Community development as an element in area and regional socio-economic growth and development (with special reference to the community development program of Thessaloniki, Greece)
by Antonios Epaminondas Trimis

A thesis submitted to the Graduate Faculty in partial fulfillment of the requirements for the degree of DOCTOR OF PHILOSOPHY in Agricultural Economics
Montana State University
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Abstract:
"Community development" has been a subject of many different and varying interpretations. People from many lands and of many disciplines have given a multitude of meanings to what "community development" is all about.

Students of "community development" seem to focus on the importance of development efforts in the "human" or "social" factor, while students of "regional development", seem to be emphasizing in this effort the "economic" factor.

A number of investigators have been trying lately to bring about a synthesis of the "social" and "economic" factors in development, thus establishing a socio-economic synthesis approach.

The purpose of this study is to contribute towards this socio-economic synthesis. The contention of the investigator is that "community development" should become an important element in area and regional socio-economic growth and development. In other words, in development efforts, we should try to merge and integrate whatever knowledge exists today of the two subjects.

In order for the study to be meaningful and useful, an interplay of empiricism and theory has been employed. The empiricism is embodied in a study of the community development program of Thessaloniki, Greece. The theory was drawn from the existing literature on the subject.

The study revealed, on one hand, what can really be accomplished through "community development", and on the other hand, it demonstrated what cannot be accomplished. It was at this point that the study indicated the importance of "regional development" in tackling problems that "community development" could not solve.

The study ends with the following recommendations aiming towards the integration of community and regional development in the nomos of Thessaloniki, Greece, Identify the boundaries of communities, areas and regions Determine the economic growth potentials of communities, areas and regions.

Determine the levels of authority in formulating policies. Establish short and long-run goals and objectives.

Determine the methods by which the policies will be implemented. Enumerate the methods by which the policies will be implemented. Establish criteria for evaluation.

Formulate a strategy of action.

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COMMUNITY DEVELOPMENT AS AN ELEMENT IN AREA AND REGIONAL SOCIO-ECONOMIC GROWTH AND DEVELOPMENT (With Special Reference to the Community Development Program of Thessaloniki, Greece)

by

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in

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by

ANTONIOS EPAMINONDAS TRIMIS

The author entered Montana State University in the Fall of 1965, in order to continue his studies toward a Ph.D. degree in Agricultural Economics. He has been granted a fellowship by the International Cooperation Center for the duration of his studies.

The author after the completion of his studies, plans to return to his native land with his wife and their little daughter "Antigone", a product of the Gallatin Valley.

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"Social change comes for the most part inconspicuously, and for the most part it is worked by unimpressive little men whose names and achievements are rarely entered in the records of social history."

La Piere

The author owes a deep debt and gratitude to the villagers of Thessaloniki, pioneers of community development and social change, who helped him understand their joys, problems, dreams and aspirations in their quest for a better and more bountiful life.

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ABSTRACT

"Community development" has been a subject of many different and varying interpretations. People from many lands and of many disciplines have given a multitude of meanings to what "community development" is all about.

Students of "community development" seem to focus on the importance of development efforts in the "human" or "social" factor, while students of "regional development", seem to be emphasizing in this effort the "economic" factor.

A number of investigators have been trying lately to bring about a synthesis of the "social" and "economic" factors in development, thus establishing a socio-economic synthesis approach.

The purpose of this study is to contribute towards this socio-economic synthesis. The contention of the investigator is that "community development" should become an important element in area and regional socio-economic growth and development. In other words, in development efforts, we should try to merge and integrate whatever knowledge exists today of the two subjects.

In order for the study to be meaningful and useful, an interplay of empiricism and theory has been employed. The empiricism is embodied in a study of the community development program of Thessaloniki, Greece. The theory was drawn from the existing literature on the subject.

The study revealed, on one hand, what can really be accomplished through "community development", and on the other hand, it demonstrated what cannot be accomplished. It was at this point that the study indicated the importance of "regional development" in tackling problems that "community development" could not solve.

The study ends with the following recommendations aiming towards the integration of community and regional development in the nomos of Thessaloniki, Greece.

ABSTRACT
(Cont'd)

1. Identify the boundaries of communities, areas and regions.

2. Determine the economic growth potentials of communities, areas and regions.

3. Determine the levels of authority in formulating policies.

4. Establish short and long-run goals and objectives.

5. Determine the methods by which the policies will be implemented.

6. Enumerate the methods by which the policies will be implemented.

7. Establish criteria for evaluation.

8. Formulate a strategy of action.

PART I

INTRODUCTION

This part of the investigation introduces the problems, states the methodology to be employed for its solution, and surveys the literature of previous studies related to the investigation.

CHAPTER I

THE PROBLEM

The derivation of the term "Problem" is partly from the Greek word Problema which, according to Webster, 1/ is derived from the Greek words pro + ballein and means, anything thrown forward. According to the same source, a problem is "a question to be worked out or solved". 2/

It was the purpose of this investigation to raise the following question and attempt to work it out or solve it: "Should community development be an element in area and regional socio-economic growth and development?"

The term "problem" also indicates a question that is hard to understand or handle. Therefore, it was thought appropriate in this first chapter to elaborate on the question. An effort was made, in other words, to see why the question posed was hard to understand and handle. This required an examination of the problematic situation and the historical events which brought about the genesis of the question.

This chapter shows: (1) how the interest in programs on socio-economic growth and development emerged in many countries at the national level; (2) why the emphasis of these programs was placed on the human factor; and (3) the role of "agricultural extension" in the background of the community development movement.

1/ Meriam-Webster, Webster's Student's Dictionary, (New York: American Book Company, 1938), p. 649.

2/ loc. cit.

Due to the fact that this investigation was primarily concerned with community development in Greece, an effort was made to elaborate on how community development in Greece, and particularly in nomos of Thessaloniki emerged.

This chapter also indicates the reason why the concept of regional development was conceived, and why community development should become an element in area and regional socio-economic growth and development.

A Historical Account of Events

After the Second World War, in the decade of the fifties, a large number of public and private agencies were involved in a variety of programs aimed at economic growth and development. Most of these programs had originated on the national and international levels, and were designed to be applied in the entire nation, or group of nations.

On November 9, 1952, the first five year plan of India was signed by the late J. Nehru, Chairman of the National Development Council. 3/ At the end of the decade, in April, 1960, the national printing office in Greece was publishing its first comprehensive economic development plan. 4/

3/ First Five-Year Plan, (Delhi: Government of India, Ministry of Information and Broadcasting, The Publications Division, 1953).

4/ Five-Year Program for the Economic Development of Greece, 1960-1964, (Athens: Kingdom of Greece, Ministry of Coordination, National Printing Office, 1960).

It was during that time that a number of international organizations and institutions became vitally interested in the issue of development. Today, 90 percent of the people permanently employed by the United Nations and its family of agencies are involved in formulating, planning and implementing programs on issues closely related to economic and social development and growth. 5/

In the very early stages of this national and international interest in issues of development, it was realized that one of the bottlenecks in the formulation, planning and implementation of development programs was man himself and his existing institutions.

The Human Factor

The term, "human factor" became then a catch-all word and many researchers blamed the failure of many development programs on this variable. Fifteen years after this great wave of interest in issues of development, McPherson stated (in a conference on Optimizing Institutions for Economic Growth in Gainesville, Florida): "The key element in economic development is believed to be the human factor because it is the decision making element." 6/ In a European seminar on Social Research and Community

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5/ Dialogue 1965, "Proceedings of the Fourth National Conference of the National Commission for UNESCO", (Montreal: Canadian National Commission for UNESCO, 1965).

6/ W. W. McPherson, "Overview of Southern Economic Growth", Optimizing Institutions for Economic Growth, Conference Proceedings, (N. P., Agricultural Policy Institute, North Carolina State, May, 1964), pp. 20-46.

Development in European Problem Areas, it was argued by many participants that: "economic changes produce social changes, whether they are foreseen or not." 7/

Social scientists seem to have placed different degrees of emphasis and importance on the above statements. Some have argued that "economic changes" produce "social changes", while others supported the notion that "social changes" produce "economic changes".

During the decade of the fifties, a number of development schemes and programs originated with the belief that a development program can be successful if attention is paid to the human element. A variety of titles were applied to these efforts among which the most common were "boot-strap operations", "self-lift", "help people to help themselves", etc.

To the countries located low on the ladder of social and economic development, these efforts and programs became of tremendous importance.

The Agricultural Extension Service

The U. S. Agricultural Extension Service, and its guiding philosophy, became for a number of countries, after the Second World War, a very important model for helping the "farm family" of their rural population increase its productivity and raise its standard of living.

7/ Report of European Seminar on Social Research and Community Development in European Problem Areas, (Palermo, Cicily: UN/TAO/SEM/1959/ Report 1, June 8-18, 1958), p. 13.

Agricultural extension in the United States, commonly known as Cooperative Extension Service, has been the outcome of a very interesting evolutionary process. According to Mosher:

> "The word 'extension' was applied to it, apparently following the practice of British universities having one educational program within the walls of the university and another away from the university buildings." 8/

Furthermore:

> "These extension services are 'cooperative' in the sense that they operate with a combination of financial support from local governments (or farmer organizations), state governments, and the federal government." 9/

An examination of the evolution of the Cooperative Extension Service in the U. S. provides a necessary background for understanding the birth of the community development movement.

Many of the ideas presented in the following summary of the evolution of the Cooperative Extension Service and the extension process are taken from Mosher's study. 10/

The birth place of the extension process and the Cooperative Extension Agencies which tried to implement this process in the U. S. has been

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8/ A. T. Mosher, "Varieties of Extension Education and Community Development", Comparative Extension Publication, Number 2, (Ithaca, New York: New York State of Agriculture at Cornell University, 1958), p. 8.

9/ loc. cit.

10/ Ibid., pp. 8-26.

the Land-Grant college of agriculture. The Land-Grant college as an educational institution gave birth to the extension process by extending beyond its own institutional boundries the existing scientific knowledge on how to improve agriculture. This extension of knowledge was accomplished through specific educational techniques and methods, and it is for this reason that the term extension education is attached to the extension process.

The interest of extension in the welfare of the community became apparent when the Cooperative Extension Service included in its program functions related to home economics and the establishment of youth clubs (4-H clubs). However, according to Mosher:

> "Within the United States, it is only in recent years that the study of rural society has begun to have a decided effect on extension programs." 11/

It was, in other words, after the Second World War, that rural sociology, cultural anthropology and extension education realized that they could benefit from each other through cooperation and understanding. The efforts of these disciplines were helpful in pointing out their differences and similarities in concepts, structure and functions. The essence of American extension was clarified and its relationship to rural development and community development was elaborated.

11/ Ibid., p. 9.

The evolution of the extension process from its birthday in the Land-Grant college to contemporary times had contributed to a clear understanding of what the essence of this process is.

According to Mosher, "The extension process is one of education". 12/ Its four main characteristics are:

"1. Working with rural people along those lines of their current interest and needs which are closely related to gaining a livelihood, improving the physical level of living, and fostering community welfare;

"2. utilizing particular teaching techniques;

"3. conducted with the aid of certain supporting activities; and

"4. carried on with a distinct spirit of cooperation and mutual respect." 13/

A close examination of these stated characteristics indicates the interrelationship between extension education, cultural anthropology and rural sociology. It was this interrelationship that created much confusion when cooperative extension agencies and community development agencies were organized in other lands.

In some other countries, the evolution of agricultural extension was somewhat different. The birthplace of agricultural extension in those countries was not an institution of higher learning, but the public service system and particularly the ministry of agriculture. According to

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12/ Ibid., p. 12.

13/ loc. cit.

Dr. H. Spain, Senior Inspector, Department of Agriculture, Dublin, Ireland:

> "The extension service as we know it in Ireland, has existed since the beginning of the century, and through the activities of its personnel, is now an accepted part of rural life. Its philosophy and teachings are based on the concepts of its founder, Sir Horace Plunkett, who hoped to see advisers in the role of "guide philosopher and friend of farm families." 14/

The unit with which Agricultural Extension Services worked was primarily the farm family. In many countries of the world, however, where farm people were living in villages and not on their own farms, the important unit in development became the village or rural community. According to Dr. Fei:

> "A village is a community characterized by its being an aggregate of households on a compact residential area separated from other similar units by a considerable distance (this may not hold good in some parts of China where households are scattered), organized in various social activities as a group and possessing a special name of its own. It is a defacto social unit recognized by the people themselves." 15/

These villages and rural communities as unique units for investigation and implementation of development programs became of tremendous importance in the decade of the fifties. Realization of the importance of community in development was the primary factor for the genesis of "community development".

14/ Organizing the Community, Report and Papers of European Study Group on Organizing Resources for Community Development, (Tipperary, Ireland: Muintir na Tire, 1963), p. 233.

15/ Dr. Fei, Peasant Life in China, "A Field Study of Country Life in the Yangtze Valley", (n.p., n.n., 1936).

The Community Development Movement

The birthday and birth place of community development is difficult to trace down to a particular time period or country. According to Biddle and Biddle: "Those who use the term 'community development' (their number is legion) are enthusiastic for vague reasons", 16/ and this vagueness indicated by Biddle and Biddle is clarified, somewhat, through a discussion by Mosher on "varieties of community development". 17/

In spite, however, of this vagueness and existing varieties of community development, the movement itself provided a common shelter for all the advocates of the importance of the human factor in development. These advocates, as it is shown later on, were people with different cultural, professional and practical experiences and backgrounds. Therefore, the interpretation and the evolutionary stages of community development varied according to these diverse backgrounds. The Greek would find the birthday and birth place of community development 2,000 years ago in the Greek city-states. The American would find it 200 years ago in the spirit of their pioneers. The Canadian, English, Nigerian and many others would also suggest a variety of dates and places. The problem becomes even more

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16/ W. W. Biddle, The Community Development Process, (New York: Holt, Rinehart and Winston, Inc., 1965), p. 1.

17/ Mosher, op. cit., pp. 56-81.

complicated when people with different professional and practical experiences attempt to describe the evolution of the community development process.

In spite of the above situation, however, it is true that community development became a strong movement after the Second World War when it was discovered that the extension process was inadequate to tackle community problems beyond the spheres of agriculture, home economics and rural youth. Problems of education, local government, health and transportation, for example, were unique community problems that agricultural extension could not solve. Furthermore, sophisticated economic development plans formulated on the national level were failing to achieve their goals and objectives. Carl C. Taylor, during a community development seminar, explained this failure in a very effective way:

> "It is impossible for economically underdeveloped, or any other countries to provide enough financial or technical assistance to make the economic and social improvements which are needed and desired in their thousands of local communities. Many, if not most, such improvements must depend on self-help local community efforts." 18/

In light of the above, the following discussion on the community development movement will attempt to indicate: (1) how the community development movement grew after the Second World War; (2) what was the contribution of community development agencies and organizations in this growth; (3) how the United Nations helped to clarify the essence of

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18/ Ibid., p. 66.

community development; (4) what was the evolutionary nature of community development in Greece; (5) how the community development program of Thessaloniki, Greece tried to implement the community development process; and (6) why area and regional development programs are necessary to tackle community problems which cannot be solved through either extension education or community development programs.

It was said previously that the community development movement provided a shelter for all the advocates of the importance of the human factor in development. These advocates supported the notion that the human factor could be transformed from a bottleneck to a channel in development efforts, and that this transformation was possible through community development programs. If communities could be developed by using their own resources, and accumulate their own capital, the national economy would then grow and the nation would progress by using its own energy and power.

To those who would point out that agricultural extension was aiming at similar goals and objectives, the advocates of community development would argue that, certainly, agricultural extension is aiming at similar goals and employs similar principles and methods, but the difference lies on the units used for these two different efforts. Agricultural extension uses the farm family, while community development uses the community.

This community unit, they would further explain, includes all community groups, such as local government, education, religion, agricultural cooperatives, home industries, hygiene, athletic associations, recreational

clubs for adults and youth, etc., etc. Furthermore, community development programs could be applied in both rural and urban situations, while agricultural extension aimed only towards the farm family unit.

This community development framework within which a number of philosophies and research findings were placed, became an attractive "idea" and to some degree an emotional and forceful movement. The way people saw and interpreted community development was influenced, as was said previously, by their own professional background and practical experiences. Some, according to Dr. Spain, regarded community development as "any kind of improvement for any group of people, by any kind of organization or group." 19/

The politicians who wanted to have things done fast and in a hurry, saw in community development, the band wagon on which they could load their philosophies, theories, ideas and research findings, gaining in this way, fame and prestige. The people, farmers, workers and craftsmen, saw in community development some hope for bettering their meager subsistance level of living.

In spite of this diversity of feelings, and reasons for supporting community development, there was, in the efforts of many, a common characteristic; a deep and sincere love for human beings, and a clear appreciation for human dignity, capacity and worth. It is for this reason that one can observe working in this area of community development, people from all

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19/ Organizing the Community, loc. cit.

walks of life; historians and economists, sociologists and engineers, anthropologists and architects, social psychologists and agriculturists, home economists, missionaries, and many others.

Community Development Agencies and Organizations

Out of this variety of backgrounds and interests, community development grew rapidly. Voluntary agencies and organizations with religious and philanthropic backgrounds, governmental agencies, ministries, welfare associations, and an array of international groups came into the act. Funds were raised, budgets written, programs developed, books published, and the community development band-wagon was moving forward.

India, and many other countries created special ministries of community development with various sections, office chiefs, secretaries, field workers, block workers, etc.

Everything seemed to be running smoothly for a time; however, incidents of conflict erupted in many countries.

The first people with whom the community development worker came into conflict were the agricultural extension agents, or agricultural advisors. The question often raised between the agent and the community development worker was "who is going to do what and for whom?". The conflict was further spread among the directors and the office chiefs of the various agencies. "Who was planning what, and with whose money?" Even among a number of ministries, the lines of duties and responsibilities for community development were not clearly drawn.

A number of academicians, researchers and organizations came to the rescue of the people involved in this confusion and conflict.

The Role of the United Nations

The United Nations played an important role in trying to untangle this situation.

A number of international seminars were held at the end of the decade of the fifties under the sponsorship of the United Nations and its related agencies. Four of these seminars held in Italy, Greece, England and Ireland, were concerned primarily with European problem areas. Greece was among the countries participating in all of these seminars.

In the conference of Palermo, Italy, 20/, a number of interpretations of community development were given. Three of these interpretations are as follows:

1. "The term 'community development' describes a particular method of work or sorts of techniques: A comprehensive process aimed at increasing human well-being. 21/

2. "Community development is not a single process, nor is it a new one. It consists of a number of processes all of which have contributed throughout history to the creation, development and improvement of communities all over the world. 22/

20/ Report of European Seminar on Social Research and Community Development in European Problem Areas, op. cit.

21/ Ibid., p. 11.

22/ loc. cit.

3. "Improvements of people's standards and levels of living cannot come from government alone anymore than it can be left to the initiative of the people alone: both are needed." 23/

To those interpretations of community development, a number of academicians added their own. The most striking is the one used by Biddle and Biddle in their treatise, The Community Development Process:

> "Community development is a social process by which human beings can become more competent to live with and gain some control over local aspects of a frustrating and changing world." 24/

In spite of the variety of these definitions of community development, there is a general agreement on the meaning of the term by all concerned. The difference lies in the variety of approaches followed in the implementations of community development programs.

Greece was among the countries which attempted to implement community development programs without the creation of a special ministry on community development. Instead, an inter-ministerial committee was organized with representatives from most of the ministries, a number of banks, welfare institutions and organizations, and the university. The secretariat of this committee was financed and functioned under the auspices of the Royal National Foundation, a research and educational institute. 25/

23/ Ibid., p. 12.

24/ Biddle, op. cit., p. 78.

25/ E Semasia Tes Koinotikes Anaptyxeos en Ellathi. Okto Omiliai es ton Parnasson. (Athinai: Epitropi Koinotikis Anaptyxeos Vasilikou Ethnikou Idrymatos, 1959).
The Meaning of Community Development in Greece. Eight lectures in Parnassos. (Athens: Community Development Committee of the Royal National Foundation, 1959).

Community Development in Greece

The inter-ministerial committee studied and discussed for several months the approach which should be used in implementing community development in the rural areas of Greece. Their concrete contribution to community development efforts has been, and still is the interpretation of the meaning of the term community development under the prevailing social and economic conditions of Greece.

According to the committee, the problematic situation in Greece, relevant to community development, was not the lack of public agencies, officials or local leaders. In the thinking of the committee, there were too many officials and too many public agencies. The creation of a new ministry of community development would have worsened the existing problem, possibly provoking further lack of cooperation and coordination among the existing agencies and officials. The lack of a satisfactory spirit of initiative and cooperation among public officials, leaders, and agencies in all levels, from the village to the parliament was the real problem. To the committee, the indication that in many instances the people failed to act together in a common effort to meet their common need was the real problem which the villages of Greece faced and which community development could tackle and solve.

In the year of 1959, the Director of Local Government of the Ministry of the Interior and a member of the Interministerial Committee of Community Development presented (in an assembly of representatives of all walks of life) the following interpretation and definition of community development:

> "Community development is the cultivation of the spirit of initiative, cooperation and action, among the members of the community in order to best utilize the human and natural resources of the community, meet the community needs, and raise the community's standard of living." 26/

However, what the spirit of initiative, cooperation and action really meant, and how the cultivation of this spirit, in the villages, towns and cities of Greece, was really going to take place were ideas not very clearly stated.

It was during this stage of progress of the idea of community development in Greece that the American Farm School and the Community Development Program of Thessaloniki came into focus.

The Community Development Program of Thessaloniki. According to Mr. Bruce M. Lensdale, Director of the American Farm School, the late Mr. Theodoros Litsas, Co-Director of the school, during his frequent visits in the nearby village called Thermi had observed that the village leaders, and the villagers lacked the spirit of cooperation and initiative in meeting village needs and in tackling village problems. In other words, the

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26/ Ibid., p. 17.

American Farm School had already noted the existing problems in the village which community development was to solve.

With the initiative of the American Farm School and the cooperation and support of a number of national and international organizations and agencies*, the Community Development Program of Thessaloniki was born.

It is important to note here that, from its very genesis, the Community Development Program of Thessaloniki employed the principles of initiative, cooperation, and action. Had the American Farm School demonstrated initiative without the close cooperation of the Nomarchis and his officials or the backing of the Interministerial Committee on Community Development, the outcome of such initiative would have been temporary and not lasting action.

The above thoughts and hypotheses will be expanded in the eighth chapter of the investigation in which a detailed description, analysis and evaluation of the community development program of Thessaloniki, Greece will take place.

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*The American Farm School was represented by Mr. Bruce M. Lansdale, Director, and the late Theodoros Litsas, Co-Director; the nomos of Thessaloniki by the Nomarchis, Mr. Stephanos F. Nicoglou; the Unitarian Services Committee of Canada by its Executive Director, Dr. Lotta Hitschmanova; the Interministerial Committee on Community Development by its secretary, Mr. Petros Pongis.

Area and Regional Development Programs

During the implementation of the Community Development Program of Thessaloniki, 151 agricultural communities or villages participated, represented by about 2,500 elected or appointed village leaders, 1,000 public local officials and about 100 public or nomos officials.

During the implementation, and particularly during the last stage of the community development process (evaluation), it was observed that in spite of the tremendous importance of community development as a stimulus to local initiative, cooperation and action, the villages were under-going changes and they were facing problems that the community or village as a functional unit could not tackle.

It was at this point that the advocates of the larger community, region or area, indicated that the local community or village should no longer be the functional unit in research and development. Many of these advocates supported the idea that a number of villages or communities with similar socio-economic characteristics, and unique patterns of relationships, located in a definite area or region should be the functional unit.

It is very interesting to note again, at this point, that during the last 16 years, a kind of an evolution of thought, concerning the functional unit in development, has taken place.

Immediately after the Second World War, the emphasis was first on the farm family, then on the farm community or village and now on the area or region in which a number of communities are located.

In August, 1966, a new public agency (Regional Development Agency for Northern Greece) was created with its seat in the city of Thessaloniki. 27/ This agency is operating under the auspices, direction and financial support of the Ministry of Coordination. The number of Nomoi included in the region are 16. Thessaloniki nomos is one of them.

The Agency has the following six departments:

1. Department of Administration.
2. Department of Planning and Programming.
3. Department of Primary Production.
4. Department of Secondary Production.
5. Department of Tertiary Production (Services).
6. Department of Social Policy and Community Development.

The Various Phases of the Problem

The preceding brief historical account of events that lead to the issue of area and regional development is the general background in which the following main question for investigation was posed: "Should community development be an element in area and regional socio-economic growth and

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27/ Meniaion Deltion Pleroforion Arith 5, (Thessaloniki, Greece: Eperesia Periferiakis Anaptexeos Voriou Ellathos, December, 1966).
Monthly Information Bulletin, No. 5, (Thessaloniki, Greece: Regional Development Agency for Northern Greece, December, 1966).

development?" However, in the effort to examine the genesis of the main question and understand the essence of the main problem, the following questions and problems emerged: (1) What is the meaning of the term community? (2) What is the proper interpretation of socio-economic growth and development? (3) How do institutions effect this growth and development? (4) Why community development is considered as an effective means for achieving growth and development? (5) How the community development program of Thessaloniki, Greece contributed to a better understanding of community development? (6) Why community and regional development should be integrated?

These questions and problems become the subject matter of the investigation. The provision of answers to these questions and the offering of solutions to these problems have contributed to the following general conclusion. It is very important for the socio-economic growth and development of communities that community development becomes an element in area and regional socio-economic growth and development.

The methodology used for the examination of the stated questions and problems provides part of the rationale for the validity of the above conclusion.

CHAPTER II

METHODOLOGY

Scope and Procedure

The investigation is divided into four parts. The first part consists of Chapters I to III. These chapters state the problem, formulate the methodology to be used, and review previous studies. In the second part, Chapters IV to VI, an elaboration on the meaning of: (a) community; (b) socio-economic growth and development, and (c) institutions takes place. The first and second part of the investigation set the stage for analysis of the community development program of Thessaloniki.

The third part, (Chapters VII to IX) is concerned with community development as a means of modifying institutions in the context of description, analysis and evaluation of the community development program of Thessaloniki. Furthermore, an integration of community development and area and regional development programs is attempted in this part of the investigation. The last part (Chapter X) is concerned with recommendations and conclusions.

Hypotheses

Throughout the investigation, questions have been raised as to the possible causes of a number of problems faced during the implementation of a community development program and hypotheses have been formulated.

The major hypothesis of the entire thesis is that: "It is very important for the socio-economic growth and development of communities that community development becomes an element in area and regional socio-economic growth and development".

An effort was made to state in each chapter excluding the first three, of the investigation, additional hypotheses which would provide part of the logic for the acceptance of the major hypothesis. The verification and acceptance of these hypotheses in each of the main chapters have contributed to the answer to the question as the separate links of a chain contribute to the understanding of the concept of a chain.

This logic is as follows: (1) The meaning of community lies in its vertical and horizontal patterns; (2) These patterns being social and economic in nature, determine the level of socio-economic growth and development of a community; (3) These vertical and horizontal patterns consist of the sum total of institutions which effect the level of socio-economic growth and development; (4) Community development by affecting the status of these institutions affects the community's patterns and the means for bringing about a higher level of socio-economic growth and development in the community; (5) The community development program of Thessaloniki, Greece, as a case study provides a better understanding of the community development process, offers some beginning hypotheses for future investigations, suggests possible ways to measure and evaluate the results of community development programs, indicates how community development effects the status of

institutions, and finally presents the necessary background for examining regional development; (6) The vertical and horizontal patterns of communities change because of changes that take place in community institutions. These changes and the disturbance of community's vertical and horizontal patterns have created problems that call for joined efforts of both local communities and regions. These joined efforts call further for joined community and regional development programs. Therefore, it is necessary that community development should become an element in area and regional socio-economic growth and development.

Data

The research data used in the investigation have been gathered from a number of sources. In the first three parts, the literature (in English and in Greek) is surveyed. Chapter VIII is primarily concerned with the description, analysis and evaluation of the Thessaloniki Community Development Program, and uses primarily the following sources of data.

(a) Origin and development of Demes and Communes, nomos of Thessaloniki, 18, 1962.

(b) Minutes of Community Development Conferences.

(c) Monthly progress reports.

(d) Statistical yearbook of Greece.

(e) Evaluation reports of 46 communities.

(f) Minutes of the Nomos Community Development Committee.

(g) United Nations Reports.

(h) Minutes of International Conferences.

Many of the above records from which data have been drawn, were kept by the investigator himself during his eight years of employment as a coordinator of the community development program of Thessaloniki. Therefore, a logical question to be raised at this point is: "To what degree are the above data free from the researcher's personal biases"?

It will be very difficult to prove that the data collected are completely free from biases. However, the following two points might be helpful to decrease their importance: (1) the background and experience of the researcher in collecting, interpreting and evaluating research data, 1/ and (2) the fact that the community development program of Thessaloniki was formulated and implemented as an experiment for investigation rather than a de facto idea that could work. The purpose was to discover if the community development program of Thessaloniki, with its definite stages of implementation of a community development process, could cultivate and increase in the villages of Thessaloniki nomos the spirit of local initiative, cooperation and action.

1/ Antonios E. Trimis, "Factors Relating to Patronage of Purchasing Cooperatives by 107 Middle Tennessee Farmers", (Unpublished Master's Thesis, The University of Tennessee, Knoxville, 1956).

In analyzing and correlating a number of variables considered strategic, a sample of 46 villages (of 151) was selected. All 46 villages participated in evaluation conferences and completed and presented in these evaluation conferences a detailed and carefully drawn and tested research schedule.

The process through which this schedule was presented to the community development committee of each village, discussed by the committee, and answered by its members, was similar in all villages. For example, a month prior to the evaluation conference, the researcher in company with other members of the nomos committee would visit the village community development committee and explain carefully the purpose of the evaluation and the meaning of the questionnaire or schedule.

During the first meetings it was carefully explained to the members of the village community development committee that the purpose of the evaluation was not to award diplomas of excellence but rather to discover the facts about the community development program as a means for increasing local initiative, cooperation and action.

The evaluation conferences were held in a central village; here the participating villages (six to nine villages represented by their 15 to 30 member community development committee) would present their evaluation reports. These reports were to answer the questions presented in the schedules. After the presentation of each report, a general discussion took place.

At the end of the evaluation conference, each village was visited by the researcher and members of the nomos community development committee in order to verify the reports presented. This was the final evaluation step taken in each village.

Another important source of data were the monthly progress reports. These monthly progress reports were summaries of information collected on special schedules by the researcher (see Appendix D). The schedule was completed after the researcher had left the village.

An argument could be raised at this point concerning bias in the recording of the facts. The effort of the researcher was to record the accomplishments, failures and problems each village faced during the implementation of their community development programs, in order to help each particular village tackle its difficulties. Therefore, it could be said that each village was a unique case study.

Chapter VIII attempts to quantify the above data and draw relationships between a number of variables. This approach, in spite of its many limitations concerning measurability offers some constructive suggestions for determining strategic variables for further research in community development.

An elaboration of these limitations and suggestions provides a realization of the weak and the strong points of this investigation.

Measurability and Its Limitations

The question was raised at this point of the investigation if the formulated hypotheses could be tested. If they could be, in other words, reduced to quantifiable and measurable variables. It was decided that a number of the hypotheses would be tested through the examination of evidence to be found in the bibliography related to the investigation and by employing the anthropological approach of induction and investigation of cases in depth, while another number of hypotheses would be tested by using statistical techniques. A study of interrelationships and correlations of a specific set of variables was to take place in this second method of testing.

A detailed examination of how variables were identified and quantified is to be found in Chapter VIII.

The two major limitations concerning these variables are as follows: First, the search through bibliography for existing evidence and the use of the anthropological approach of inductive thinking to test hypotheses are investigation techniques which are concerned with variables that many times cannot be measured in quantifiable terms. Second, the attempt to force the interpretation of variables in quantifiable terms in order to be able to measure them can result in fallacious and dangerous conclusions.

The importance of striking a balance between these two notions of measurability has been of much concern to the investigator.

The limitations of measurability in this research have been partly reduced by the combination of both techniques. An effort was made in the early chapters to establish a clear understanding of the situation by employing anthropological induction while in later chapters an attempt was made to quantify and measure a number of specific variables. In using the anthropological induction approach, a careful selection of cases pertinent to the problem was made. The practical and academic experience of the investigator in the field of community development was an important factor in this selection. In the effort to quantify, measure and interpret a number of specific variables, correlation coefficients were computed and analyzed.

An examination of the correlation techniques were considered important in establishing a sounder scientific base for this investigation.

According to McNemar, "One of the chief tasks of science is the analysis of the interrelations of the variables with which it deals". 2/ In Chapter VIII of this investigation, in the second part of the evaluation of the community development process, there is an analysis of the interrelations of 28 variables. The correlation coefficients of all possible

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2/ Quin McNemar, Psychological Statistics, Third Edition, (New York: John Wiley and Sons, Inc., 1965), p. 109.

pairs of these variables were computed in an effort to determine their degree of relationship. The examination of these relationships provided the opportunity to determine to what degree variables under examination were related to each other. This determination helped the investigator answer a number of questions pertinent to the investigation. For example: How the size of population of a village was related to community action? How the frequency of transportation and communication in the village effected the degree of community action? These and many other questions were answered by use of the correlation technique.

The calculation of the correlation coefficients was completed by the Computing Center at Montana State University. Therefore, errors during the process of calculation have been reduced to a minimum. However, limitations in quantifying and assigning values to the 28 variables do exist. These limitations do effect the interpretations and conclusions drawn from the correlation coefficients.

In Chapter VIII, there is a very detailed account of how these variables were quantified and the rationale used in assigning different values to them.

It was thought important, however, that in addition to rationale presented in Chapter VIII, it was necessary to elaborate in this present chapter on the computation of the correlation coefficients and their use for interpretations and assumptions.

Correlation Coefficient

The computation of the correlation coefficients presented in Chapter VIII was performed by the Computing Center of Montana State University using general 60 x 60 correlation which is applied for computing correlation coefficients ranging from two to sixty variables. The formula used for determining the correlation coefficient of any two possible pairs of variables was the one ordinarily used on computing simple correlation.

$$r = \frac{\Sigma XY - \Sigma X \, \Sigma Y}{\sqrt{\left(\Sigma X^2 - \frac{(\Sigma X)^2}{n}\right)\left(\Sigma Y^2 - \frac{(\Sigma Y)^2}{n}\right)}}$$

The value of r for all possible pairs of the 28 variables was calculated with aid of a computer. This value is used for making a number of interpretations and conclusions concerning the interrelationships of these variables.

The sign of the value of r determines if the line of regression has a positive or a negative slope and consequently if the relationship between the two variables is positive or negative, assuming, according to McNemar, 3/ that the regression line is linear.

3/ Ibid., p. 134.

Furthermore, Li points out that "The larger the absolute value of r, the closer the points will fit the line. If $r = \pm 1$, the residual SS will be equal to zero and every point will be exactly on the line. 4/

For example, if two correlation coefficients (.50 and .20) are compared, it means the r with the value .50 will indicate a stronger relationship between the two variables because the closer will be the points of observation in the regression line. Therefore, the value of r to be used in interpreting relationships between variables and in making assumptions was considered of primary importance.

In order to determine this value, three points were taken into consideration. First the sample number. Second, the variation and third, the level of significance. According to the Computing Center* and in light of the data presented in the investigation, the student's ± distribution with (n-2) degrees of freedom was used.

$$t = \frac{\sqrt{r\ n-2}}{\sqrt{1-r^2}}$$

This way the value of r necessary to indicate different levels of significance, was determined.

r = ± .29 for .05 significance

r = ± .37 for .01 significance

4/ Jerome C. R. Li, Statistical Inference, (Ann Arbor, Michigan: Edward Brothers, Inc., 1964), p. 301.

