased food production should be given priority in Puktia for the following reasons:

1. Agriculture constitutes the backbone of the economy in Puktia. It is safe to say that over 90 per cent of the population derives its livelihood directly from the soil; consequently, a majority of them would be concerned about improving agriculture. This means that there is a greater possibility of success in promoting agriculture than, for instance, industry.
2. Inasmuch as agriculture is the basic and main source of family income, we can assume that improved living standards in rural life such as better houses, good health, adequate clothing and education depend directly on the amount of

money the individual family can spend for these needs.

3. It was mentioned previously that felt needs are the basis on which we select our objectives. In the section under social values we stated that the family obligations and hospitality are values highly respected in this society. It is clear and understandable that healthy families and the hospitality shown guests require more food. The agent, being aware of such needs, can easily relate any innovation which will increase family income to the above needs. Through such an approach a farmer's interest is aroused and he is motivated to learn more about the intended change and the ways it will affect his very life. The alert agent will be prepared to supply timely information for those who are expected to adopt the innovation. From the above discussion, it is logical that increased agriculture production has more chance to succeed than, say, health or housing, which could hardly be related to their value system.

Introducing new wheat seed varieties: The introduction of a new variety of wheat seed has been chosen here to illustrate the inter-relationship of various levels of objectives and to show that this objective must be preceded by establishing a credit agency and providing soil maintenance.

For promoting such an innovation we must analyze local situations. We must know whether people are able to adopt such an innovation without facing social or economical barriers.



With respect to new seed varieties, we should find out whether or not people can afford to buy the new seed for it will be more expensive than the native seed. Another question to consider is whether or not the soils are productive enough--have the plant nutrients required for the new variety. To discuss the problem further, let us consider each point separately.

Credit institution: The farmers in Puktia are not oriented to operate on cash basis. They save enough seed from their last year's harvest so that they do not need to buy seed. The village as a whole hires a carpenter, blacksmith, and barber who serve the village for the whole year and in return are paid in kind at the end of the year. The farmers have charge accounts with local merchants. Payment is made at harvest time. They borrow money only in time of emergencies such as funerals, marriages, or the purchase of a bullock. In such cases, the money is borrowed from the local money lender, who charges more than 20 per cent interest. If a change agent is to introduce the new seed, the farmer must be able to borrow money at a lower rate of interest, perhaps through the establishment of agricultural loan banks. There is such a bank in Gerdaz, the capital, but a consideration of how it operates suggests some changes that should be made to increase its usefulness to rural people.

Presently the person who needs money makes application for credit at the bank. After investigating his assets, the loan is granted if he meets their requirements. At the present time, borrowing money from the bank places the farmer in a very difficult position, because banks

insist on the borrower's meeting rigid requirements as to the amount and time of payment, regardless of the economic situation of the farmer. Because of the above disadvantages and the fear that they would lose their land if the money is not paid on time, it makes the farmers hesitant about borrowing from such banks. Furthermore, under present regulations and policies, no restriction is placed on the borrower as to how he should spend the money. Some people are encouraged to borrow money under these circumstances for unproductive purposes such as marriages and funeral services. At the present time, money is often borrowed ostensibly for agricultural purposes when the real reason is to finance a social need that ranks high in their value system. The real purpose of such a bank is to help rural people in improving their farms and homes, rather than to enable them to have more money for social events. In order to reach this goal, the following suggestions are made:

Loans should be made on the advice of committees consisting of village-level workers, a representative of the bank, and the farmer himself. In order to appropriate the amount of the loan, this committee would investigate the needs of the farmer.

To discourage the expenditure of such loans for social purposes, the committee would decide in general terms how the money should be spent.

To increase the effectiveness of such loans to the farmers and to increase the cooperation of both parties, the farmer must agree to use the money within the limitations required by the committee. To be of real help to the well-being of rural people, the committee would

recognize how long the loan should run and the amount of payment. The solution for this problem should be worked out on the basis of the economic situation of the farmer and his ability to pay.

It could be argued that the above restrictions and limitations could drive people away from the bank to local money lenders who will loan them money on easy terms. This is true to some extent. We must recognize that the purpose of such an institution is not just to provide money for all needs but rather to help those who are ready to improve their farm operation or their home environment. In order to eliminate the dangers of local money lenders, the government would have to make exorbitant interest rates a criminal offense. By doing so, the banks would be the only source of money at reasonable rates to the farmers.

Soil fertility: The soils in Puktia have lost their fertility through centuries of carelessness; therefore, before introducing the new variety of seed which requires more plant nutrients, intelligent steps should be taken to rebuild depleted soils which will support a better crop.

Having discussed the importance of our lower level objective, now let us see what steps should be taken to obtain our higher level objective; namely, the introduction of new seed.

We cannot expect rural people to accept new practices or ideas immediately. Often when the balance of life is so marginal economically, they feel that they cannot take risks. The many years of limited return that they have experienced make them hesitant for they fear the uncertainty of new ventures. They have become very conservative

because they feel they cannot take the risks involved in untried methods which are supposed to replace the centuries-old but "sure" methods. Approaching this objective, the extension agent should rely on demonstration methods<sup>13</sup> supplemented by group meetings and farm and home visits. In selecting the demonstrator farmer and the plot, the agent should consider the following points:

He should see that the individual accepting this responsibility is a successful and well-known farmer. His personal status plays an important role in the adoption process.

The site of the demonstration plot is of utmost importance in the adoption process. The agent must consider that it is located at a place accessible by foot. It should be located in a place where people can see it without making extra efforts. The best place would be on the route to market or near the mosque. In such locations, more people will have the opportunity to observe the experiment. Another point which increases the value of demonstration plots is to plan proper field trips for the villagers. This will give them an opportunity to understand the nature and purpose of such plots. The agent must be prepared to answer promptly questions which they might raise about the demonstration. After the above stages, the agent can expect that some people would adopt the new seed on their own farms; however, he must realize that it is very possible that the first year they may try it on a small scale to make sure that it will work in their particular situation.

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<sup>13</sup>See section on teaching methods.

Thus far we have discussed the process and methods involved in introducing a new variety of seed. Assuming that these methods lead to the adoption of varieties they are familiar with as related to their needs, the question may be raised concerning what modifications, if any, should be made in the approach for introducing entirely new plants; for example, vegetables.

In the former case, there is the felt need for such crops. What we are supposed to do is to relate the improved variety to such need and show that the acceptance of such seed will increase the yield.

In the latter case, there is no felt need by the people for growing such crops. The first thing we must do is to create or develop such a need by teaching them that, besides more food, there is a need for a better balanced diet; then proceed with the activities involved in introducing an improved variety of seed.

From the above discussion, we can conclude that dealing with the improvement of existing crops will bring better results in a shorter period of time than dealing with varieties newly introduced to the community. A different approach in the teaching method must be made to introduce vegetables, for example, for a better diet. They must be made to realize that good health and, consequently, more work can come from a proper diet rather than more of the same traditional food. When they become convinced of this, the second step is to present alternatives as to how they can satisfy their need.

### Animal Science

In Puktia, without any exception, all farmers have a pair of bullocks which provide draft power for farm work. A farmer keeps a cow or some ewes to furnish milk and butter for family consumption. Some of the problems which jeopardize the use and income from these animals are the loss from diseases, poor feeding, and inferior breeds. So, to overcome these problems, we must deal with the following objectives, listed in order of their importance:

Preventive and curative methods: In the preceding paragraph, we mentioned the importance of animals in the life of the farmers in Puktia. To eliminate the loss of cattle through disease, the first step should be to identify carefully the prevailing diseases in the community. After this has been completed, the second step is to take preventive measures by inoculating the cattle against such diseases. As we mentioned in the case of wheat, the agent should seek individuals willing to participate in such programs. The status of a participating farmer is of the same importance as it was in the case of wheat seed.

