Goodenough W H. *Cooperation in change: an anthropological approach to community development*. New York: Russell Sage Foundation, 1963. 543 p.
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With economic and community development as focus, the book draws on anthropology, social psychology, and the behavioral sciences to develop a theory of the human processes that result in social and cultural stability and change. It also explores the reasons for the failure of most programs for planned change. [The *Science Citation Index®* (*SCI®*) and the *Social Sciences Citation Index®* (*SSCI®*) indicate that this book has been cited in over 185 publications since 1963.]

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This book took 10 years to write, ending as something quite different from what had been planned originally. It began in 1952, when I was invited to prepare a manual for people engaged in developing what were then called "underdeveloped" communities and nations. The idea was to produce a guide for helping to manage the human problems that plagued and impeded development projects.

I soon discovered that the basic working principles had been articulated from practical experience by more than one intelligent worker in the field. The problem was that people seemed unable to put them into actual practice. Each situation always seemed "different." What was lacking was an overall theoretical understanding of the complicated human processes in which development workers were engaged and of which development, itself, was a part. If I could present such an understanding from the perspective of anthropology in particular and the social and behavioral sciences more generally, I felt that development workers and planners would then be able to consider how to apply that understanding realistically to their own particular situations.

The fundamental problem, and hence the title of the book, was how to achieve "cooperation among individuals and groups of individuals—each with different purposes and values and each with different customs and traditions—in implementing programs for change." (p. 11) Confronting this problem required me to look at customs and institutions as products of the emotional, cognitive, and behavioral processes of individuals in both private and social contexts. I had to see that what humans do and the decisions they make are guided by their agendas for themselves. Considerations of self are forever serving as the "natural selector" in leading people to commit themselves to particular social arrangements, particular beliefs and ideologies, and altruistically to other individuals and groups. Cooperative behavior, including cooperation in development programs, is achieved as a part of this process. So it came about that considerations of self became the theme that systematically linked the various topics dealt with through the theoretical discussion. A final section, dealing with problems of practice, aimed at showing how difficult it is, under the best of circumstances, for development agents to act effectively in the light of their theoretical understanding.

The book continues to be cited in papers on development,[1] but the citation I am proudest of is by Black,[2] who drew heavily and creatively on my book in her systematic treatment of belief systems. My disappointment is that in the 23 years since publication, the book has not been superseded. That may account for its accumulated citations and for its hardcover edition being kept in print. But a new generation of scientists should have replaced it with something better by now.

1. Woolcott H F. A Malay village that progress chose. *Human Organ.* 42:72-81, 1983.
2. Black M B. Belief systems. (Honigmann J H, ed.) *Handbook of social and cultural anthropology.* Chicago: Rand McNally, 1973. p. 509-77. (Cited 20 times.)