*Computing Center, Montana State University, Project Number 138-67.

Due, however, to the existing picture of variation, it was suggested that ± .50 be used as minimum values in interpreting the relationships of variables.

The use of the correlation coefficient technique in interpreting and drawing conclusions concerning the interrelationships of variables can be a useful tool if the quantification of these variables and the collection of data have been free from errors.

Constructive Suggestions

1. The anthropological inductive approach and the statistical deductive approach in testing hypotheses were not exclusive of each other but complimentary. The anthropological inductive approach sets the proper background from which strategic variables emerge for quantification and testing.

2. Unless some way is found to quantify variables, it is difficult to measure the effectiveness of programs and their results.

3. Proper evaluation of any course of action is tremendously weak without the ability to quantify and measure its results.

CHAPTER III

PREVIOUS STUDIES

An effort is made in this chapter to examine briefly previous studies which are relevant to the investigation.

The term studies includes also reports, pamphlets, bulletins and compiled proceedings of conferences. These are works of varying degrees of sophistication and scientific rigor, but all have been considered important literature.

One part of these studies contributes directly to the investigation by providing specific data, while another part is used for establishing the necessary background for the examination of numerous questions and problems. The works of Allen, Mead, Sanders and Stroup were extremely useful as background material on Chapter IV.

Previous studies relevant to the present investigation were divided into two broad areas: (a) studies concerned with community development and socio-economic growth and development, and (b) studies concerned with the necessity for an integrated approach to community, area and regional socio-economic growth and development.

Community Development and Socio-Economic Growth

Due to the fact that the focal chapters of this investigation, are Chapters VIII, "The Community Development Program in Thessaloniki, Greece: A Case Study", and X, "Recommendations With Special Emphasis on the Area

of Thessaloniki, Greece", a great emphasis is placed on studies related to Greece in general, and to Thessaloniki in particular.

The most interesting study related to community development and socio-economic growth in Greece has been written by Pepelasis, who (during his research) was an Associate Professor of Economics at the University of California, at Davis. The study is one of 12 country case studies on economic development presented in his book, Economic Development. 1/

Pepelasis exhibits what Larabee 2/ would call the qualities of a good historian, who is a person possessing the ability of a scientist in the testing of his data and the talent of an artist in interpreting them.

What makes Pepelasis' study an important prelude to this investigation is his recognition that the story of the retardation of the Greek economy, up to the Second World War, cannot be explained only by economic factors: "Non-economic conditions, both externally and within Greece, also contributed to the economic backwardness". 3/ Furthermore, the author indicates that ten years after the Second World War, major weaknesses still exist: "Organizational weaknesses cut deeply, and they seem to persist in the face of good intentions and well-documented developmental plans". 4/

1/ Adamantios Pepelasis, et al., Economic Development, (New York: Harper and Brothers, Inc., 1959).

2/ H. A. Larabee, Reliable Knowledge, (Boston: Houghton-Mifflin, Co., 1954), p. 3.

3/ Pepelasis, op. cit., p. 517.

4/ Ibid., p. 520.

Finally, Pepelasis suggests that:

> "Reconsideration of some of the national values and institutions in conjunction with determination, austerity and well-planned application will be necessary if Greece is to succeed in raising its standard of living." 5/

A second important study contributing directly to this investigation is in the form of a report authored by the Nomarchis of Thessaloniki, 6/ which is entitled, Semvole ke Drasis tou Nomou es ten Zoen tou Ethnons.

The Nomarchis implies in his study what Mr. Pepelasis pleads in his book. In spite of the progress made in the years after the Second World War, and the optimistic outlook for the future, many of the nation's institutions and values should be reconsidered if the country is to achieve its economic development.

In 1964, Professor Langrod, advisor to O. E. C. D., went to Greece to study the reorganization of the Greek public service system, and to make a number of recommendations for increasing its efficiency. Professor Langrod considered economic, social, historical, political, legal and educational factors interrelated and interacting in the development of the country. He indicated:

5/ Ibid., p. 52.

6/ Athanasios Manousopoulos, Semvole ke Drasis tou Nomou es ten Zoen tou Ethnus, (Contribution and Activities of the Nomos in the Life of the Nation), Unpublished Report of the Nomarchis of Thessaloniki, Nomarhia Thessalonikis, 1961.

"In the foreseen future, the possibility of getting out from the vicious cycle of poverty and underemployment depends on the changes to be made on the system of public service. The close relationship between economic and social growth on one hand and the quality of the public servants on the other hand, are very evident to any neutral observer." 7/

These three studies have been useful in establishing a helpful background for this investigation.

There are a number of additional studies, made by individuals and agencies, which are related directly to community development and socio-economic growth in Greece. These studies have been classified according to the following recording or publishing sources: (a) the University of Thessaloniki; (b) The Ministries of Coordination and Interior; (c) the Royal National Foundation; (d) The American Farm School; and (e) other.

The University of Thessaloniki

In the year 1963, the "Aristotelion Panepistimion Thessalonikis", (The Aristotelion University of Thessaloniki), commonly referred to as the University of Thessaloniki, published a study on the existing situation on farms of an area covering 142,000 farms or almost one-sixth of the

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7/ George Langrod, "Ekthesis Aforosa ten Amathiorganosin ton Themosion Eperaision en Ellathi", (The Reorganization of the Greek Public Service), Report, O.E.C.D., Organization for Economic Cooperation and Development, (Athens: Ministry of Coordination, 1964), p. 12.

farming population of the country. The study was conducted by the Department of Agricultural Economics of the School of Agriculture and Forestry of the University. 8/

What makes this study relevant to community development and socio-economic growth is the presentation of:

> ". . .economic and social standards as a basis for placing objectives and constructing programs for economic and social development of the surveyed population." 9/

The surveyed population included the nomos of Thessaloniki and four surrounding nomoi: Pieria, Emathia, Kilkis, Chalkidiki. This area of Thessaloniki and the surrounding nomoi has been of primary importance throughout the investigation.

The Ministries of Coordination, Interior, Agriculture, Education, Religion and Other

A study conducted by the Ministry of Coordination, has been of value for indicating the importance of government organization in economic development.

The study, titled, Government Organization and Economic Development, is valuable because of the emphasis placed on the relationship of the Greek Civil Service and the network of social institutions. The authors emphasize that:

8/ Anthony Adamopoulos and Efthimios Papageorgiou, Farm Management Research and Planning, (Thessaloniki, Greece: Aristotelion University of Thessaloniki, 1963).

9/ Ibid., p. 231.

". . .the task of the civil service reform must be seen, not as an isolated action of the administrative front alone, but rather in the broader context of a policy for the development of human resources. . . ." 10/

The above study is considered important because it presents a picture of how the government organization of Greece operates. The lines of authority and functions of the governmental units, from the local community or village to the nation are indicated. Furthermore, the influence of those units on social and economic growth is explained.

The editing of the public laws enacted by the House of Representatives, up to August 25, 1959, which is related to cities, towns and villages (Demes and Communes) is of great value. This study was conducted by the Ministry of the Interior. The five parts of the study are: (a) Recognition and Changes in Demes and Communes; (b) Officers of Demes and Communes and the process of their election into the office; (c) The Administration of Demes and Communes; (d) The Administration of Community Finances - Property - Projects; (e) Final and Semi-final Rules and Regulations. 11/

10/ Alexander Stavrianopoulos And Demetrios Argyriades, Government Organization and Economic Development, (Athens: Kingdom of Greece, Ministry of Coordination, IIId Directorate General, Training and Research Division, 1964), p. 48.

11/ Constantinos Syrepisios and Vasilios Vergos, Editors. Demotikos ke Koinotikos Kothix. (Legal Code for Demes and Communes). (Athens: Ministry of the Interior, National Printing Office, 1959.)

The report of the Ministry of Education and Religion on educational developments in 1964-65 is another important source. 12/

The Ministry of Agriculture and a number of other ministries, (especially the Directorate of the Agricultural Extension Service in the Ministry of Agriculture), have conducted a number of additional relevant and unpublished studies related to the investigation.

The Royal National Foundation

The Inter-Ministerial Committee on Community Development, operating under the auspices of the Royal National Foundation, has published a number of bulletins and pamphlets in the past 16 years. These works, products of various degrees of sophistication, are conducted on the subject of community development and socio-economic growth. One of them is about productivity and loans. 13/ Six other bulletins published by the Inter-ministerial Committee on Community Development during 1959-1964 were concerned with the following subjects: (a) the meaning of community development in Greece; 14/ (b) a guide of principles followed in reactivating

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12/ Report on Educational Development of Greece in 1964-1965, presented at the XXVIII Session of the International Conference of Public Education, Geneva, July, 1965. (Athens: Ministry of National Education and Religion, Division of International Cultural Relations, 1965).

13/ "Productivity and Loans, Two Factors Essential to the Progress of the Activities of the Demes and Communes", (Athens: Royal National Foundation, 1955).

14/ "E Semasia Tes Koinotikes Anaptixeos en Ellathi", (The Meaning of Community Development in Greece). (Athens: Royal National Foundation, 1959).

the human resources in a village; 15/ (c) an outline of the community development program of Thessaloniki, Greece; 16/ (d) principles and objectives of community development; 17/ (e) ways for communication and programming in community development; 18/ and, (f) pioneers in community development. 19/

The American Farm School

According to an unwritten policy of the American Farm School, whatever studies were conducted by its agriculturist and acting coordinator of the Thessaloniki Nomos Community Development Committee, in collaboration with

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15/ "Pos Zontanepsame to Horio Mas", (How We Reactivated Our Village), (Athens: Royal National Foundation, 1960).

16/ "Nomarchia Thessalonikis, Programma Koinotikis Anaptyxeos", (Nomos of Thessaloniki, Community Development Program), (Thessaloniki: Community Development Committee, Royal National Foundation, 1962).

17/ "Skopoi Koinotikis Anaptyxeos", (Objectives of Community Development), (Athens: Community Development Committee, Royal National Foundation, 1963).

18/ "Tropoi Epikoinonias ke Programmatismou Stin Koinotiki Anaptyxi", (Ways for Communication and Programming in Community Development), (Athens: Community Development Committee, Royal National Foundation, 1964).

19/ Ant. A. Valtathoros, "Prothromoi Koinotikis Anaptyxeos", (Pioneers in Community Development), (Athens: Community Development Committee, Royal National Foundation, 1964).

other members of the committee, was to be attributed not to the coordinator nor to the American Farm School, but to the Nomos Community Development Committee in general. Therefore, the American Farm School has no studies on community development and socio-economic growth related to this investigation. It should be pointed out, however, that a number of the studies published and printed in the form of pamphlets and bulletins by the Community Development Committee of the Royal National Foundation were the products of the coordinator and his collaborators of the Thessaloniki Nomos Community Development Committee. For example, the pamphlet, "How We Reactivated Our Village" was about the community development program in the village of Plagiari of Thessaloniki, prepared by the coordinator in collaboration with Mr. Christos Arvanitides, the agricultural extension agent of the area. The bulletin, "Nomos of Thessaloniki Community Development Program", was prepared by the coordinator and Mr. George Kappos, Office Chief of the Local Government, Department of the Nomos of Thessaloniki.

Other members of the Nomos Community Development Committee contributed to the publication of these bulletins. For example, Mr. Panayiotis Nakos, an inspector of primary schools in the nomos prepared the bulletin, "Ways for Communication and Programming in Community Development".

Studies or papers which should be attributed to the American Farm School are those presented in the following international conferences

or seminars: (a) International Conference on Community Development, Athens, Greece; 20/ (b) European Study Group in Organizing the Community, Gormanston, Ireland; 21/ (c) Conference on Local Development Associations, Ennis, Ireland; 22/ (d) Papers presented to the Seventh-Month Diploma Course in Social Studies, The Hague, Netherlands. 23/ 24/

In brief, there are a wealth of previous studies of different degrees of sophistication, published in various forms by a variety of organizations and institutions. All these studies are related directly to community development and socio-economic growth.

The above studies were conducted primarily by Greeks or professionals from other nations, by special request from the Greek Government. There

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20/ Antonios E. Trimis, "National Report of Greece, Methods Used and Problems Met in the Application of the Community Development Process in Rural Communities", (Athens: European Office of the United Nations, Bureau of Social Affairs, UN/SOA/SEM/3/Misc. 9, GE. 61-9058, 1961).

21/ Jeremiah Newman, Editor, Organizing the Community, "Report and Papers of European Study Group on Organizing Resources for Community Development", (Tipperary, Ireland: Muintir na Tire, 1963), pp. 202-221.

22/ Antonios E. Trimis, "Conference on Local Development Associations", (Ennis, Ireland: A report submitted to the U. N. Office of Social Affairs, Geneva, 1963).

23/ Antonios E. Trimis, "Mobilizing the Mass Interests Through Organized Campaigns", (The Hague, Netherlands: Paper No. SP/64/25a, Institute of Social Studies, 1964).

24/ Antonios E. Trimis, "The Role and Participation of Youth in Community Development and National Building Activities", (The Hague, Netherlands: Paper No. SP/64/24a, Institute of Social Studies, 1964).

are a number of other studies, however, related to community and socio-economic growth in Greece, which were conducted by professional people from throughout the world.

Others

Sander's two studies on "Village Social Organization in Greece" 25/ and on "Selection of Participants in a Mutual Aid Group in Rural Greece" 26/ have directly contributed to this investigation.

Allen's study presents a brief account of the work of the Near East Foundation in Greece. 27/ His study is not concerned only with Greece, but with a number of countries in the Near and Middle East.

The work of the Near East Foundation in rural Greece and especially in Macedonia, has been considered by many observers in Greece as the prelude to agricultural extension and community development work in that country.

25/ Irwin T. Sanders, "Village Social Organization in Greece", Rural Sociology, Vol. 18, Number 4, December, 1953, pp. 366-375.

26/ Irwin T. Sanders, "Selection of Participants in a Mutual Aid Group in Rural Greece", Sociometry, Vol. 18, Number 4, December, 1955, pp. 582-585.

27/ H. B. Allen, Rural Reconstruction in Action, (Ithaca, New York: Cornell University Press, 1953).

Mr. Allen describes in detail how a number of problems in rural Greece were tackled through the application of a well-planned and formulated program. This program was implemented from 1929 to 1940 and it was involved in tackling problems of health, farm productivity, recreation, welfare and so on.

Friedl's study on Vasilika: A Village in Modern Greece, 28/ was considered important because a number of thoughts presented in her study are directly related to this investigation. Miss Friedl, in another of her works, "The Role of Kinship in the Transmission of National Culture to Rural Villages in Mainland Greece", 29/ includes the important finding that kinship ties of peasants who have moved in urban areas are important factors of orderly mobility of rural populations to urban areas and that these kinship ties also act as stimulus to socio-economic growth in the village or rural areas. Evidence for this hypothesis is the story of the handicrafts industry in the village of Melissohori in Thessaloniki.

In the study on Cultural Patterns and Technical Change, 30/, Part III, Mead is involved in an examination of the value system of the Greek people

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28/ Ernestine Friedl, Vasilika: A Village in Modern Greece, (New York: Holt, Rinehart and Winston, 1962).

29/ Ernestine Friedl, "The Role of Kinship in the Transmission of National Culture to Rural Villages in Mainland Greece", (American Anthropology, Vol. 61, No. 1, 1959), pp. 30-38.

30/ Margaret Mead, Editor, Cultural Patterns and Technological Change, (New York: University of Columbia Press, 1952).

and how this system could be altered to accomodate for socio-economic growth and development.

In the report on "Social Change in Greece", 31/ Stroup discusses a number of changes that took place in agriculture, transportation and communication, electric power, labor movement and family life, which stimulated the socio-economic growth of the country.

There are a number of additional studies concerned with community development and socio-economic growth in Greece that could be incorporated in the above list. However, the noted 24 works bring together an important number of thoughts and provide a good background.

There are approximately 1,000 additional studies and reports, 32/ on community development in many parts of the world and they are important for their insight into the history of community development, its economic and social aspects, its relationship to urbanization, and community action. A survey of all these studies is beyond the purpose of this investigation. In addition to the above sources a number of books are considered very important for their contribution to community development theory.

Warren's book on The Community in America, 33/ was important in establishing the theoretical framework for Chapter IV, dealing with "The Community and Its Horizontal and Vertical Patterns".

31/ Herbert Stroup, "Social Change in Greece", (Social Research, Vol. 39, No. 6, 1955), pp. 387-393.

32/ Community Development Abstracts, (Washington, D. C: Department of State, AID, 1964).

33/ Roland L. Warren, The Community in America, (Chicago: Rand McNally and Company, 1963).

The physical setting of the nomos of Thessaloniki with its communities and their horizontal and vertical patterns becomes the main source of anthropological evidence which, by employing inductive thinking, supports Warren's theory on the community. Therefore, Warren's book, and the theoretical concepts expounded in it is considered a very basic source of theory on community.

What was said about Warren and the theory on community, could be said about Bruton and his theory on economic development. Bruton's Principles of Development Economics 34/ provides much insight in relationships between economic and community development. His formula for computing the productive capacity of the economy can be helpful in determining the economic situation of communities and regions.

A number of other books on the subject of social change, which are listed in the bibliography, were important sources for Chapters VI and VII, concerned with institutions as limiting factors to socio-economic growth, and community development, as means for modifying institutions. Biddle's book on The Community Development Process 35/ provides a useful framework for these chapters.

Three special reports containing 35 papers presented in three workshops and seminars, and dealing with problems of chronically depressed rural areas, and with optimizing and adapting institutions for economic

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34/ Henry J. Bruton, Principles of Development Economics, (New Jersey: Prentice-Hall, Inc., 1965).

35/ William W. Biddle, The Community Development Process, (New York: Holt, Rinehart and Winston, Inc., 1965).

growth, were also of vital importance for providing up-to-date research on institutions. These special reports have been frequently used and are included in the bibliography.

The studies, reports and books mentioned here have provided some of the necessary theoretical background in which the description, analysis and evaluation of the community development program in Thessaloniki, Greece, takes place.

These studies, in addition to the findings and conclusions of Chapter VIII, and a number of additional studies on regional development which will be described in the next part of this Chapter, were helpful in providing the necessary material for Chapter IX, dealing with "Community Area and Regional Development as an Integrated Effort", and Chapter X, "Recommendations With Special Emphasis on the Area of Thessaloniki, Greece".

Community, Area, and Regional Development As An Integrated Effort

There has been a good deal of research done in the area of regional studies which should be considered of importance for this investigation. Isard's book on Methods of Regional Analysis, 36/ and Friedman's Reader,

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36/ Walter Isard, Methods of Regional Analysis: An Introduction to Regional Studies, (New York: The Technology Press of the Massachusetts Institute of Technology and Wiley and Sons, Inc., 1960).

on "Regional Development and Planning", 37/ are considered sort of classics in this field. The United Nations report by an ad hoc group of experts on community development 38/ was also of great help.

There is a number of additional studies and proceedings of conferences dealing with the area of regional analysis that have been of great help and are presented in the bibliography of this investigation.

37/ John Friedman and William Alonso, (Editors), Regional Development and Planning, (Cambridge, Massachusetts: The MIT Press, 1964).

38/ Community Development and National Development, (New York: U. N., Department of Economic and Social Affairs, E/CN.5/379/Rev. 1, 1963).

PART II

PHYSICAL SETTING AND THEORETICAL BACKGROUND

In this part of the investigation the meaning of the term community is examined by presenting the nomos of Thessaloniki, its communities and their horizontal and vertical patterns. This presentation establishes the physical setting and the part of the theoretical background upon which the whole investigation rests. The remaining of the theoretical background concerned with: (1) socio-economic growth and development; and (2) institutions presented in Chapters V and VI, respectively.

CHAPTER IV

THE NOMOS OF THESSALONIKI: ITS COMMUNITIES AND THEIR HORIZONTAL AND VERTICAL PATTERNS

Horizontal and Vertical Patterns

In order to comprehend the meaning of the term, community, a survey was conducted in the existing literature for indentifying the most comprehensive definition of the term. Warren's interpretation of community was accepted as the most appropriate one for this investigation.

> "We shall consider a community to be that combination of social units and systems which perform the major social functions having locality relevance." 1/

The relationships of these social units to each other constitute the horizontal and vertical patterns of the community. Figure 1 was used in order to comprehend this concept of horizontal and vertical patterns. This graphic presentation indicates the structural relationships of one of the five different groups of social units functioning in the village. This group performs the major social function of production, distribution and consumption. On the base of the Figure, there is a group of three social units. These are: (1) the village grocery store; (2) the village farmers' cooperative; and (3) the village general merchandise store. The relationships of these social units in the village level constitute one of its social

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1/ Roland L. Warren, The Community in America, (Chicago: Rand McNally and Company, 1963), p. 9.

sub-systems within the social system of the community. The rest of the social sub-systems consist of the remaining four groups of social units functioning in the village: (1) the group of social units performing the major social function of socialization (schools); (2) that performing the function of social participation (churches); (3) social control (local government); and (4) mutual support (health and recreational units). This combination of social units and sub-systems which perform the major social functions in the village level constitute the essence of the term community.

In Figure 1, the vertical pattern of relationships is also clarified. The village farmers' cooperative is related to the regional union of cooperatives which, in the Greek case, is located in the nomos level. Furthermore, the regional union of cooperatives is related horizontally with other social systems on the nomos level.

The regional union of cooperatives is further related vertically to the national federation of cooperatives which is located on the national level. Furthermore, the national federation of cooperatives is related horizontally with other social systems on the national level.

The group of social units of cooperatives located on different levels, (local, regional, national) constitute the vertical social system of cooperatives.

The structure of the community then, with its horizontal social units, does not stand isolated and cut-off from its larger social environment.

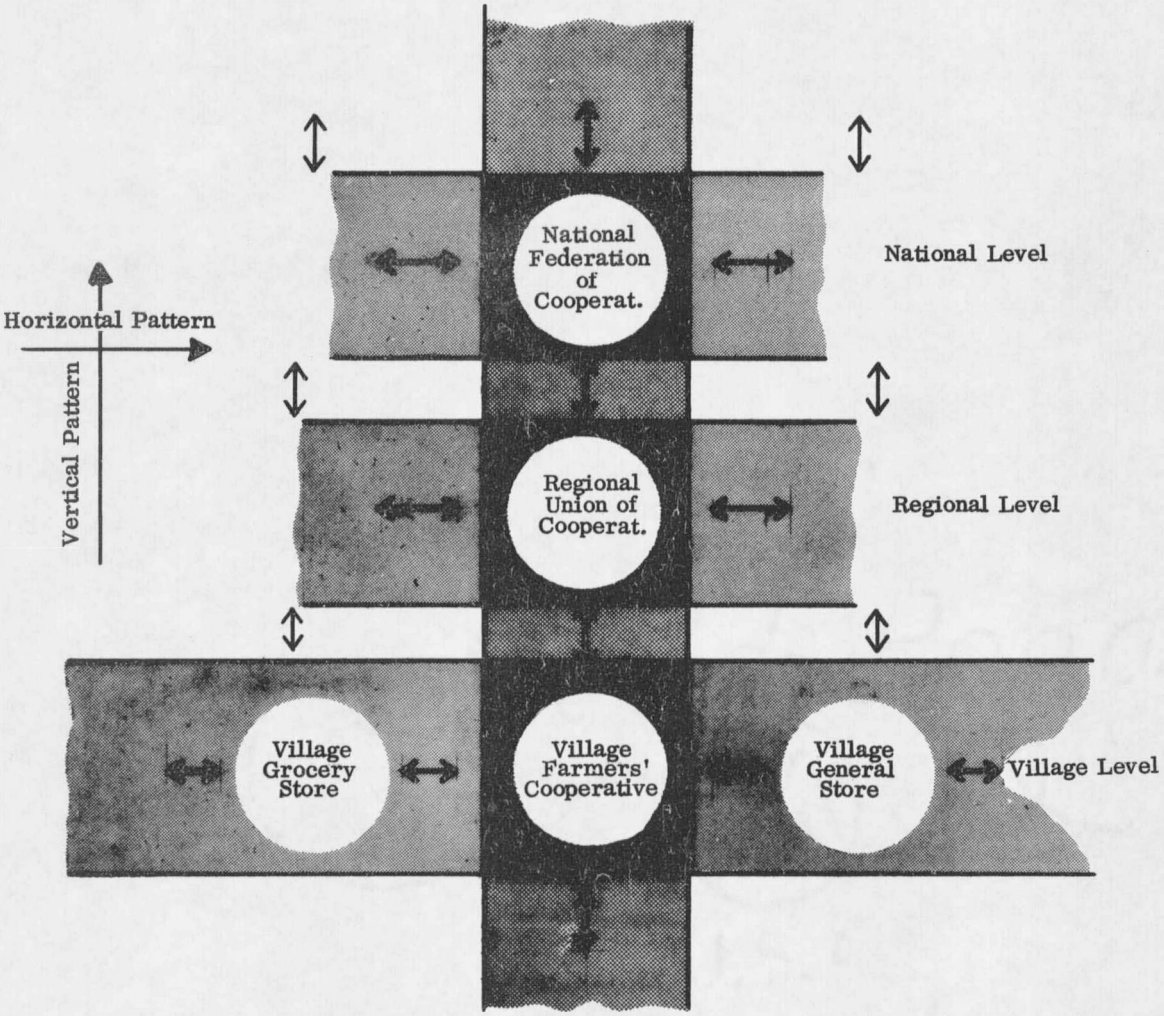

Figure 1. Horizontal and Vertical Patterns of Social Units and Systems Performing the Major Social Functions of Production, Distribution and Consumption.

Source: Thessaloniki Community Development Program (Program Records).

The vertical patterns of relationships between the social units of the community and the units of the social systems having headquarters on the regional and national centers influence very much the local community.

Due to the fact that the social units and systems are vertically and horizontally related, any change that takes place in any part of this universal social system will effect the other parts.

A Model Portraying the Community As Part of Man's Social Environment

Figure 2 shows the social environment of man as a large social system related to his natural-physical environment super-imposed on time. The model is an abstraction of reality. Not all levels nor all the social units which constitute the sub-systems, are indicated.

There are three distinct parts in the model (starting from the base). First, is time (t). Second, is physical or natural resources (R). Third, is social environment (S). The social environment consists of social units, sub-systems and systems located on different geographic areas or territories which are indicated in the model by different levels. These levels indicate man's territorial or geographic communities as a part of his larger social environment. On the top level is man and his territory, (including family). The second level from the top is man's geographic local community. The third level is the region in which the local community is located. The fourth level is the nation which consists of many regions and the fifth level is the world which consists of many nations. Man's

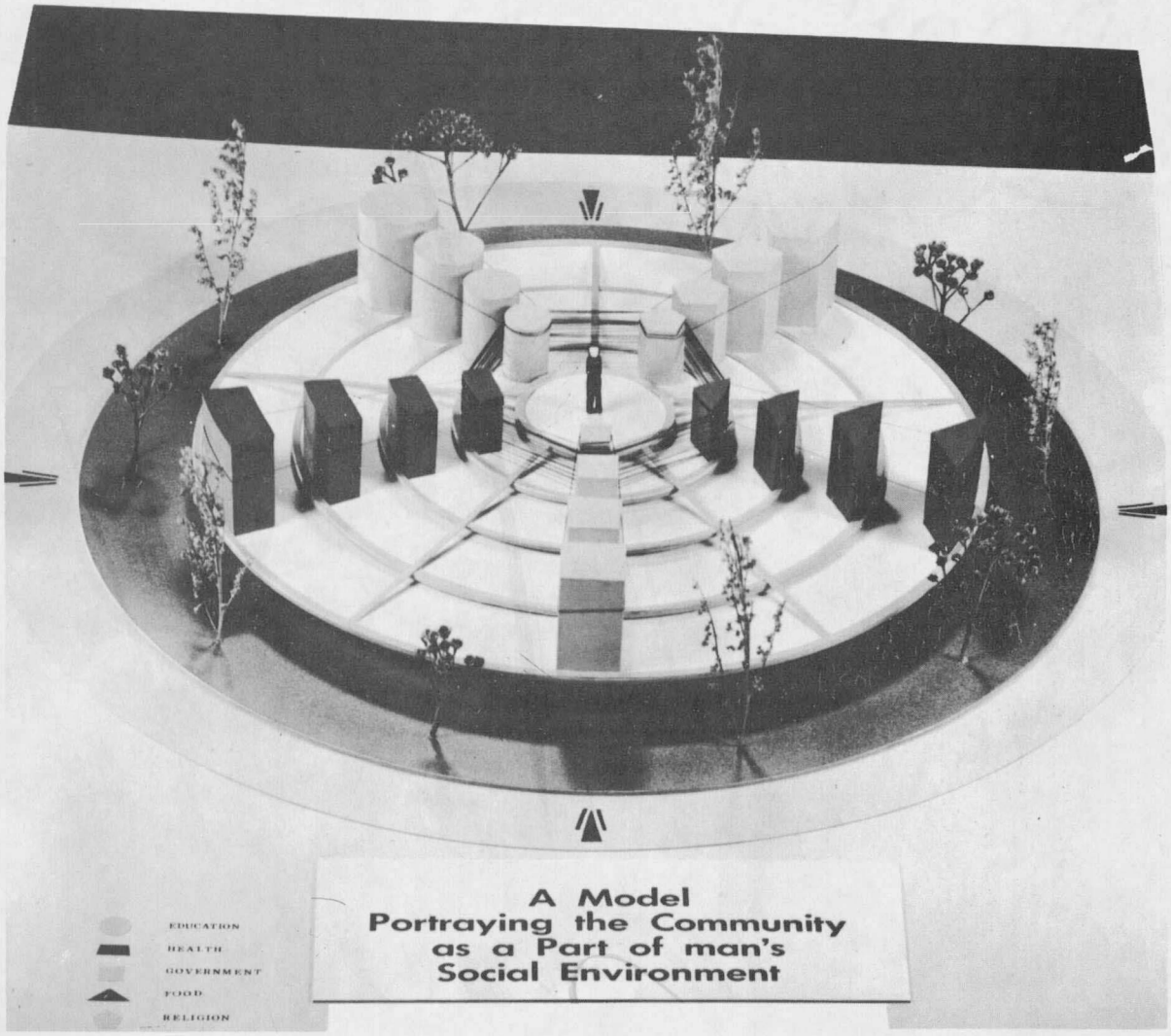

Figure 2.

Source: The model was created and designed by A. E. Trimis and it was constructed in a three dimensional form of which a photograph was taken by Mr. A. A. Jihayem.

community and various geographic regions are the locus of social units which constitute social sub-systems and systems that perform the major social functions of: (1) socialization (education); (2) mutual support (health); (3) social control (government); (4) production-distribution-consumption (food); and (5) social participation (religion). The model being an abstract representation of reality does not show clearly all the social units or the sub-systems. It shows, however, the five systems which expand vertically in different levels or territories surrounding man. The example of the vertical system of cooperatives helps to clarify the above notion. The group of people belonging to a common social unit and sharing common interests about cooperatives might live in different geographic regions, but they all belong to a common functional community. These functional communities might and might not coincide with the geographic communities.

The circles on the different levels of the model indicate the horizontal pattern of relationships among social units which are functioning on the same level. The vertical lines cutting across the circles indicate the vertical patterns of relationships among social units which are functioning on different levels.

The advancement in technology which created specialized and complex societies has created strong vertical patterns of relationships flowing within vertical systems thus strengthening the functional communities. Because of the strengthening of these functional communities, the horizontal patterns of relationships in the local community became very weak,

bringing about a collapse of the traditional interpretation of a community. Community development, then, according to Warren, aims at the strengthening of the horizontal pattern of a community through deliberate and sustained attempts. 2/

Regional development, on the other hand, according to Myers is:

"....a deliberate and sustained attempt to tackle the four major problems of a region.

a. Identify specific industries which can individually or in a group operate efficiently and with profit in the region.

b. Improve the welfare of the people in the region. Raise per capita income and achieve a more equitable distribution of income.

c. Plan industrial development of a region as part of the region, and a group of regions.

d. Put to best use, limited if not nigardly, endowment of resources." 3/

The above interpretations of community and regional development show how closely related are the concepts of community and region and how interdependent should be the programs related to social and economic growth and development of both community and region.

In order to clarify the above complexity of concepts and ideas (presented in the model), and in order to establish the physical setting and part of the theoretical background of the investigation, it was necessary to elaborate on the nomos of Thessaloniki and its communities.

2/ Ibid., p. 324.

3/ John R. Myers, "Regional Economics: A Survey", American Economic Review, Vol. 53, No. 1, March 1963.

The above task was accomplished by conducting an anthropological tour through the nomos and making visits in three of its villages located in three different physical settings: (1) a village (Halkithon) located in a valley and at the crossroads of Thessaloniki--Athens--Yugoslavia; (2) a mountainous village (Peristera) located in a secluded and remote location with very low vertical communication frequency; and (3) a semi-mountainous village (Calomotou) located on a plateau and surrounded by a number of other villages among which Zagliveri is considered the plateau's regional center.

The tour and visits are made in an effort to interpret the deeper meaning of community and elaborate on its vertical and horizontal patterns. The point of departure for this tour is the city of Thessaloniki, center of the nomos or region of Thessaloniki. The city has its own horizontal patterns as a local community. Furthermore, it is related vertically with Athens (national level) and the villages (local level).

Point of Departure

Every City Has An Acropolis

In every community or city of the world there is always a "spot", a small geographical area from which the whole community, or city can be seen. In Greece, this spot is usually the top of a hill. It has a very special name, Acropolis, the edge of the city or the Acron of Polis. The

boundaries of the city, in other words, are not considered only by the geographical borders of the city with other cities, but the very border of the city with its sky. The Acropolis of New York, for example, can very well be the very top of its Empire State Building.

The City of Thessaloniki

The city of Thessaloniki in Northern Greece has a "spot" like this, called also Acropolis. In this Acropolis, there is one of the seven Venetian Towers, part of the city wall, built around the Fifteenth Century, A. D.

Down, beyond the tower, towards the setting of the sun, spreads the community of Thessaloniki. The walls of the city, the old part of the city, the Byzantine Churches, the cemetery with its cypress trees, the state hospital and the city hospital, the university campus with its own buildings, the Municipal Building, the Nomos Administration Building, the harbor and the blue sea, the business district, the main street, the city stadium, the suburbs, the paved highways coming in from the rural areas. All these observations indicate the physical setting and the social environment of the urban community of Thessaloniki.

The horizontal and vertical patterns of relationships of the community's social units can be interpreted with the aid of the model (Figure 2) and the above observations.

Thessaloniki, as a city, performs the functions of: (1) a local urban community; and(2) nodal place of a region which, as a governmental

center, is linked with Athens and with villages in patterns of vertical relationships and ties. The regional union of cooperatives is located in the city of Thessaloniki. The headquarters of the union have vertical input-output flow of relationships with the national federation of cooperatives and the local village farmers' cooperatives. This vertical flow of relationships can be visualized in both Figures 1 and 2. Furthermore, the metropolis of Thessaloniki has similar relationships with the archbishop in Athens and with the village priest and his church; the inspectorates of public schools with the ministry of education and with the village school; the nomos department of local government with the ministry of the interior in Athens and with the village local government; and the nomos departments of health, agriculture, with their ministries of health and agriculture in Athens and the medical and agricultural extension offices in the villages.

The above description has used only representative social units to show the place of Thessaloniki in the flow of vertical relationships.