Feeding: The second and logical step for solving the problem would be through improved feeding of livestock. There are two problems involved: Through centuries of careless and reckless grazing practices, all the natural vegetation has completely deteriorated so that it cannot support the present demands of livestock feeding. This problem is progressively proceeding with further depletion of ranges, leading to less and less pasture and feed supply and, consequently, poor cattle. In addition, small-size holdings encourage people to devote too small a

portion of their farms for growing forage which will supplement livestock feed. Poor ranges and inadequate supplemental feed place the cattle in a rather disadvantageous condition which in return decreases the net income to a considerable degree from livestock. There are four possible ways to improve the existing condition:

To teach people to make the best possible conservative use of range lands--avoid overgrazing--which will improve the present ranges to support more cattle with adequate forage.

To encourage people to devote more land to forage crops than they have previously.

To secure new and improved varieties of forage crop which will produce more feed per unit of land area.

To teach people the best times of cutting hay and methods of curing it, in order to preserve its nutritive value.

Upgrading native cattle: Of the four solutions offered for solving the livestock problem, upgrading the native cattle poses the most difficult and time-consuming problem. The existing breeds of cattle in Puktia are very poor. The amount of feed and services they require does not justify keeping them from an efficient and economic point of view.

In Puktia, each village keeps one bull for breeding purposes. Such bulls are not chosen because of their outstanding characteristics and breeding records but rather simply because someone in the village volunteers to keep his bull for such purposes. In most cases these bulls are used heavily and, as a consequence, the conception rate is very low.

In dealing with this problem, what the agent can do is to teach people to keep the best bulls; in addition, he should encourage them to keep more bulls, depending on the number of cows to be served.

The agent can get better bulls from outside the community and make available the services through artificial insemination. This would involve an expenditure of money and a broad educational program to understand the importance and value of such services.

As a part of this program, village people would have to castrate all the bulls in the village, so it will not interfere with the goals of selective breeding. Furthermore, the farmer should be encouraged to keep only the best and promising offspring and dispose of the others by marketing them.

#### Health and Sanitation

It is very true that no nation can make permanent and continuous progress if its people do not enjoy good health. Introducing improved seed will be of no importance to the farmer if he is attacked by malaria at sowing time, be unable to leave his bed for several days, and be unable to do a full day's work for another week or two. The same is true with factory workers. Brunner<sup>14</sup> states: "...good health among rural people is a prerequisite to sustained food production and a stable rural economy...." The health situation in Puktia is very poor. Doctors and hospitals are not available except for towns people.

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<sup>14</sup>Edmund deS Brunner, Rural America and the Extension Service, p. 193, Bureau of Publication, Teachers College, Columbia University Press: New York, 1949.



Whooping cough and small pox take the lives of many children each year. Adult sickness of all sorts, which is commonly known as fever, decreases working hours to a great extent. Since this is true, the years ahead provide unique opportunity for rural development programs in rural health. Concerning the importance of health, Belshaw states, as quoted by Shannon:<sup>15</sup>

...the first need here is improved health, especially by the attack on major endemic diseases such as malaria and intestinal parasites. If it succeeds, economic development should bring better health; but a vigorous forward movement is scarcely conceivable among a people decimated by diseases so that they lack initiative and energy and so that a large proportion of national income is wasted through early deaths. In Guatemala the diet of the Indian population is said to be adequate except for minor deficiencies; but the masses suffer almost universally from intestinal parasites. There seems little point in providing more food for worms; but to get rid of them is equivalent to a substantial increase in food supply and so would be an important direct contribution to development, as well as an indirect contribution in preparing a healthier population for further advances.

Having discussed the importance of health in the progress of a nation, let us see what ways and methods may reach this objective. Experience with various societies and groups indicates that curative measures are accepted with less resistance than preventive ones. Local values and attitudes of the people concerned must be given high priority in promoting medical plans. In Puktia, all diseases are thought to be from Allah and that they, the people, cannot do anything about it.

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<sup>15</sup>Lyle E. Shannon, Underdeveloped Areas, p. 197, Harper and Brothers, Publishers: New York, 1947.

This attitude is well illustrated in the example where Brunner<sup>16</sup>

quotes Tannous:

...In one village, where trachoma incidence ran exceptionally high, the medical officer of the district and the writer launched an eye treatment project through the local school teacher. They expected the villagers to report to the school readily and submit to the simple daily treatment willingly. They felt that the whole group was conscious of this ailment, and that everyone who was afflicted was anxious to get rid of it. They soon realized, however, that they were taking too much for granted. The people were more or less indifferent in their response. They had had trachoma for generations and accepted it as normal. One day in the course of a general meeting, the writer asked one of the leading elders what he thought of the health situation in the village. He felt it was fine. The medical officer pointed to the swollen eyelids of most of those present. The elder did not see anything wrong there. Finally, when a man who was completely blind in one eye was brought forward, the general remark of the audience was "this is from Allah." At this point the promoters of the project were convinced that they had to start from the very beginning and show the community that there was something wrong before attempting a cure.

In Puktia, as we have mentioned previously, the people have their own concept of diseases and the ways they should be cured. In regard to such belief, Foster, as quoted in Shannon,<sup>17</sup> suggests that:

...If public health personnel are acquainted with prevailing concepts of folk medicine, in many cases these beliefs can aid rather than hinder the doctor--the good or the useful can be separated from the bad and the useless, and programs planned with this in mind. There are at least two ways that such knowledge may be utilized:

1. The ability of trained personnel to utilize folk concepts in interpreting and making intelligible modern medical treatments and preventive measures, and in persuading patients to adopt and follow

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<sup>16</sup>Edmund deS Brunner, Irwin T. Sanders, and Douglas Emsinger, Farmers of the World, pp. 94-95, Columbia University Press: New York, 1945.

<sup>17</sup>Shannon, op. cit., 378.

through with the recommended practices. This suggestion is based on the premise that people accept new ideas or techniques more readily if something exists in their culture which is or appears to be similar to the foreign element.

2. The confidence which will be instilled in patients if it is apparent to them that the trained personnel understand folk concepts, even though they believe scientific ways are superior.

Thus far we discussed the importance of health and sanitation and some general ways to reach the above goals. Now let us see what are some of the goals which we should start with at our initial stages. The planning personnel must recognize that the alternatives elected here are not the only ones; rather, they seem to be the most promising objectives under the existing circumstances in Puktia.

Curative medicine: Diseases such as small pox, cow pox, yellow fever, malaria, and other diseases and sicknesses which are commonly referred to as fever cause death among children and waste many man-hours which otherwise could be used for productive purposes. The magnitude of the problem increases during the summer when more man-power is needed for farm work and when the climate is suitable for the spread of such diseases. This problem is recognized by the people and they retreat to whatever resources are available to them such as visiting a shrine or an herb doctor.

Presently in Puktia despite the limited medical facilities and doctors, people seldom get advantages of them. The only explanation which could be given is the difference in social system. Puktian villages are organized on the basis of primary relationships, while the hospital environment is of a secondary group nature. People naturally

are deprived of close and free interaction with hospital employees, thus leading to refusal of such services when they need them badly.