All observations made from the tower of the Acropoli's of Thessaloniki could be interpreted with the aid of the community model and show how social units are vertically and horizontally connected. The paved roads coming to Thessaloniki from the rural areas and the highway going from Thessaloniki to Athens can be visualized as communication wires through which vertical relationships flow from the village to Thessaloniki to Athens or vice versa. These relationships as presented in the model take place within a physical and natural environment and during periods of time.

Due to the fact that this investigation has been mainly concerned with the rural Greek situation and particularly with the situation in the rural areas of Thessaloniki, Greece, it was thought logical to approach the examination of the horizontal and vertical patterns of the community by examining rural communities (villages) in the nomos of Thessaloniki.

The examination was made in light of the theory on community and its horizontal and vertical patterns.

The model presented in Figure 2 was used as a guide during the conduct of the tour in the villages of Thessaloniki. A sample of three villages was used in order to comprehend the theory employed in the construction of the model and visualize the physical setting of the nomos of Thessaloniki and its communities.

From the City of Thessaloniki to the Village of Halkithon

The Bus Stop

The bus stop is downtown on the foothills of the Acropolis. The villages folk are recognized by the baggy trousers made with black heavy cloth, woven in home looms (strong horizontal patterns). The young village folk, boys and girls, are dressed with city clothes (strong vertical patterns). People talk and while talking they drink small glasses of Turkish coffee, at the nearby coffee shop, (effects on village customs made by vertical patterns beyond the national level). The bus is a new type, light blue with white top (national laws enforcing, vertically, relationships concerned with

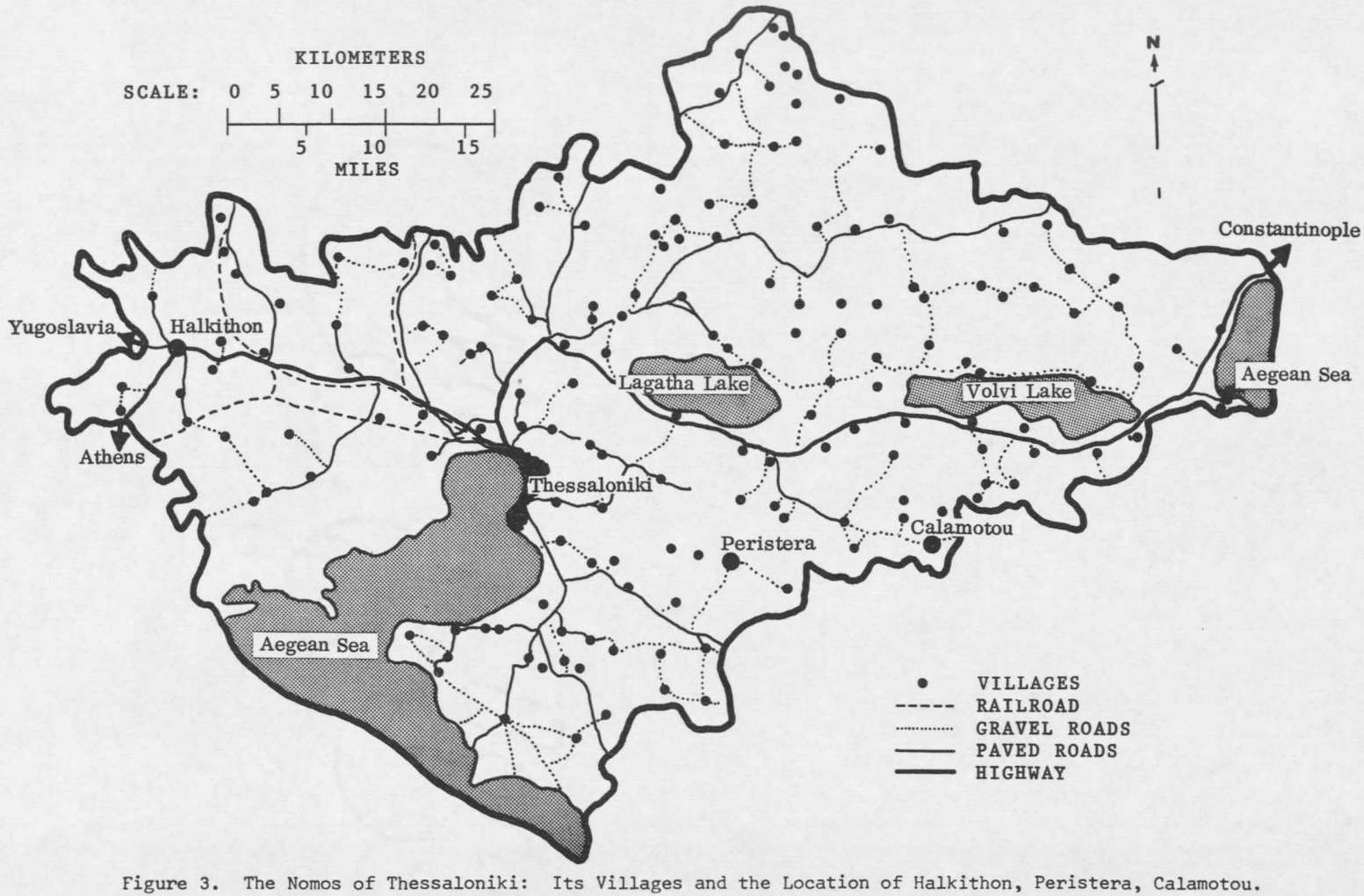

Figure 3. The Nomos of Thessaloniki: Its Villages and the Location of Halkithon, Peristera, Calamotou.

Source: Thessaloniki Community Development Program (Program Records).

communication regulations). Many drivers of buses are villagers. They own shares in their buses and operate the buses through transportation cooperatives.

All the transportation cooperatives operate under common public law regulating transportation fares, number of passengers for each trip, and other details. The owner of the bus is apt to be a previous owner of a truck who used to take villagers to town (15-30 years ago) or the son of a successful farmer. The President of the Number 36 Bus Transportation Cooperative is a successful farmer and merchant of the village. The traffic manager of the cooperative used to be a teacher. The office personnel are farm boys and girls, graduates of the rural senior high school. After graduation, they acquired some knowledge of accounting from a private night accounting school in the city.

The above description indicates: (1) the strength of vertical relationships; (2) the nature of these relationships; (3) the changes made in the last three decades in communication media; and (4) the cross-section of the labor force working in the transportation cooperative. The understanding of this setting is important in order to comprehend not only the vertical and horizontal patterns of a community, but also to understand how the various degrees of strength of these patterns might influence the socio-economic situation of the village.

The road going from Thessaloniki to Halkithon is part of the main highway going from Thessaloniki to Athens. This part of the highway together with its extension towards the East, (Figure 3) is part of the historic "egnatia way" which during Byzantine and Roman times joined the East and the West.

In the outskirts of Thessaloniki, there is a newly established (1965) industrial complex of Esso-Papas (oil refinery, fertilizer factory, petrochemicals, etc., $100,000,000 of investment). Close to it is the Farco company (Chrysler's subsidiary) which assembles a new type of farm pick-up truck called farmobile. A number of new factories with Greek German-American titles are spread left and right of the highway, (indication of vertical patterns between world, national, regional and local levels).

The Village of Halkithon

The village was recognized and legalized as a commune by Law Δ.11-6-1928. ΦΕΚ. Α 175/1928. 4/ It used to be a part of the nearby commune of Koufalia and had under its jurisdiction the small villages of Eleousa and the now extinct hamlet, Elli.

4/ Stoihoia Sistaseos k' Exelixeos ton Demon ke koinotiton. 18. Nomos Thessalonikis, (Athinai: Epourgion Esotericon, Diefthinsis Topikis Aftothioikiseos, Thematos Demotikis ke Koinotikis Aftothioikiseos Eanouarios, 1962), Statistics on the Founding and Growth of Demes and Communes in the Nomos of Thessaloniki, 18, (Athens: Ministry of the Interior, Directorate of Local Government, Section for the Administration of Demes and Communes, 1962), pp. 144-145.

The population of Halkithon exhibits the following picture during the years 1940-1961: 5/ 6/

Year	Population
1940	1.867
1951	2.415
1961	3.315

The commune of Halkithon, belonging administratively to the nomos of Pela, adjoining to that of Thessaloniki, became part of the nomos of Thessaloniki in 1929 according to Law (A.5-2-1929, ΦEK. A 45/1929). 7/

This brief story of the legitimization of the village brings forth a number of important grains of information concerning the vertical patterns of the village of Halkithon with the greater community of Thessaloniki and the even greater one of Greece.

5/ Ibid., p. 145.

6/ Apotelesmata tes Apographis Plethismou - Katoikion. Tes 19 Martiou 1961. Tomos II. Tefkos 7. Makethonia, (Athinai: Ethniki Statistiki Eperesia, Vasilion Tes Ellathos, 1963), p. 7-3-5. Results of Population Census of March 19, 1961, Volume II, Section 7, Macedonia, (Athens: National Statistical Service, Kingdom of Greece, 1963), p. 7-3-5.

7/ Stoihoia Sistaseos k' Exelixeos ton Demon ke Koinotiton.18.Nomos Thessalonikis, op. cit., p. 145.

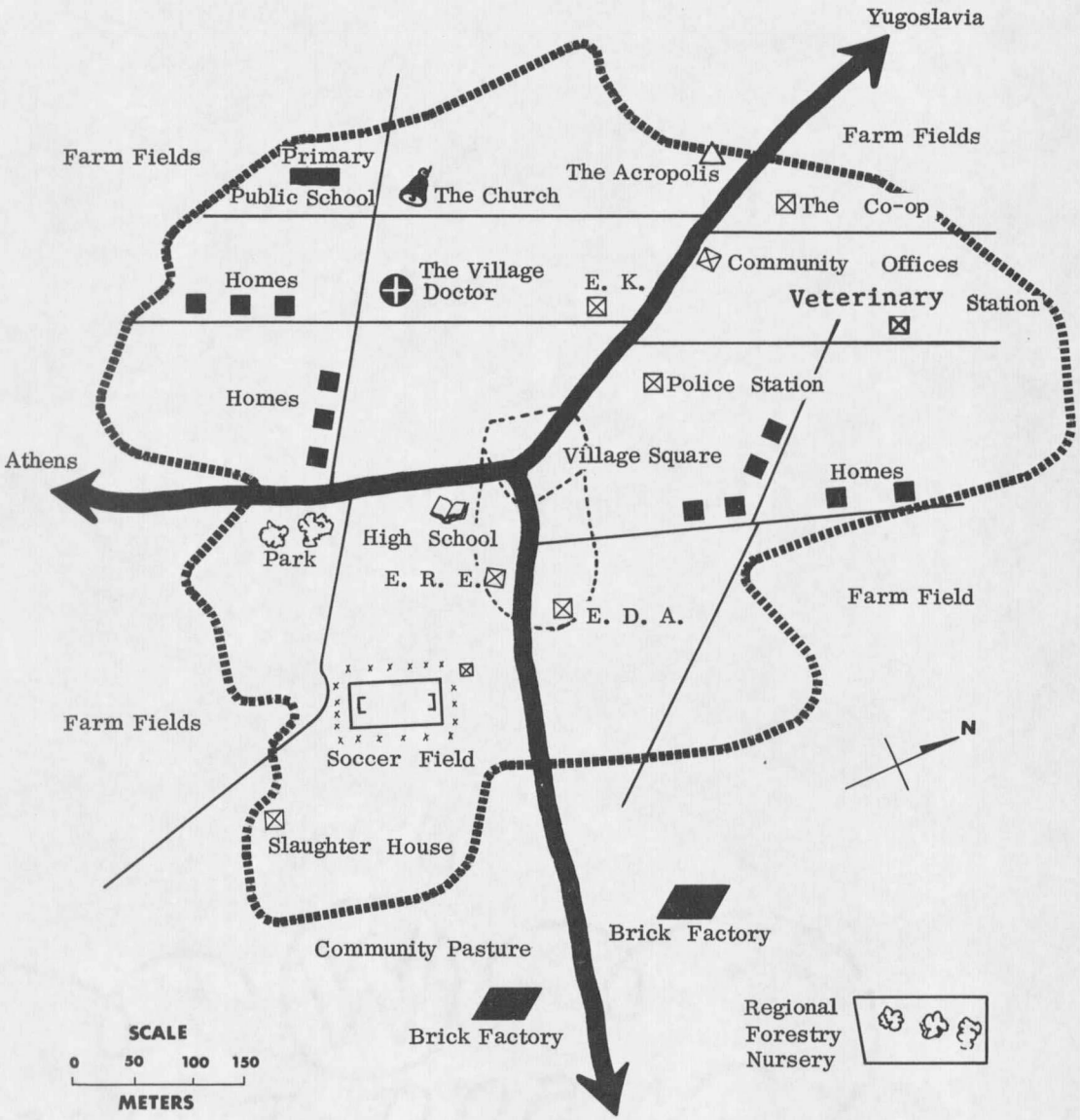

Figure 4. The Village of Halkithon.

Source: Thessaloniki Community Development Program (Program Records).

The cumbersome code numbers of laws indicate the strong vertical ties and relationships of legal nature between Halkithon and Athens and the possible suppression of local initiative because of these relationships and ties. The population growth between 1940-1961 presents hunches as to the possible influence of the fertile valley and highway (location variables) on the general socio-economic situation of the village.

In order to comprehend the horizontal patterns of the community and how these patterns are connected vertically, observations of the structure and functions of the community's social units follows.

The first category of observations are related to the group of social units performing the major social function of social control (political parties, local government and police). The second category is related to production, distribution, consumption (village homes and farms, farmers' cooperatives, village animal slaughter houses, veterinary stations, and agricultural extension and home economics offices). The third category is related to social participation (church). The fourth category to socialization (schools) and the fifth category to mutual support (medical offices, athletic associations).

The Political Parties. To the right of the bus stop and on the second floor of an old brick structure, there is a large sign with three blue Greek letters, "EDA" meaning "National Democratic Left". Inside, in the little office, there is the secretary of the party. The name of the party does not indicate "Communism", because Communism and Communist parties are

outlawed in Greece. However, to the villagers, the philosophy of the party is that of Communism.

Under the offices, there is a coffee shop. Villagers are gathered there playing cards and dice, and drinking black, thick Turkish coffee. The patrons of the coffee shop are members of the EDA party in the village. Members of other parties do not patronize the coffee shop.

Just opposite to this structure, across the street, there is another sign, "EPE", standing for "National Reactionary Union". A conservative party similar to the Republican party in the United States. The same story again: behind the sign, the office of the party, and under it, the coffee shop with the party's patrons.

Further up the street, to the left, there is a third sign, "EK", "The Center's Union", the Democratic party. The same story is repeated again. The offices of the party, the coffee shop, the villagers drinking Turkish coffee, and chatting about the weather and politics.

This very brief description of the three political parties in the village is to some degree a perfect representation of the democratic philosophy. However, beyond this picture of democracy and free speech, there is a lack of genuine cooperation. The conflict among the representatives of these three political ideologies becomes one of the most important reasons for lack of community action necessary for meeting the community needs, and solving the community problems. The existing community resources many times are not used because of this lack of cooperation.

The above description of the political parties in Halkithon indicates how much the vertical patterns of relationships influence: (1) the strength of the horizontal patterns; and (2) the level of the socio-economic growth and development of the village.

Pepelasis, in a study to determine the contributing factors to the economic backwardness of the country during the pre-war period, gives a vivid picture of this type of influence. It is shown in this verbal picture how the major community function of social control performed by the local social units or systems (in this case, these social units are the political parties) can be influenced by its vertical relationships with units located beyond the nation.

> "The low level of economic development was, of course, attributable to a variety of conditions. The customary explanation emphasized limited natural resources, capital scarcity, population pressures, and excessive dependence on the few 'luxury' exports. Undoubtedly, such basic factors were responsible for the retardation of the country's economy; but they do not tell enough of the story. Non-economic conditions, both externally and within Greece, also contributed to economic backwardness. The great powers exploiting Greece's weak position in world affairs, and its romantic national aspirations, easily turned the country into a pawn in the game of international power politics. Since the second decade of the Nineteenth Century, foreign powers cultivated domestic political frictions to the extent that Greek parties were reflections of the strife between foreign states themselves. Indeed, early political parties were named after the countries (France, Russia, England) whose interests they wished to pursue domestically. The intensive struggle between the two major political parties of the populists and liberals, during 1914-1928, was partly the result of the conflicts among Great Britain, France, and Germany and their machinations in Greece." 8/

8/ Adamantios Pepelasis, et al., Economic Development, (New York: Harper and Brothers, 1959), pp. 516-517.

The examination of the political parties and their influence in the village life has been brief. The interest of this investigation has not been in politics and political parties as such, but in pointing out the place of these social units in the horizontal and vertical patterns of the community.

The Community Offices. On the same main street of the village, there is the community office building. A small two-room, but impressive building made with stone, with a small unkept garden outside, a flag pole and several water pipes piled up close to the wall. The building looks familiar because many of these buildings were built in the villages of the nomos (the nomos has 115 administrative units called demes or communes). A deme or commune might consist of more than one village. That is the reason that it was mentioned previously, that the nomos had 151 villages and only 115 demes and communes. Some of these buildings were built with funds drawn from the village budget exclusively, while others were constructed with nomos and local funds. The community office building in Halkithon is the "medium size" type, costing approximately $5,000 and built according to the specifications of the demes and communes engineer located in the nomos administration building in Thessaloniki. This type of community office building is shown in Figure 5.

The description of the community office building indicates the type of vertical relationships between the village and the nomos. These relationships determine the kind of projects carried on in the village with capital resources to be found in all levels, (local, regional and national).



Figure 5. The Community Office of the Panorama Commune.

Related to the community offices are the village secretary, the village president and the seven member community board (Koinotikon Semvoulion).

The Village Secretary. In one of the two rooms of the community offices, there is the village secretary, responsible for: (1) keeping all community records on births and deaths; (2) answering citizens' calls on community problems; (3) keeping the minutes of the community's monthly board meetings; (4) writing the approved community budget in its final form; (5) seeing that the board operates under the common law of demes and communes; (6) accompanying the village president to the nomos offices and clarifying the decisions of the board to the nomos officials; and (7) representing and helping federal programs (social security for farmers, statistical surveys, etc.). In other words, the village secretary is the community's clerk and the legal advisor to the president and his board. The village secretary (koinotikos gramatefs) according to Article 100 of the "Legal Code for Demes and Communes" 9/, should be appointed by the community board. Each commune must have its own secretary. The commune can also have a (klitiras), a kind of community office errand man. Other community employees

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9/ Constantinos Syrepisios and Vasilios Vergos, Editors, Demotikos ke Koinotikos Kothix, (Legal Code of Demes and Communes), Athens: Ministry of the Interior, National Printing Office, 1959.

are also allowed, depending on the financial state of the community and its needs. The village secretary must have certain qualifications (high school graduate), and he should be familiar with the "Legal Code of Demes and Communes". It is for this reason that after appointment by the community board, he must be approved by the Nomarchis and must pass a qualifying examination. In Chapter B, in addition to Article 100, there is a number of additional articles related to village secretary. 10/

The functions of the village's secretary is another indication of the vertical patterns or ties of local or village government to the Nomarchis, and his public servants located in the regional level.

The secretary, according to the law, must be a village resident; 11/ therefore, his role in influencing the state of both horizontal and vertical patterns is very important.

The Village President. The second room, in the community offices is the village president's office. There is a small desk with a few papers on it and behind the desk on the wall, there are the pictures of the king, queen and prime minister of Greece. In the center of the room, there is a long table, with seven chairs for the monthly community board meeting.

Part II of the legal code of demes and communes 12/ describes in detail, in 15 chapters and 61 related articles: (1) the way the village

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10/ Ibid., pp. 50-54.

11/ Ibid., p. 54.

12/ Ibid., pp. 16-43.

president and the community board are elected; (2) who is eligible to be elected; and (3) what is the period of office. Some of these articles have as follows:

"Article 23.

Community Office.

Number of Community Board Members.

1. The community is administered by the community board.

2. The community board consists of five members in communities with population up to 1,000, seven from 1,001 to 2,000, nine from 2,001 to 4,000, eleven from 4,001 to 7,000, and fifteen in all the rest.

Article 27.

Duration of Office.

1. The board members of demes* and communes** are elected every four years." 13/

The president is one of the members of the community board. (The secretary is an ex-officio member of the board without the right to vote).

The Members of the Board. The board is elected every four years by the voting members of the community. Men and women, over 21 years of age, are obliged by law to vote. These voters belong to any of the three parties mentioned previously.

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*Demes are the capital cities of nomos and the cities with a population over 10,000.

**A commune or community has a population below 10,000 and is not a capital of the nomos.

13/ Ibid., p. 16.

Each party in the village nominates a number of villagers to be placed in the party's ballot. The voters vote the ballot of their party's preference and they place a cross (+) next to the two names of their choice. After a number of legal steps and procedures have been taken, the members of the community board are elected. The number of members elected by each party depends on the (eklogikon metron) or voting index. For example, the village of 1,000 population must elect five board members. The legal ballots of each party are cast and the total number, let's say 500, is divided by five, the number of the board members. In case that one party gets 300 votes and the other party, 200 votes, the number of board members of one party is three and of the other, two. The names on the ballots with the greatest number of crosses are those to be selected from each party.

The community board elects one of its members to be the chairman of the board or the village president and one to be the vice-president. The village president and vice-president are elected for two years beginning January 1, and ending December 31.

According to Article 27, Paragraph 2: "The village election is held every four years on the first Sunday after October 10". 14/

The kinds of decisions that can be taken by the community board are described in the "Legal Code for Demes and Communes" under Part III and from Articles Number 85 to 152.

14/ Ibid., p. 17.

These decisions are taken after a long line of bureaucratic procedures, primarily of vertical nature. This means that many decisions made in the village for meeting community needs and solving community problems have to go through the long vertical route of village to nomos and even to the ministry on the national level. Also, many decisions made in the ministries concerning the solution of village problems follow the vertical route from the top down, becoming many times on their way down, orders and commands, rather than helpful tools for the solution of village problems. Therefore, many times the community board, the village president, and the secretary, become the tools for implementing national policy rather than the stimulus and the coordinating body for the community's socio-economic growth and development. This situation irrespective of its judgment as "good" or "bad", is undoubtedly an indication of the strengthening of the community's vertical patterns, and the weakening of the community's horizontal patterns.

The Village Police Station. The village police (about five policemen) are responsible for keeping the law enforced.

The police station is not locally controlled. The policemen are public servants whose native homes should be located outside the nomos in which they serve. Their local administrative head is a police chief, graduate of a special national police academy (high school diploma is necessary to enter the academy). All the policemen are rotated after a few years of service in one locality.

The five policemen are responsible for: (1) enforcing the civil law; (2) conciliating in quarrels; (3) seeing that traffic regulations for all vehicles passing through the village are obeyed; and (4) keeping peace and order in the village.

The Agrarian Policemen. Due to the tremendous fragmentation of land (ten acres owned by a person in about seven different parcels), the community board appoints three agrarian policemen who act as conciliators among farmers when they quarrel. These quarrels are about: (1) the keeping of the borders of the farm fields; (2) trespassing of animals; and (3) other small, but sometimes intricate problems. These policemen are paid by the village budget ($50 to $100 per month). In the nomos offices, there is a director of these agrarian policemen who administers them according to the national agrarian law.

The above discussion on the village secretary, the village president, the village board, and the police has been too brief to give any justice to the subject, however, it indicates the role that the local government plays as a local social unit performing the major social function of social control, and how strongly this unit is vertically related to the regional, national and international levels.

The second category of observations is related to the group of social units performing the major social function of production, distribution and consumption. Due to the fact that the village family is the basic production unit, the first of those units to be observed is the village home.

The Village Homes.* There are 649 village houses in Halkithon. These are the homes of 2,523 villagers who have their own needs, problems, dreams, aspirations and hopes.

Each group of the population faces unique needs and problems: about 600 children in their own world of dreams and play, 1,200 youth and young adults, searching and working for a better life, 400 men and women too old to start something new, 150 grandparents leaning on the support of their children and welfare allowances they receive from the state.

Of about 1,000 men over ten years old, 100 are illiterate and of those, 60 are over 45 years old. Of about 1,000 women over ten years old, 250 are illiterate and about 180 of them are 45 years and older.

The village has about 500 farmers and about 200 villagers who work in other occupations. One hundred and fifty villagers have no jobs at all.

Of 649 households, 31 families live in shacks or abnormal homes and 602 have no bath or shower.

The Village Farms. Around the village spread 4,500 acres of land owned by 537 villagers. Two-thirds of this land is owned by villagers who live in Halkithon while the rest belongs to a few land owners living mostly in the city of Thessaloniki. Each farmer has less than ten acres of land in seven or more separate lots. The land is in field crops: cotton, rice, wheat. About half of the land is irrigated from the nearby river of Axios.

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*The data used for this village description is taken from Appendix A.

Most of the farmers work with horses. There are a few tractors in the village. One-third of the farm families have a couple of cows and most of them have about a dozen chickens.

Athamopoulos' study on the average farm in the nomos (Table I) is very helpful for understanding the village farms. This information is very important. It tells with how much land the Greek farmer works, how he works, what crops he grows, how much he earns yearly, how many days in a year he works, how his family helps him, how much education he has.

The Farmers' Cooperative. The farmers' cooperative storage is one of the most impressive buildings in the village. Its approximate total value is $15,000. The building was construced after a decision taken in the meeting of the village cooperative. A loan was made from the Agricultural Bank, which has its central offices in Thessaloniki. The loan made by the cooperative will be paid by the farmers. Every member of the co-op will pay on a percentage basis, according to the rent he pays for storing his wheat and cotton. The Ministry of Agriculture, will, on the other hand, provide the farmer with support prices for his wheat crop, and his cotton crop, in case the market price falls below a minimum amount.

In the cooperative storage building, there is a little office for the co-op's secretary (who is hired by the co-op's board of directors and is responsible for the keeping of records).

TABLE I. SOCIO-ECONOMIC INFLUENCES ON THE DIFFUSION AND ACCEPTANCE OF NEW FARM PRACTICES IN NORTHERN GREECE.*

Average farm size	3.9 hectares (9.6 acres)
Miscellaneous production animals	2.7 animal units
Work animals	0.93 animal units
Farm land occupied by cereal	61%
Farm land occupied by cotton and tobacco	20%
Farm land occupied by orchards-vineyards	10%
Farm land occupied by fodler crops, vegetables	9%
Gross farm value	$5,400.00
Value of land	42%
Value of buildings	32%
Operator's capital	16%
Total net family income	$1,243.40
Income coming from farm	90%
Income coming from non-farm activities	10%
Average farm family	4.58 persons
Family members belonging to labor force	67% (age 15-65)
Age of average farmer	49 years
School education of farmer	5.03 years
Man work units available labor	740
Man work units avaialbe labor employed	463
Employed man work units	63%

TABLE I. SOCIO-ECONOMIC INFLUENCES ON THE DIFFUSION AND ACCEPTANCE OF NEW FARM PRACTICES IN NORTHERN GREECE.* (Continued)

Man work units employed on farm	207
Man work units employed at home	183
Man work units employed non-farm activities	73%
Farmers owning a radio set	47%
Farmers listening to radio programs	71%
Farmers reading newspapers	56%
Farmers participating in farm cooperatives	74%
Farmers having children participating in 4-H	25%
Irrigated land	8,08 stremmas**
Non-irrigated land	28,36 stremmas

*Source: Anthony Athamopoulos, "Socio-Economic Influences on the Diffusion and Acceptance of New Farm Practices in Northern Greece", (Thessaloniki, Greece: Geoponika, A magazine of the Association of Agriculturalists for Macedonia and Thrace. Period B, Volume 12, No. 138-139, January-February, 1966).

**One stremma: one-quarter acre.

The State Nursery Farm. Outside the village of Halkithon, and on the right of the highway, there is the State Nursery Farm, a regional unit of the Department of Forestry, Ministry of Agriculture (see Figure 4). Very close to the village are two brick ovens. Women work next to men, with wheel barrows moving the bricks around and placing them on piles. One of the two ovens uses a hydraulic lift.

The Village Slaughter House. Close to the community's land, there is a community slaughter house. This is a modern structure, built under specifications of the demes and communes engineering office. Its total cost was about $50,000 paid through a federal loan which was granted by the decision of the community board. It is hoped that the expenditures of construction will be paid in 30 years. The slaughter house is leased to a private firm. All animals sold in the city of Thessaloniki, and other markets, and processed in the slaughter house, should be inspected by the veterinary.

The Veterinary Station. Further down, and to our left, there is the Veterinary Station. The farmers from the surrounding six villages bring their cows and horses for inspection and for veterinary care. The fees the farmer pays cover only the expenditures of medicine. The farmer can also call the vet to his farm, but he must pay for the transportation expenses (gasoline).

Information Posters and Agricultural Extension. In the farmer's cooperative office, the community office, and Veterinary Station, one can observe posters advocating land consolidation, better seeds, better irrigation,

proper use of insecticides, etc. There is also a poster on the wall indicating the program of visits and demonstrations to be held by the agricultural extension agent of the area. He has 12 villages or about 5,000 farmers under his jurisdiction. These posters were sent to him from the Office of Information, an agency of the Agricultural Extension Service, Ministry of Agriculture.

The Home Economist. In several of the community buildings, posters are placed advocating better nutritional practices, better care of children, better home gardening, better care of homes, etc. Among these posters, there is the program of the home economist of the area. The program was made with the aid of the village women, and it was approved by the nomos inspector of home economists. The inspector has her office in the nomos administration building. The posters were perhaps sent to the home economist from the central Office of Information Agency of Home Economics, the Ministry of Agriculture, at her request or without her request.

The above observations on the village homes, farms, cooperative and other units related to production, distribution and consumption indicate how the type and kind of vertical and horizontal patterns of relationships of these units affect the socio-economic situation of the village. A thorough understanding of these relationships is the first step to formulation of community and regional development programs.

The third category of observations is related to the group of social units performing the major social function of social participation. The representative unit of this group is the church.

The Village Church. Halkithon has a Greek Orthodox Church (Christian). About 90 percent of the villages in Greece have Greek Orthodox Churches. The priest is a public servant and his salary is financed partly by federal and partly by local funds.

In the village of Peristera, the observations are devoted mostly to the church and its influence in the vertical and horizontal patterns, therefore, elaboration on this issue will take place later on.

The fourth category of observations is related to the group of social units performing the major social function of socialization. The representative unit of this group is the school.

The High School and Primary School. Just opposite to the park, above the cooperative's storage building, there is the local high school. The teachers commute from the city. The pupils are from Halkithon, and the surrounding villages. This high school was formerly private and the pupils had to pay fees ranging from $30 to $100 a year. Now it is a public high school and the students pay no fees. The primary public school is located opposite the village church. The primary school teachers live in the village. Attendance of six years of primary schooling and three of junior high is compulsory.

The above observations indicate: (1) the horizontal patterns of relationships between the school and the farmers' cooperative; (2) the strong vertical relationships between the high school teachers and the city of Thessaloniki; (3) the service area or micro-region of Halkithon; (4) the

degree of entrepreneurship and local initiative for building the school; (5) the horizontal patterns between the primary school teachers and the village; (6) the flow of vertical relationships between the village and Athens concerning compulsory education.

The fifth category of observations is the group of social units performing the major social function of mutual support. The two representative units are the medical office and the athletic association.

The Medical Office. Below the village church there is a small two-room village home with a red cross outside. This is the medical or doctor's office. The villaged doctor is paid by federal funds, and reporting to the nomos doctor, located in the city of Thessaloniki, visits the village once or twice a week on a certain day and hour. The villagers have free medical care, and if they are on the village list of the desperately poor, they can have free hospitalization in the state hospital in Thessaloniki.

The doctor is also responsible for all federal health programs (more hygienic latrines, polio protection, malaria protection, typhoid shots and protection, etc.).

The Athletic Association. Beyond the high school building and the village park there is a soccer field. On the left corner of the field there is a small, one-room building where the athletes change their clothes before games. The athletic association of the village uses the soccer field, but the field is community property. The community board budgets yearly about $500 for the association's expenditures. However, the association also has,

its own board, treasury, equipment, teams and its regular paying members. On Sunday afternoons, there are soccer games with visiting teams from the surrounding villages. The fee for entrance to the games is about 10 cents.

The expenditures for leveling of the soccer field, the planting of the trees, the construction of the lockers, were paid by: (1) the community budget; (2) voluntary local contributions; and (3) federal funds, through the proper recommendation of the nomos athletics inspector.

The above observations indicate the kind of vertical and horizontal relationships among units performing the social function of mutual support. The doctor's relationships are strongly vertical while the relationships of the athletic association are strongly horizontal. The sources of expenditures for leveling of the soccer field indicates the interconnection between horizontal and vertical patterns.

The observations made in the village of Halkithon (in all five groups of social units) do not differ greatly from observations made in any other community of the nomos of Thessaloniki. In all of the villages the physical setting and the social functions are extremely similar. What perhaps is different is: (1) the intensity and quality of the functions performed; (2) the quality of the existing natural resources; and (3) the historical background and degree of strength of the traditional ways of living. Observations in the villages of Peristera and Calamotou indicate those differences. Peristera, is a mountainous village located the same distance from Thessaloniki as Halkithon (20 miles), but it is strongly traditional

and far away from the main stream of communication. Calamotou, is a semi-mountainous village located about 60 miles from Thessaloniki. It is located on a plateau and surrounded by a number of other villages among which Zaglivery is considered the plateau's regional center. From Halkithon a direct shift is made to Peristera and then Calamotou.

The Village of Peristera

Peristera is located about 2,000 feet above sea level on the mountain Kissos or Hortiatis (Figure 6). The village is about half the size of Halkithon (population 903). As can be observed from Figures 6 and 7, there is a lovely view from Peristera of both the sea and the mountain. The valley of Anthemous with its small river, and the Thermaicos Bay with its blue water are spread below 2,000 feet with an interplay of colors, curves and twists. To the right of the village is the top of the mountain, Kissos, commonly called Hortiatis. On top of Hortiatis, 1,000 feet above the village, or 3,000 feet from sea level, there is a distinct structure with a dome appearance painted white. This is recognized by the villagers and the urban people of Thessaloniki as a radar station, another indicator of community's vertical patterns.

The village of Peristera was legalized as an administrative unit in 1918. 15/ It used to have a very small hamlet under its jurisdiction called

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15/ Stoihoia Sistaseos k' exelixeos ton Demon ke koinotiton, 18, Nomos Thessalonikis, op. cit., p. 236.

Kalivia which is now extinct. In 1940, another small hamlet called Kato Peristera appears on records 16/ but it is now extinct.

The population of Peristera exhibits the following picture during the years 1940-1961. 16/ 17/

Year	Population
1920	652
1928	645
1940	895
1951	1,010
1961	903

From the above data, one observes a 10 percent reduction of population taking place during the decades of the 1950's while in the village of Halkithon, the increase during the same decade was about 50 percent. Assuming that the birth rate in both villages was approximately the same during that decade, the rate of migration or mobility of population is very evident.

Instead of repeating again the description of the horizontal and vertical relationships and ties of the various units in the village of Peristera, an attempt will be made here to portray these units in a brief presentation.

16/ Ibid., pp. 236-237.

17/ Apotelesmata tes apografis plethismou-katoikion, tes 19, Martiou, 1961, Tomos II, Tefhos 7, Makethonia, (Athinai: Ethniki Statistiki Eperesia, Vasilion tes Ellathos, 1963), pp. 7-3-5. Results of Population Census of March 19, 1961, Volume II, Section 7, Macedonia, (Athens: National Statistical Service, Kingdom of Greece, 1963), pp. 7-3-5.

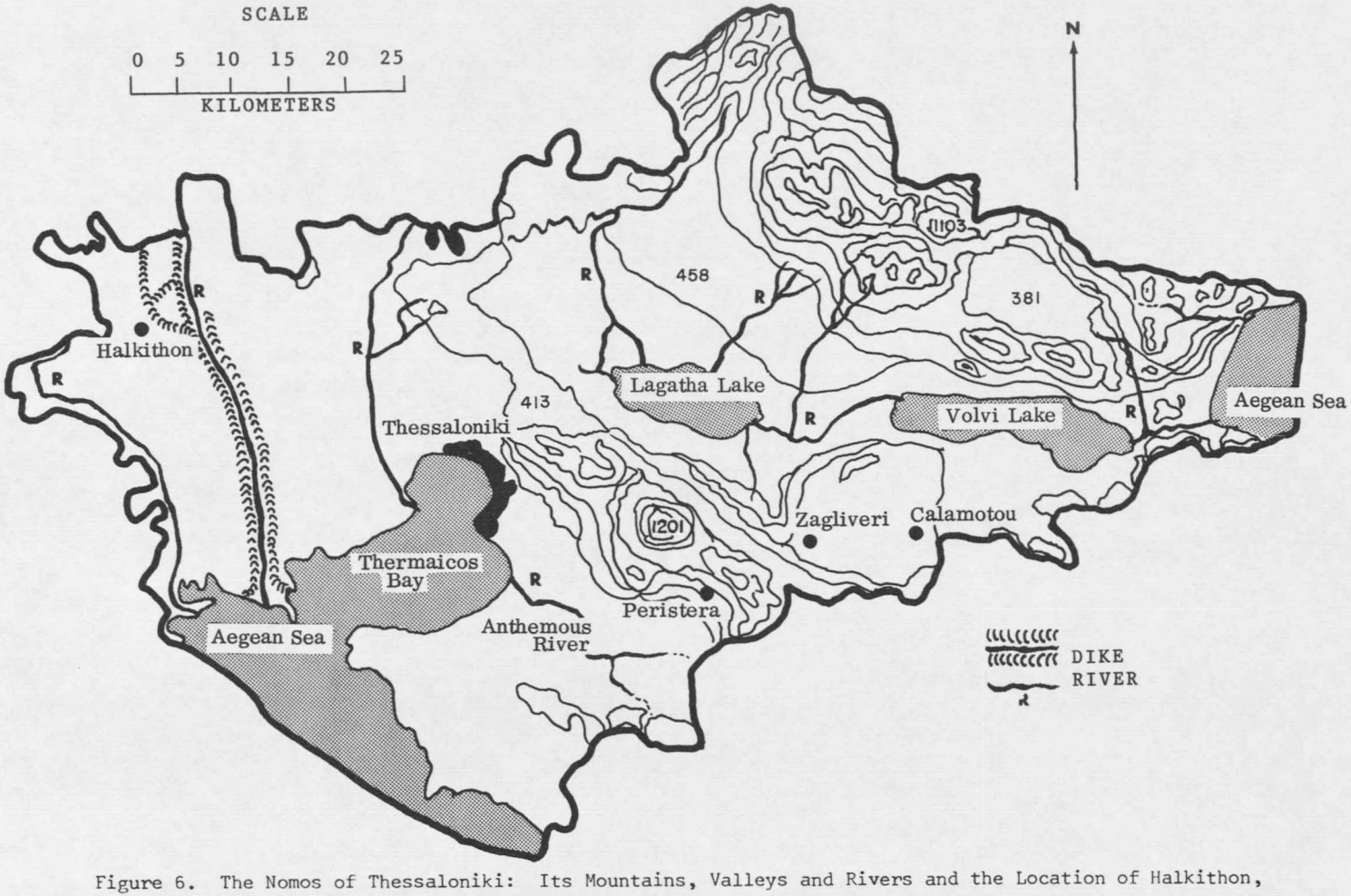

Figure 6. The Nomos of Thessaloniki: Its Mountains, Valleys and Rivers and the Location of Halkithon, Peristera, Calamotou.

Source: Thessaloniki Community Development Program (Program Records).



Figure 7. The Village of Peristera.

In the description about the political parties in Halkithon, the following sentence was written: "Under the offices there is a coffee shop. Villagers are gathered there playing cards and dice and drinking thick, black Turkish coffee". In Peristera, one observes a similar scene (Figure 8).

Politics, and conflicting political ideologies enter into any kind of elections. From electing the board of directors of the local farmer's cooperatives to the election of the chairman of the village athletic association.

The following direct translation from a daily newspaper published in Thessaloniki presents a vivid picture of the above thought.

> "The tremendous defeat of the (A)* political party was the outcome of the elections in the union of cooperatives in Kilkis. All the elected members of the board of directors belong in the (B)* political party." 18/

A young villager of Vasilika, who graduated from the high school there, together with some other graduates, organized a high school alumni association in order to help the village. He writes:

> "....Some time ago, you remember..., we had an "Association". ...'Politics' has eroded everything in our country. I am in pain when I admit it...will our spirits ever become more creative? Let us hope." 19/

18/ Makethonia, Pempti 21 Dekemvriou, 1966, Thessaloniki, Greece. Macedonia, Thursday, December 21, 1966, Thessaloniki, Greece.

*Instead of using the political ideologies of the parties, the (A) and (B) represent the two different political parties.

19/ A. E. Trimis, "Personal Files".

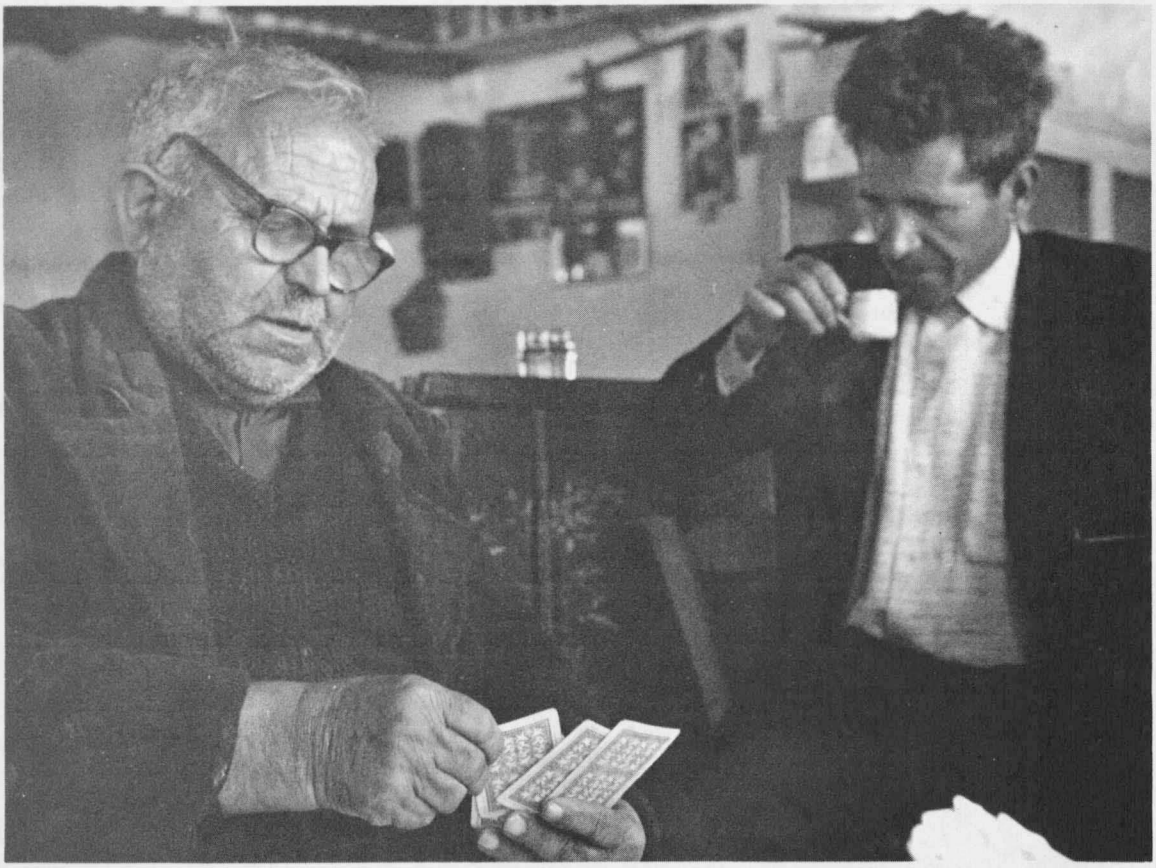

Figure 8. Villagers of Peristera.

Do the above documents suggest that politics are necessarily a menance in the life of the village or the country? Not necessarily so. What it suggests, however, is that politics used in all spheres of village life, or in all spheres of the nation's life, become a stumbling block for the propserity and growth of both the village and the country.

A statement made by J. R. Commons at the Wisconsin State Conference of Mutual Casualty and Fire Insurance Companies, on Feburary 6, 1935, vividly portrays the problem of politics faced then in Wisconsin. Although time and place vary tremendously from Peristera to Wisconsin, the thought expressed by Commons holds very true for both places during the last 30 years.

> "But we must learn to keep party politics within the field where needed, so that voluntary associations can operate in the field where they can be effective." 20/

In spite, however, of the conflicting political ideologies which affect the village, but many times do not originate in the village, the spirit of cooperation and long among the villagers and their leaders prevail on many occasions.

The number of households in the village is 222. In these houses live 903 people, each one in his or her own world, but all together in the

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20/ J. R. Commons, The Economics of Collective Action, with a biographical sketch by Selig Perlman, manuscript edited, introduction and supplemental essay contributed by Kenneth H. Parsons, (New York: The Macmillan Co., 1950), p. 283.

worlds of their family, the village, the nation, and humanity. Each group of the village population faces its own needs and problems.

The village farms of Peristera vary from those of Halkithon. The land is more scarce and less productive. There are no horse carts, tractors or buffaloes. Instead the plow is carried from field to field on a mule, and the family moves on horses and donkeys. There are some sheep, more goats, some olive trees. One-sixth of the land is in irrigation. The village is famous for its onions, and a leader in onion prices, in the market of Thessaloniki.

There is no electricity in the village, there is no home with bath or shower, and three-fourths of all households have neither kitchen nor toilets.

The farmers' cooperative is of different nature in the village of Peristera than in Halkithon. The agricultural extension agent has a different program to implement. The nomos veterinarian cannot get to the village as easy and as often, and there are a number of other differences that make Peristera a more traditional kind of village than Halkithon.

To indicate this kind of strong traditional culture of the village, a brief history of the village church called by the villagers the "Agios Apostolos Anthreas", the "Saint Apostle Andreas", follows.

The data used in this presentation has been provided in a report written by Archimanthristis Gavriel Kountiathis, The Egoumenos or Abbot of the monastery of Agia Anastasia, Saint Anastasia which is located near Vasilika in the



Figure 9. The Church of Agios Apostolos Andreas in Peristera

nomos of Halkithiki. This four page typewritten report is kept in the files of the village church, and is dated November 30, 1945.

According to Abbot Gavriel, the village church is about 1,000 years old, dating back to the Ninth Century, A. D. In the surrounding area of the church was a monastery honored after the Saint Apostle Anthreas and commonly called ton Peristeron, meaning the monastery of the "white Pigeons". From the word, Peristeron, the village derives its name, Peristera.

In the Tenth Century, the monastery passed under the jurisdiction of a bigger monastery, named Lavra and located on Mount Athos. The transfer was made legal by royal decrees of the Byzantine emperors Nikiforos Fokas (963-969 A. D.) and Ioannis Tsimiskis (969-976, A. D.).

In 1060 A. D., according to Abbot Gavriel, the monastery was relieved from any taxes by the royal decree of the Byzantine emperor, Constantinos Doukas.

On the 29th of March of 1430 A. D., the city of Thessaloniki was captured by the Ottomans (Turks) and became part of the Ottoman empire. The monastery was also captured a few days after the fall of Thessaloniki, and the Byzantine Church of Agios Apostolos Andreas was turned into a tzami, a moslem temple of worship.

A number of Turkish colonizers from Ikonion, Asia Minor, moved into the monastery and the surrounding area, using the monks and the other Greeks as farm laborers.

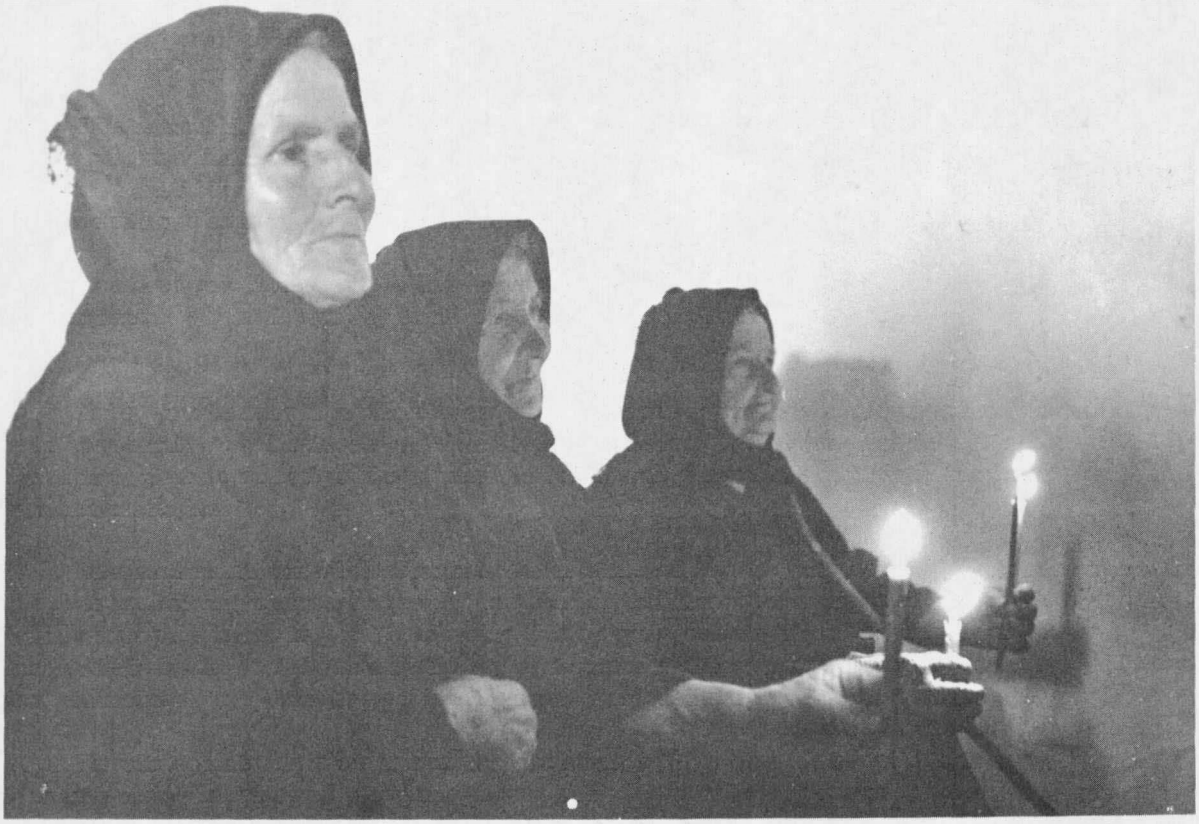

Figure 10. The Women of Peristera During a Church Service.

This life lasted for 400 years. In 1821, when the area of Halkidiki participated with the other Greek areas in the Greek War of Independence, the Turks living in the village of Peristera left and moved outside the city of Thessaloniki.

In 1923, when the exchange of populations between Turkey and Greece took place, these Turks from Peristera were among the 500,000 Turks living in Greece. These 500,000 Turks were exchanged for 1,500,000 Greeks living in Asia Minor.

The church is of Byzantine style and architecture having all of its mosaics covered with plaster when it was turned into a tzami, 500 years ago.

This church is a unique symbol of the strong roots of tradition in the Greek community. This is not only true in the village of Peristera, but it is true in most of the Greek communities.

The candle with the symbolic flame of tradition seems to have passed throughout time from hand to hand, and from generation to generation, with steadfastness and determination, (Figure 10).

Tradition influences very much the vertical and horizontal patterns of a community. The church and the religious beliefs of people influence their values and institutions and affect indirectly the socio-economic conditions of the community. The role of the church in the village of Peristera was two-fold. First, it maintained the Greek tradition (values-institutions), during 450 years of Turkish occupation by establishing a strong horizontal patterns. Second, it became an obstacle and bottleneck to socio-economic

change after the Second World War. Therefore, the role of the church has been both a positive and a negative factor in the welfare of the community.

The last visit on this tour for observing the physical setting of the nomos of Thessaloniki and its communities were made in the village of Calamotou.

The Village of Calamotou

Calamotou is located in the Zagliveri Plateau (Figure 6). Zaglivery is the Plateau's center. It is the nodal place of a number of satellite villages of which Calamotou is one. The Plateau's economic base is agriculture (tobacco and sheep). Calamotou is seven miles away from Zagliveri and within it service area (high school education, medical care, recreational center, small business district and a market day on Saturdays). It has exactly the same households (222) with Peristera, but Calamotou's villagers are 981 (Appendix C) while Peristera's were 903. A comparison of tables in the Appendices B and C present information concerning demographic, social and economic characterstics of the two villages. A detailed examination of the differences between the two villages is not of importance at this point of the investigation. What is of importance is the fact that in both villages, as well as in Halkithon, the population is not grouped into a mass, but it is placed in a pyramid. People and villagers are not just people or villagers. They are recognized by different degrees of education, different marital status. Their homes vary in size, in rooms, in kitchens and in other facilities. The land they farm is broken up in many parcels. Their animals are of

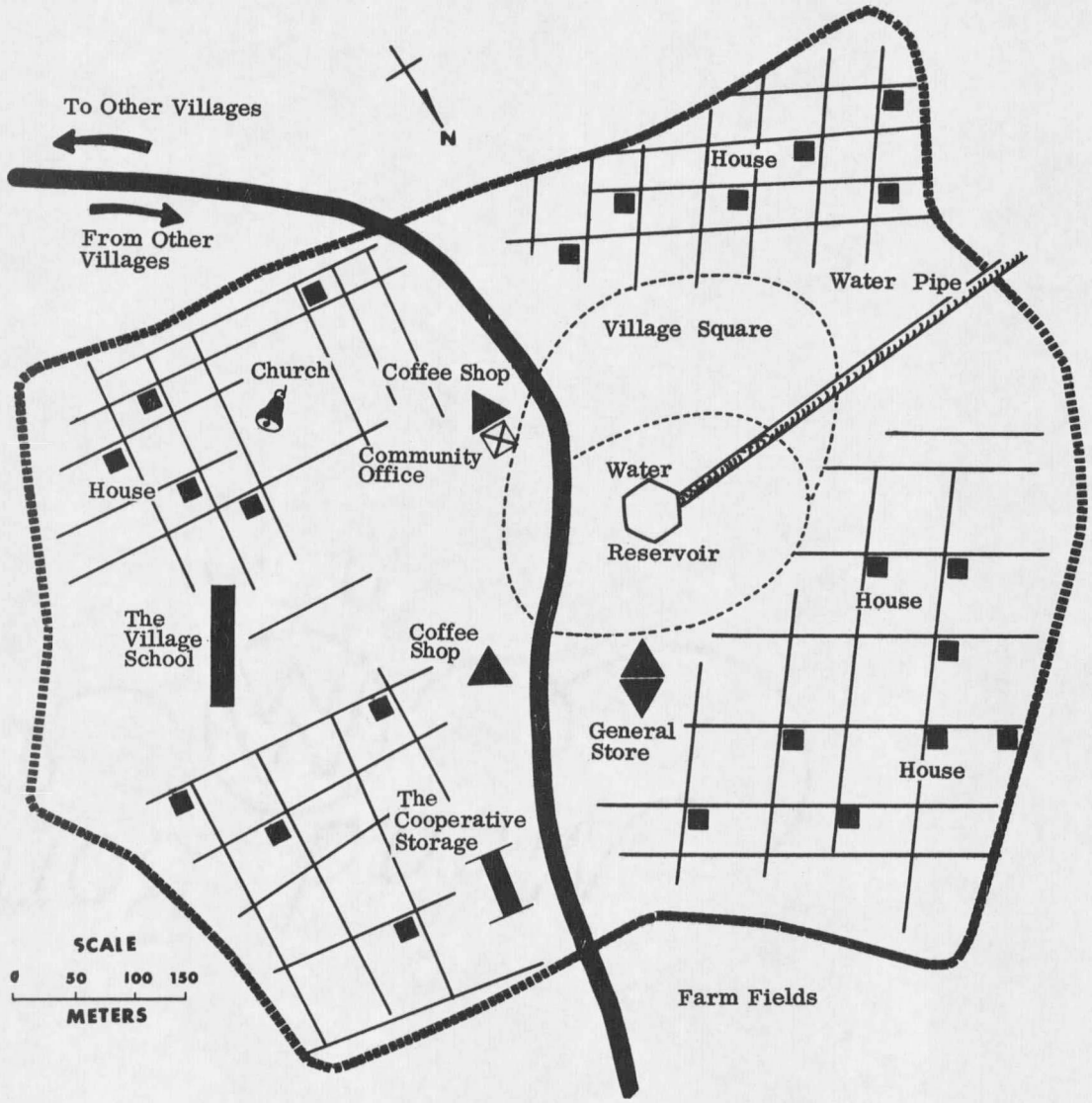

Figure 11. The Village of Calamotou.

Source: Thessaloniki Community Development Program (Program Records).

different types and they perform different functions. Within these differences, however, there are many similarities. To be more explicit, the farmers cooperative in Calamotou might differ from that of Halkithon or Peristera, in their membership, size, storage type, and financial condition. However, they are alike because the Agricultural Bank has provided low interest loans to finance their buildings. Furthermore, the constitution and by-laws under which they operate have similar clauses concerning taxation and the responsibilities of the membership. The community board also operates under the same legal code as do all the community boards in the nomos of Thessaloniki and in Greece.

What makes one village different than the other, however, is the characteristics of their human and natural resources and the level of their socio-economic growth and development.

The people of Calamotou are more alert and cooperative in tackling community problems. There does not seem to be much quarreling and bickering in the village over political ideologies. The village priest, who also is the village teacher in addition to his clerical duties, attends the school of Theology in the University of Thessaloniki. The village secretary is one of the three women village secretaries in the nomos (sign of progressive thinking in village). The village president and his board members seem to work together as a team. The village farmers' cooperative seems to be operating successfully, The health of the villagers is good and their parcels of land well cared for. It seems in Calamotou that the horizontal

patterns of relationships in the village are somewhat stronger when compared with the same in the other two villages. But at the same time, the vertical patterns of relationships seem also to be strong and to have had an impact on the village.

Calamotou is one of the representative examples in the nomos of Thessaloniki indicating the importance of the patterns of horizontal and vertical relationships and how the nature of these relationships affect the community's level of socio-economic growth and development.

The theoretical base of this notion is presented in the following chapter.

CHAPTER V

THE COMMUNITY AND SOCIO-ECONOMIC GROWTH AND DEVELOPMENT

In Chapter IV an effort was made to describe the structure of the community by presenting a schematic community model. During this presentation, the community, with its expanding boundaries was conceived as a whole, and as a unique entity. The horizontal and vertical patterns of the relationships and ties among the social units and systems were presented in the abstract model and verified with empirical observations made in the nomos of Thessaloniki.

This chapter elaborates on the proposition that the growth and development of a community is not only a social nor only an economic phenomenon but a socio-economic one. The elaboration on this proposition is thought to be a contributing step towards the comprehension of the role that the vertical and horizontal patterns of relationships play in community's growth and development.

The first part of the chapter is concerned with the background of socio-economic synthesis and the second part with development.

The Background of Socio-Economic Synthesis

In this part of the investigation, an effort has been made to observe briefly some of the recent developments in the field of economics which provide a theoretical background on the socio-economic synthesis.

The following argument of Thomas Robert Malthus, presents a picture of this synthesis:

> "...man not wealth is the proper subject of political economy. He believes that man, like the soil he cultivates is 'so variable' that the 'science of political economy bears a nearer resemblance to the science of morals and politics than to that of mathematics' (p. 2)". 1/

The work and thoughts of Karl Marx (1818-1884) is another milestone in the attempted socio-economic synthesis.

> "According to Marx, every society, whatever its stage of historical development, rests on an economic foundation." 2/

Marx further advocated that this economic foundation, termed the "mode of production", lies in two forces: (1) physical-technological in nature; and (2) social in nature. Marx's "mode of production" depends not only on social or economic variables, but on socio-economic ones.

In addition to the works of Karl Marx and other socialist critics, there are the works of Joan Robinson and Edward Chamberlain, who are considered as the two economists responsible for the growth of interest in the subject of "imperfect competition". 3/ Both students argued that the economy is directed mostly by forces of "imperfect competiton" and not "perfect competition", as was proclaimed by Adam Smith and is followers. Furthermore:

1/ John F. Bell, A History of Economic Thought, (New York: The Ronald Press Co., 1953), p. 202.

2/ Neil J. Smelser, The Sociology of Economic Life, (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1963), p. 7.

3/ Ibid., p. 20.

> "Under imperfect competition, by contrast, firms and other agents behave on certain occasions as 'political agents', sometimes even at the cost of economic gains." 4/

A study of both Joan Robinson and Edward Chamberlain reveals that the subject of imperfect competition introduces in the study of economic theory, the merging of political and economic factors. If one considers political factors basically social in nature, then both Robinson's and Chamberlain's works indicate a "socio-economic" synthesis to problems facing any community of people. Both students in their studies of economics indicate variables having not purely economic meaning but socio-economic. They both see in "imperfect competition" the reason why economics should be an integral part of the larger concept of social sciences. They argue that issues of history, political science, sociology, philosophy, ethics, etc., are important elements in the study of economics. This was, as a matter of fact, also the view of Gustav Schmoller, the leader of the historical school in economics. 5/

In the General Theory of Keynes, the importance is focused on "aggregates" in economic analysis rather than on the individual firm where emphasis was placed by Alfred Marshall. Concerning consumption, savings, investment, income and employment, Keynes approached the economy as a system in which a change in one variable causes changes in the other variables. The fact that

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4/ Ibid., p. 9.

5/ Bell, op. cit., pp. 338-339.

Keynes considered government spending vital to bringing about changes in the other variables is an indication that he also considered "change" as a product of socio-economic forces and not a product of social or economic forces alone.

The field of economic growth and development, a part of contemporary economic analysis, is very much influenced by Keynes' General Theory which encompasses in an effective way, the economic theory and thought of the last 200 years.

Herbert Spencer, a sociologist by profession, argued that there were similarities between the biological and social organisms. Man has need for food, (economic, in nature) in order to survive, but also in his survival he has a need for thinking (social in nature). Both should exist in a synthesis rather than apart.

Emile Durkheim in his works paid primary attention to the importance of customs, traditions, trade conventions, and "implicit understanding among economic agents" 6/ as they influence the social and economic life of the members of a society. To Durkheim all of the above variables influence each other as a part of a system.

Weber's hypothesis that the rise of protestantism created favorable conditions for the development of industrial societies and the growth of capitalism is an important one from both the social and economic points of view.

6/ Smelser, op. cit., p. 15.

It has been said by many writers that the progress and growth of the United States of America as an industrial society is due primarily to the growth of the Protestant Ethic which was and is a part of the life of the pioneers and contemporary Americans.

Firt, Malinowski and Maus are three anthropologists whose work reveals a synthesis of anthropological research and economic theory. 7/ All three in their studies of communities, cultures and societies, saw man as a part of a complex system of educational, religious, economic, political and familial variables.

The institutional economists are also advocates of the importance of socio-economic forces in development. Their main contribution to economic theory is the bringing together of the ideas of sociologists, anthropologists and economists through their interpretation of institutions.

In a lecture delivered by Gordon, 8/ it was observed that a number of arguments and points advocated by the institutionalists, (Veblen-Commons-Mitchell) some time ago, are also true today.

For example, the institutional environment does affect the economic behavior of individuals today as much and as strongly as in the past. The element of "time" and "change" affect the determinants of economic behavior and modify them today as they did in the past. Tools, technology and communications have created and are creating conflicting situations among agents

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7/ Ibid., p. 19.

8/ Joseph Dorfam, et. al., Institutional Economics, (Berkeley and Los Angeles: University of California Press, 1963), pp. 123-147.

of economic activity. Conflicting situations are tackled by continuously adapted and modified institutions. The central actors in the economy are, today, as they were in the past, human beings whose activities and actions can be realized and understood through an examination of a number of disciplines of the behavioral sciences.

Contemporary economists with their emphasis on welfare, organizational decision-making theory, game theory and theories of labor, consumption and growth indicate in their works the importance of economic variables. Both groups of scientists are vitally interested today in doing something about the development of the expanding communities of man.

The Meaning of Growth and Development

In all fields of knowledge, the term growth (or development) presupposes a number of stages or degrees that proceed from low numbers, or values to high numbers, or values. For example, the pediatrician will judge the growth of an infant by measuring one variable of growth, "height", in different time periods. The child, for example, has grown if there is an increase of his height. It could perhaps be said that a teacher would use some measure of learning to judge if a child has grown or has been stagnant as far as knowledge is concerned. One could perhaps say that in the village of Peristera in Thessaloniki, the value of accumulated capital goods could indicate a degree of growth or development.

In addition, however, to the measures of "height" and "knowledge" or the accumulation of "capital goods" used to determine the amount of "growth" or "development", another element comes into the picture. This is the rate, speed, or pace that this "growth" or "development" takes place. For example, John and Bob were born the same day, but look at Bob, he is taller than John, he grew faster. Or, McLeon, the farmer down the road, seeded his field with wheat the same time Myers did, but look at Myers' wheat, it is already sprouted. It has grown faster. The refugee village of Nea Mathetos was settled the same year as the refugee village of Triathi, but look at the village of Nea Mathetos, a paved road comes to the center of the village square. The village of Nea Mathetos, in other words, accumulated capital goods faster than Triathi.

In the field of social sciences, in general, and in its various disciplines, in particular, scientists have invented a number of yardsticks to measure "development" and "growth". The psychologist will perhaps use the "I.Q." yardstick, the sociologist the "social system" yardstick and the economist the income yardstick.

Economic Growth and Development

It has been the practice of economists to use, as a yardstick for measuring development, the value of national income or the per capita income. In other words, the development or growth becomes <u>economic</u> if it is measured in terms of <u>money</u>.

This interpretation and measure of development among economists is universally accepted.

Dean, for example, defines economic growth:

> ".....as a sustained secular increase in total national income, or in national income per head of population....." 9/

Bruton emphasizes the importance of per capita output or income as a yarstick for measuring development.

> "In almost all instances, per capita output is an effective surrogate for any identifying characteristics of development ever mentioned, and in those cases where it is not, that fact is well known and the reasons easy to discover." 10/

Gill, 11/, groups a number of countries into categories of economic development according to the amount of per capita output. Here is a selection of a few countries in each of the five categories.

9/ Gerald M. Meier, Leading Issues in Development Economics, (New York: Oxford University Press, 1964), p. 5.

10/ Henry J. Bruton, Principles of Development Economics, (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1965), p. 1.

11/ Richard T. Gill, Economic Development: Past and Present, (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1963), pp. 82-83.

First category: $0 - $100 Annual per capita output

a. Greenland

b. Afganistan

c. Libya

d. Pacific Islands

e. Others

Second category: $101 - $300 Annual per capita output

a. Brazil

b. Portugal

c. Indonesia

d. Algeria

e. Others

Third category: $301 - $600 Annual per capita output

a. Argentina

b. Union of South Africa

c. Lebanon

d. Greece

e. Others

Fourth category: $601 - $1,200 Annual per capita output

a. Venezuela

b. Israel

c. Austria

d. United Kingdom

e. Others

Fifth category: $1,200 and above annual per capita output

a. United States

b. Sweden

c. Kuwait

d. Australia

e. Others

One could find by a further inquiry into the literature of development that many more economists measure economic development in terms of per capita output.

Some Questions and Arguments in Measurability

There are a number of important questions concerning the validity of the income variables in determining economic development. For example, does an income of $100 in Greece or Brazil have the same purchasing power that $100 have in Australia or Indonesia? One could argue that the difference is indeed minute, for if $100 in Libya had twice the purchasing power of $100 in Australia, the difference would still be great, because the per capita income in Australia is $1,315.

Another argument is that the measure of per capita output is the wrong measure, and the per family output should have been considered as a more realistic one. However, this is a weak measure. One could prove that in spite of creating a better economic picture by using the per family output, the existing differences among the various categories would still exist.

If the above arguments are accepted, the income figure then really indicates growth and development. In many parts of the world, however, the character of the economy is dualistic, and it is fallacious to interpret all variables in a dollar and cents value.

Dualism in the Society and the Economy

McKenna 12/ argues that by measuring the goods and services that the consumer purchases and by knowing how much the consumer saved, one can judge the consumer's income or welfare. However, although this might be an easy task in a market economy, it becomes a very difficult task in dualistic societies of the developing countries. In these cases, many goods and services are exchanged without the aid of money so the income of the individual might be very difficult to determine. If the goods and services people exchanged without the aid of money could be measured then, a more fair picture of the income of people in dualistic economies could be determined. However, it is a difficult task to determine in the village of Peristera in Thessaloniki what people really did exchange among themselves.

In spite of the many arguments against the importance of dualism in developing countries, it is necessary to use with caution the income as the sole indicator of economic development.

12/ Joseph P. McKenna, Aggregate Economic Analysis, (New York: Holt, Rinehart and Winston, Inc., 1965), p. 11.

The question usually raised at this point is, "What other better measure can be used in judging economic development?" Furthermore, to what degree can price-tags be placed on goods and services that are exchanged among people outside the monetary system? Therefore, per capita income is the best available measure today for determining levels of economic growth and development.

In order for people, families, communities, and nations to grow and develop, they should strive for a higher per capita income. This higher per capita income and output is the stimulus to: (1) progress in the society; (2) higher standards of living; and (3) more human satisfaction and happiness. If this is true, one could assume that whoever tries to help people to achieve these goals should find responsiveness and help. According to John M. Brewster, however, this is not usually the picture.

> "Participants in efforts to promote economic development in the so-called 'underdeveloped' countries have noted--often with bafflement and dismay--that progress is thwarted by an apparent unresponsiveness of the people they are trying to help, a phenomenon that is not wholly confined to underdeveloped countries." 13/

The apparent dilemna a person is facing in this situation, then, is to determine why are people unresponsive to their own betterment. Are people ignorant and don't they know any better? Do they feel afraid to follow a new course of action for they are uncertain of the outcome? Is the increase of per capita income measured in monetary terms, a good enough stimulus to arouse people's responsiveness?

13/ John M. Brewster, "Beliefs, Values and Economic Development", (Journal of Farm Economics, Vol. XLIII, No. 4, Part 1, November, 1961), p. 779.

It seems from the existing literature that the dilemna is a very serious one and that students of development have been struggling over it for a long time. It is for this reason that emphasis on the socio-economic synthesis approach to development has been given. Smelser's comment is a good reminder.

> "The social world, then is made up of many aspects--economic, political, religious, familial, educational and others--all of which can be defined independently of one another, but all of which influence one another in practice." 14/

One could agree with the economist that national product, income or output is a good enough measure of economic development; however, in order to determine the output of the economy one should examine the important variables that effect income. Coming back to the story of Bob and John, the question raised was: "Why one was taller than the other?" or in the example of the farmers, the question was, "Why the wheat of the one farmer sprouted at an earlier time, or why this country had a greater per capita income than the other?" In other words, one should search to discover the variables that determine the productive capacity of the economy which has a direct effect on the level of income.