To illustrate the point, let us consider the case of a patient in Puktia who has the alternative to go to a hospital where he receives free service and medicine, and to the herb doctor where he is required to pay a fee and the cost of the medicine. On the basis of his previous experience, he decides to go to the herb doctor, where he treats him as an individual rather than a patient. He describes the cause of the disease in terms understandable and acceptable to him, and the prescription given corresponds to his beliefs. In case of a hospital, he is required to go through the formal processes, which he never experienced within his group. He is treated as a sick person without considering his individuality. The cause of disease and prescription given is not explained to him. All the steps he goes through are unfamiliar and frustrating to him. Because of all the above reasons, a person seldom repeats his visit to the hospital.

To be able to extend the limited services available to a large number of people, the following suggestions are made:

The first step to be taken is to do away with unnecessary formalities which are not part of the treatment. There is also the need for many centers in rural villages.

Spray against insects: Due to poor living conditions and the lack of safe storage facilities, almost all things consumed by human beings are contaminated by flies. In dealing with this problem, we must first educate people so they can understand the importance of the

problem and the ways in which it endangers their lives; second, show them how they can protect their food by constructing safe places to store it; third, provide needed material for making structures for food protection; and fourth, introduce chemicals to eradicate flies. Dealing with the latter measure, the agent must teach people how to use chemicals without endangering their own lives. Attempts should be made to eliminate the breeding places of flies such as swamps.

Latrines: Generally speaking, people in Puktia do not use any type of latrine; rather, the open space is used for such purposes. Simple as this problem may seem, it is rather complicated because it is not recognized as such. First, what should be done is to teach them why they need it. After the public becomes aware of its importance, the second step would be to help them in designing simple but safe structures.

Housing: In the section under housing we stated that houses in Puktia are crowded and poorly ventilated. However, the economic situation and general attitude of the people would prohibit starting immediately with this problem. The best approach to this problem is a slow educational process which will alert them to such a need and, when they are able to afford it, be willing to change the home environment to a healthy one.

Providing safe water for drinking: As mentioned before, the running stream in front of the village or open wells provide the water for all purposes. To correct this, hand pumps should be introduced into the villages. Experience with pumps in similar cultures indicates that

people do not feel such a need; therefore, they must be prepared to understand the value of pumps.<sup>18</sup>

### Educational Needs

As long as the villager lived his traditional way of life, he did not have to make a choice among various alternatives. He produced enough for his family, thus he did not have to know about the market price. As he moves along the path from traditionally-founded agriculture to a scientific one, he faces different problems. Different varieties of seed are available for him from which he would have to make choices which are more profitable in his particular situation and which will bring him greater returns. He uses various chemicals and sprays which are mostly poisonous to humans. Facing such problems, he must be prepared to read and write to be able to cope with his increasing contact with various products and humans. This will necessitate having more primary and secondary schools and adult education classes.

Today in Puktia there is not an adequate number of schools which would enable everyone to attend. First, there must be more schools accessible by foot, and more people encouraged to attend. It must meet their needs, as to what they expect from schools.

In this section we will discuss some of the ways to improve adult education.

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<sup>18</sup> Brunner, Sanders, and Ensminger, op. cit., pp. 97-100.

1. Involve local people in program planning, which will broaden the horizon of their interest and thus stimulate their desire for something different.
2. Interested and selected persons of villages should be taken on tours to see what others have accomplished individually and groupwise. This will help create interest on the part of the leaders for change and will give them the courage to accept new ideas.
3. Provisions should be made at the development center or one of the villages for method demonstrations, showing slides and movies. Achievement days should be sponsored which will bring the people of various villages together. It is assumed that this method, if carefully carried out, will encourage constructive competition among the villages. As we mentioned under "The Situation in Puktia," all villagers want to keep the good name of their village and be the first in any undertaking.
4. Adult literacy classes should be organized. In such classes the contents of the subject discussed must be directly related to the objectives of the program. Subjects which will create interest in our future objectives should also be involved in such classes. For example, in the objective having to do with persuading people to accept improved varieties of seed and livestock, we would deal and furnish information about the advantages of new seeds and livestock over

present native ones. It is also wise to prepare people for the future objectives such as better sanitation.

4-H Clubs: Lately, there is a growing desire specifically on the part of the official leaders to improve living conditions of the people. In most parts the people live in villages and derive most of their livelihood from farming. As a rule, such villages are characterized by poor communication, lack of literacy, poor health, and absolute lack of sanitation. Farming is based on traditional methods rather than choice making. People are suspicious of strangers and resist any changes which will disturb their present way of living.

On the other hand, a small group of enlightened individuals, usually outsiders, are trying to bring changes in their present way of living. Educators believe that learning should start early in the life of the individual and that young people are more susceptible to new ideas than older ones. Such being the case, the only way for progress would be to prepare the youth of today for his role as an adult of tomorrow. No country can expect to have better communities in the future if the young people are not provided with new opportunities. We cannot expect to have better and more efficient farmers, good housekeepers, and active citizens in the future if the steps are not taken today to prepare them for such roles.

Extension is an educational opportunity through which the young people and adults learn by doing. For this reason, extension service must provide adequate opportunities in Puktia for youth as well as the adults in order to insure the progress desired. By educating today's



youth, our future adults will be more willing to change and improve their surroundings.

Objectives of the 4-H Club:<sup>19</sup>

1. To help rural boys and girls to develop desirable ideals and standards for farming, homemaking, community life, and citizenship, and a sense of responsibility for their attainment.
2. To offer rural boys and girls technical instruction in farming and homemaking, that they acquire skill and understanding in these fields and a clearer vision of agriculture as a basic industry, and of homemaking as a worthy occupation.
3. To provide rural boys and girls an opportunity to "learn by doing" through conducting certain farm and home enterprises, and demonstrating to others what they have learned.
4. To instill in the minds of rural young people an intelligent understanding and an appreciation of nature and of the environments in which they live.
5. To teach rural boys and girls the value of research, and to develop in them a scientific attitude toward the problems of the farm and home.
6. To train rural boys and girls in cooperative action to the end that they may increase their accomplishments and through associated efforts better assist in solving rural problems.

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<sup>19</sup>4-H Club Information, Federal Extension Service, U. S. Government Printing Office, 8-7227: Washington, D. C.

7. To develop in rural boys and girls habits of healthful living, to provide them with information and directions in intelligent use of leisure, and to arouse in them worthy ambitions and a desire to continue to learn, in order that they may live fuller and richer lives.
8. To teach and to demonstrate to rural boys and girls methods designed to improve practices in agriculture and homemaking, to the end that farm incomes may be increased, standards of living improved, and the satisfaction of farm life enhanced.

In Puktia such clubs should be established before waiting too long. The agent must concentrate on developing the type of leadership among the people appropriate and capable of working with 4-H Clubs. At the present time such activities as gardening could be further stimulated at the local schools and the results demonstrated to the public. This would increase their interest by seeing what they have accomplished within a year. This approach will give us adult citizens.

#### Obstacles to the Proposed Development Program

It is a centuries-old tradition in Afghanistan, especially in Puktia, to compete for prestige in paying high bride prices--to spend large sums for marriage and funeral ceremonies and feasts. These expenditures often involve the income that may have been accumulated for many years. It can be assumed, then, that increased production, better markets, and improved livestock might encourage still greater expenditures for these social customs rather than contribute to a better level of living.

Belshaw<sup>20</sup> has this to say about the significance of this problem:

Some social attitudes involve an allocation of resources of time, effort, and material things which is not consistent with economic progress, and this must be changed by education or providing the right incentives. As long as debts equivalent to several years' income are incurred to spend on feasts on the occasion of funerals and marriages, the load of unproductive debt will be an obstacle to agricultural improvement....

How can these social customs which have such deep roots in this society be changed? There is no direct method for changing attitudes such as in the case of improved seed. It will take even longer to make changes in social attitudes than it will for technological changes. Such changes cannot be pushed too rapidly. The changes will come gradually as they see results. Confidence has to be built up gradually. Patience and honesty in all teaching experiences and no direct attacks on social values will accomplish the goal.

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<sup>20</sup>Horace Belshaw, "Economic Development As An Operational Problem," Civilizations, Vol. II, No. 2, pp. 159-160.

## CHAPTER V

## TEACHING METHODS

We have discussed the existing situation in Puktia. Then on the basis of facts revealed by analyzing the situation, we selected a few objectives to be reached through extension activities. Now we will discuss the methods and means by which we would obtain our objectives in the least possible time.

It was previously mentioned that extension education encourages people to modify and change their behavior. Therefore, our teaching methods are aimed at bringing about such changes; in other words, our main goal as an extension teacher is not the change in farm practices per se but to influence human minds. In regard to this idea, Leagen<sup>1</sup> states:

...To be sound socially, effective economically, permanent physically, and enduring educationally, these improvements must result from the people's own decisions to act, and must be achieved through their own efforts, using their own resources to the maximum and government aid to the minimum.

To reach this goal, extension activities start with the felt needs of the people. Extension is a democratic approach to problems which the people are facing. Thus, the extension teacher is not supposed to tell people what their objectives are or how they should be obtained. Rather, he presents alternatives and then lets them decide what they want and how they want to do it.

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<sup>1</sup>Paul Leagen, "Extension Methods - How to Teach Effectively," Extension in Asia, p. 2, Food Administration Organization, No. 6, October, 1960.

It is natural for people in Puktia, without extension education, to choose objectives which would be in line with their way of life. Here the agent as a teacher creates a situation and opportunities through which people learn and understand the merit and importance of the objectives which the agent thinks they should have. Dr. Leagen<sup>2</sup> suggests:

...emphasis on the educational aspect of extension work stems from the belief that education helps people learn how to do things for themselves; service consists of doing things for more people. Education makes people more self-reliant; service makes them more dependent on someone else. Education consists of more than imparting information to people. It consists of more than supplying answers to people's questions. Education must help people develop understanding and reasoning ability that enable them to think through problems and learn to arrive at solutions on their own.

#### Extension Education Vs. Formal Education

Both classroom and extension education have one common objective; that is, to bring about changes in human behavior by influencing the minds of people. However, the methods emphasized to reach this objective are different. The differences among them are summarized below.

The classroom teacher is concerned with the educational development and growth of the student. His main goal is to prepare children

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<sup>2</sup>Paul Leagen, Professor of Extension Education, Cornell University, Mimeographed material prepared for consideration by graduate students attending extension program planning, 1959.

for their future roles as effective members of their society. The extension teacher, on the other hand, works with rural people in the real life situation. He is concerned with problems existing today and finding solutions for them through cooperative efforts with the people.

Participation in extension activities is wholly voluntary. People will participate in these activities if they see any value in them, while in classrooms attendance is compulsory.

Classroom teaching is formalized into sequences, grades, and subject matter courses. An extension teacher, on the other hand, deals with various problems of immediate concern to the people. Such problems may be related to the farm or home.

In the classroom all students have the same educational background. People participating in extension activities differ widely in their education, age, and interest.

The classroom teacher has such tools as examinations for measuring what the pupil has accomplished. The extension teacher checks his success by observing the real changes which occur on the farm and at the home after participation in extension activities.

#### Extension Teaching

The extension teacher's responsibility is to teach farmers, farm housewives, boys, and girls. In order to do the best job of teaching, he must understand the teaching process. Teaching has many definitions; however, the one appropriate for our purpose is given by

Dr. Leagen,<sup>3</sup> quoted by Photiadis: "...a planned process of creating situations conducive to effective learning." In this definition the emphasis is on "situation conducive to learning."

Some of the factors which contribute to effective learning are:<sup>4</sup>

1. Learners who need and want to learn.
2. A skillful instructor.
3. Satisfactory physical arrangements.
4. Satisfactory subject matter in line with the needs of the learner.
5. Suitable teaching equipment.

In order to have effective learning, the agent must try to create interest on the part of the learner. He will learn if he is interested in the subject matter presented to him. The teacher himself should be well prepared and have the ability to relate his subject content to the needs of the learner. The physical environment such as adequate light, proper seating, few outside disturbances, and adequate temperature should be arranged ahead of time. In classes with too much outside disturbance, the teacher cannot have the undivided attention of the student which is very important for teaching. The teacher himself is of vital importance.

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<sup>3</sup>John D. Photiadis, An In-State Training Manual for Extension Agents Working with Indian People in the Dakotas, Extension Circular 608, Cooperative Extension Service, South Dakota State College, U.S.D.A.: Brookings, South Dakota, 1962.

<sup>4</sup>Glenn M. Buset, A Teaching Manual for Educational Psychology, p. 27, Osmania University: Hyderabad, A. P., August, 1961.

Following are some of the factors which will intensify the effectiveness of teaching.<sup>5</sup>

1. Teaching based upon the needs of the people. Teaching should be related to the live situations and problems of the trainees. An object, seemingly not interesting, may become interesting if it is tied to an object the trainee is interested in.
2. Natural impulse of the trainee (learner) should be used in teaching. All development and education starts with basic needs and drives. Interest accompanies activity; careful individual assistance by skilled teachers brings about improvement in both rapid and slower individuals....
3. Appropriate aids should be used along with new presentation. A visual appeal is the most effective approach. Presentation of a picture or model, even for a short period, produces a more vivid image than a verbal description. This needs careful planning....

4 ~~3~~ The course should be organized from the standpoint of trainees. The trainees or learners should know what the subject matter is and how it is going to benefit them....

5 ~~4~~ The teacher should develop a pleasing personality. The teacher should try to develop in himself patience, helpfulness, clearness, firmness, a sense of humor, cheerfulness, sincerity, and sympathy....

#### Motivation and Learning

People are motivated to learn when they see that they can satisfy their basic needs and desires through what they are going to learn.

"...There is not such a thing as unmotivated learning."<sup>6</sup>

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<sup>5</sup>Busset, loc. cit.

<sup>6</sup>A. I. Gates, Arthur I. Jersild, T. R. McConnell, and Robert C. Challman, Educational Psychology, p. 311, The MacMillan Company: New York, 1942.



The extension agent must have a fair knowledge about the basic incentives and needs which lead to stimulation. Dr. Irving<sup>7</sup> classifies these incentives as follows.

1. People want to gain (a) health, (b) time, (c) money, (d) popularity, (e) improved appearance, (f) praise from others, (g) comfort, (h) leisure, (i) pride of accomplishment, (j) advancement, (k) business, social, (l) increased enjoyment, (m) self-confidence, (n) personal prestige.
2. They want to be (a) good parents, (b) sociable and hospitable, (c) up to date, (d) creative, (e) proud of their possessions, (f) influential over others, (g) gregarious, (h) efficient, (i) "first" in things, (j) recognized as authorities.
3. They want to do (a) express their personalities, (b) resist domination by others, (c) satisfy their curiosity, (d) emulate the admirable, (e) appreciate beauty, (f) acquire or collect things, (g) win others' affection, (h) improve themselves generally.
4. They want to save (a) time, (b) money, (c) work, (d) discomfort, (e) worry, (f) doubts, (g) risks, (h) personal embarrassment.