The variables that determine the productive capacity of the economy (during time units) are according to Bruton 15/: (1) the physical or natural resources; (2) the social environment; (3) the available technology and capital; and (4) the supply of labor.

14/ Smelser, op. cit., p. 2.

15/ Bruton, op. cit., p. 11.

Many common characteristics are recognized between these variables and the ones used in the schematic model portraying the community as part of man's social enviornment.

The previous chapter on the vertical and horizontal patterns of the community and the present chapter on socio-economic growth and development indicate that the substance of the community's patterns of relationships are socio-economic in nature. These relationships are interpreted in transactions, to use Common's term, affected by: (1) nature; (2) belief; (3) folkways; (4) the state of technology; (5) the availability of capital and labor; all defined together as society's institutions. The kind and nature then, of these institutions influence the amount, quality, and strength of the vertical and horizontal patterns and flow of relationships which further influence the productive capacity of the community and affect the level of its socio-economic growth and development.

CHAPTER VI

INSTITUTIONS AS CHANNELS AND BOTTLENECKS TO SOCIO-ECONOMIC GROWTH AND DEVELOPMENT

Institutions, by influencing the vertical and horizontal patterns of relationships, can be contributing factors, positive or negative to changes in the productive capacity of a community. Therefore, students of development in their examination of the causes of underdevelopment refer to institutions as channels or bottlenecks to socio-economic growth and development.

The contribution of this chapter to the investigation is to promote the comprehension and understanding of: (1) the importance of institutions; and (2) their meaning as related to the substance of the community's vertical and horizontal patterns.

Why the Importance of Institutions

The subject of institutions has become so vitally important throughout the world that there is not one book written about development without a special mention of institutions.

In Meier's book of readings entitled, Leading Issues of Development Economics, 1/ the terms, institutions, institutional factors, institutional arrangements, etc., are often used. Rostow, in describing the traditional

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1/ Gerald M. Meier, Leading Issues of Development Economics, (New York: Oxford University Press, 1964).

society and the preconditions for take-off, takes an opportunity to mention that the limited pace with which the development proceeds in the traditional societies is due to old social structures, and values, and to the state of its political institutions. 2/

Bruton, in his book, Principles of Development Economics, devotes a whole chapter to the issue of social environment and institutions. 3/

William Nicholls, 4/ in describing southern tradition and regional economic progress, does not fail to indicate the importance that institutionalized "values" and "beliefs" play on progress and development.

In a number of recent conferences of economists, the issue of institutions is included in the agenda and the program. In 1966, in the meeting of the members of the Great Plains Agricultural Council, the subject of institutions and world trade becomes an important issue. 5/ In the work-shop on problems of chronically depressed rural areas, the subject of values, beliefs, (institutional in nature), as they influence the perpetuation of poverty, was included in the agenda. 6/

2/ Ibid., pp. 13-16.

3/ Henry J. Bruton, Principles of Development Economics, (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1965), pp. 241-262.

4/ John Friedman and William Alonso, Regional Development and Planning, (Cambridge, Massachusetts: The M.I.T. Press, 1964), p. 462.

5/ Proceedings of Great Plains Agricultural Council, (Bozeman, Montana: Montana State University, July 28-29, 1966), pp. 43-45.

6/ Workshop on Problems of Chronically Depressed Rural Areas, (Asheville, N. C.: Sponsored by the Agricultural Policy Institute, N. C. State University in Cooperation with the Tennessee Valley Authority, April, 1965, API Series 19, November, 1965), p. 34.

An examination of the meaning and nature of institutions as examined in the above sources reveals their connection to the vertical and horizontal patterns of relationships in the community. These relationships are institutional in nature. Stucky's definition of institutions summarizes the above notion.

> "Thus, institutions are: (1) 'ways in which people behave or act', 'apparatus of social life', 'modes or organ', 'forms of order', 'systems of actions'; (2) 'well adapted' for fulfilling socially necessary or desirable ends (deliberately approved ends), or for carrying on 'some particular function' in the community as a whole or some special part of it; (3) taking the form of 'usages (or complexes thereof) governing certain social relations of men', or 'organized forms of social activity', or 'systems of relationships', 'grouping', 'sets of activities', or if social psychologically expressed, taking the form of 'definite and established phases of the public mind' or 'state of mind'; (4) 'made relatively permanent and formal', 'recognized', 'prized', 'defended, perpetuated and if need be, enforced'; (5) by the authority of communities', or by 'some common will', or 'by groups', or 'by society'; and (6) concretely expressed in 'social habits', 'overt activities', and 'similar and reciprocal habits of individual behavior'". 7/

How Institutions Influence the Community's Productive Capacity

The vertical and horizontal patterns of relationships among social units, sub-systems and systems are institutional in nature but also institutional are these units and systems themselves. Therefore, the

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7/ Adapting Institutions to the Conditions of Economic Growth, (Report of seminar sponsored by Montana State University, and the Center for Agricultural and Economic Development, Iowa State University, August 2-5, 1966).

community's institutions are the substance of both the social units, sub-systems and systems, and their vertical and horizontal relationships. The community, or village school, is not primarily the building but: (1) the teachers; (2) the students; (3) the school committee; and (4) the national laws and rural tradition which regulate the modes of education in the village; these are determined by relationships, or transactions, which are institutional in nature. The community school then, or the community church or the farmers' cooperative are institutions themselves. These institutions influence the community's productive capacity which further determines the quantity and quality of goods and services that the community can produce in order to meet its needs and solve its problems.

The status quo then, of community's institutions, is important in socio-economic growth and development. The failure of these institutions to be adapted, modified and changed is one of the characteristics of under-development.

Underdeveloped communities seem to be close societies meeting their needs through a small number of simple, unspecialized, informal institutions while developed communities are complex societies with many special and formal institutions.

Communities, according to Toennies, 8/ usually go through an evolutionary process from simplicity (Gemeinschaft) to complexity (Gesellschaft).

8/ Ferdinand Toennies, "From Community To Society", Social Change, edited by Amitai Etzioni and Eva Etzioni, (New York: Basic Books, Inc., 1964), pp. 64-72.

Simplicity and complexity are the two poles of a continuum within which communities could be placed.

It has been observed in the communities of Thessaloniki that this Gemeinschaft-Gesellschaft continuum does exist. Peristera, for example, could be placed closer to Gemeinschaft, whereas Halkithon is closer to Gesellschaft.

Thessaloniki's 151 communities could be placed in five different places in this continuum. Type A community is close to Gemeinschaft and type E close to Gesellschaft. In community type A (Figure 12) man's life is more or less centered in activities closely related to his religion and food production. There is a very small number of formal and informal social units or institutions which direct his life. As the complexity of community increases, however, so do the social units or institutions.

However, the ties, relationships, or institutional arrangements, "vertical" and "horizontal", fail to be modified with the same speed. For example, in community type B, with the establishment of the school as a new social unit, the religious institution of the church fails to be adapted and modified and thus harmony between the new unit and the old one in the community is at stake. This way, then, institutions become limiting factors and bottlenecks to the increase of the community's productive capacity.

The community's position on the continuum and its advancement to points closer to Gesellschaft depends on the capacity of its institutions

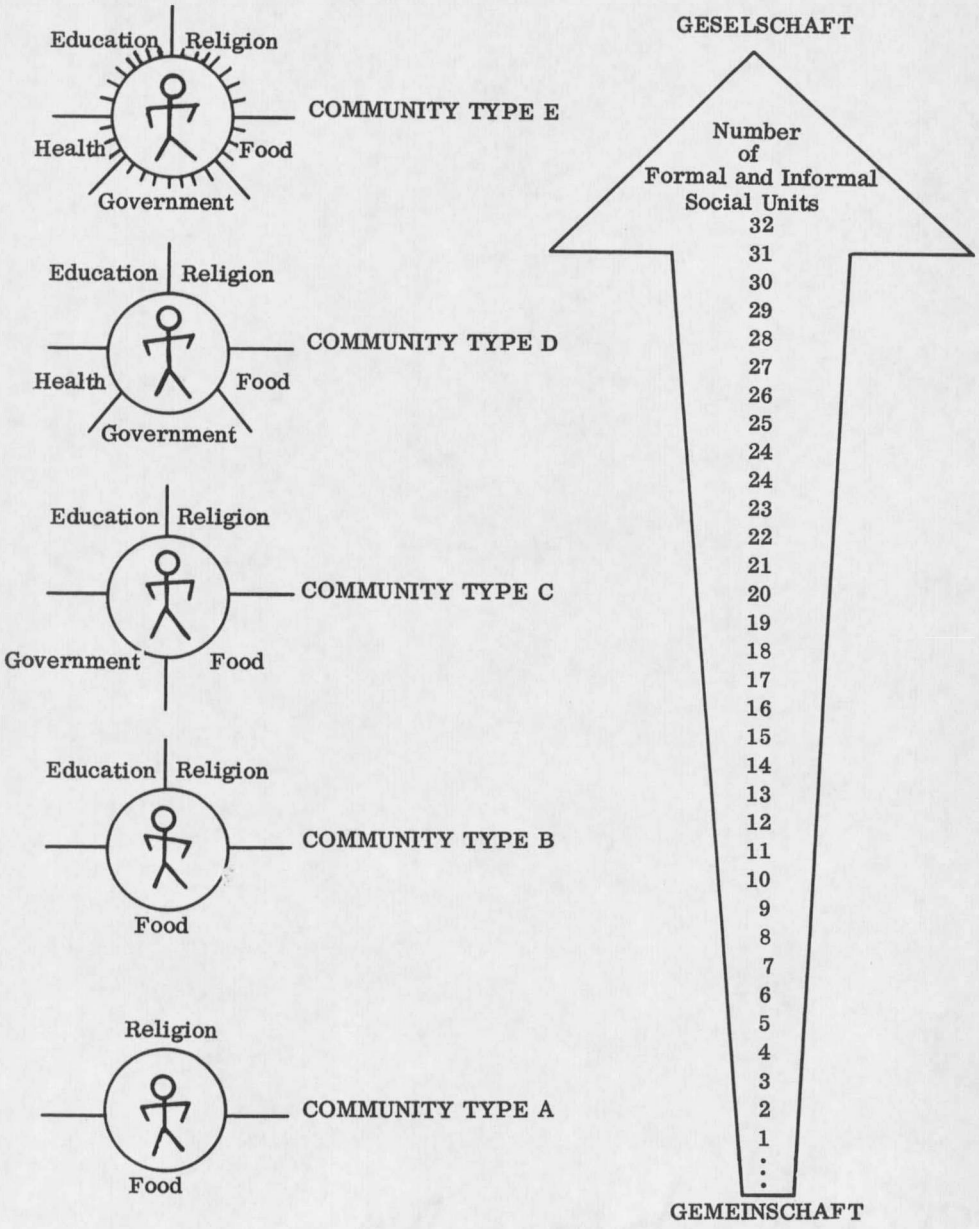

Figure 12. The Evolution of the Community.

Source: Thessaloniki Community Development Program (Program Records).

to change. However, students of development argue that the above statement raises questions on the ethics of change.

Brewster's treatice, 9/ on beliefs, values, and economic development, discusses the ethics of change by trying to elaborate on the unresponsiveness of the people in developing countries towards schemes and programs which promote this change. Brewster emphasizes strongly how sacred are the institutions in simple and unspecialized societies and how difficult it is for the student of development to decide on the merits of their change.

A number of examples could perhaps clarify the above point. The most common one is about the institution concerning property and inheritance. For example, an olive tree in Peristera, through inheritance, might be given to three different individuals, or a parcel of land might be inherited by a number of children. After they divide it among themselves, the small parcels are even smaller and less productive. When these institutions or instititutional arrangements, related to inheritance, were originated they probably fulfilled a definite need and played an important role in development, but today one could easily observe that they have become obsolete, and they are bottlenecks to the development effort.

The problem faced by a developer, or change agent, however, is to determine which of these institutions or institutional arrangements have

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9/ John M. Brewster, "Beliefs, Values and Economic Development", (Journal of Farm Economics, Vol. XLIII, No. 4, Part 1, November, 1961), pp. 779-796.

become obsolete, and who is going to be the judge if they should be changed or not? Furthermore, how will institutions be judged? According to Bruton, Brewster and others, to destroy the existing institutions without providing an alternative method for meeting a human need or solving a problem is perhaps more harmful than to maintain institutions functioning the way they have been. In other words, institutions are also the channels through which people are making a livelihood.

At an earlier point, it was mentioned that due to the sacredness of institutions, any kind of change is difficult. This does not mean that institutions at their birth did not fulfill a need, and that they were not important. Some are still very important. However, institutions should be considered as living entities, and like the individual who grows and changes, because of changing needs and problems, so the institutions should also change. The failure of their change and modification is an indication of their obsolecence and stagnancy. Obsolete institutions become bottlenecks to the development of the community.

To illustrate the above thoughts, one can find numerous examples of the institutions and institutional arrangements concerned with money, leisure and work, plowing, conservation practices, the family, sex, and others.

A vivid one is perhaps the common belief, concerning "waste". In a recent article published by a weekly magazine, the issue of "waste" was carefully analyzed. The author tried in this article to convince its

readers that all kinds of institutions and institutional arrangements concerning "waste" should be re-evaluated. For example, to many people, with their old institutionalized concepts of "waste", the idea of changing a car every three years is a wasteful activity. However, according to this article:

> "A new car every three years may not be necessary, but if the consumer wants it and has the money, it is his choice--and his demand for a new car keeps many a Detroit factory worker busy and gives him enough money to buy a new car himself." 10/

Another example is the latest revolutionary idea among some economists concerning a guaranteed wage level for all the members of the society. This thought is disturbing to most people for their institutionalized beliefs concerning leisure forbid them even to think about the subject.

Can it be said, however, that these people who do not accept right away these revolutionary ideas are wrong and ignorant?

The question is a frightening one. The world has experienced the catastrophies and human suffering caused by Hitler and Nazi Germany who decided to destroy, from its foundations, the existing educational, political and other institutions in order to replace them with new ones. To the Nazis the old institutions had become obsolete.

Another example is the recent case of cultural revolution in China during which dictatorships of the Red guards have tumbled down temple walls, religious shrines and productive shops in order to replace them with youth meeting places. To the Cultural Revolution of the Red Guard, the old institution has become obsolete.

10/ Time, (November 18, 1966), p. 57.

On the other hand, millions of malnutritioned people are starving to death today because the keeping of obsolete institutions is more important to them than human life.

Obsolete Institutions

In light of the elaboration on institutions just completed, it is the conclusion of this investigation that the failure of institutions to change sufficiently or in the proper direction is an indication of their obsolescence. This is because man's needs change, so the institutions that help man to meet these new needs should also change.

Professor Sower's evaluation guide was proposed as an appropriate method or technique which can help measure the degree of obsolescence and change of institutions.

This guide presents ten questions which can quantify the variables which determine the location of any organization or system on the life cycle of growth or decline. A number of questions presented in this guide can help identify the obsolescence of institutions. With appropriate changes, this guide can be used for studying institutions in the form of: (1) social units and systems; (2) vertical and horizontal relationships; (3) particular techniques (plowing, cultivating, harvesting, etc.).

The institutions then presented in the physical setting of the nomos of Thessaloniki can either become channels or bottlenecks to its socio-economic growth and development.

An Evaluation Guide for Determining the Location of Any Organization or System on the Life Cycle of Growth or Decline*

	Rating of the Organization High	Med.	Low
1. Are the goals so defined that evaluation measures can be applied to determine success or failure?			
2. To what extent is there consensus or agreement about the justification of the goals:			
a. By those who provide the inputs into the organization (legislators, potential new members, gifts, volunteer workers, etc.)?			
b. Within the different sub-units of the organization?			
c. By the users of the output of the organization?			
3. To what extent is the organization committed to goals which can be intellectually justified as for the public good (not primarily for the selfish benefit of the members or controllers)?			
4. To what extent are members personally committed to achieving the goals of the organization? Willing to give voluntary time, etc			
5. What proportion of the total energy available to the organization goes into the following types of activity?			
a. The good of the organization - in contrast to gaining selfish ends			
b. The good of each individual - in contrast to interpersonal contest			
c. The good of groups within the organization - in contrast to inter-group contest			

An Evaluation Guide for Determining the Location of Any Organization or System on the Life Cycle of Growth or Decline* (Cont'd)

	Rating of the Organization		
	High	Med.	Low
d. The good of all people and organizations - in contrast to contesting with other organizations.....			
e. "Maintenance functions". (Rate high when little time and energy is spent in just having meetings, listening to directives, etc.).....			
6. To what extent does the organization have what is called "The problem of generation":			
a. either in the age of people who control the organization?.....			
b. or in extent to which its goals and functions are kept innovated or allowed to become stagnant?.....			
c. or are they too tradition bound?.....			
7. How is the organization rated on a "life or death cycle" by the opinions of the following:			
a. Do members rate it as growing and high on "life cycle"?.....			
b. Do potential new members rate it as growing and high on "life cycle"?.....			
c. Do people who have discontinued their membership rate it as growing and high on "life cycle"?.....			
d. Is the organization rated as growing and high on "life cycle" as articles are written about it by the public press?.....			
e. Is the organization rated as growing and high in "life cycle" by important thinkers and influentials in the community, state or nation?.....			

An Evaluation Guide for Determining the Location of Any Organization or System on the Life Cycle of Growth or Decline.* (Cont'd)

	Rating of the Organization		
	High	Med.	Low
8. To what extent is the organization able to provide and maintain "built-in innovations" to prevent "organization dry rot" from developing?.....			
9. What are the long time changes of the organization continuing to exist as a live system able to attract capable new members and achieve important goals if it continues during the next ten years to do the same things and go in the same directions of vitality as it has gone during the last decade?.....			
10. To what extent is the leadership of the organization:			
a. Representative of the total membership in age.....			
ideas.....			
vitality.....			
progressiveness.....			
b. Able to produce what research shows to be the essence of effective organization leadership: (to develop and maintain the organization into a highly coordinated, highly motivated, cooperative social system)?.....			

*Designed by: Christopher Sower, Organization Research Unit, Department of Sociology, Michigan State University, East Lansing, January 18, 1966. This draft is based on a revision by Edna Alsup, County Extension Agent, Home Economics, Travers City, Michigan.

In the chapter on the background of the problematic situation, it was stated that the nature of a community's vertical and horizontal patterns of relationships was sometimes not conducive to community's socio-economic growth and development. In other words, the institutions which determine the nature of these relationships tend to become obsolete. It was also mentioned that community development through sustained and deliberate efforts in strengthening the horizontal patterns of the community would directly influence the community's level of growth and development. Therefore, community development is one of the means for modifying, adapting, optimizing and changing community institutions.

PART III

THE ANALYSIS

This is the most important part of the investigation. In Chapter VII, community development is examined as a means for modifying institutions. In Chapter VIII, the Community Development Program of Thessaloniki is described, analyzed and evaluated.

This analysis attempts to answer the following basic questions: "Why should community development be an element in area and regional socio-economic growth?" "What is the Thessaloniki Community Development Program all about?" "Was the program successful?" "What is really the place of community development in area and regional socio-economic growth?"

Chapter IX examines how community development programs could be integrated in an area and regional development program.

CHAPTER VII

COMMUNITY DEVELOPMENT AS A MEANS FOR MODIFYING, ADAPTING, OPTIMIZING AND CHANGING COMMUNITY INSTITUTIONS

With the background and knowledge that has been accumulated in the previous three chapters, one could assume that the modifications of institutions is very important for community socio-economic growth and development. This modification, adaptation or change of institutions can be achieved through community development.

> "We shall define community development as a deliberate and sustained attempt to strengthen the horizontal pattern of a community". 1/

According to Warren's interpretations, there is a very clear and forward rationale of the main purpose and aim of community development. For example, in Chapter IV of this dissertation, it was observed, in the case of villages in Thessaloniki, that what really identified each community was the patterns of horizontal and vertical relationships. One could then further hypothesize that the strengthening of the community's horizontal patterns is important for community's growth and development. The dilemna presented, however, is that this strengthening of the community's horizontal patterns cannot be achieved without some modification, adaption, optimization and change of its institutions.

1/ Roland L. Warren, The Community in America, (Chicago: Rand-McNally and Company, 1963), p. 324.

This chapter elaborates on: (1) what is meant by modification, adaptation, optimization and change of community institutions; and (2) why community development as a means for accomplishing these changes. Due to the fact that the investigation has been primarily concerned with rural traditional communities (villages) an effort has been made to present the main characteristics of the physical setting of such a type of community. This chapter is the theoretical background of community development. The next chapter provides the empirical case study of Thessaloniki.

Modifying, Adapting, Optimizing or Changing Institutions

In the previous chapter, it was concluded that obsolete institutions are limiting factors to socio-economic growth and development. This does not mean that obsolete institutions have not changed at all through time. To accept this proposition would mean that the world is a static one.

Institutions change through time no matter how obsolete they might be. However, they change at different rates and in response to different stimuli. For example, the change of the institutions, related to land and cultivation practices in the village of Peristera in Thessaloniki, might be at a different rate than changes in the same institutions in the village of Halkithon. In examining the rate of change as it is related to the various stimuli, one could discover that some of these stimuli were the products of planned efforts of various degrees. However, this does not tell the whole story. Change takes place also in the absence of planned effots. The

location of a village in the network of communication links (highways, electricty, etc.) might cause change without any planned efforts.

For example, the Agricultural Extension Service, through its Agricultural Extension Agents, might have stimulated through planned efforts a change of similar institutions in both villages of Peristera and Halkithon. However, this does not, indeed, tell the whole story. The village of Halkithon being located in a part of the nomos with a higher traffic density and closer to the nodal place of the urban center of Thessaloniki, might modify, adapt, optimize and change its institutions at a higher rate in spite of the fact that Peristera might be exposed to the same or even more planned efforts. The stimuli of change, in other words, is not related only to the various degrees of planned efforts. Certainly the paved highway which passes through Halkithon, was planned effort but not for the purpose of modifying, adapting, optimizing or changing its institutions. The main reason for the highway was to achieve a better communication link between the nodal places of Athens and Thessaloniki.

In cases where villages are located in similar socio-economic environments with similar communication intensities, the degree of change due to planned efforts could be singled out, identified and evaluated.

The initiative for formulating and implementing planned efforts for change is the product of: (1) the private; (2) the public; and (3) the semi-public sectors.

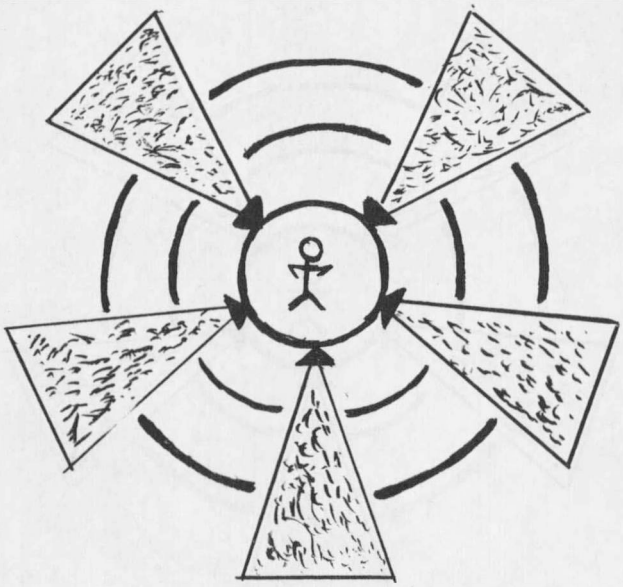
The efforts of an Agricultural Extension Agent, a public employee, to introduce new land cultivation practices, thus modifying, adapting, optimizing and changing the existing institutions on land cultivation could be thought of as an effort that has been initiated in the public sector. On the other hand, a cooperative venture for transporting the village onion crop in the market of Thessaloniki, could be considered as an effort that has been initiated in the private sector. Furthermore, the water system in Calamotou financed partly by federal funds and village labor could be considered as an effort that has been initiated in both private and public or semi-public sectors.

Accepting Warren's definition of community development as a deliberate and sustained attempt to strengthen the horizontal pattern of a community, and assuming that a planned effort is also a deliberate and sustained attempt, one could then think of community development as a planned effort, which strengthens the horizontal patterns of a community. However, the strengthening of the horizontal patterns of a community requires a modification, adaption and optimization of its institutions which institutions are the substance of the vertical and horizontal patterns. Therefore, one could accept the proposition that community development is a planned effort aiming at the modification, adaption, optimization and changing of community's institutions. This conclusion is elaborated in the following part of the chapter.

Why Community Development as a Means for Modifying, Adapting, Optimizing and Changing Community Institutions?

In the historical account in Chapter I of the events leading to the birth and growth of community development, it was stated that a number of planned efforts which attempted to tackle the problem of economic growth and development, through the formulation and implementation of a number of programs, were not very successful. This was interpreted by a number of students and policy makers as a failure to involve the community people in these programs. This failure to involve the local people in courses of action which were meant to be for their benefit, had resulted in a strong vertical flow of programs formulated mostly on the national level and implemented on the local level by public servants reporting not to the local community or its horizontal communicating ring or pattern, but to their superior, located on the vertical communication ring or pattern. These students of development argued that this situation resulted in the existence of vertical wedges, splitting the local community's horizontal communication ring and weakening its horizontal patterns of relationships.

The village teacher, for example, depending more and more on his school inspector, and on the Ministry of Education, became more mindful in establishing a strong vertical pattern of relationships with his own kin, so to say. There was no reason for him to maintain a strong pattern of relationships with other horizontal social units within the community. The same could be said about the priest, or the village doctor, the agricultural extension agent or even the village secretary.



All these public servants and other leaders of the village became more and more aware that if anything was to be accomplished in the village, it would be through the implementation of national plans and not through community initiative and planning.

On the other hand, however, the policy makers on the national level, discovered that the implementation of their programs were facing a serious obstacle because the communities were expecting too much <u>from</u> the state, while they were willing to contribute very little <u>to</u> the state. Furthermore, due to the strong patterns of vertical relationships, the horizontal relationships among the social units located in the community became weaker

and weaker. This led to conflicting demands for funds and programs for the village.

This kind of situation and the failure of the state to fulfill all community demands and of the politicians to keep their word, dismayed community members. It was for this reason that most of the public servants working on the local level had reported several times to their superiors, the apathy and unresponsiveness of community members to the implementation of national programs for economic growth and development.

The unfortunate thing was that the village institutions, which helped the villagers meet their local needs, had collapsed and they were not replaced by equally efficient ones.

The local initiative and cooperative spirit in forming voluntary village groups to take care of village needs had vanished, and the answer to any progressive idea was, "the government (national) will do it".

On the other hand, a number of other institutions in the village, failing to change, had become obsolete. The young people did not want dogmatism, but they wanted to search and find the truth themselves.

It is in this background of the existing situation, and the need to strengthen the horizontal patterns of the community, through its modification, adaption, optimization and change of community institutions that lies the answer to the question: "Why community development as a means for modifying, adapting, optimizing and changing community institutions".

The concern in this investigation has been primarily with community development in its rural setting.

In Greece, as well as in other countries of the world in which half or more of the population is employed in agriculture, the word "rural" means also "traditional". To modify, adapt, optimize, and change the institutions of the above type of community is an endeavor different, in many respects, from that to be taken for accomplishing the same in an urban community.

The World of a Traditional Rural Community

One of the characteristics of a traditional rural community is its silence, which is to say the absence of sound, of actvity, of motion, of creativity, or dynamism. This is usually the impression of a man who has lived in a creatively dynamic world, full of activity, when he visits a traditional society.

But is a traditional rural community really a silent world? Or does it sound silent to the urban ears?

Foster makes an attempt to distinguish a number of types of rural traditional communities by sketching out their similarities in their way of life, and the kinds of community social units and functions. For example, in describing the peasant community he says:

"The similarities in peasant life the world around are so marked that we are justified in sketching an 'average' community to serve as a guide..." 2/

Furthermore, Foster indicates that peasant communities throughout the world are very similar in spite of their many differences in their cultural details. 3/ In other words, one should expect that the peasant communities of Greece, Mexico, China and Finland are in many respects alike. This is a dangerous assumption. However, the student of peasant life and society, recognizes the fact that to a great extent, Foster, is correct. The villages of Halkithon, Peristera and Calamotou in spite of their differences in cultural details are strikingly similar.

Lewis, in his study of Tepoztlan, a village in Mexico, says that:

"Tepoztlan may be designated as a peasant society in the sense that it has an old and stable population, the villagers have a great attachment to the land, agriculture is the major source of livelihood, the technology is relatively primitive (hoe and plow) and production is primarily for subsistence, with barter persisting, although the people also participate in a money economy". 4/

2/ George M. Foster, Traditional Cultures and the Impact in Technological Change, (New York: Harper and Row Publishers, 1962), p. 45.

3/ Ibid., p. 45.

5/ Oscar Lewis, Tepoztlan, Village in Mexico, (New York: Holt, Rinehart and Winston, Inc., 1960), p. 1.

A similar case study of the village of Vasilica in Greece, made by Ernestine Friedl, indicates similar characteristics of the peasant society and the peasant's way of life. 5/

The difficulties faced by community development programs in their efforts to modify, adapt, optimize and change institutions in traditional rural communities are many and differ in nature and scope. However, these programs contribute very much toward the indentification and determination of techniques and methods through which the community people are involved themselves in streamlining their institutions. This investigation by using a specific community development program, (The Community Development Program of Thessaloniki), attempts to indicate how through community development, community institutions do change and the community's horizontal patterns are strengthened. Furthermore, it provides the evidence that the community's socio-economic growth and development depends also on strong vertical patterns which can be strengthened through regional development programs. It is only after the examination of regional development that the investigation answers the main question posed, (Should community development be an element in area and regional socio-economic growth and development?).

The following chapter as a case study is an entity by itself, but also an indispensible part of the whole picture.

5/ Ernestine, Friedl, Vasilica: A Village in Modern Greece, (New York: Holt, Rinehart and Winston, 1962).

CHAPTER VIII

THE COMMUNITY DEVELOPMENT PROGRAM OF THESSALONIKI, GREECE A CASE STUDY

In this Chapter, the community development program of Thessaloniki is examined. The two main sections of the chapter are: (1) description and analysis; and (2) evaluation.

In describing and analyzing the program, a set of 20 questions are answered. The questions are related to: (1) the initiators of the program; (2) the people involved in program's application; (3) the program's goals and objectives; (4) its acceptance and legitimization; (5) its techniques and methods; (6) its stages of application or process; (7) its community development coordinator and (8) the program's budget.

In evaluating the community development process, an effort was made to prove the validity of three hypotheses: (1) community meetings are indicators of local initiative and cooperation; (2) community projects (social action episodes) are indicative of community action; and (3) the problems and difficulties faced by communities indicate part of the stumbling blocks to the success or failure of the community development process. The sources of data used for examining these hypotheses is taken from a stratified sample of 46 villages of the nomos of Thessaloniki. The research schedules used and the method followed in collecting the data were described in the methodology section. No statistical rigor was used in this part of the evaluation.

The second part of the evaluation was concerned with the examination of the differences in community action exhibited by villages. This was accomplished by searching for relationships of a number of strategic variables. The sources of data are primarily similar to the sources used in testing the hypotheses (1), (2) and (3). The statistical technique used has been stated in the methodology chapter.

After the second part of the evaluation is completed, the investigation concludes that many community problems can be solved through community development and the community's horizontal patterns can be strengthened, however, there are many things that cannot be done through community development. Community development cannot be effective in large villages. Neither can it implement a sophisticated plan of socio-economic development. It is for this reason that regional development schemes are necessary to implement sophisticated socio-economic plans. In other words, the vertical patterns of the community are strengthened through regional development. It is for this reason that neither community nor regional development alone can contribute effectivly to community's socio-economic growth and development. Both approaches are needed. This chapter on the case study of community development and the next chapter on regional development provide the evidence for the above statement.

Description and Analysis of the Community Development Program of Thessaloniki

Question 1. What and Who Started the Thessaloniki Community Development Program?

Six varied situations were responsible for the starting of this program.

Situation A. The associate director of the Agricultural and Industrial Institute of Thessaloniki (commonly called the American Farm School) closely connected with the nearby village called Thermi, once observed a very hot argument among the village leaders concerning a common village need and the proper way to meet this need. He thought this problem of lack of cooperation among the village leaders could probably be solved if a proper process of social action was applied. In discussing the problem with the director of the school, it was agreed that this was a common problem in the Greek villages.

Situation B. In various informal conversations held with village leaders about the problem, it was agreed that lack of cooperation among them was, indeed, an existing and common phenomenon.

Situation C. Nomos officials and public employees who were connected with the village had long felt also, that lack of cooperation was a serious problem. As a matter of fact, some of them had taken certain courses of action towards the solution of the problem.

Situation D. The various ministries of Greece, through a voluntary interministerial committee functioning under the auspices of the Royal

National Foundation had long realized this problem and through various programs tried to seek its solution. As a matter of fact, the Minister of Interior through a circular letter to all nomoi of Greece encouraged his employees to work towards the solution of this problem.

Situation E. The United Nations Organization, through its Technical Assistance Office and the Office of Social Affairs had realized the problem of lack of cooperation among village leaders and organized with the aid of the United Nations and national agencies, various seminars and study groups in order to examine the matter and find various ways to solve it.

Situation F. The Unitarian Service Committee of Canada, a welfare organization which in the past had finaced several welfare programs in Greece, had expressed an interest in financially supporting a campaign which had as its ultimate goal, the rising of the standard of living in the village.

It is evident then, that in all mentioned situations, the several social systems involved had common interests. All realized the need for more cooperation among the village leaders.

Question 2. Who Were the Initiators?

The initiators were five people. The Director and Associate Director of the Agricultural and Industrial Institute, the Nomarchis, Head of the Nomos Administrative Offices, the Head of the Executive Committee of the Unitarian Service Committee of Canada, and the Secretary-General of the Royal National Foundation. All felt that the problem was very important and action should be taken.

Without the initiators, a problem stays as a problem for many years without being solved. The initiators are the first people not only to realize a need, but to take action in order to meet this need.

The five original initiators grew to a larger number of people willing to take action for the solution of the problem. Thus, a program was formulated.

Question 3. In What Social System Was the Program Applied?

There were several social systems to which the community development program was applied.

The first system in which the program was applied was the community or the village. The second system was the various nomos formal and informal agencies with which the local community's social units were vertically connected. The third and fourth systems in which the program was applied was the nation and the world as a community of nations.

Question 4. Was the Prior Social Situation Considered?

The application of the program took into consideration the existence of prior efforts and attempts made towards that direction by recognizing the fact that the idea of community development was employed in the past to some degree, by villagers, village leaders, and nomos officials in Thessaloniki.

Many mistakes have occured in the past where professional people, in moving to an area to launch a new program, have completely ignored the

existence of prior social situations relevant in many wasy to their program. Many county, state, and international agencies formulate programs and courses of action, not realizing, and refusing sometimes to accept, that similar programs and courses of action have taken place in the same area.

Question 5. To How Many People Was the Community Development Program Going to be Applied?

First, to approximately 170,000 villagers of 151 villages of Thessaloniki nomos. This group of people has been identified by the Greek National Committee on Community Development as citizens.

Second, to approximately 1,000 village leaders in the 151 villages of the nomos. These 1,000 village leaders were hired and appointed to a local post usually by their respective ministries acting through the nomos respective offices and agencies. These are teachers, agricultural extension agents, village doctors, police chiefs, priests, maternity nurses, etc. These people have been identified as cooperators.