The extension agent must make it his job to understand and recognize these basic needs of the people with whom he is working. He should be able to show the learner how he could satisfy such needs by learning new practices and ideas. In Puktia, for example, one of our objectives is to introduce a new variety of wheat seed. In describing the situation, we said that family obligations and hospitality are both recognized and felt needs in this society. Therefore, if the new variety of seed is related to such needs, it will facilitate the teaching job.

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<sup>7</sup>Irving Lorge, Effective Methods in Adult Education, pp. 23-28, Report of Southern Regional Workshop for Agricultural Experiment Specialists, North Carolina State College: Raleigh, North Carolina, 1947.

## Essentials in Adult Education

The following four principles are recognized as playing an important role in education.<sup>8</sup>

1. Adults learn best (most rapidly) when they have a strong desire to learn. Many people come to the extension agent wanting information and assistance on definite problems. They already have a desire to learn, and the stronger their desire the more intensive will be the mental and physical effort which they will put forth. These are the people easiest to teach. Many others (and those include a group which extension has not been reaching effectively because of limited staff) have but a faint and confused desire to learn. With these the desire must be aroused. They are the people most difficult to teach.
2. Adults learn when they have clear goals. No one, either as an individual or as a member of a group, can act to the best purpose until he has definitely decided what he wants to do. When the learner realizes what he needs to learn in order to accomplish what he wants, he is well on the way in the learning process....

In Puktia, the agent must first try to discuss the objectives he wishes to accomplish with the people in order to get a clear idea of what is needed to be done. It is best for him to start with few and simple objectives, rather than with many without a clear understanding.

3. Adults learn best when they put forth an effort to learn. A third requirement in the learning process is to put forth effort. Each person must do his own learning because no one can learn for him. Learning is an individual matter. People develop skills, habits, and ability to solve problems through practice, a step-by-step process. What is practiced is learned.

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<sup>8</sup>Meredith C. Wilson and Gladys Gallup, Extension Teaching Methods, pp. 6-7, Extension Service Circular 495, Federal Extension Service, U. S. Department of Agriculture: Washington, D. C., August, 1955.

The extension agent should encourage people to continue what is learned, with increasing expertness and better quality.

4. Adults learn when they receive satisfaction from what they have learned. It is now well established that learners seek success in what they do and that they tend to avoid situations which frustrate them. They learn best when there is some reward from learning, in terms of needs satisfied or a general feeling of accomplishment. Things learned which produce satisfying action tend to be repeated....

On the basis of this belief, in Puktia we want to start with those objectives which will be easy to reach and as a result offer satisfaction.

#### Changes Resulting from Extension Teaching

The extension agent's job is to stimulate and encourage people to make desirable changes which will contribute to a better and happier life at home, in the community, and finally in the whole country. Dr. Leagans<sup>9</sup> classifies these changes into four distinct types:

1. Changes in what people know--their knowledge of themselves, of their society, and of their physical environment.
2. Changes in what people can do--their skills, mentally and physically
3. Changes in what people think and feel--their attitude toward themselves, their society, and their physical environment.
4. Changes in what people actually do--their actions related to factors determining their own welfare.

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<sup>9</sup>Paul Leagans, op. cit., p. 3.

He further asserts that, if a development program has made progress, the people involved in it should be changed in one or more of these four areas. If not, the program has not succeeded.

#### Types of Teaching Methods

The teaching method employed by the extension worker directly influences his effectiveness. He must exercise good judgment in choosing the working tools appropriate to do the job. He must be aware of the fact that one method will not produce the same results with different objectives; he should further understand that a combination of methods which will involve several senses (listening, seeing, doing) is more effective than any single method.

In choosing appropriate tools, the extension worker is faced with a complicated problem. People participating in extension classes vary in age, education, interest, which in turn influences their response to educational stimuli.

The following teaching methods are commonly used by the extension workers:

<u>Individual contact</u>	<u>Group contact</u>	<u>Mass contact</u>
Farm and home visits.	Method demonstration	Bulletins.
Office calls.	meeting.	Leaflets.
Telephone calls.	Leadership training	Circular letters.
Personal letters.	meetings.	Radio.
Result demonstrations.	Conference and discus-	Television.
	sion meetings.	Exhibits.

Individual contactGroup contactMass contact

Result demonstration

Posters.

meetings.

Tours.

Schools.

Miscellaneous meetings.

Extension agents use the above methods interchangeably to accomplish the same purposes. It is recognized that a combination of several of these methods is more influential in the adoption of new practices than any single one. The methods presented above are not all available to the agent in Puktia. We will consider some of the methods which are considered to be more effective in Puktia.

Teaching Methods Appropriate for Puktia

Demonstration constitutes the foundation of extension teaching. Its importance and value was recognized by Dr. Seaman A. Knapp. Demonstration is based upon showing people rather than telling them. It presents to the people improved practices in terms of its practical application to their own situation. There are two types of demonstration.

Method Demonstration

The method demonstration deals with showing people how to carry out a given practice. It might deal with practices in the home such as preparing a balanced meal, cooking, or canning vegetables. On the farm examples would be pruning a tree or using chemical fertilizer.

Advantages of the method demonstration are:<sup>10</sup>

1. It teaches skills effectively.
2. It activates and stimulates action because seeing, hearing, discussion, and doing are employed.
3. It provides opportunity for developing leadership.
4. It builds confidence in the demonstrator, who is often the extension agent.
5. It promotes personal acquaintance between the demonstrator and the people.
6. It serves as a news-creating agency and therefore stimulates publicity.
7. It yields a high rate of "takes" to "exposures."
8. It accomplishes changes in practices at lost cost.

The agent must recognize that successful demonstration depends entirely on his skills and preparation.

### Result Demonstration

This teaching tool demonstrates the results of recommended practice in comparison with a former practice, under existing conditions. In our case the agent will demonstrate two various plots, one of improved seed and the other of native seed which should show the differences of yields between the two.

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<sup>10</sup>Edmund deS Brunner and E. Hsin Pao Yang, Rural America and the Extension Service, p. 113, Bureau of Publications, Teachers College, Columbia University: New York, 1949.

Advantages of the result demonstration are:<sup>11</sup>

1. It furnishes a local proof of the desirability of establishing a recommended practice.
2. It is an effective method for introducing a new project.
3. It appeals to the eye and reaches the "show me" type of individual.
4. It provides a good source of information for meetings, news items, pictures, radio talks, etc.
5. It furnishes cost data and other basic information of use in revising the program.
6. It yields a high rate of takes to exposures.
7. It aids in developing local leadership.
8. It establishes confidence in the agent and in extension work.

Both of the above methods are of significant value in Puktia.

First, it will aid in getting acquainted with the people, thus bridging the gap between people and the agency. Second, because of the small size of farms, the people in Puktia are assumed to be ultraconservative; through demonstrations we show them the feasibility of new practices in their own situations.

#### Farm and Home Visits

This method of reaching people is rather expensive in comparison to other methods. In Puktia, the agent is just starting the most important method--one which will bring him into close and personal contact

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<sup>11</sup>Ibid., p. 116.

with the people. This method, if carefully carried out, will serve the following purposes:

1. Will give the agent first-hand information about the life of the people.
2. Develop personal friendship with people who are of considerable importance.
3. Will help the agent identify the true leaders.

#### Office Calls

At present the agent cannot expect people to seek information from his office. This is true because of the attitudes developed by experience with other governmental departments. However, such an attitude can be changed by using the methods mentioned previously. The agent should see that:

1. People are received properly and encouraged to come again.
2. People should not be kept waiting too long.
3. Information wanted should be given promptly with a clear explanation.

#### Meetings

This method is of vital importance in Puktia for the adoption process. To arrange intervillage meetings, the agent should recognize that some villages, because of social conflicts, do not visit with each other. In such cases he should not try to bring them together without the willing agreement of the villages involved.



In such meetings the agent should encourage each member to participate in discussions. The agent should conduct the meeting in such a manner that individuals would feel free to ask questions and express their opinions.

### Newspapers and Radio

As we mentioned earlier, the newspaper and radio will not serve the purposes of the agent in reaching people. Nevertheless, they could be used as a reward to the people by publishing news or broadcasting their accomplishments. It will serve another purpose; that is, to make higher and responsible authorities aware of the accomplishments people are making so that authorities will be assured and build their faith in the initiative and abilities of rural people.

### Communication

Communication is defined as the process through which two or more people exchange ideas, feelings, facts, and impressions in a way that each understands the meaning and use of the message. In order for two or more individuals to communicate meaningfully with each other, they must have a common knowledge about the content of the message and its purpose.

Through recorded history one of man's greatest concerns has been to influence others. The degree to which he influences others is directly related to his ability of communicating with others. The other factor which determines his effectiveness are the channels used for reaching his audience. Thus, the agent must be a good communicator and

have a fair knowledge about the channels available to him and their effectiveness in reaching people. He should be familiar with attitudes, beliefs, and values of the people to whom he wishes to send his message.

In Puktia, we cannot expect people to adopt or accept the agent's ideas until they have a sufficient number of facts about the new idea.

In sending a message, we must first identify the audience, and then make sure that they received, accepted, and acted upon the message.

In Puktia, the agent as an initiator of such a process must furnish knowledge and make clear the ways that his message will affect the audience socio-economically. Loomis and Beagle<sup>12</sup> define communication as follows: "By communication is meant the process by which information, decisions, and directives pass through a social system and the ways in which knowledge, opinions, and attitudes are formed or modified...." This definition indicates that a social system and its various elements play an important role as to whether the message is going to be accepted or rejected. In describing the situation in Puktia, we mentioned that personalities (family and village members) are highly valued; thus, any message which threatens such ties will be strongly rejected. For this reason the agent will be more successful to avoid such threats by involving all members as much as possible and

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<sup>12</sup>Charles P. Loomis and J. Allan Beagle, Rural Sociology, The Strategy of Change, p. 17, Prentice-Hall, Inc.: Englewood Cliffs, N. J., 1957.

secure their agreement on objectives and teaching methods. Secondly, we mentioned that Afghans are proud people and will never accept any ideas imposed on them. To cope with this problem the agent must promote two-way communication which will give an opportunity for the receiver to express his ideas and feelings about the new ideas involved. Other elements such as social status should be given appropriate consideration. For instance, it would be unsatisfactory if the agent designates leadership to one who the people think does not qualify. In such a case the people will not accept the new leader and, on the other hand, leaders who are recognized by the people may gain more power in opposing the program.

Dr. Photiadis,<sup>13</sup> in regard to the importance of culture in the communication process says: "...The community and its culture acts as a series of filters through which any communicated message must pass if it is to be received and understood."

The agent in Puktia should be familiar with the total social system and its impact on messages which it receives from other systems, in this case the change system. By having such knowledge, he would be able to tailor his message to correspond to the attitudes and values of the culture; thus, the message will be more easily accepted.

Communication is a consciously organized process with the intention that the message it carries should bring the intended changes to

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<sup>13</sup>John D. Photiadis, An In-State Training Manual for Extension Agents Working with Indian People in the Dakotas, p. 26, Extension Circular 608, Cooperative Extension Service, South Dakota State College, U.S.D.A.: Brookings, South Dakota, 1962.

its audience. Wilbur Schramm<sup>14</sup> points out that "Communication always requires at least three essential elements--the source, the message, and the destination." A source is a person or an organization who originates the message. The originator of the message must have correct information and should try to convey the message through the most influential channels which are widely used by the people. He should know who the people are and their level of education so as to enable him to fit the contents of the message to their level of understanding.

Leagans<sup>15</sup> suggests the following criteria which the source should meet in order to produce desirable changes in its audience:

Knows:

His objectives--has them specifically defined  
 His audience--needs, interests, abilities, predispositions  
 His message--content, validity, usefulness, importance  
 Channels that will reach audience and their usefulness  
 How to organize and treat his message  
 His professional abilities and limitations.

Is interested in:

His audience and its welfare  
 His message and how it can help people  
 Results of communication and their evaluation  
 Communication process  
 Communication channels--their proper use and limitations  
 How to improve his communication skills.

Prepares:

A plan for communication--teaching plan

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<sup>14</sup>Wilbur Schramm, The Process and Effects of Mass Communication, p. 3, University of Illinois Press: Urbana, Illinois, 1960.

<sup>15</sup>Paul Leagans, The Communication Process in Rural Development, p. 10, Mimeo Release No. 6, Cooperative Extension Education Seminar, Cornell University: Ithaca, New York, 1961.

Communication material and equipment  
A plan for evaluation of results.

Has skills in:

Selecting messages  
Treating messages  
Expressing messages--verbal and written  
Selection and use of channels  
Understanding his audience  
Collecting evidence of results.

With respect to the second element of communication, the message, the function of the extension service is to promote the learning of desirable information which will contribute to a better life at home and in the community. Such a message must have valuable ideas which will be of importance to the people involved socially and economically.

Dr. Leagans<sup>16</sup> has developed criteria which the message should meet which will increase its usefulness to the people, thus increasing the chances of its acceptance:

A good message must be:

In line with the objectives to be attained  
Clear--understandable by the audience  
In line with the mental, social, economic, and  
physical capabilities of the audience  
Significant--economically, socially, or aesthetically  
to the needs, interests, and values of the audience  
Specific--no irrelevant material  
Simply stated--covers only one point at a time  
Accurate--scientifically sound, factual, and current  
Timely--especially when seasonal factors are important  
and issues current  
Supported by factual material covering both sides  
of the argument  
Appropriate to the channel selected  
Appealing and attractive to the audience--has  
utility and immediate use

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<sup>16</sup>Ibid., pp. 12-13.

Applicable--audience can apply recommendations  
 Adequate--combines principles and practice in  
 effective proportion  
 Manageable--communicator can handle with high  
 professional skill and within the limits  
 imposed by time.

The third element, destination, may consist of one or many persons. It may include men, women, farm youth, villagers, and their leaders. The audience, whether one or many, is in a position to gain economically or sociably by responding in a certain way to the message. The source has not accomplished anything if the accepted changes are not produced in the intended audience. So it is the audience and its response which determine the success of the communication process. As we mentioned previously, their social system should be given high priority by the sources.

#### Adoption of New Practices

The adoption process is defined as a mental process through which an individual passes from first hearing about a new idea to final adoption. The five mental stages which an individual goes through are listed as follows:<sup>17</sup>

1. Awareness: In this stage the individual is exposed to new ideas, but lacks detailed information about it. For example, in Puktia, people may learn about the new variety of wheat seed, but just the name of it and some general ideas about its value.

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<sup>17</sup>George M. Beal and Joe M. Bahlen, The Diffusion Process, Special Report No. 18, Agricultural Extension Service, Iowa State College: Ames, Iowa.

2. Interest: At this stage the individual is motivated about the new idea. He seeks more information about the new idea which will help him compare it with old practices which he is presently using. He shows interest in the idea and wants to learn more.
3. Evaluation: In this stage the individual evaluates the practice--whether he could use it in his own situation or not. He compares the advantages of the new idea over other alternatives available to him. By going through this stage he decides whether to accept or reject the idea.
4. Trial: If he finds that the new practice is profitable and other barriers such as personal or social customs will not bar him, he will go ahead and try the practice.
5. Adoption: If the individual is satisfied with the results of the trial stage, he decides to adopt the new practice on a full scale. Experience indicates that practices are adopted at different rates by different individuals. The rate at which each individual goes through the different stages varies with the personal characteristics of the individual and the nature of the group influence upon him.