Third, to approximately 2,500 village leaders who are leaders in the village because of being elected by the villagers to fulfill the duties of a certain post. These leaders are primarily volunteers receiving no monetary compensation for their services. These leaders are to be found in the village board, the agricultural cooperative association, the athletic association, the committee on tourism, and some other groups. The members of the school and church committees, in spite of being appointed committees by the priest and schoolmaster respectively, are voluntary workers. This group of leaders has been identified as pioneers.

Fourth, to approximately 100 public officials and directors of organizations and institutions related to the village, such as the head of the nomos administration office, Nomarchis (Prefect), the heads of the various nomos services, and others such as the directors of agricultural banks, agricultural schools, radio programs, etc. This group we would call supporters.

During the examination of the horizontal patterns of the community and the presentation of the Community Model in Chapter IV, all the above groups of people were identified. For example, the 170,000 citizens living in 151 local communities were related with other fellow villagers of the same community in a horizontal pattern, and with different communities within the nomos in a vertical pattern.

The 1,000 cooperators were public officials working in local community social units, but having strong vertical ties within their own vertical system or sub-system with an authority flow channeled from the national level to the local level. The local village teacher was more mindful in keeping strong vertical ties with his school inspector and ministry of education than with his fellow leaders of other horizontal social units belonging to different vertical systems.

On the other hand, the 2,500 pioneers being elected by fellow villagers and offering their services voluntarily and without pay, had stronger horizontal ties than vertical ones.

The supporters were public officials working in nomos social unit, but having strong vertical ties within their own vertical system, or sub-system

with an authority flow channeled from their ministry, a social unit on the national level within their own system. The nomos inspector of schools, let's say, was more mindful in keeping strong vertical ties with his minister than with his colleagues of other nomos horizontal units belonging to different vertical systems or sub-systems.

All involved in the program of community development thought that the initiative for "social action episodes" in the village should come, not from the supporters nor the cooperators but from the pioneers. It was assumed, that a "social action episode", for example, fixing up of a community street, should be initiated by a pioneer, encouraged by a cooperator and helped by a supporter. This way the community development idea would be implemented through a unique process which could be identified as a "community development process".

The essence, then, of the community development program of Thessaloniki, was to work out the details for the application of this process in its 151 villages.

Question 6. What Were the Goals and Objectives of the Community Development Program in Thessaloniki?

The goals and objectives of this program should be divided into three groups. In the first group are the goals and objectives set up by the initiators of the program. In the second group are the goals and objectives set up by the nomos officials, and in the third group are the goals and objectives set up by the local community leaders.

Initiators: Goals and Objectives. The initiators for the application of the community development program in the nomos of Thessaloniki represented primarily three agencies: a national public agency, a semi-public educational institution, and an international welfare volunteer association.

(a) The nomos.

(b) The Agricultural and Industrial Institute of Thessaloniki, (The American Farm School).

(c) The Unitarian Service Committee of Canada.

All three were equally important in initiating this program. However, each agency, probably had slightly different goals and objectives from the others. For example, the nomos wanted to stimulate activity among village leaders, because:

(a) The Inter-ministerial Committee in Athens wanted them to show some activity in this area; and

(b) The nomos agencies had determined the need for cultivating cooperation among the village leaders.

The Agricultural and Industrial Institute of Thessaloniki (A.F.S.) wanted to participate and stimulate action in community development because, as an agricultural institution, it considered community development to be a definite way to contribute in the welfare of villages. The Unitarian Service Committee of Canada, a welfare organization, thought that this was a very positive way in helping people to help themselves.

In spite of these very slight differences in goals set up by the initiators, their primary and most important goal was to make an effort to apply

to all village leaders of Thessaloniki nomos, the process of community development. It was then believed that the application of the process would create among the village leaders a spirit of initiative, cooperation and action which was the main objective of the program.

Nomos Officials' Goals and Objectives. The nomos officials informally organized a community development committee consisting eventually of 68 members, hoping that during the application of the community development process, they would be given an opportunity to work together and contribute positively to the progress of the Greek Village. This would also help them to do a better job in their particular field.

Village Leaders' Goals and Objectives. During the contacts with fellow villagers and nomos officials, they hoped to be able to accomplish more in their village. This, they believed would break the ice, and they would be given an opportunity to learn more about human and natural resources existing on the nomos level.

The overall objective of the village leaders was that they would be given an opportunity to participate in a training seminar of representatives from five to six villages. During the conference, they would also get a chance to meet their colleagues from the area, discuss together common problems, and learn how other villages are solving their problems.

Question 7. Was the Community Development Program Accepted by the Legitimizers?

In order for the application of a program to succeed within a social system or among various social systems, it has to be officially accepted.

The Nomarchis himself and all nomos officials agreed that a definite process should be applied to convince the village leaders of Thessaloniki nomos of the values of intiative, cooperation and action for meeting their needs and solving their problems.

It is difficult to forecast here what could have happened if the Nomarchis would not have agreed to support the idea of applying this process, or if the inter-ministerial committee would not have launched a national program for the application of this process. It should be realized that if the same problem was not felt in all the social systems, it would have been difficult to have the public officials and others, called together legitimizers, accept the presence of this problem and proceed in taking action for its solution.

Question 8. How Was the Community Development Idea Going to be Diffused From the Initiators to the Nomos Officials and the Village Leaders?

A committee on the nomos level was drafted by the initiators having 48 nomos officials as volunteer members. Later on, the number increased and directors of semi-governmental organizations and institutions were added. This committee had an executive body of three people and a coordinator of the program. All were voluntary workers, excepting the coordinator who was a professional man. The nomos committee was divided into various sub-committees and contact groups.

This nomos committee with its executive body, the coordinator and its sub-committees, composed the group that would diffuse the idea to the village leaders. It was believed that this diffusion of the idea would affect not

only the village leaders, but the nomos officials themselves, who were participating in the various sub-committees. It was, in a way, an indirect method of training the officials to realize more the value of community development.

The various sub-committees of the nomos committee which were going to act as diffusion sets for the community development idea, consisted of representatives from social units on the nomos level. The sub-committees, in other words, represented social units which already existed in the social system. It could be said here, that the formation of this nomos committee and its sub-committees attempted in an informal way to join the broken horizontal and vertical communication links of these systems and strenghten this way, both the vertical and horizontal patterns of the community in the nomos level.

This job was, perhaps, the most intricate one. The success or the failure in this operation can be traced to a number of factors. However, much of the burden for both success or failure, falls on the coordinator. The coordinator can be compared with a surgeon. In his intricate operation, the doctor should not only be familar with the anatomy and functions of the various systems of the human body, but he should also have a special artistic touch to know what arteries he should join together, how he should join them and when.

Question 9. Was the Community Development Program Evaluated Often During the Diffusion Stage?

The nomos committee and especially its executive body met several times to evaluate their work, decide on the future objectives and plan certain courses of action.

Question 10. What Kind of Techniques Were Used by the Nomos Committee to Help the Villagers, Village Leaders and Nomos Officials Realize the Essence of Community Development?

This is probably one of the most difficult elements of an organized program for the diffusion of an idea. In Thessaloniki, nine techniques were used to make the villagers, village leaders, and nomos officials, realize the essence of the community development idea, and accept the responsibility to participate in a course of action for diffusing further this idea.

Technique Number 1. Informal Visits With Villagers, Village Leaders and Nomos Officials. Informal visits and discussion sessions in farm homes, village coffee shops, public offices and on farm land, between all three groups (pioneers, cooperators, supporters) were held. The value of the community development idea was discussed freely by the impromptu visit and discussion technique. Examples of accomplishments through cooperation achieved in nearby villages was a stimulus for action from the people of the visited village.

This was one of the most effective means of education for all people concerned. Village leaders and nomos officials tended to understand each

other better after these contacts were made, and new ideas were introduced to the village in an effective way.

According to Appendix D, the number of informal visits made by the coordinator from November, 1958 to August, 1963, were about 600 in 151 villages. The number of the contacts during these visits, reached the figure of about 7,000. The coordinator was always accompanied by public officials.

Unfortunately, there is no accessible statistical data indicating the number of informal visits made by the nomos officials and other members of the nomos community development committee acting and visiting alone on their own accord.

Technique Number 2. Formal Meetings of Villagers, Village Leaders and Nomos Officials. Formal meetings of villagers were organized by village leaders for the purpose of communicating some ideas and thoughts to them concerning village problems, and stimulating them to follow the community development idea in order to solve these problems.

Meetings of village leaders only were organized for the purpose of exchanging views of the details for taking action. According to Appendix D, there were about 400 meetings attended by the coordinator in 151 villages. The number of contacts in these meetings were about 10,000. The meetings held by the village community development committees with no supervision by the coordinator or the nomos committee members have not been recorded.

The nomos committee also met formally to discuss various approaches and procedures for tackling the problem and mobilizing the village leaders to act. Fourteen such meetings were held from November, 1958 to August, 1963.

Technique Number 3. Informal Questionnaire to Define the Needs of a Village. An informal questionnaire was distributed to the village leaders asking them to write in plain language:

(a) What were the beautiful things their village had; and

(b) What were its needs in the various areas of activities such as the church, the school, agriculture and home industry, youth clubs, athletics, tourism, etc.

In this way, the village leaders were given an opportunity to think about the problems and needs, not only of the social units they represented, but also of other units too. A teacher, for example, through this questionnaire was thinking about agriculture, church and tourism and was not concerned about his own field of activities, or his own social unit and vertical social system.

Technique Number 4. Committees. The village leaders were organized in a committee called the village community development committee. There are 140 such committees in Thessaloniki nomos. These village leaders were the key people of the communities. They knew well the village people, their problems and their ambitions. They also had a clear picture of the existing human and natural resources of the village; most of them wanted to see the village go ahead and progress.

What was said previously about the nomos community development committee could be said also about the village community development committee. This local committee acting as a diffusion set of the "community development idea and process" to the village at large, consisted of members belonging to local community social units which already performed the major social functions in the village. This local committee, in other words, represented social units which already were parts of the community's social system. The formation of this committee was an attempt to strengthen, in an informal way, the horizontal and vertical patterns of the community.

The success or failure of these committees in strengthening the community's horizontal and vertical patterns could be traced in a number of important factors. The most interesting, perhaps, is the degree to which one or more of the existing village leaders, was motivated and inspired by the community development idea.

Technique Number 5. Comparison and Competition. One of the methods used in the application of the community development process was the organization of a three-day training seminar for the village leaders of five to six villages of an area. During these seminars, the participating community development committees would program various activities and projects, or to use Warren's terminology, several "social action episodes", to be carried out mainly with the human and natural resources found locally. When these programs were announced during the seminar, the leaders of one community would compare their program with that of the other community. They would

be motivated by this act of comparison to accomplish more "action episodes". In this way, a spirit of competition was also created among the various communities.

This technique of comparison and competition was more apparent during the evaluation seminars that took place during the application of the process. The weekly radio broadcast also helped in this direction. When the activities and projects of a community were announced through the radio, the other communities got motivated and mobilized. Eighty such radio broadcasts on community development took place from November, 1958 to August, 1963.

Technique Number 6. Exploiting a Crisis. The fact that the country has sometimes been called under-developed has caused much commotion among people who were very proud of their forefathers and who refused to accept this as a fact. In exploiting this situation, the application of the process had the following idea as an element: "Well, let us not have everyone calling us under-developed: We should teach them with our activities and efforts what a progressive lot we are." By advocating that: "Time cannot wait for us, we should progress through cooperation and catch-up with the rest of the world" automatically a crisis was exploited.

Technique Number 7. Demonstration or Trial. No village was selected by the nomos committee for being a demonstration village for showing the results of the application of this process. There were also no activities and no projects of villages marked for the purpose of demonstration. However, from the 151 villages participating in this effort, one could very

easily select villages with worthwhile projects and activities for the use of demonstration. For example, Assyros is a village that has shown great enthusiasm in meeting and solving problems of hygiene, Tagarades has shown interest in activities concerning their agricultural cooperative, Triadi has tackled the problem of water supply and church building, etc.

One probably could say that all 151 villages were sort of demonstration villages, demonstrating not only the existence of community development but also the absence of this spirit.

During the three-day training conferences, and the one-day evaluation conferences, the various villages used as centers were becoming, in a way, demonstration centers. The village leaders during these seminars could judge the degree to which each village had progressed and automatically they could judge also their efforts in some areas of activities. Furthermore, this experience would stimulate them to define better what their needs were in these areas in their particular village.

Technique Number 8. Building on Past Experience. Various programs and campaigns were undertaken by the nomos services such as the Agricultural Extension Program, the Home Economics Program, the Athletic Association Program and others. The application of the community development program in Thessaloniki nomos had as its goal not to replace these various programs, but to strengthen them and convince its leaders that the community development idea was contributing to the success and affectuation of these programs.

Technique Number 9. Channeling Gripes. In all committees of village levels and nomos level, people showing signs of distrust and disappointment in certain areas of activities were asked to take a leading part to the action concerning various problems in these areas. For example, a village board member griping about the hygiene situation in the village was asked to participate in finding means to tackle the problems.

The above techniques used to 'help' the villagers, village leaders and nomos officials realize the essence of the community development idea were not used, in the example of Thessaloniki, with equal intensity. For this reason, no statement can be made as to which of the above techniques was the most important.

Question 10. Were Villagers, Village Leaders and Nomos Officials Committed to the Community Development Idea?

The first group that committed itself to attend the training seminars and take part in the program was made up of a few nomos officials. Later on, the number increased and many villagers, village leaders and nomos officials joined in to help.

At the end of the first period, all participants in the training seminars (amounting to about 3,600 village leaders and nomos officials), had shown their interest by agreeing to take part in the program.

The strength of this interest, however, differed from person to person, and it is very difficult to really measure this strength. What should be clear, is that the village leaders and nomos officials had agreed to take part.

Question Number 11. In How Many Stages Were the Techniques Described in Question 10 Introduced to the Villages? In Other Words, Was Any Definite Process Followed for This Introduction of Techniques?

Stage I. Organization of Three-Day Seminar on Community Development. The techniques described in Question 10 were first introduced through the organization of the seminars. This organization was conducted by "contact groups" or "diffusion sets" made up of sub-committees of the nomos community development committee. These contact groups and diffusion sets would co-operate in the organization of these seminars with village leaders of central villages where the seminars were going to be held.

Forty members and associate members of the nomos committee organized 17 three-day seminars and six evaluation seminars. Nineteen of these officials acted as chairmen of the above seminars.

Stage II. Implementation of the Three-Day Training Seminars. The second stage of the process was the seminar itself. According to Table II, 18 seminars were held from the Spring of 1958 to the Summer of 1963 in 13 central villages attended by 3,260 representatives of 149 villages which planned 4,104 projects or "social action episodes".

In these seminars, all subjects introduced by speakers, (members of the nomos committee) were related to the elements of the community development process as it should be applied in the various social units in the village; church, school, agriculture, etc. Fifty-eight speakers delivered and conducted 299 talks and discussions during these seminars.

After the introduction of a subject which was not to exceed 20 minutes in length, a free discussion period followed. Then, each village committee would discuss privately the subject discussed and it would decide what kind of "projects" or "action episodes" should be promoted and carried on in the village. During the last general meeting of the three-day seminar, a representative from each village would announce to the assembly, the program of projects, activities, or "social action episodes" which the village was hoping to accomplish during the period between the three-day seminar, and the one-day evaluation seminar to be held a year later.

Stage III. Application of the Program of "Projects", "Activities" or "Social Action Episodes" Decided Upon in Each Village. During this stage of the process, the initiative was to be demonstrated by the "pioneers", encouraged by the "cooperators" in the village and helped by the "supporters" on the nomos level. The primary responsibility of "what", "when", and "how" was to be placed on the local village, and its leadership.

Stage IV. Organization of the One-Day Evaluation Seminar. During this stage of the community development process, contact groups, or evaluating sets of the nomos community development committee would visit again each village. During these visits they would cooperate with the leaders from each village and they would organize together the evaluation seminar. The main purpose of this seminar was to evaluate the accomplished "social action episodes, and the difficulties and problems presented in the village for the accomplishment of these "episodes".

TABLE II. COMMUNITY DEVELOPMENT TRAINING CONFERENCES, MAY 22, 1958 - AUGUST 31, 1963.

Conference Number	Conference Seat	Number of Villages	Number of Village Leaders	Conference Date	Projects Planned
A: Conf.	American Farm School (Vasilika Area)	9	103	May 22-24, 1958	250
B: Conf.	American Farm School (Epanomy Area)	7	111	Jan. 12-14, 1959	211
C: Conf.	American Farm School (Michan. Area)	6	121	Oct. 12-14, 1959	194
D: Conf.	American Farm School (Pyrgos Area)	9	230	Dec. 7-9, 1959	341
E: Conf.	American Farm School (Assyros Area)	8	208	April 27-29, 1960	265
F: Conf.	Sohos (Sohos Area)	10	214	Nov. 3-5, 1960	309
G: Conf.	Stavros (Stavros Area)	10	172	Nov. 23-25, 1960	280
H: Conf.	Koufalia (Mayoralty of Koufalia)	1	114	Nov. 28-30, 1960	36
I: Conf.	N. Halkithon (Halkithon Area)	5	116	Dec. 13-15, 1960	150
J: Conf.	N. Apolonia (N. Apolonia Area)	11	204	Jan. 10-12, 1961	240

TABLE II. COMMUNITY DEVELOPMENT TRAINING CONFERENCES MAY 22, 1958 - AUGUST 31, 1963. (Continued)

Conference Number	Conference Seat	Number of Villages	Number of Village Leaders	Conference Date	Projects Planned
K: Conf.	Zaglivari (Zagliveri Area)	12	283	Feb. 15-17, 1961	296
L: Conf.	American Farm School (Asvestohora Area)	12	229	Dec. 18-20, 1961	250
M: Conf.	Gefyra (Gefyra Area)	9	262	Jan. 22-24, 1962	265
N: Conf.	Neochorouda (Neochorouda Area)	8	206	Feb. 12-14, 1962	245
O: Conf.	Ag. Vasilios (Ag. Vasilios Area)	7	172	Mar. 6-8, 1962	208
P: Conf.	Kolhikon (Kolhikon Area)	9	213	Mar. 28-30, 1962	263
Q: Conf.	Arethusa (Arethusa Area)	9	178	May 10-12, 1962	162
R: Conf.	Lachana (Lachana Area)	7	124	May 23-25, 1962	139
18	13	149	3,260		4,104

Source: Progress Reports, Community Development Program, Thessaloniki, Greece.

The most important part in this organization of the one-day evaluation seminar was the questionnaire that the village community development committee would complete during one of their local meetings. The answers to this questionnaire were to be accepted by all members of the village committee and presented during the implementation of the one-day evaluation seminar.

Stage V. Implementation of One-Day Evaluation Seminar. The final stage of the community development process was the implementation of the one-day evaluation seminar. During this seminar there were no talks or discussions lead by nomos officials. The whole seminar was conducted by the village community development committee and their representatives.

The main part of this seminar was the announcement of the accomplishments, difficulties and problems met in each village during the implementation of the community development process. There were no rewards, medals or honors to be granted to villages during this evaluation seminar. On the contrary, a sincere effort was made to hear the accomplishments or failures of the villages and discuss together, villagers and officials, the difficulties and problems met during this application.

There were seven such evaluation seminars held during April 20, 1960 to December 7, 1963, (Table III).

Question 12. What Plan of Work Was Formulated for the Implementation of the Stages Described in Question 12?

The plan of work for the implementation of the four stages was first formulated by the executive committee and then passed on to the nomos committee for agreement and changes.

TABLE III. COMMUNITY DEVELOPMENT EVALUATION CONFERENCES, APRIL 20, 1960 - DECEMBER 7, 1963.

Number of Participants	Conference Seat	Number of Villages	Number of Participants	Conference Date
1st Conf.	Epanomi (Vasilika and Epanomi Areas)	16	214	April 20, 1960
2nd Conf.	N. Michaniona (Michaniona Area)	6	261	March 14, 1961
3rd Conf.	Pyrgos (Pyrgos Area)	9	285	April 20, 1961
4th Conf.	Drymos (Drymos Area)	8	260	May 24, 1961
5th Conf.	N. Mathetos (N. Mathetos Area)	9	190	Feb. 6, 1962
6th Conf.	N. Michaniona (Vasilika, Epanomi N. Machaniona Areas)	23	210	March 26, 1963
7th Conf.	Mellissohori (Lahana, Drymos and Sohos* Area)	25	150	Dec. 7, 1963
7	7	96**	1,570	

Source: Progress Reports, Community Development Program, Thessaloniki, Greece.

*The village of Sohos did not participate in the Evaluation Conference.

**Thirty-eight out of the 96 Local Community Development Committees participated twice in the Evaluation Conferences.

The training seminars were scheduled at definite times. Committees were set-up to organize these seminars, their location, buildings, rooms, etc. Audiovisual aids for speakers and villagers were arranged and preparatory seminar meetings were held by the committees. Radio, newspapers, loudspeakers and other communication media and material were used appropriately. Each training seminar had the same plan of work, and finally there was an overall plan for the application of the program in all villages of Thessaloniki nomos.

Question 14. Were All Possible Human and Natural Resources Organized and Mobilized?

During the formulation of the plan of work, human and natural resources in the nomos were organized and mobilized up to a point. The members of the nomos committee who did not believe in the idea, were not included in the organization of seminars but they were always invited to attend. On the local level, some of the village leaders showed apathy. It was difficult to enthuse and to mobilize these leaders.

Question 15. Was the Community Development Program in the Nomos Launched Successfully?

One of the most important elements for the proper take-off of a program is to launch it successfully. The community development committee of Thessaloniki nomos through its various means of publicity, meetings and contacts met successfully, this prerequisite. The program in each area was launched during the three-day seminars.

Question 16. Were Action Steps Carefully Considered?

After the launching of the community development program, through its training seminars, the following action steps were taken by both local committees and the nomos committee.

(a) By local committees:
1. A general meeting of the village.
2. Diffusion of program made at seminar.
3. Organization of projects or "social action episodes".
4. Regular meetings of the village community development committee.

(b) By nomos committee:
1. Contacts with the local committees.
2. Meetings of the nomos community development committee with local committees.
3. Radio broadcasts, publication of pamphlets, and other promotion material.

Question 17. Was the Implementation of the Community Development Program Formalized?

The implementation of the program of community development passed through various degrees of formalization.

In its beginning, the very participation of public officials and local social units gave it a color of formalization. Now, in its tenth year of application, the two questions that concern everyone involved are:

1. "Should the application of this process be further formalized?", and
2. "What kind of formal organization should it take?"

These questions do come in every effort that becomes important and sophisticated enough. What one should not forget here is never to completely formalize any effort before it passes through its various test stages. Some formalization in the beginning of the effort is always necessary, but too much formalization might create the skeleton without the heart.

Question 18. Did Collection and Analysis of Data Take Place During This Process?

The professional man appointed as a coordinator for the application of this process being the only paid person (except for his secretary) was responsible for collecting and analyzing data. Careful records were kept in order to analyze all action steps taken.

These records put in a special series of files were the source from which an analytical monthly progress report was written. These progress reports, when summarized, made the yearly progress reports, and these yearly progress reports have been the source for answers to the questions which have been raised.

Question 19. Was a Professional Man Involved in the Organization and Execution of the Application of the Community Development Program in Thessaloniki?

In the Thessaloniki effort, a man called "coordinator" was responsible to see that all elements were properly functioning in the machinery that would bring forth social action.

The way the professional man operated to achieve this coordination of activities is beyond the scope of this investigation.

The question, however, to raise here is, "When should a professional man pull out from the picture and let the program roll on by itself?"

In Thessaloniki, an effort has been made to examine the intricacies of this issue. The three points taken into consideration were:

1. Should the community development program initiated for the application of the community development process continue and grow?
2. Should it stand still?
3. Should it slowly diminish in vigor and die away since the original task and objective was accomplished?

All three points indicate, to some extent, the place that a professional may take. It is obvious that if the program should continue and increase in vigor, some professional, or a number of them, should be involved in coordinating work. However, if the program is to stand still or end, since it has accomplished its original task, then the professional man should be pulled out.

Very often professional people stimulate and start social action and later pull out letting the whole thing drop, or more often they "pass the buck" to someone else. If social action fails to take place, they say that the mistake is not theirs. Certainly, a professional man should not consider himself as the motor that gives motion to a car, but rather as the mechanic who sees that the motor is running properly. And, it is known what happens to a motor that is not cared for by a mechanic. So, if a professional man

is thought of being a mechanic and wants to fade out from the picture, he should find another mechanic to replace him if he wants social action to take place or continue.

Question 20. What Has Been the Budget of the Thessaloniki Community Development Program?

Perhaps one of the logical questions to be asked at this point is how much money was used for the implementation of the community development program in Thessaloniki?

The head accountant of the American Farm School, who is responsible for the management of the community development budget, made available to the investigation the following characteristics of the budget:

1. No funds were spent for the purchase of materials and supplies necessary for local technical projects or local "social action episodes".
2. Forty-nine percent of the budget was used for paying the coordinator's salary, transportation, and per diem allowances.
3. Seminar expenditures covered about one-third of the budget.
4. No funds were spent during conferences for speakers' allowances. Fifty-eight speakers delivered and conducted 299 talks and discussions with no money allowances. The seminar expenditures were strictly for transportation and meal allowances. The last evaluation seminar did not include such expenditures for meals and transportation.

5. The Royal National Foundation contributed to the program, one-fifth of the total budget, an indication of the program's prestige on the national level.

The total amount spent on the program during the period of December 1, 1957 to February 28, 1963 was approximately $50,000.00 which divided among 151 villages amounts to an approximate expenditure for each village of $331.00 or about 10,000 Drachmas.

Evaluating the Community Development Program of Thessaloniki, Greece

The analysis and evaluation of the community development program of Thessaloniki, Greece, makes use of the evidence presented as answers to two groups of questions. The first group of these questions was covered in the previous part of this chapter. The second group of questions is formulated and answered in this second part of the chapter.

Using the first group of questions and the answers given, we were able to study the structure and various functions of the community development program of Thessaloniki. The evidence provided an understanding of the degree to which the nomos and village leadership was involved in this program.

The second group of questions has to do primarily with the villages in the nomos and the application of the community development process in these villages.

The following three questions belong to this second group:

1. To what degree did the spirit of initiative and cooperation, (getting together, working together, having a community feeling, a spirit of brotherhood), increase in the village after the application of the process?
2. To what degree did community, collective, or social action, (staying together, getting things done, accomplishing "social action episodes") increase in the village after the application of the community development process?
3. What difficulties and problems were met during the application of the community development process?

These questions have to do primarily with the villages in the nomos and with the application of the community development process in these villages.

Assuming now that the community development process was applied with equal intensity in all villages, one should have expected equal results in all villages. However, the results were not equally distributed. Villages could be grouped in a scale, from low to high, concerning their performance. The question then asked was, "Why?". To answer this "Why" the interrelationships among strategic variables was studied.

This evaluation of the results of the community development process is divided into two parts. First, it examines to what degree was initiative, cooperation and action stimulated in the villages through the application

of the community development process. Second, it determines the strategic variables which were important in determining the differing degrees of results in the villages in which the community development process was applied.

First Part of the Evaluation

This first part of the evaluation amounts to an analysis of the final two stages of the community development process, Stage 4 and 5, which were concerned primarily with the evaluation of the other stages of the process (primarily of Stage 2). During Stage 2, the villages had planned a number of "social action episodes" or "projects" and "activities" which were going to be implemented through local initiative, cooperation and action.

The nomos community development committee in the formulation of the community development process incorporated a stage of evaluation. How this evaluation was carried out has been described in Question 12 of the description and analysis of the community development program.

The most important part of the evaluation was the questionnaire. This questionnaire was the product of a number of hypotheses made by the committee concerning the facts needed for determining the results of the community development process. For example, in order to determine to what degree the above process had any effect on the rise of the degree of initiative and cooperation in the village, the committee thought that the number of meetings held in the village was an important determining factor. The purpose for

these meetings held locally, was to work out the details for the implementation of the projects, activities or social action episodes decided and planned by the village itself, during the three-day community development seminar.

The number one hypothesis made by the nomos community development committee was as follows:

Hypothesis One. The number of village-wide meetings and village community development committee meetings that were held for the purpose of discussing community needs and finding ways to solve community problems indicates the degree to which the village leaders, and the villagers at large, understood that they themselves should show initiative and cooperation if the village needs were to be met, and the village problems were to be solved.

The nomos committee, in other words, wanted to find out to what degree were the villagers stimulated, after the application of the process, to get together and discuss together their common needs and problems.

Hypothesis Two. The second important hypothesis that the committee formulated was that if these people would get together, they would probably stay together. The determining factor of staying together according to the committee was the number of projects, activities, or social action episodes which were accomplished during the third stage of the community development process.

The rationale then, of the number two hypothesis developed by the committee was as follows:

The number of village projects, group activities, or social action episodes in all areas of village life (education, religion, agriculture, industry, services, government, health, recreation) should indicate the degree to which the village leaders and the villagers at large understood that when they are acting together collectively, they can accomplish many community projects. Thus, they would realize that in this way they can meet their community needs and solve their community problems.

In order to collect the proper data and study these two hypotheses, the committee included relevant questions in the questionnaires. These questionnaires were distributed to 46 villages. This distribution took place according to the techniques and methods described previously.

The two most important questions included in the questionnaire were as follows:

1. How many meetings did the village community development committee hold? (The period was one year during which the Stage Number 3 of the process was applied.)
2. What and how many projects and group activities did you plan in the three-day community development take-off seminar? How many of these projects and group activities did you accomplish?

These were open-end questions, and each village, through its own committee, was to answer the questions in their own way.

In addition to the above two questions, there were the following three additional questions asked which can be considered relevant to the Hypothesis Two.

1. To what degree was the spirit of cooperation cultivated in the village as a result of the application of the process?
2. How was the rhythm of progress improved?
3. Is the village community development committee of any value, or due to the fact of its informal character, is it of no value?

Hypothesis Three. The problems and difficulties faced by the village during the implementation of the process, can help us understand the existing stumbling blocks to the success of this process.

This hypothesis formulated by the committee was, indeed, a basic one. The collection of data, or evidence, concerning its verification gave birth to the second part of the evaluation of the community development process concerned with the analysis and intercorrelation of a number of variables of socio-economic nature.

Data Related to the Hypotheses. The data collected through the questionnaires are presented in a number of tables. The descriptive statistical presentation of this data is not meant to be used for drawing any statistical inference which could lead to acceptance or rejection of the stated hypotheses. The analysis of the questionnaires can be useful as

background material for the formulation of a number of hypotheses for future statistical research on the subject. This analysis can also help in the second part of the evaluation of the process in which correlations and interrelationships among variables are examined.

Part one of the evaluation, then begins with an analysis of the questionnaires completed by the 46 village community development committees. An average of 30 people worked on the completion of these questionnaires in every village. In other words, almost 1,400 "pioneers" and "cooperators" on the village level, contributed in discussions and meetings at the village level to the completion of these questionnaires.

One could, perhaps, assume that the evaluation meeting in each village, for the purpose of analyzing the community development process, was actually more important than the questionnaire itself.

The following descriptive analysis of the evidence presented in the questionnaire presents the evidence for a better insight into the three hypotheses that have been stated.

Meetings. According to Table IV, about half of the village community development committees reporting on this question met from five to twelve times during the Stage 3 of the implementation of the community development process, while 4 percent did not meet at all and 44 percent met from one to four times. It would probably be a safe guess that the villages who did not answer this question did not have as good a meeting record as those who reported.

Although it is difficult to measure the intensity and quality of those meetings, it could be hypothesized that during Stage 3, the degree of initiative and cooperation in each community development committee varied. If the village community development committee did not get together five or six times during the year, the village was faced with lack of leadership, harmony and togetherness. The same thing could be said for the general village meetings held yearly. In other words, one could assume that the more the villages get together in village-wide or general village meetings, the more they will iron out their differences, tackle together their problems and thus, multiply their village projects or social action episodes.

Planned and Accomplished Projects -- Group Activities or Social Action Episodes. An analysis of the 1,335 projects, group activities or social action episodes planned, and of the 716 accomplished, can be an investigation by itself. These findings can prove the tremendous potentialities that exist in every human group.

The community development program of Thessaloniki has never boasted that whatever happened in the villages has been the result of this program. On the contrary, it has advocated that whatever happened was the result of the villagers themselves, lead by their pioneers, encouraged by their cooperators, and backed-up by their supporters.

A description of a few brief stories of "what" happened in some of the villages is very appropriate at this point of the investigation.

The effort will not be to weigh, correlate and interrelate these happenings in villages, with the strategic variables. We are not interested at this point, of "what" caused "what". The emphasis will be on the "how" it happened, whatever was the "happening".

To do the above, the areas presented in Table V are divided into five groups indicating primarily the community social units which perform the major social functions: (1) socialization; (2) social participation; (3) production-distribution-consumption; (4) social control; and (5) mutual support. The primary community social units which perform the above in the villages of the Thessaloniki nomos are: (1) the school; (2) the church; (3) the agricultural cooperative; (4) the community or village board; and (5) the athletic association and the medical office.

The Children. The 99 projects, group activities and social action episodes accomplished by 46 villages, ranged from the creation of school gardens, small school nurseries, fixing of flower pots, bringing water to the school, providing a comfortable home for the village teacher, doing point-up, fix-up jobs, stimulating children to write essays on community development and other. These social action episodes ranged also in the quantity of labor and capital spent. The important element here was not the kind of the above social action episodes or projects accomplished. The important thing was how they were accomplished. These were not done because someone outside the village donated the labor and the material. Neither

TABLE IV. MEETINGS HELD AT THE VILLAGE LEVEL.

Number of Meetings Held	Village Com. Dev. Com. Meeting	General Village Meetings
	Number of Villages	Number of Villages
No meeting held	1	2
One meeting held	1	4
Two meetings held	1	8
Three meetings held	7	5
Four meetings held	3	3
From five to twelve meetings held	14	3
Did not answer	19	21
Total	46	46

Source: Forty-six evaluation questionnaires.

TABLE V. PLANNED AND ACCOMPLISHED PROJECTS, GROUP ACTIVITIES OR SOCIAL ACTION EPISODES BY 46 VILLAGES IN THE THESSALONIKIS NOMOS.

Projects and Activities	Total Planned	Total Accomplished
Community Technical "Projects", as described in the Legal Code of Demes and Communes.	210	108
Projects related to village church and religion.	184	108
Projects related to village school and formal education.	176	99
Projects related to agriculture, livestock, fishing, commerce, industry.	312	138
Projects related to village athletic association or other recreational groups.	151	77
Projects related to the area of village medicine, health and hygiene.	200	120
Projects related to village tourism, beautification, and reforestation or village recreational forest.	102	44
Other projects not planned and included in a number of areas.	0	22
	1,335	716

Source: Forty-six evaluation questionnaires.

were they done because the teacher decided alone to do them. The local community development committee, in which the teacher was a member, thought together what could be done, and motivated the teacher to go ahead and do the above with the moral and financial support of the committee. The community development committee of the village could not decide to carry on these "social action episodes" because the committee was not a legal entity and could not make decisions in behalf of the school which was a legal entity.

It was this informal and advisory nature of the community development committee, at the village level, which reactivated the functions of the "village elders".

The Church. According to Table V, the 46 villages accomplished 108 projects, group actitivies and social action episodes which were related to village church and religion. Old churches were repaired and new churches built. Little shrines, together with hygienic springs, were constructed and the village cemeteries were beautified. The village priest became more aware of what could be done with village initiative and cooperation and his annual religious festivities were better organized and supported by his fellow Christians.

What was said about the children and school, the same could be said about the church as a social unit. There was no compulsion from the Metropolis or Bishop to do certain projects. The attitude from the top



Figure 13. School Children of Plagiari.

was not to do this or that. Rather, the message was, let the pioneers, (village leaders who are elected by the villagers) show initiative, and you as a priest or cooperator, encourage them and then we, (the Bishop or Metropolis) as supporters will back you up.

Greece has a bitter experience on the failures of projects, especially church buildings, donated by Greek-Americans to their villages where they were born. These buildings, costing from $10,000 to $20,000 each, have been beautiful monuments, but have also stimulated apathy. Fate and fatalism then becomes more vivid and it creates the common expression: "When you have money, you can do everything". Furthermore, the villager would logically conclude: "To do things, I have to have money". "In order to have money, I should leave my village, and go to America, Australia, New Zealand or Germany".

The sole purpose of the application of the community development process was to convince the villagers that with their own resources found in the village, they could achieve higher productive capactiy, more material and spiritual wealth, and certainly, more happiness. The role of the village priest in encouraging this spirit has been in many places very vital and important.

The Agricultural Cooperative. The number of projects, group activities, or social action episodes in the area of agriculture, livestock, fishing, commerce and industry, accomplished by the 46 villages were 138, according to Table V. These projects were the products of farmers' efforts to



Figure 14. Villagers of Lakkia.

increase their income by reducing their costs, and by selling at better prices.

Cooperative storages are usually built with funds loaned by the Agricultural Bank of Greece. However, to get a loan, the village has to have an active local cooperative. To have an active local cooperative, the villagers should cooperate. However, this cooperation in many cases was lacking. Many villages, like Tagarathes, had two cooperative associations in the village, and not cooperative storage. The number of members in each cooperative, in the case of Tagarathes, was about 60 and this number was too small for getting a loan of $10,000 necessary to build a cooperative storage to store their wheat and cotton. The merging of these two cooperative associations was impossible because of the 25 year-long personal bickerings. However, through the application of the community development process, the merging was achieved, the loan was made, the cooperative storage was constructed.

This and many other examples are proof of not <u>what</u> happened, but <u>how</u> it did happen.

The potentialities in the village for creation of all kinds of cooperative efforts are immense. The villages, however, have to feel the need themselves first, and the professional people have to encourage them to act.

The story of the cooperative tomato marketing in the village of Thermi is also interesting. The villagers decided to rent a truck, load their

tomatoes and send two of their representatives with the truck and the tomatoes to the market of Athens and not their traditional one in Thessaloniki. The result was that they doubled their net earnings of their crop that year.

The three-day take-off community development seminar did not advocate to them a particular way to meet their needs. It convinced them, that if they, themselves, demonstrate initiative and cooperate they will find the way.

The Law. The social unit in the village which performs the major social function of social control is the Koinotikon Simvoulion, (Community Board). This Board, as it was explained in detail in Chapter IV, is elected by the villagers every four years. The responsibilities of this Board are described in the Legal Code of Demes and Communes.

According to Table V, 108 projects, group activities or social action episodes were accomplished by the 46 villages. These projects varied from repairing and fixing existing village roads, constructing sewage systems, and drinking water systems, supporting all village social units, enacting taxes on community pasture land, and just administer the affairs of the village.

Every year the community board decides on all the above projects and allocates funds from its own budget for their construction. However, due to low per capita income, the village has very few funds to answer all the needs of the village through construction of projects. On the other hand, the politician argues that the fault is on the top, the national government which wastes public funds and does not have any left over for meeting the poor villager's needs.

So, the common expression of the villager is: "The government will do it". Furthermore, he rationalizes this expression as follows: "If the government will give us funds we will get the water from the mountain down to the village. If they don't, it doesn't matter, we will use the village wells. They were good for our fathers, they are good for us".

Therefore, each community board elected every four years hopes to solve the community's needs by frequent visits to Thessaloniki and to Athens where, according to the common thinking, the "funds" are located. Dismayed and unhappy, the president of the village returns to his people to either report unrealistic promises by the politicians, or lack of available funds. So, the community board becomes apathetic for any community action.

One of the very unfortunate things is that if even the public treasury does find the available money, the predominant feeling is: "We should not get a loan, because we cannot pay back". Many times, when the public treasury has even donated half of the funds for the construction of a drinking water system, the common expression is: "The public treasury should give all the necessary funds for the project".

The community development program hoped that through the application of the community development process, the above attitude of the villagers could be changed.

There are many moving stories of how some of the villages did change their attitude. The story of how the water came down from the mountain to the village of Calamotou is one of these stories.

The narration of the story was heard in the village and was recorded in one of the progress reports. Here is the story:

After the three-day community development seminar, the leaders of Calamotou returned to their village. They had lots of ideas for projects, group activities or social action episodes, but they also had much doubt on the importance of the community development process. The biggest need of the village, according to the villagers, was drinking water. They had some village wells, but the water was muddy and not very good for drinking.

The village had to get the water from the mountain. The nomos treasury had already donated to the project $10,000 and the technical works on the mountain were already completed and the water pipes bought. However, the villagers wanted the nomos treasury to pay $2,000 more in order for the project to be completed. For three years, requests were made but funds were not available.

When the leaders returned to their village and explained to the villagers what had happened during the community development seminar, the villagers laughed. Some of the committee members were discouraged, but some were not. These few with lots of enthusiasm decided to get shovels and picks and go to the mountain and complete the project. Most of the villagers followed. The need for clean water was, indeed, an urgent one.

The main job that had to be done on the mountain was the digging of a three-mile ditch and the placing of the pipes.

After some hard work, on the very rocky hill, the villagers were discouraged. By noon, when they sat to eat some olives, bread and cheese, and to drink some wine, the accomplished work was only a few feet of a ditch. One of the villagers said:

> "You cannot achieve everything with initiative and cooperation. This work to be done needs hard cash...let's go back to the village...we are not fools!"

It was at this very critical point that one of the leaders and pioneers who had participated in the seminar said:

> "Fellows, we can do it, we are not fools. Certainly we cannot do it with shovels and picks, but we can do it with a mechanical digger..."

and he continued:

> "If only we can have some patience. The secretary of our cooperative is here. Why don't we all sign for a loan through our cooperative to rent the digger and dig-up the three-mile ditch..."

Everyone thought that the idea was a good one. The secretary went to the village and brought to the lunch place, the membership debit-credit cards. Everyone signed for the loan, and $2,000 was raised in a matter of minutes. The digger was rented, the ditch (three miles) was dug, and the water, cool and fresh, came to the village. According to the villagers, during the first two years, the loan was paid back from the vegetables the villagers grew in their gardens.

There are many more stories of that nature, similar in many respects: The water in Lakkia, the irrigation ditch of Vasilika, the water pipe ditch

of Nea Rethestos, the cleaning-up and cementing of the water springs of Triathi, the fixing of the road in Agia Paraskevi, the repairing of an Alexandrian tomb in Messimari and the dry stone sewage disposal system for the school in the village of Liti.

The importance of all these stories again is not what but how.

Mutual Support. The social units which perform the major social function of mutual support are identified by a wide range of activities. Athletic associations, recreational and professional groups, agricultural clubs, health committees, and others.

According to Table V, 263 different projects, group activities, and social action episodes were recorded as accomplished in this area, by 46 villages.

The most impressive accomplishment in this group is the revival of the annual cultural festivity of horseback races in honor of Saint Theodoros in the village of Epanomi.

The story is as follows:

The village of Epanomi participated in the three-day community development seminar, by sending a number of its leaders to attend the seminar.

After the seminar, when these leaders returned back to their village, the athletic association decided to revive the annual cultural festivity of horseback races. The whole committee supported the idea backed by the whole village.



Figure 15. Villagers of Calamotou.

The outcome was impressive, indeed. More than 15 villages from around Epanomi sent horseback riders to compete. During the festivity, more than 5,000 villagers from the area showed up. The program was prepared by the athletic association with the support of the committee and the village. The officials were there to back up this effort with their presence. It was a grand day for all, and for the business of the village, a profitable one.

The most important fact in the whole festivity was not the festivity itself, but the way it came about. It was the village, through its leadership, that felt the need. It was the athletic association of the village that organized the festivity, and it was the local community development committee that made it possible.

The stories of Melissohori, Tagarathas, Nea Mathetos, and Trilofos are also impressive. In Melissohori, the girls with their native dresses contributed in a more colorful annual village festivity. In Tagarathes, everyone, from the youngest little boy or girl, to the oldest man in the village, showed up and helped reforest the hill of the village. The activity began with a blessing by the priest and the treat of the traditional candy and liqueur by the village board. The community of Nea Mathetos welcomed the African students of the Danish Rural Development College, who came to visit the village and see how the community development process was applied. In Trilofos, the visiting members of a World Council of Churches Seminar cam to observe the priest's work, and to get acquainted with the villagers.

All these efforts, implemented by the local social units, performing the major social function of mutual support, were important not because of the what but because of the how.

According to Table V, about half of the planned projects, group activities or social action episodes were not accomplished, and the question raised was why?

Some of these "why's" were included in the 46 questionnaires under the question:

"What were, according to your opinion, the difficulties and problems met in your effort to accomplish the planned projects, group activities or social action episodes?

Difficulties and Problems. According to Table VI, the answers to the difficulties and problems could be listed in eight different categories. These eight categories could be further grouped into: (1) difficulties and problems caused primarily by factors of "economic" nature; and (2) difficulties and problems caused primarily by factors of "social" nature.

The two most frequent answers seem to have been as follows:

a. We were not able to accomplish very much in our village because our village leaders did not cooperate with each other very much. Furthermore, we could not agree on "who" should do "what" and "when".

b. The community was too poor. Our community budget had very limited funds and we were very poor to make donations.

TABLE VI. DIFFICULTIES AND PROBLEMS MET BY 46 VILLAGES IN THESSALONIKI NOMOS IN THEIR EFFORT TO ACCOMPLISH IN THEIR VILLAGE, THE PLANNED PROJECTS, ACTIVITIES AND SOCIAL ACTION EPISODES.

Description of Difficulties and Problems	Difficulties Caused by Economic Elements	Difficulties Caused by Human Elements
	Number of Villages	Number of Villages
Lack of cooperation among the village leaders and lack of proper division of labor and responsibilities.		11
Lack of interest by members of village community development committee.		1
Egotistical spirit of some of the leaders.		1
The idea of community development was not properly diffused in the hearts of the villagers at large.		1
"Projects" were not implemented according to a priority list.		1
There was no place the village could meet.		1
There was an inefficient allocation and handling of the community budget funds.	1	
The community was too poor. The community budget had very limited funds. The villagers were also too poor to donate any funds.	18	
Sub-Total	19	16
Villages which did not answer	11	
TOTAL	46	

Source: Forty-six Evaluation Reports.

The evidence presented in Table VI is not used for the scientific proof of Hypothesis Three. The purpose of this evidence is to provide some insight and hunches as to the possible stumbling blocks met by the villages in their efforts to implement the community development process.

The question that was raised concerning the evaluation of the community development process just completed in the First Part, was that this evaluation tells very little about the differences in performance among villages. The specific question was why Village A demonstrated higher or lower performance than Village B? For this reason, it was necessary to attempt a quantification of a number of strategic variables and statistically correlate them for possible relationships. The description and analysis of these strategic variables takes place in the Second Part of this evaluation.

Second Part of the Evaluation

In this part of the investigation, the reasons why the outcome of the community development process varied from village to village are studied. The answer to this "why" lies in the relationship among a number of strategic variables.

The first group of such variables are those indicating community action. The outcome of the community development process is community action determined by the village projects, group activities and social action episodes, accomplished in 46 villages of the nomos of Thessaloniki during the period of one year, marked by the dates of the three-day community development

seminar, and the one-day community development evaluation seminar. Therefore, in the first section of this part, the variables determining community action are described.

In the second section, the relationship between community action and a number of other variables will be determined. For example, size and type of population; labor force and employment; communication and education; community organization; meetings; contacts; difficulties and problems met and migration. The relationships between these variables irrespective of their relationship to community action will also be examined.

The description of the strategic and important variables and the analysis of their relationships will provide the "beginning hypotheses" for future research in community development.

Description of Strategic and Important Variables. Community Action. In order to determine the degree of community action in each village of the sample, a community action scale was constructed. Each project, group activity, social action episode accomplished by each of the 46 villages was measured according to this scale and each village was credited with certain community action units. Then, villages were grouped into five categories according to community action units and the proper index was assigned to each village. Due to the fact, however, that the population of each village varied in size, an adjusted index was constructed indicating the number of villagers per community action unit. This provided the information for the construction of five more categories according to the adjusted index.

In order to comprehend the construction of the community action scale, the community action units, and the indexes, the first of the 46 villages in the sample, the village of Agelohori is taken as an example.

The village of Agelohori, had a total of 254 community action units. These units were derived in the following manner.

Each of the 34 projects, group activities or social action episodes accomplished in the village, was weighed according to four indicators: (1) investment; (2) people involved; (3) energy input; and (4) community involvement. These indicators were divided into five units with different degrees of intensity of investment, involvement of people, energy input and community involvement. For example, one of the projects indicating construction and repairs of the main road joining the village and the highway was credited with 15 community action units. Four units were given for the investment made, four for the people involved, four for the energy input, and three for the degree of the involvement of the community. Adding these community action units of all 34 projects, group activities or social action episodes, the total community action units for the villages were derived.

The village of Agelohori then, was given an index according to its position to the other 45 villages. The index four would indicate the relative position of Agelohori to other villages concerning the total community action units. This index is also identified in the investigation as Variable 25.

Due to the fact, however, that the village of Agelohori is a small village, and the above index would not be a fair measure of its community action, an adjusted index was derived, by dividing the total community action units into the total population. This adjusted index is also identified in the investigation as Variable 26.

Size and Type of Population, Labor Force and Employment. The second group of variables which were considered strategic to the study have to do with the size and type of population in each village, and the situation of its labor force.

The hypotheses made concerning these variables were that the different size of villages, the existing labor force in the village, and the type of its population, were important factors to both community and regional planning and development.

Variable 1. This variable indicates the size of the village. The five categories of village-size in the nomos ranged between 100 people to 6,400 people. It was thought that the size of the village would be related in a negative or positive way to the degree of community action (Variable 26).

Variable 2. This variable indicates the type of population. It was thought that the villages with primarily refugee population would perhaps be more active in community action episodes. The villages were divided into three groups according to their percentage of refugee population.

Variable 3. The labor force in the village was also thought to be an important variable. Villages with young population were assumed to be

more active in community development and to be more optimistic about the future of the village. The villages were divided into five categories according to the percentage of male population between 15-44 years of age.

Variable 4. The picture of unemployment or non-activity was also considered an important factor in community development. The larger the degree of unemployment in the village, the greater the pessimism, and the less the enthusiasm for community action. The villages were divided into five categories according to the percentage of non-active male population of members of households of ten years old and up.

Communication and Education. The third group of variables range from Variable 5 to Variable 18. These 13 variables were indicators of the state of communication and education in each village.

The hypothesis made concerning these variables was that the state of communication and education in the village was an important factor in the degree of community action presented in each village. It was thought that villages with better communication means, and higher level of education, were apt to be susceptible to the community development idea. However, these villages were thought to be more susceptible to sophisticated planning on the regional basis than to informal planning on the local community basis.

Variable 5. This variable indicates the distance of dirt or gravel road from the village to the hard surface (asphalt paved) road. The villages were divided into five categories according to their respective distance. The closer to the paved road, the higher the index number. It was assumed

that villages further back from the main communication links of the nomos, would demonstrate different characteristics from the villages located closer up to these links.

Variable 6. This variable indicates the distance between the village and central village or farmers' market. The villages were divided into five categories according to their respective distance. The closer the village to the central village the higher the degree of its communication frequency. The same assumption or hypothesis was made here as in Variable 5. Villages closer to the central village would differ from those farther away.

Variable 7. This variable indicates the distance between the village and the nomos seat. The villages were again divided into five groups according to this distance. The closer to the nomos seat, the higher the degree of its communication frequency.

Variable 8. This variable indicates the altitude of location of the village and its fields. The villages were divided into five categories according to their altitude. The higher the altitude on which the village was located, the less the frequency of communication.

Due to the fact that the fertility and productivity of the land is somewhat negatively correlated with the altitude, it was thought that the altitude would also provide an indicator of family income in these villages.

Variable 9. In order to determine the degree of mechanization and technology in each village, it was thought that the number of horses and the number of donkeys per 100 farm families would be indicative of

mechanization, technology and communication. The more the horses and the donkeys, the less mechanization, technology and communication. Variable 9 indicates the number of horses per 100 families and the five categories into which the villages were grouped.

Variable 10. The rationale of this variable is similar to that of Variable 9. The only difference is that Variable 10 deals with donkeys.

Variable 11. This variable indicates the type of cluster of villages in which each village was located. Certain clusters of villages were considered more urbanized than others. Therefore, it was thought that the higher the degree of urbanization of the cluster of villages in which each village was located, the higher the degree of communication frequency.

Variable 12. This variable is a similar indicator to Variable 11. However, this variable indicated the type of groups of clusters of villages in which each village was located. Certain groups of clusters of villages were considered to be more urbanized than others. Therefore, it was thought that the more urbanization, the higher the degree of communication frequency.

The distinction between a cluster of villages and a group of clusters lies in their relevant location to the city of Thessaloniki. The cluster of villages consists of six to twelve villages located in close proximity with each other and within the service area of the central village of the cluster. The degree of urbanization of this cluster depends on the urbanization of its central village and their proximity to the city of Thessaloniki. When clusters of villages put together in groups of clusters, (the river

group, the hills-valley-bay group, the stavros and lakes group) they would also differ in degrees of urbanization as a unit irrespectively of the position of their component clusters.

Variable 13. Due to the fact that electricity is a good indicator of frequency of radio listening, it was thought that electricty was also a good indicator of communication frequency. This variable indicates the percentage of the total number of households with electricity. The higher the percentage, the higher the degree of communication frequency.

Variable 14. The frequency of public transportation was also considered to be indicative of communication frequency. This variable indicates this frequency. The villages were divided into five categories according to the bus type and frequency of daily bus trips from the village to the nomos seat.

Variable 15. This variable is a composite index of all communication variables from five to fourteen. It was thought that if villages are grouped into five categories according to their respective weights presented in Variables 5 to 14. The Variable 15 then, could be used as an indicator of communication frequency of every village.

Variable 16. This variable and the following two indicate the degree of education or literacy in the village. It was thought that the more literate the village population, the more receptive to new ideas and new ways of doing things, and certainly the higher the degree of community action in the village. Variable 16 indicates the degree of illiteracy of

male population of ten years and older. The villages were divided into five groups according to the degree of illiteracy. The higher the illiteracy, the lower the index number.

Variable 17. The same rationale was used for Variable 17. The only difference is that this variable indicates the degree of illiteracy of the village female population of ten years and older.

Variable 18. This variable is a composite index of the literacy of both male and female population in the village. It was thought that this variable could present a more accurate situation of the degree of literacy and education in each village.

Community Organization. The fourth group of variables consists of only Variable 19. "It was assumed that the more formal community organizations (social units), on the village level, the greater the sophistication of both community organization and development. This also would mean the more numerous the problems of community organization in villages with a great number of community social units.

Due to the fact that community action, as determined by the community action scale in this investigation was based mostly on informality and lack of sophistication, it was assumed that the greater the number of social units in the village, the lesser the degree of community action.

Variable 19. This variable indicates the number of formal community organizations (social units) on the village level. These social units were the schools, churches, farmer's cooperatives, village industries,

local government, recreational units, etc., which performed, according to Warren, the major functions of socialization, social participation, production-distribution-consumption, social control and mutual support.

The villages were grouped into five categories according to the number of such units located in each village. An effort was also made to adjust the number of these units according to their quality.

The higher the number of social units in the village, the higher the index of community organization.

Meetings. This group of variables includes Variables 20 and 21. It was hypothesized that the greater the number of meetings held in the village for community development purposes, the greater the degree of community action. It was also thought that small villages would tend to have more village-wide meetings while large villages would have more committee meetings.

Variable 20. This variable indicates the number of village community development committee meetings held during the period under investigation. Villages were divided into five categories according to the number of meetings held. The greater the number of meetings held, the higher the index number. It was also thought that committee meetings were also indicative of the degree of initiative and cooperation demonstrated in the village.

Variable 21. This variable indicates the village-wide community development meetings held during the period under investigation. The same rationale with that of Variable 20 was used for the division of villages into categories, their assignment to index, and the making of assumptions or hypotheses.

Contacts. Due to the fact that some villages were met or contacted more frequently by the coordinator and members of the nomos community development committee, it was thought that community action would be directly related to the intensity of these contacts made. The following Variable 22 was used as the sole indicator of contacts.

Variable 22. This variable indicates the number of visits made in the village by the coordinator and his colleagues, members of the nomos community development committee. The villages were divided into five categories according to the density of these contacts.

Difficulties and Problems. Due to the fact that community action was involved with activities and projects that required both the cooperation of the people and the acquisition of money, it was thought that the lack of community action could probably be related to either lack of cooperation in the village, or lack of money. In other words, difficulties and problems in the village, as far as community action was concerned, could be attributed either to monetary reasons, or to non-monetary ones.

Variable 23. This variable indicates that the difficulties and problems met during the application of the community development process in the village were because of monetary reasons. The villages were grouped into five categories according to the degree that monetary reasons were considered as the cause of difficulties and problems. It was thought that the small villages would tend to indicate monetary reasons as the cause of problems while the large villages would indicate lack of cooperation or non-monetary reasons.

Variable 24. The rationale of Variable 24 is the same with that of Variable 23. The only difference is that Variable 23. The only difference is that Variable 24 is an indicator of non-monetary reasons.

Migration. The group of variables under migration includes Variables 27 and 28. It was thought that the situation of migration in each village would be detrimental to the enthusiasm for community action episodes and projects. The higher the out-migration the older and more fatalistic the picture of the village population would be. Therefore, the lesser the degree of community action.

It was further thought that due to migration or mobility of population from the farm to the city, the issue of the integration of regional and community development becomes tremendously urgent.

Variable 27. This variable indicates the in-migration between 1951 to 1961. The villages were divided into five categories according to their percentage of in-migration. It was thought that the village size would be directly related to the percentage of in-migration, furthermore, the degree of community action would be also directly related to in-migration.

Variable 28. This variable indicates the degree of out-migration. The villages were divided into five categories according to their percentage of out-migration. The decline of population in each village was thought to automatically create problems of both social and economic nature. The solution of these problems was assumed to be a concern not

only of the local community but of the area or regional community. Therefore, the decline of the population in the village or its out-migration becomes of tremendous importance for both disciplines, sociology and economics, and it should be of concern in both community and regional development programs.

Analysis of Strategic and Important Variables. In the methodology chapter of this investigation, it was stated that the value of r necessary to indicate the strength of relationship under different levels of significance was ± .37 for .01 significance. Due, however, to the existing picture of variation, it was suggested to use ± .50 as minimum values in interpreting the relationships of variables.

According to Table VII, page 218, there are a number of significant statistical relationships among the 28 variables.

1. There is no significant relationships between community action and any other variable assuming that no adjustments are made to the variable of community action. However, if community action is adjusted according to size of the village, the following relationships are found:

   a. There is a negative relationship between the size of population in the village and community action. The smaller the village the higher the degree of community action. (-.81)

   b. There is also a negative relationship between the closeness of the village to the central village and community action. The farther away the village from the central village, the more the community action. (-.53)

c. There is a negative relationship between community action and public transportation. The more the public transportation, the less the community action. (-.53)

d. There is a negative relationship between community action and the number of formal community organizations. The more the formal community organizations, the lesser the degree of community action. (-.62)

e. There is a positive relationship between community action and degree of difficulties and problems attributed to monetary reasons. The more the community action, the higher the degree of difficulties and problems due to monetary reasons. (.53)

2. In addition to its negative relationship with community action, the size of population in the village was positively related to the number of formal organizations and negatively related to the degree of difficulties and problems attributed to monetary reasons. In other words, the larger the village, the greater the number of formal community organizations (.83) and the lesser the degree of difficulties and problems attributed to monetary reasons. (-.50)

3. There was no significant relationship between type of population, percentage of male population, non-active population and all other variables. In other words, villages with more refugee population did not score higher in community action, as it was hypothesized; neither did the villages with the younger populations or less degree of non-active population.

4. There was a positive relationship between closeness to the paved (asphalt) road and public transportation. The closer the village to the paved road, the higher the frequency of public transportation. (.57)

5. There was a positive relationship between the closeness of the village to the nomos seat and the urbanized degree of the type of village cluster (.60). A positive relationship also existed between closeness to nomos and the urbanized degree of the type of group of village clusters (.62). Furthermore, the closeness to the nomos seat would be directly related to the composite communication index. (.59)

6. There was a positive relationship between the altitude of the location of the village and the number of donkeys the village had. The higher up the village was located, the larger the number of donkeys in the village. (.53)

7. There is a positive relationship between the number of horses and literacy. The more the horses in the village, the greater the degree of total literacy (both male and female) (.50). This might also be an indicator of farm productivity and income.

8. There is a positive relationship between the urbanized degree of the type of village cluster with: (a) the urbanized degree of the type of group cluster (.92); (b) frequency of electricity (.72) and (c) frequency of public transportation (.52) and composite index of communication (.87). This means, in other words, that the more urbanized the village, the higher the frequency of public transportation, the higher the percentage of house holds with electricity and the higher the village in the composite index of communication.

There is a negative relationship between the urbanized degree of the type of group cluster and the village community development meetings. (-.51)

9. There is a positive relationship between the urbanized degree of the type of group cluster with frequency of electricity (.56), and composite index of communication (.79). While the relationship with the number of the village community development committee meetings is negative. (-.50)

10. There is a positive relationship between frequency of electricity and frequency of public transportation (.69), composite index of communication (.78) and total literacy of both males and females in the village (.50). This means that both frequency of communication and electricity might have had an impact on the level of literacy in the village.

11. There is a positive relationship between frequency of public transportation and (a) literacy of females (.52) and (b) number of formal community organizations (.55). While the relationship between public transportation and community action was negative (-.53). The above indicates that perhaps the greater the frequency of public transportation, the greater the degree of communication, the greater the literacy of females, the more the formal community organizations, and the lesser the degree of community action (as interpreted by the community action scale of this investigation).

12. There is a negative relationship between the composite index of communication and the number of village-wide meetings (-.51). The higher the degree of communication, the smaller the number of village-wide meetings.

This means that this type of meeting as a media of communication in villages with high degrees of communication frequency is not perhaps a satisfactory one.

13. There is a positive relationship between village community development committee meetings and village-wide community development meetings (.56). In other words, the villages which held meetings, held both committee and village-wide meetings.

14. There is no relationship between frequency of contacts by the coordinator and any other variable.

This relationship should be used with caution. The index used for coordinators' contacts might be inadquate. This index indicates the frequency of coordinators' visits in the village but it says very little about the intensity and quality of these visits. On the other hand, the relationship is important enough for it indicates that the common belief (more contacts with village, more community action) might be fallacious.

15. There is a negative relationship between stated monetary reasons for difficulties and problems met in community action in the village and non-monetary (-.56). This means that villages tend to either consider primarily monetary or non-monetary the reasons for not achieving a higher degree of community action.

16. There is a negative relationship between in-migration and out-migration (-.68). What is interesting is that except for the above

relationship, there was no other significant relationship between the degree of migration and any other variable. This however, does not mean that villagers did not migrate to Thessaloniki or other urban areas.

The Importance of the Description and Analysis of Strategic Variables

The reason for delineating, describing and analyzing the 28 variables was to determine to what degree they were related to the outcome of the community development process.

In other words, why the difference in the degree of community action among the villages?

The relationships presented in the previous part of the investigation threw some light to this queston.

Although these relationships need more rigorous statistical techniques for their proof it is safe to suggest that they represent important beginning hypotheses for future research.

The following points summarize the importance of the description and analysis of these strategic variables.

1. Every community development program has a number of goals and objectives. Their evaluation is limited unless quantifiable, strategic variables are described and analyzed as to their nature and relationships.

2. Techniques and methods used in community development are input variables which can be evaluated from the standpoint of their relative effect on the produced output. These methods and techniques should be quanitifiable in order to judge their effectiveness.

3. Community action in terms of projects, group activities and social action episodes should be quantified in order to be used for measuring output.

4. Descriptive statistical data are helpful for a general evaluation of a community development program, however, unless the data are used for determining relationships among variables through correlation techniques, the evaluation is limited and weak.

5. The analysis of variables indicate relationships which are useful in determining some of the reasons why the difference in the degree of community action among villages. Why, in other words, their difference in performance or output when exposed to same input factors or stimuli.

6. The performance of villages measured by the community action scale indicates that a number of factors beyond the scope of community development programs are very strategic and important in villages performance.

a. Irrespective of what the efforts of community development are, the outcome of this effort is related to the village size.

b. The location of the village, its exposure to transportation facilities, and its number of formal social units are all important variables in determing community action.

The above information could then be summarized by saying that the village size and its location were two very important factors in the evaluation of community development.

This chapter gave a picture of what can and cannot be done through community development.

Conclusion

What can be done is impressive. Community development, if implemented properly, can strengthen the horizontal patterns of the community, and can provide a better life for the villages.

However, there are many things that cannot be done through community development. Community development cannot be as effective in large villages neither can it implement a sophisticated plan of socio-economic development. It is for this reason that regional development is important. On the other hand, regional development alone, cannot accomplish what community development can, therefore, community development should be an element in area and regional socio-economic growth and development.

The following chapter elaborates on what regional development can accomplish that community development cannot, and how these two processes should be integrated into one.

TABLE VII. CORRELATION COEFFICIENTS: SOCIO-ECONOMIC VARIABLES AND COMMUNITY ACTION.

Variables	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
1. Population Size		-.38	.12	-.05	.38	.47	.33	.25	-.04	.11	.13	.18	.17	.46	.33	.08	.11	.17	.83	-.13	.00	-.20	-.50	.39	.24	-.81	-.12	-.04
2. Type of Population			.20	.04	-.14	-.19	.01	.08	.44	.40	.41	.37	.21	.15	.33	-.12	.12	.04	-.24	.01	-.25	.07	.10	-.06	-.11	.29	.15	-.00
3. Male Population				.07	-.03	.16	.11	.18	.07	.46	.21	.30	.03	.07	.25	-.03	-.23	-.15	.08	-.13	-.03	-.28	.15	-.09	-.03	-.15	-.06	-.12
4. Non-Active Population					.08	-.15	-.22	-.12	-.03	-.17	-.19	-.18	-.06	-.02	-.17	.07	-.01	-.02	-.11	.03	-.04	.06	.16	-.13	.05	.07	-.14	.11
5. Dirt Gravel Road						.46	.21	.15	.03	.05	.23	.22	.37	.57	.40	.05	.29	.22	.45	-.06	-.25	.12	-.20	.14	-.13	-.46	-.05	.01
6. Distance to Central Village							.12	.42	.05	.23	.25	.22	.27	.41	.48	.01	.27	.23	.47	-.10	-.10	-.14	-.16	.06	-.11	-.53	.04	-.14
7. Distance Between Village & Nomos								-.09	.19	.10	.60	.62	.43	.30	.59	.20	-.02	.16	.39	-.33	-.27	.13	-.23	.24	.07	-.33	-.34	.26
8. Altitude of Location									.01	.53	.27	.15	.35	.41	.49	.01	.39	.30	.08	-.04	-.21	-.41	-.16	.30	-.17	-.37	.37	-.36
9. Number of Horses										.13	.37	.22	.36	.40	.47	.32	.39	.50	-.03	.11	-.11	.12	.08	.01	-.34	-.15	-.04	.23
10. Number of Donkeys											.32	.33	.16	.24	.48	-.22	.16	-.03	.14	-.07	-.23	-.14	-.00	.10	-.10	-.18	.19	-.14
11. Type of Village Cluster												.92	.72	.52	.87	.07	.28	.29	.27	-.40	-.51	.17	-.14	.22	-.01	-.16	-.14	.03
12. Type of Group Cluster													.56	.42	.79	-.06	.04	.07	.36	-.50	-.48	.14	-.21	.21	.02	-.19	.24	.08
13. Electricity														.69	.78	.25	.49	.50	.30	-.21	-.48	.21	-.24	.40	-.19	-.33	.00	.04
14. Public Transportation															.73	.14	.52	.49	.55	-.03	-.35	.09	-.26	.27	-.11	-.53	.05	-.12
15. Composite Index of Communication																.09	.38	.40	.40	-.32	-.51	.01	-.24	.31	-.22	-.47	-.01	-.04
16. Total Literacy of Males																	.40	.72	-.03	-.02	.07	.24	.01	.05	-.13	-.09	-.40	.41
17. Total Literacy of Females																		.83	.08	.16	-.18	.27	-.01	.12	-.13	-.12	.13	.02
18. Total Literacy of Both Males and Females																			.06	.10	-.07	.22	-.06	.15	-.13	-.17	-.15	.27
19. Formal Community Organizations																				-.23	-.04	.10	-.46	.29	.33	-.62	-.12	-.04
20. Village C.D.C. Meetings																					.56	.02	.23	-.29	.06	.21	.18	-.15
21. Village-Wide Meetings																						.08	.19	-.36	.31	.26	.04	-.04
22. Number of Visits Made																							.22	-.26	-.12	.31	-.22	.29
23. Monetary Reasons for Difficulties and Problems																								-.56	.00	.53	-.00	.08
24. Non-Monetary Reasons for Difficulties and Problems																									-.01	-.44	.07	-.03
25. Community Action Unadjusted																										.23	.06	-.19
26. Community Action Adjusted																											.02	.01
27. In-Migration																												-.68
28. Out-Migration																												

Source: Computing Center, Montana State University. Project Number 138-67.

CHAPTER IX

COMMUNITY, AREA AND REGIONAL SOCIO-ECONOMIC GROWTH AND DEVELOPMENT AS AN INTEGRATED EFFORT

According to Myers (Chapter IV, p. 58) regional development is a deliberate and sustained attempt to tackle the four major problems of a region: (1) industrial location; (2) improvement of the welfare--per capita income--distribution of income, of the people; (3) integration of industrial development of regions with larger regions (national, continental, international); and (4) best use of limited endowment of resources.

In economics, much of the theory of regional development is incorporated in the "Theory of Economic Development".

Within this broad area of economics, a number of economists have attempted to apply the elements of economic development theory in delineated regions, arriving this way to a body of theoretical and empirical knowledge called "Regional Economics".

According to John R. Meyers, regional economics can be simply interpreted as:

> "....all of economics scaled to whatever level is required to adequately measure or forecast economic activity for a specific geographic area." 1/

1/ John R. Meyers, "Regional Economics. A Survey", (American Economic Review, Vol. 53, Number 1, March, 1963), pp. 19-54.

Regional economics then provide the theoretical tools necessary for the solution of the four major problems that regional development attempts to study and solve.

The Boundaries of Regions

The problem of defining a region is becoming more and more difficult due to the collapsing of community's boundaries because of technology and communications.

What is interesting about the delineation of the boundaries of a region is that each investigator delineates those boundaries according to his professional background. The economist, sociologist, anthropologist, demographer, architect, engineer and geographer attempt to delineate these boundaries from the economic, social, anthropological, etc., point of view. Each one is undoubtedly right as far as his profession is concerned. The sociologist sees the region as a combination of social units, systems and communities, the geographer sees it as a territory with certain resource endowments that determine the life of the people who live on it, the anthropologist emphasizes its cultural aspects, the architect sees it as interrelated human settlement, the demographer as chunks of population, and the economist sees in it the consumers, the firms and the markets. The functional and geographic boundaries embracing all the above points of view, form the boundaries of a region. In other words, the region can be thought of as a large community with its boundaries embracing the fusing and collapsing functional and geographic boundaries of local communities.