As we indicated previously, different individuals adopt new practices at various rates. The nature of the practice also affects the rate of adoption. Some of the important characteristics of the new

idea affecting the rate of adoption are as follows:<sup>18</sup>

1. **Cost:** New practices which call for more expenses are adopted more slowly than those with less expense. Practices with high initial cost seem to be more risky, thus retarding its adoption. In Puktia, farmers are generally poor; they will exhibit much reluctance if the new practice will involve much expense. Because of this, the agent should not expect to introduce costly practices in the initial stages.
2. **Complexity:** New ideas which are simple and easy to understand and use are more easily accepted than the more complex ones.
3. **Visibility:** Practices in which the results are easy to see are more readily accepted than those with less visible results. For example, in Puktia, we should select objectives which produce tangible results such as increasing production of wheat rather than objectives dealing with health or sanitation where the results cannot be seen by the people as easily.
4. **Divisibility:** Practices which could be tried on a small scale, such as new seed or fertilizer, are more likely to be accepted than practices which cannot be tried on a small scale.

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<sup>18</sup>Everett M. Rogers, Social Change in Rural Society, pp. 403-404, Appleton-Century-Crofts, Inc.: New York, N. Y., 1960.



5. Utility: If the new practice shows a major improvement over the existing methods, it has more chance to be accepted. In Puktia, the native varieties of wheat are very poor producers; the new varieties suitable to the local climate and soils will show great differences over the old ones.
6. Group action: There are certain practices which need group adoption while others could be adopted by individual action. The example of a group adoption might be opening a new school or a hospital for the village and, in the individual case, the adoption of new seed. For Puktia, in the initial stages, we recommend practices which will be on the individual basis. Cooperative action needs more time for people to accept the fact that such undertaking will contribute to their personal gain. Secondly, group objectives take longer time to show evident results.

The above criteria could serve as a guide for the agent in selecting his objectives, in order to be sure and safe.

## CHAPTER VI

## EVALUATION OF PROGRAM

Cooperative extension work has long recognized the need for analyzing its methods and procedures in relation to objectives being sought so that it might have reliable guides for future policies.

In nearly all activities, especially extension work, planning involves the setting of objectives or goals with some presupposed expectations that these goals or objectives will be reached in a certain period of time. Evaluation is a specific tool designed to determine whether these objectives or goals have been reached.

An extension agent must be aware of the fact that evaluation should reveal positive and negative results and that these results are not gathered simply as record keeping but for improving the means and methods applied in reaching goals. In any activity one should expect that goals are sometimes reached as expected, at other times the results exceed the goals assumed, and at still other times efforts fall behind. Through critical evaluation, we try to find our true accomplishments or how far we have moved in regard to our goals. Such an analysis helps the agent determine whether to continue, discontinue, or modify his method for best results.

According to Kelsey and Hearne:<sup>1</sup>

...evaluation may be thought of as "a process by which the values of an enterprise are ascertained," "an analysis by which one is able to understand and appreciate the relative merits or deficiencies of persons, groups, programs, situations, methods, and processes." It is "a method for determining how far an activity has progressed and how much further it should be carried out to accomplish objectives."

This definition is rather general and indefinite, and relates to many and various projects. We mentioned previously that in extension we evaluate our work on the basis of predetermined objectives and goals. For this purpose the definition given in the Agriculture Demonstration, Hand Book for Agricultural Advisers, quoted in Penders,<sup>2</sup> is more appropriate: "Evaluation is the measuring of progress in attaining objectives and balancing the value of this progress against the effort involved in achieving it." This indicates that, besides measuring the distance which we have moved, we should also try to get an idea concerning whether or not the results reached have a reasonable relation to the efforts involved in reaching them. In order to measure the merit and effectiveness of various methods in reaching our objectives, we compare these methods with the results of other methods in reaching the same objectives or similar objectives.

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<sup>1</sup>Lincoln David Kelsey and Cannon Chiles Hearne, Cooperative Extension Work, p. 218, Comstock Publishing Associates: Ithaca, New York, 1955.

<sup>2</sup>J. M. A. Penders, Methods and Program Planning in Rural Extension, p. 305, H. Veenman & Zonen: Wageningen (The Netherlands), 1956.

Paul Leagans<sup>3</sup> describes evaluation thus:

...It is an effort to place true value on the "goodness" or "badness" of extension activity and its outcome...The essence of evaluation is a process by which one "looks to see" by using valid and reliable methods. Evaluation, then, is a means of identifying what is actually happening in extension programs and points at which they may be improved....

According to this definition in evaluating our program, we not only try to see what we have accomplished but also to recognize our shortcomings.

#### Function of Evaluation

Cooperative Extension Service is an educational enterprise with the main goal to produce changes in human behavior in a desirable direction. Through evaluation we try to determine these changes created in people participating in extension activities. We may evaluate a part or the whole program to find out what changes have really taken place.

Kelsey and Hearne<sup>4</sup> summarize the function of evaluation as follows:

1. To provide a periodic test which gives direction to continued improvement of work.
2. To help determine the degree to which the important purposes and specific objectives are being attained and, in the process

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<sup>3</sup>Paul Leagans, Developing Professional Leadership in Extension Education, p. 20, Cooperative Extension Publication Number 3, New York State College of Agriculture: Ithaca, New York, 1958.

<sup>4</sup>Kelsey and Hearne, op. cit., p. 219.

to help clarify these objectives.

3. To furnish data regarding the rural situation essential to program planning.
4. To serve as a check on extension teaching methods.
5. To provide evidence of the value of the program.
6. To give satisfaction to cooperators and leaders through an understanding and appreciation of what is accomplished.

The matter of evaluating the program would be especially important in Puktia. A rural development program as we think of it would be so new that many background factors would have to be taken into consideration to make it effective. Evaluations should be made more often in Puktia especially in the early stages. The change agent must not go too far in introducing a new idea until he is sure it is being interpreted in an understanding way. The extension agent may have good insights and may encourage a change of vital importance, but he must always remember that the acceptance of an innovation depends upon how it is being interpreted by the rural people. Early mistakes may be disastrous. A slow but sure start on a program will save the most time. Frequent evaluations cannot be overemphasized.

The evaluation of a program in Puktia at the present time cannot be made upon formal extensive techniques and statistical reports. The change agent should approach rural people in an informal manner, constantly making adjustments as he "feels" his way along. The program in its early stages should be based largely on observation and reports with frequent evaluations.

## SUMMARY

The main concern of this study is to work out a community development program for the Province of Puktia, Afghanistan, which will correspond to the basic values of the existing social systems in that part of the country.

People in Puktia have lived their traditional way of life for centuries and will continue to do so until changes are introduced by an outside agency. We are assuming that the people in this society cannot continue their way of life without being affected by the progress made in the surrounding areas and other parts of the world; therefore, changes must be made if they are to compete with the outside forces imposed upon them.

In almost all undeveloped areas including Puktia, it is not often the lack of scientific knowledge that retards progress, but rather the lack of appropriate and effective channels of communication for disseminating information to rural people. If "progress" is desired, the existing gap between the public and the source of information must be bridged in the shortest possible time.

All changes introduced into a society are not desirable; therefore, in Puktia conscious attempts must be made to introduce those innovations which will help improve the level of living.