The Economic Growth Potentials of Communities, Areas and Regions

The meaning of economic growth potentials is closely related to benefit-costs analysis. For example, the treasury of the nomos of Thessaloniki has available 45,000,000* drachmas for the total investment in highways for the whole nomos (all areas). The question to be raised is what percent of investment should be placed in the mountainous area and what percentage in the valley area? In other words, what would the benefits be of the accrued costs in the investment in the above areas: "A" and "B".

If the benefits will be substantial in area "A", one could assume that the economic growth potentials in area "A" are better than in area "B". However, the whole issue is again determined from what point of view does one judge the benefits. For example, a 15 mile highway on the mountains might make an area available for the establishment of a lumber industry. The transport of resources, (wood), down to the harbor, and to the metropolis becomes cheaper, and the villagers who work as lumber-jacks in their cooperative get better salaries. The benefits then, exceed the costs in purely economic terms. The marginal efficiency of capital (for the highway), for example, is perhaps the same or higher than the marginal efficiency of capital spent on a similar project down the valley, or area "B".

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*One dollar equals 30 drachmas. $1.00 = 30 dr.

The problem becomes, however, more complicated because the benefits, many times, cannot be measured in pure dollar and cents terms. Furthermore, the time element (long-term benefits, and short-term benefits) is of great importance. A project, such as the T.V.A. system of dams, might be considered from purely monetary value terms, a very costly project in comparison with the accrued benefits measured in monetary value terms. However, considering the benefits of the project from a socio-economic point of view, the benefits may surpass the costs.

The identification of the economic growth potential of a region is a necessary step in regional development.

The work of Isard, 2/ and Friedman-Alonso, 3/ provide a guide to literature of regional studies with more than 1,000 references. In addition to these references, three recent conferences, "Optimizing Institutions for Economic Growth", 4/, "Adapting Institutions to the Conditions of Economic Growth", 5/ and "Problems of Chronically Depressed Rural Areas", 6/

2/ Walter Isard, Methods of Regional Analysis: An Introduction to Regional Studies, (New York: The Technology Press of MIT and Wiley and Sons, 1960).

3/ John Friedman, and William Alonso (Editors), Regional Development and Planning, (Cambridge, Massachusetts: The MIT Press, 1964).

4/ Optimizing Institutions for Economic Growth, (Report of seminar sponsored by the Agricultural Policy Institute, North Carolina State and the Southern Land Economics Research Committee, May, 1964).

5/ Adapting Institutions to the Conditions of Economic Growth, (Report of seminar sponsored by the Montana State University and the Center for Agricultural and Economic Development, Iowa State University, 1966).

6/ Problems of Chronically Depressed Rural Areas, (Report of Seminar sponsored by the Agricultural Policy Institute, North Carolina State University in cooperation with Tennessee Valley Authority, API Series 19, 1965).

provide 38 scientific papers which are directly related to regional development.

An analysis of the above references and models presented in the above works delineates the strategic variables of economic growth and thus determines the economic growth potentials of regions. The indentification of growth potentials is facilitated through the schematic model Figure 2 presented in Chapter IV. This model presents three important elements of socio-economic structure. First: Time (t), Second: Resources or space (R); Third: Social environment or Activity (S). The Social Environment (S) consists of a number of social units, sub-systems and systems which are interrelated and interconnected with each other and whose productive capacity depends on: (1) the stock of capital services available for productive services; (2) the available labor force; and (3) the applied technical knowledge.

The productive capacity then, of each one of these social units sub-systems and systems, influences directly the productive capacity of the other units, sub-systems, and systems of the social environment. The productive capacity of communities, areas, and regions, further determines the marginal efficiency of capital which is important in the benefits-costs analysis for capital investment.

The logic followed above is: (1) the economic growth potentials of communities, areas, and regions are related to the benefits-costs analysis; (2) a large part of this analysis is further related to the productive

capacity of communities, areas, and regions; and (3) this productive capacity can be computed with the aid of the model (Figure 2).

The formulation of a mathematical model which will supplement the schematic community model is beyond the scope of this investigation. It is suggested that such a mathematical model can provide measurable variables to be used in regional development. Therefore, it is hoped that the formulation and verification of such a model becomes the objective of future research in regional development.

It has been seen in this part of the investigation that regional development can accomplish goals and objectives beyond the scope and reach of community development which is mostly concerned with the local community.

The Integration of Community, Area, and Regional Development

The integration of community, area, and regional development programs requires: (1) the formulation and implementation of a number of policies; and (2) the planning of a strategy of priorities for its goals and objectives. The levels of authority responsible for formulating and implementing these policies and the planning of a strategy are issues elaborated below.

Levels of Authority in Formulating Policies

If one proceeds with the assumption that the whole world is a community which encircles a number of smaller communities with expanding and fusing boundaries, the levels of authority then in formulating policies should be delineated in accordance with the boundaries of communities.

The boundaries of communities, are delineated according to the problem under consideration. However, the problems change with time because of the accrued changes in communications and technology. Therefore, the idea of communities being rigid structures should be abandoned and the idea that communities are flexible structures should be accepted.

The levels of authority then in formulating policies should also be flexible because the problems are flexible.

For example, the problem of the uneven distribution of income resulting in the creation of pockets of poverty is a problem which calls for the existence of flexible boundaries of a community. This problem might require policies to be formulated in the level of the region or nation and not in the level of a local community. This, however, does not exclude the importance and the vital role that the local community should play in the formulation of this policy.

When regional or national agencies, such as tools of change, are asked to tackle a problem faced in a local community, it does not mean that the local community is useless for the solution of the problem. It rather means that the magnitude of the problem is beyond the capacity of the local community to solve "on its own". The war on poverty, for example, whose policies and implementation are formulated by national agencies, does not exclude the contribution of the local community to both policy making and implementation of the program.

What sometimes happens is that the vertical patterns of relationships between the number of units which perform a number of social functions, in all levels of community, are weak or ill-operating, thus making the contribution of the local community difficult.

The important element in the formulation of policies is not so much at which level they are formulated, but to what degree there is a functional flow and strong pattern of vertical and horizontal relationships among the various social units operating in the various communities.

The Implementation of Policies

The strength of the existing patterns of horizontal and vertical relationships in the community determines how the formulated policies will be implemented.

For example, the policy on human rights formulated and adopted by the United Nations General Assembly in 1948 has been more or less a dead document. It has been dead because its implementation presupposes a strong pattern of horizontal and vertical relationships among agencies and people located in all levels (local, community, region, nation and world).

The implementation of policies then concerned with the integration of community and regional development, and formulated in whatever level will depend directly on the strength of both horizontal and vertical patterns of relationships among relevant agencies or social systems.

The formulation and effort to implement policies without the strengthening of the horizontal and vertical patterns of relationships, in the community, is to be recorded in the budgets of financiers and accountants, as accomplished project, but the historians will place the same project in their books as vain work.

Goals and Strategy of Priorities

The first goal and objective should be to strengthen the vertical and horizontal patterns of the community. This involves the intricate work of examining the initial conditions of these patterns and then through legal measure and public consent make appropriate changes. The second goal should be to identify the necessary functions to be performed in order to strengthen the vertical and horizontal patterns and in order to solve the socio-economic problems of the region (industrial location, welfare and income, integration of industrial development, best use of resources). The third goal should be the formulation of quantifiable criteria for evaluation.

In order to attain these three goals a strategy of priorities should be established. These tasks should be accomplished in the following order:

First. Design and implementation of research in all relevant issues.

Second. Formulation of proper policies.

Third. Training and education of all involved in the integration process.

Fourth. Extension of research findings.

Fifth. Formulation of detailed program of action.

Sixth. Determination of budget for carrying on the program.

With the described general integration of community and regional development, the socio-economic problems of the community can be tackled.

The success or failure of attaining this integration in the nomos of Thessaloniki is directly related to the strengthening of its vertical and horizontal patterns. Community development can achieve this strengthening of patterns and it is for this very reason that it should be an element in area and regional socio-economic growth and development.

PART IV

SUMMARY-RECOMMENDATIONS-CONCLUSIONS

In this part of the investigation, an attempt has been made to summarize the main points, and proceed to a number of recommendations concerning the integration of community and regional socio-economic growth and development, in the nomos of Thessaloniki, Greece. The investigation ends with a few concluding remarks.

CHAPTER X

SUMMARY-RECOMMENDATIONS-CONCLUSIONS

The main question raised in this investigation was, "Should community development be an element in area and regional socio-economic growth and development?"

The previous nine chapters elaborated on the above question. In this last chapter, an attempt will be made to summarize the main points presented, and proceed in a number of recommendations concerning the integration of community and regional socio-economic growth and development in Thessaloniki, Greece. Finally, a number of concluding remarks will be made.

Summary

The investigation into the question, "Should community development be an element in area and regional socio-economic growth and development?" was divided into three main parts.

The first part, Chapters I to III, stated the problem, described the methodology to be followed in searching for solutions to the problem, and surveyed the literature for existing previous studies relevant to the problem.

The area of Thessaloniki, Greece, has been used as a primary source for data due to the fact that the main problem, stated in a form of question, was mostly concerned with Thessaloniki, Greece.

The second part of the investigation, Chapters IV to VI, was concerned with questions on "community", "socio-economic growth", and "institutions". The examination of these questions provided the necessary background for Part III.

During the examination of questions concerning the "community", an observation tour of three communities in the nomos of Thessaloniki, Greece took place. An effort was made to reinforce during this tour Warren's theoretical concept of the community and its horizontal and vertical patterns. The construction of the schematic model provided the main theoretical guidelines for this tour and it became the main axis around which the whole investigation was centered. This model helped comprehend the existence of educational, religious, economic, political and health forces in shaping community's life. These forces, it was concluded, are neither social nor economic in nature but socio-economic. To verify the above assumption or hypothesis, a historical survey of the socio-economic synthesis approach to growth and development was made. Having completed this survey, the issue of institutions was examined as the primary determinants of the substance of community's vertical and horizontal patterns, and as contributing factors to the community's socio-economic growth and development. This search was made using primarily the literature existing on the subject and the findings from the observation tour in the communities of Thessaloniki.

At this point, the necessary background for examining the issue of community development was established.

The third part of the investigation, Chapters VII to IX, was primarily concerned with the case study of the community development program of Thessaloniki, Greece.

Chapter VII based on research in literature, was concerned with the question on, "Why community development could be conceived as a means for modifying institutions?"

Chapter VIII attempted a description analysis, and evaluation of the community development program of Thessaloniki, Greece. It was at this point that some conclusions were reached as to what could and could not be done through community development.

According to the investigation, the performance of 46 villages, in the nomos of Thessaloniki, varied in spite of their exposure in the same program of community development. This finding contributed to the formulation of the hypothesis that perhaps the size and boundaries of the local community were continuously changing and expanding.

The above finding and formulated assumption did not reject the previous one that community development was an effective means for modifying institutions. On the contrary, the evaluation of the community development program of Thessaloniki provided a very encouraging picture of what can be done through community development. However, it was obvious that community development alone could not do the job due to the expanding boundaries of the local community.

Chapter IX was concerned primarily with the fact that community development was not able to solve a number of community's socio-economic problems. The problems of: (1) industrial location; (2) improvement of the welfare, per capita income, distribution of income, of the people; (3) integration of industrial development; and (4) best use of limited endowment of resources. The solution of these problems lie, to a large extent, in forces to be found beyond the local community.

It is in Chapter IX that the answer to the question posed for the investigation was given: "Community development should be an element in area and regional socio-economic growth and development".

Recommendations

The recommendations are directed to the Thessaloniki Nomos Community Development Committee which has been the responsible unit for carrying on the community development program in Thessaloniki. These recommendations are divided into three groups identified as the First, Second and Third steps.

First Step

A. Identify the boundaries of communities, areas and regions. Starting from the smallest local community and ending in the world community.

1. In this identification, take into consideration that size of villages is of primary importance. Small and large

villages differ enormously in kinds of problems and types of prevailing institutions.

2. Location of villages in the nomos is also important.

B. Determine the economic growth potentials of communities, areas and regions by examining:

1. The population pyramid.
2. The values, beliefs and institutional arrangements.
3. The spirit of entrepreneurship, creativity and innovation among the population.
4. The quality of the social units (schools) within the sub-system of education.
5. The status of the religious uplifting and inspiration of the people.
6. The state of local government as far as providing adequate services to the public is concerned.
7. The state of health of the people and the physical environment of the community.
8. The state of technology and its contribution to the productivity of work.
9. The per capita and per family income.
10. The rate of unemployment.
11. The commodity and money flows; balance of payments.

12. The number and structure of central nodal places.

13. The existing advantages for industrial location.

14. The location of the community, area, or region, in respect to the regional, national and international markets.

15. The amount, type and quality of natural resources.

Second Step

A. Determine the levels of authority in formulating policies.

B. Determine the method by which the policies will be implemented.

C. Establish short and long-run goals and objectives.

D. Enumerate the functions to be performed for the attainment of these goals and objectives.

E. Establish criteria for evaluation.

Third Step

A. Formulate a strategy of action for:

1. The strengthening of the horizontal and vertical patterns of the community.

2. The solution of the following major problems that confront it:

a. Best use of existing resources.

b. Welfare and income.

c. Industrial location and development.

B. Incorporate in this strategy of action, issues of:

1. Research
2. Policy
3. Training and education
4. Extension
5. Program
6. Budget

Conclusions

The investigation is over. The inquiry into the question of "community development as an element in area and regional socio-economic growth and development" is completed. On the basis of the findings, a number of recommendations were made. Future research will unveil more of the truths that lie hidden in the area of community and regional development.

All those who search for truth will find this investigation helpful in many respects, but also of limited use due to its lack of quantifiable rigor. This is only a beginning for future investigations.

APPENDICES

APPENDIX A

SOCIO-ECONOMIC CONDITIONS OF THE VILLAGE OF HALKITHON

TABLE I. DEMOGRAPHIC, SOCIAL AND ECONOMIC CHARACTERISTICS OF THE VILLAGE OF HALKITHON 1/

Description	Male	Female
A. Members of Households according to age		
1. 0-4 years old	118	134
2. 5-14 years old	207	199
3. 15-44 years old	642	604
4. 45-64 years old	232	228
5. 65 years old and over	70	89
Total	1269	1254
B. Members of Households of 10 years old and older		
1. Total	1056	1033
2. Married	587	576
3. Illiterate		
a. 10-44 years old	34	70
b. 45 years and older	68	188
4. Economically active		
a. Agriculture, Livestock, Forests, Hunting, Fishing	527	208
b. Other	215	41
Total	742	249
5. Economically non-active	154	740
6. Living in other communities during survey	160	44

1/ "Apoteleamata tes apographis plethismou-katoikion tes 19 Martiou 1961. Tomos II. Tefhos 7 Makethonia." Vasilion tes Ellathos. Ethniki Statistiki Eperesia tes Ellathos. Athinai, 1963. p. 7-3-5. Results of Population census of March 19, 1961, Volume II, Section 7, Macedonia. (Athens: National Statistical Service. Kingdom of Greece, 1963). p. 7-3-5.

TABLE II. HOUSEHOLDS IN HALKITHON VILLAGE. HOUSING CONDITIONS AND HOMECRAFT INDUSTRY 2/

Description	
A. Total number of households	649
B. Households living in normal homes	613
Households sharing home with another household	111
C. Households living in abnormal homes	36
D. Households living in normal homes	
1. Number of households having persons per room	
a. 2 and up	218
b. 3 and up	66
c. 4 and up	26
E. Households that do not have	
1. Kitchen	169
2. Bath or shower	602
3. Electricity	601
4. Toilet	33
F. Households having homecraft industry	22

2/ Ibid., p. 7-3-5

TABLE III. NUMBER OF FARMS (AGRICULTURAL ENTERPRISES) IN HALKITHON AND THEIR LAND USE 3/

A.	Number of farms (agricultural enterprises)	537
	Number of livestock enterprises and no land	0
B.	Total area in stremmata	18,322
	Area owned by villagers living in Halkithon	13,660
C.	Land use	
1.	Agricultural enterprises with trees	
a.	Number of enterprises	99
b.	Area in stremmata	215
2.	Agricultural enterprises with vineyards	
a.	Number of enterprises	182
b.	Area in stremmata	337
3.	Agricultural enterprises with field crops	
a.	Number of enterprises	530
b.	Area in stremmata	17,393
4.	Fallowing (agricultural enterprises)	
a.	Number of enterprises	28
b.	Area in stremmata	328
5.	Land for haying	
a.	Area in stremmata	49
6.	Agricultural enterprises with pasture land (Community pasture land excluded)	
a.	Number of enterprises	0
b.	Area in stremmata	0

3/ "Apotelesmata tes apographis Georgias-Ktenotrophias tes 19 Martiou, 1961. Tomos I Tefhos 7. Makethonia. Vasilion tes Ellathos. Ethniki Statistiki Yperesia tes Ellathos. Athinai. 1963. p. 7-3-5.

Results of the Agriculture-Livestock census of March 19, 1961, Volume I, Section 7. Makethonia. (Athens: National Statistical Service, Kingdom of Greece, 1963) p. 7-3-5.

TABLE IV. PRIVATELY OWNED LAND BY VILLAGERS, IRRIGATED LAND, AND NUMBER OF LAND PARCELS IN HALKITHON 4/

A. Privately owned land	
1. Agricultural enterprises with privately owned land	
a. Number of enterprises	528
b. Area in stremmata	16,313
2. Agricultural enterprises with irrigated land	
a. Number of enterprises	376
b. Area in stremmata	7,944
3. Agricultural enterprises with olive trees	
a. Number of enterprises	0
b. Number of trees	0
4. Agricultural enterprises with other fruit trees	
a. Number of fruit trees	6,400
B. Land parcels	
1. Agricultural enterprises recording land parcel	521
2. Number of land parcels	2,884
3. Area in stremmata	17,900

4/ Ibid., 7-3-5

TABLE V. AGRICULTURAL ENTERPRISES WITH LIVESTOCK IN HALKITHON: NUMBER AND KIND OF LIVESTOCK 5/

A.	Number of agricultural enterprises mentioning* livestock	456
B.	Number of animals by kind (male and female every age)	
1.	Horses	398
2.	Mules	6
3.	Donkeys	23
4.	Bulls, cows, calves, water buffaloes	
	a. Number of enterprises	132
	b. Number of bulls, cows, and calves	283
	c. Number of water buffaloes	35
5.	Agricultural enterprises with sheep	
	a. Number of agricultural enterprises	48
	b. Number of sheep	3,069
6.	Agricultural enterprises with goats	
	a. Number of agricultural enterprises	43
	b. Number of goats	88
7.	Pigs	22
8.	Chickens	5,176
9.	Bee hives	50

5/ Ibid., 7-3-5

* The term mentioning has been used in the statistical survey of Halkithon. This is different from the word having. Some enterprises perhaps did have livestock but they did not mention it.

APPENDIX B

SOCIO-ECONOMIC CONDITIONS OF THE VILLAGE OF PERISTERA

TABLE I. DEMOGRAPHIC, SOCIAL AND ECONOMIC CHARACTERISTICS OF THE VILLAGE OF PERISTERA 6/

Description	Male	Female
A. Members of households according to age		
1. 0-4 years old	44	35
2. 4-14 years old	97	84
3. 15-44 years old	192	209
4. 45-64 years old	81	84
5. 65 years old and over	39	38
Total	453	450
B. Members of households of 10 years old and over		
1. Total	367	381
2. Married	183	199
3. Illiterate		
a. 10-44 years old	8	15
b. 45 years old and over	10	89
4. Economically active		
a. Agriculture, Livestock, Forests, Hunting, Fishing	274	250
b. Other	17	1
Total	291	251
5. Economically non-active	67	126
6. Living in other Community during Survey	9	4

6/ Ibid., p. 7-3-5

TABLE II. HOUSEHOLDS IN PERISTERA VILLAGE. HOUSING CONDITIONS, AND HOMECRAFT INDUSTRY 7/

A.	Total number of households	222
B.	Households living in normal homes	222
	Households sharing home with another household	8
C.	Households living in abnormal homes	0
D.	Households living in normal homes	
	1. Number of households having persons per room	
	a. 2 and up	166
	b. 3 and up	100
	c. 4 and up	57
E.	Households that do not have	
	1. Kitchen	165
	2. Bath or shower	222
	3. Electricity	222
	4. Toilet	155
F.	Households having homecraft industry	3

7/ Ibid., 7-3-5

TABLE III. NUMBER OF FARMS (AGRICULTURAL ENTERPRISES) IN PERISTERA AND THEIR LAND USE 8/

A.	Number of farms (agricultural enterprises).....	239
	Number of livestock enterprises and no land.....	0
B.	Total area in stremmata.....	6,564
	Area owned by villagers living in Peristera.....	6,080
C.	Land use	
1.	Agricultural enterprises with trees	
a.	Number of enterprises.....	154
b.	Area in stremmata.....	202
2.	Agricultural enterprises with vineyards	
a.	Number of enterprises.....	6
b.	Area in stremmata.....	7
3.	Agricultural enterprises with field crops	
a.	Number of enterprises.....	232
b.	Area in stremmata.....	4,890
4.	Fallowing (agricultural enterprises)	
a.	Number of enterprises.....	161
b.	Area in stremmata.....	1,382
5.	Land for haying	
a.	Area in stremmata.....	83
6.	Agricultural enterprises with pasture land (Community pasture land excluded)	
a.	Number of enterprises.....	1
b.	Area in stremmata.....	1

8/ Apotelesmata tes apographis Georgias-Ktenotrofias tes 19 Martiou, 1961. Tomos I. Tefhos 7. Makethonia. op. cit., p. Makethonia 10.

TABLE IV. PRIVATELY OWNED LAND BY VILLAGERS, IRRIGATED LAND, AND NUMBER OF LAND PARCELS IN PERISTERA 9/

A. Privately owned land	
1. Agricultural enterprises with privately owned land	
a. Number of enterprises	237
b. Area in stremmata	5,996
2. Agricultural enterprises with irrigated land	
a. Number of enterprises	195
b. Area in stremmata	801
3. Agricultural enterprises with olive trees	
a. Number of enterprises	71
b. Number of trees	900
4. Other fruit trees	2,900
B. Land parcels	
1. Agricultural enterprises recording land parcels	232
2. Number of land parcels	1,765
3. Area in stremmata	6,384

9/ Ibid., Makethonia 31.

TABLE V. AGRICULTURAL ENTERPRISES WITH LIVESTOCK IN PERISTERA: NUMBER AND KIND OF LIVESTOCK 10/

A.	Number of agricultural enterprises mentioning livestock	212
B.	Number of animals by kind (male and female every age)	
1.	Horses	150
2.	Mules	66
3.	Donkeys	147
4.	Bulls, cows, calves, water buffaloes	
	a. Number of enterprises	108
	b. Number of bulls, cows, and calves	245
	c. Number of water buffaloes	0
5.	Agricultural enterprises with sheep	
	a. Number of agricultural enterprises	35
	b. Number of sheep	1,558
6.	Agricultural enterprises with goats	
	a. Number of agricultural enterprises	142
	b. Number of goats	2,295
7.	Pigs	81
8.	Chickens	1,050
9.	Bee hives	5

10/ Ibid., p. Makethonia 51.

APPENDIX C

SOCIO-ECONOMIC CONDITIONS OF THE VILLAGE OF CALAMOTOU

TABLE I. DEMOGRAPHIC, SOCIAL AND ECONOMIC CHARACTERISTICS OF THE VILLAGE OF CALAMOTOU 11/

Description	Male	Female
A. Members of households according to age		
1. 0-4 years old	46	57
2. 5-14 years old	95	93
3. 15-44 years old	224	237
4. 45-64 years old	81	73
5. 65 years old and older	35	40
Total	481	500
B. Members of households of 10 years old and over		
1. Total	390	395
2. Married	210	211
3. Illiterate		
a. 10-44 years old	10	39
b. 45 years old and over	45	101
4. Economically active		
a. Agriculture, Livestock, Forests, Hunting, Fishing	286	285
b. Other	9	
Total	295	
5. Economically non-active	78	101
6. Living in other Community during survey	17	9

11/ Apotelesmata tes apographis Plethismou-Katoikion tes 19 Martiou, 1961. Tomos II. Tefhos 7. Makethonia, op. cit., p. 7-3-6.

TABLE II. HOUSEHOLDS IN CALAMOTOU VILLAGE. HOUSING CONDITIONS, AND HOMECRAFT INDUSTRY 12/

A.	Total number of households	222
B.	Households living in normal homes	218
	Households sharing home with another household	31
C.	Households living in abnormal homes	4
D.	Households living in normal homes	
	1. Number of households having persons per room	
	a. 2 and up	138
	b. 3 and up	67
	c. 4 and up	44
E.	Households that do not have	
	1. Kitchen	97
	2. Bath or shower	218
	3. Electricity	218
	4. Toilet	102
F.	Households having homecraft industry	1

12/ Ibid., p. 7-3-20.

TABLE III. NUMBER OF FARMS (AGRICULTURAL ENTERPRISES) IN CALAMOTOU AND THEIR LAND USE 13/

A.	Number of farms (agricultural enterprises).....		233
	Number of livestock enterprises and no land.....		1
B.	Total area in stremmata.....		12,157
	Area owned by villagers.....		11,740
C.	Land use		
	1. Agricultural enterprises with trees		
	a. Number of enterprises.....	49	
	b. Area in stremmata.....	30	
	2. Agricultural enterprises with vineyards		
	a. Number of enterprises.....	23	
	b. Area in stremmata.....	53	
	3. Agricultural enterprises with field crops		
	a. Number of enterprises.....	229	
	b. Area in stremmata.....	11,403	
	4. Fallowing (agricultural enterprises)		
	a. Number of enterprises.....	42	
	b. Area in stremmata.....	574	
	5. Land for haying		
	a. Area in stremmata.....	97	
	6. Agricultural enterprises with pasture land (Community pasture land excluded)		
	a. Number.....	2	
	b. Area.....	4	

13/ Apotelesmata tes apographis Georgias-Ktenotrofias tes 19 Martiou 1961. Tomos I. Tefhos 7. Makethonia. op. cit., p. Makethonia 10.

TABLE IV. PRIVATELY OWNED LAND BY VILLAGERS, IRRIGATED LAND, AND NUMBER OF LAND PARCELS IN CALAMOTOU 14/

A. Privately owned land	
1. Agricultural enterprises with privately owned land	
a. Number of enterprises	222
b. Area in stremmata	10,539
2. Agricultural enterprises with irrigated land	
a. Number of enterprises	10
b. Area in stremmata	248
3. Agricultural enterprises with olive trees	
a. Number of enterprises	1
b. Number of trees	-
B. Land parcels	
1. Agricultural enterprises recording land parcels	222
2. Number of land parcels	1,281
3. Area in stremmata	11,775

14/ Ibid., p. Makethonia 31.

TABLE V. AGRICULTURAL ENTERPRISES WITH LIVESTOCK IN CALAMOTOU: NUMBER AND KIND OF LIVESTOCK 15/

A.	Number of agricultural enterprises mentioning livestock....	212
B.	Number of animals by kind (male and female every age)	
1.	Horses.....	49
2.	Mules.....	20
3.	Donkeys.....	133
4.	Bulls, cows, calves, water buffaloes	
a.	Number of enterprises.....	152
b.	Number of bulls, cows, calves.....	482
c.	Number of water buffaloes.....	13
5.	Agricultural enterprises with sheep	
a.	Number of agricultural enterprises.....	55
b.	Number of sheep.....	3,043
6.	Agricultural enterprises with goats	
a.	Number of agricultural enterprises.....	35
b.	Number of goats.....	1,477
7.	Pigs.....	667
8.	Chickens.....	2,660

15/ Ibid., p. Makethonia 51.

APPENDIX D

MEETINGS-VISITS-CONFERENCES, AND TYPES OF SCHEDULES USED

TABLE I. TOTAL NUMBER OF MEETINGS, VISITS AND CONFERENCES HELD BY THE COORDINATOR, 1958-1963 16/

		VILLAGES						PREFECTURE	
		MEETINGS ATTENDED			VISITS MADE			INFORMAL CONFERENCES WITH PREFECTURE OFFICIALS	
Year	Month	No. of Meetings	No. of Cluster	Total Attendance	No. of Visits	No. of Cluster	Total Attendance	No. of Conferences	Officials
1958	Nov.	18	2	450	10	2	30	2	3
	Dec.	33	2	561	20	2	45	1	2
1959	Jan.	13	3	354	13	2	202	1	1
	Feb.	15	2	1555	18	2	191	3	4
	Mar.	6	2	138	33	2	262	1	2
	Apr.	4	1	83	36	2	885	6	6
	June	3	1	660	34	2	240	4	6
	Sept.	6	3	195	52	4	679	13	52
	Nov.	11	2	505	25	3	358	6	12
1960	Jan.	4	1	172	20	2	145	3	9
	Feb.	10	2	222	40	4	84	6	12
	Mar.	4	1	70	22	3	160	16	70
	Apr.	21	4	683	10	2	43	1	4
	May	1	1	40	48	5	456	5	16
	Sept.	2	2	16	6	2	42	3	8
	Oct.	24	11	213	24	11	200	2	6
	Nov.	5	4	250	8	4	250	4	12
	Dec.	5	5	110	8	5	93	2	2
1961	Jan.	10	10	285	7	5	100	8	8
	Feb.	10	5	280	7	5	285	7	12
	Mar.	12	6	240	15	6	243	6	7
	Apr.	15	6	220	17	6	204	5	5
	May	16	4	280	15	4	255	3	4

(Continued)

TABLE I. TOTAL NUMBER OF MEETINGS, VISITS AND CONFERENCES HELD BY THE COORDINATOR, 1958-1963 (Continued)

		VILLAGES						PREFECTURE	
		MEETINGS ATTENDED			VISITS MADE			INFORMAL CONFERENCES WITH PREFECTURE OFFICIALS	
Year	Month	No. of Meetings	No. of Cluster	Total Attendance	No. of Visits	No. of Cluster	Total Attendance	No. of Conferences	Officials
	June	12	7	100	12	7	69	2	2
	July	24	11	200	20	11	324	1	2
	Aug.	55	41	55	6	4	28	1	3
	Nov.	77	3	140	9	5	36	4	8
	Dec.	6	2	120	9	6	40	3	12
1962	Jan.	11	2	275	9	4	62	6	7
	Feb.	16	2	320	4	2	42	3	2
	Mar.	13	3	286	8	4	85	4	4
	Apr.	12	2	240	8	3	93	8	12
	May	11	1	200	6	2	102	1	2
	June	3	1	60	4	3	42	4	4
	Aug.	7	2	140	5	4	40	2	2
	Sept.	5	3	110	4	3	80	3	9
	Oct.	3	2	40	11	2	62	6	13
	Nov.	6	2	100	6	2	40	4	6
	Dec.	2	1	40	4	3	23	4	8
1963	Jan.	1	1	40	8	2	21	3	12
	Feb.	1	1	30	4	2	18	9	18
	Mar.	5	2	100	9	3	27	10	20
	April	3	2	80	5	2	32	5	6
	May	10	2	120	10	2	30	4	3
	June	3	2	60	4	3	18	2	3
	July	3	2	70	5	4	22	1	1
	Aug.	3	2	45	4	2	25	1	3
Total		420		10,553	662		6,813	199	425

16/ Progress Reports. Community Development Program. Thessaloniki 1958-1963.

COMMUNITY DEVELOPMENT PROGRAM
VISIT RECORD 17/

1. Date.....

2. Name of village.....

3. Number of cluster.....

4. Place of visit:

   a. Coffee shop.....

   b. Village square.....

   c. Community Hall.....

   d. Farm home.....

   e. Field.....

   f. Other.....

5. Total number of people visited.....

6. Age group:

   a. Young adults.....

   b. Adults.....

   c. Old folks.....

7. Name of people visited:

   a. ..... b. .....

   c. ..... d. .....

8. Length of visit.....

9. Purpose of visit.....

.....

Community Development Program Visit Record (Continued)

10. Problems discussed .....

.....

11. Decisions reached .....

.....

.....

12. Key leaders responsible for accomplishments .....

.....

.....

13. Accomplishments .....

.....

.....

.....

14. Follow-up of visit .....

.....

.....

.....

15. Remarks

17/ Progress Reports. Community Development Program. Thessaloniki. 1958-1963.

CONFERENCE RECORD 18/

1. Location of conference

   a. City.....

   b. Conference place.....

2. Time of conference

   a. Date.....

   b. Hour schedule to start.....

   c. Hour started.....

   d. Hour adjourned.....

3. Attendance

   a. Total.....

   b. Number informed.....

   c. Number absent.....

   d. Other present.....

   e. Name and position of conference participants

.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....

Conference Record (Continued)

4. Conference subjects

5. Decisions reached

6. Remarks

18/ Ibid.

MEETING RECORD 19/

1. Location of meeting: a. Cluster .....
   b. Community .....
   c. Meeting place .....
2. Time of meeting: a. Date .....
   b. Hour scheduled to start .....
   c. Hour started .....
   d. Hour adjourned .....
3. Attendance: a. Total .....
   b. Number informed .....
   c. Number absent .....
   d. Other present .....
4. Type of meeting: a. Lecture .....
   b. Demonstration .....
   c. Discussion .....
   d. Any combination of a, b, c, ...
   e. Specify .....

.....

5. Visual aids used: a. Movies .....
   b. Exhibits .....
   c. Slides .....
   d. Printed material .....
   e. Charts .....
   f. Blackboard .....
   g. Other (List) .....

Meeting Record (Continued)

6. a. Number of public agents on program: .....

Specialty: ....

....

b. Number of farmers on program: .....

c. Number of others on program: .....

7. Was chairman of the meeting: a. Farmer? .....

b. Public agent? .....

c. Other? .....

8. Purpose of meeting: .....

.....

.....

a. Was the purpose of the meeting clear to the participants?

Yes ..... No .....

9. Who organized the meeting?

a. A.F.S. .....

b. County Agent .....

c. President .....

d. Priest .....

e. Teacher .....

f. Any combination of a, b, c, d, e .....

g. Specify .....

.....

Meeting Record (Continued)

10. What outside factor might have affected the attendance? .....

.....

.....

11. How far ahead of the meeting were the members notified?

.....days.

12. Extent of publicity: Number of different issues of:

a. Letters ..... b. Cards .....

c. Oral messages ..... d. Other .....

13. How do you rate the quality of the publicity?

a. Good ..... b. Fair ..... c. Poor .....

14. Were you provided with local information ahead of the meeting?

Yes ..... No .....

15. a. Was division of time between speakers satisfactory?

Yes ..... No .....

b. For how long did each speaker talk?

.....minutes.

c. Were speakers interrupting each other?

Yes ..... No .....

16. Was the meeting timely? Yes ..... No .....

17. Was the meeting place appropriate?

Yes ..... No .....

18. Was the meeting well managed?

Yes ..... No .....

19. Did all members participate? .....

.....

20. What special techniques were used at the meeting to promote interest, participation and for discussion? .....

.....

.....

21. List those things that limited an effective presentation by you or other speakers. .....

.....

.....

.....

22. List those things that could have made the meeting place more comfortable for the audience. .....

.....

.....

23. What is the future meeting follow-up? .....

.....

.....

.....

24. Did you consider the meeting worthwhile?

a. For the participants? Yes ..... No .....
b. For your program? Yes ..... No .....
c. For the Community? Yes ..... No .....

25. List of names participating to the meeting:

19/ Ibid.

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