It has only been in the last generation, since World War II, that a concentrated and scientific approach has been made to improve rural levels of living. The approach for a rural development program in Puktia in this thesis is based upon the experiences of many trained

people engaged in such work in similar cultures. Consideration has been given especially to the rural development programs in Egypt, India, Iran and Pakistan because these cultures are similar in many respects to the culture of Puktia. The successes and mistakes made in these countries form the basis for selecting the objectives and goals in this study.

Afghanistan is a land-locked country located in central Asia. It has approximately 250,000 square miles of territory corresponding roughly to the size of the state of Texas. It is bounded by four countries; namely, Iran, U.S.S.R., China, and the new emerging state of Pushtoonistan.

Puktia Province, the subject of our study, is located in the eastern part of Afghanistan. It is accessible from Kabul, the capital, and Ghazni by poor mud roads. Within the province, transportation systems are very slow. Most of the villages are accessible only by foot or beast.

The climate in Puktia is continental with slight variations from area to area, depending upon the altitude of the land. The average rainfall is approximately 9 inches, most of which comes during the winter and early spring.

People in Puktia live in villages surrounded by farm lands. Such villages are not merely a collection of houses but rather a cohesive social unit with almost complete authority vested in the local people. The farms in Puktia constitute a large number of small holdings averaging from 5 to 35 acres. Because of the inheritance laws providing for

the father to divide his land among his sons, farms are becoming smaller and more numerous. Due to this law, farms are becoming more fragmented which means that a family does not own its farm land as a unit.

Although there is only one newspaper published in Puktia, the lack of literacy and interest of the people limits its effectiveness to a small circle of government people. Because of the lack of mass media, face-to-face methods of communication still plays the important role in disseminating ideas to villagers.

The family in Puktia is a single consuming as well as producing unit. All authority in decision making rests in the hands of the patriarch. All family members live in a single unit with separate rooms for married couples and their children. Housing conditions in Puktia are very poor. Without any exception all houses are constructed of mud bricks or sun-baked mud bricks. Sanitation facilities are not provided in the houses.

The majority of the people in Puktia belong to the Sunni sect of the Islam religion. The mullah (priest) plays an important role in sustaining and forming attitudes toward schools, hospitals, and other modern ideas.

It is estimated that 10 per cent of the male and less than 2 per cent of the female population in Afghanistan are literate. For Puktia, however, these figures are different. The literacy rate for its male population is less than 10 per cent and there are no opportunities for women to attend school.



Administratively, Puktia is divided into divisions, districts, and subdistricts. Traditionally the government continues to operate with little direct contact with the people. It must be realized that a change is needed to give local people more direct contact with the government if progress is desired.

Understanding the value system of a society is of paramount importance to the change agent--the person who often initiates changes. Such a knowledge will give him insights to understand the ways that members of a particular society behave under given conditions. In Puktia, for example, the agent would not be surprised if he finds young people in complete silence in the presence of elder members of their group for this is regarded as proper.

Cooperative extension work in agriculture and home economics is a partnership venture between the land grant colleges, U.S.D.A., and the local people. The main goal of extension education is to help people help themselves. Planning an extension program means to arrange social, physical, and economic activities in such a way to contribute to the social welfare of rural people.

There are five distinct phases involved in extension program planning. They are: first, defining the existing situation in a community; second, choosing objectives from facts revealed by the situation; third, planning teaching activities which will lead to the accomplishment of the objectives; fourth, evaluating the whole program; and, fifth, to reconsider the new situation.

There is not a standard program in extension which will apply to all societies; rather, it varies from area to area depending on the differences in the culture, social organization, and physical resources of the society. However, there are certain principles that can be applied universally in planning an extension program. The principles considered in this thesis are as follows:

1. The extension program is built on the basis of facts and data revealed by the local situation.
2. A good program chooses objectives and devises teaching methods which will offer satisfaction to the people concerned.
3. Good program planning involves local people in deciding what should be done.
4. A good program has a definite plan of work which identifies the people to be reached, dates for special activities, responsible individuals, etc.
5. Good program planning offers an educational opportunity for the people by involving them in studying their communities, identifying their problems, and formulating solutions.
6. A good program coordinates the services of various agencies present in the community.
7. A good program provides for evaluating the whole program.
8. A successful program considers social values, beliefs and customs of the people involved, and choose objectives which will not contradict the basic values of the social system.

Choosing objectives constitutes the second phase in program planning. Objectives are the ends toward which our efforts are directed. It is important for the change agent and the people to have clear and well defined objectives that help them understand what they wish to accomplish in a given period of time. It is also important for the agent to understand the interrelationship of various levels of objectives. There are four levels of objectives:

1. Fundamental objectives,
2. General objectives,
3. Specific objectives, and
4. Working objectives.

It is recognized that community development programs should deal with all phases of rural life. However, there are certain points of strain in Puktia that must be given first consideration. Other changes are contingent upon these changes.

By analyzing the existing situation in Puktia and on the basis of the criteria suggested, the following objectives are given priority for the community development program in Puktia:

1. Increased agricultural production: This objective is given priority because agriculture constitutes the backbone of the economy in Puktia; consequently, people will all be concerned with its improvement. Since agriculture is the main source of income, we cannot expect changes in other aspects of rural life until significant progress has been made in agriculture. Local values such as family obligations and

hospitality which involves exorbitant expenditures will support this objective.

With respect to agricultural production, we consider both crops and livestock. Evidence indicates that it is easier to make improvements in locally grown crops and livestock than if one were to introduce entirely new crops and breeds of livestock. Rural people can see and understand those things with which they are familiar.

2. The second general objective which is considered in this program is health and sanitation. On the basis of experience with similar cultures and the concept of disease held by people in Puktia, it is suggested that curative methods be accompanied by extensive public education. Problems of sanitation and health, not recognized by the inhabitants, include housing, latrines, water supply, and insect control.
3. The third area is the need for more education. People participating in the extension activities will move slowly from a traditional type of agriculture to one based on scientific grounds. In such cases farmers will face the problem of choosing among various alternatives. They must decide which crops will bring them the greatest return rather than grow those crops which were traditionally grown for their families. They will have to become familiar with market trends and be able to manage their own business affairs. Living under such circumstances necessitates the ability to read and write. They must know something about the world outside

of their small community. Therefore, community development programs must make provision for educational opportunities. For this reason we have recognized the importance of 4-H Clubs. Introducing such clubs will train future farmers in modern agriculture. The experience in 4-H Club activities will prepare them to accept new ideas when they become mature members of their societies.

By introducing the changes which have already been discussed, it is expected that the family income will be increased in Puktian society. We have recognized that a large part of the income will continue to be spent for the traditional social events such as marriages and funerals-- customs which have been barriers to better levels of living. It is hoped, however, that community development programs will improve levels of living by discouraging the emphasis currently placed upon these social events.

To be effective in carrying out the objectives of the program, the agent should be familiar with his material and have the ability to relate the same to the immediate needs of the people. He should also have a knowledge of the basic incentives and needs of the people and be able to show them how such needs can be met through activities arranged in extension classes. Extension agents apply various methods and means in reaching their objectives. In Puktia, at the present time the following teaching methods and devices are recommended: demonstration, farm and home visits, office calls, meetings of various kinds, newspapers, and the radio.

In order to be an effective teacher, the agent must be able to communicate his ideas in a way acceptable to the people. This means that he should be familiar with the social system of the society involved.

Although we evaluate each of the objectives in teaching methods at various intervals, it is also important to make a general appraisal of the whole program at the end of certain periods of time so that the new situation can be defined and have continuity in a meaningful way.

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