ALAGAPPA UNIVERSITY

[Accredited with 'A+' Grade by NAAC (CGPA:3.64) in the Third Cycle
and Graded as Category–I University by MHRD-UGC]

KARAIKUDI – 630 003

DIRECTORATE OF DISTANCE EDUCATION

Master of Social Work
349 22

COMMUNITY ORGANISATION
AND SOCIAL ACTION

II - Semester

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(A State University Established by the Government of Tamil Nadu)

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COMMUNITY ORGANISATION AND SOCIAL ACTION

Authors

Dr [Mrs] Intezar Khan, *Asstt. Professor, Jamia Millia Islamia, New Delhi*
Units (1, 4, 5, 8, 9.0-9.2, 10, 11, 12.0-12.2, 13.0-13.2, 13.3.2-13.3.4, 14)

Dr. Siddhartha Sharma, *Professor, Amrapali Group of Institutes, Haldwani*
Units (2, 3.0-3.1, 3.4, 3.5-3.9, 9.3-9.10)

J.S Chandan, *Retd Professor, Medgar Evers College, City University of New York*
Units (3.2-3.3)

Minhaj Akram, *ICSSR Fellow (Doctoral Program), Department of Social Work, (Centre of Advanced Study), Jamia Millia Islamia*
Dr Ashvini Kumar Singh, *Assistant Professor, Department of Social Work, Jamia Millia Islamia, New Delhi*
Units (6, 7)

Advocate Piyali Mukherjee, *BBA, LLB Calcutta High Court, West Bengal*
Units (12.3-12.10)

Dr Ritika Sharma, *Assistant Professor, Amity Institute of Education, Amity University, Noida*
Unit (13.3-13.3.1, 13.3.5-13.3.6, 13.7, 13.8-13.12)

SYLLABI-BOOK MAPPING TABLE
Community Organisation and Social Action

Syllabi	Mapping in Book
BLOCK I: COMMUNITY, COMMUNITY DYNAMICS AND COMMUNITY LEADERSHIP: CONCEPT AND DEFINITION **UNIT 1:** Community: concept, definition, meaning, types, and characteristics - community power - structure - minority groups.	**Unit 1:** Community: An Overview **(Pages 1-26)**
UNIT 2: Community dynamics: integrative and disintegrative processes in the community.	**Unit 2:** Community Dynamics **(Pages 27-40)**
UNIT 3: Leadership: definitions, characteristics, types and qualities - leadership in different types of communities - theories of leadership - symbols, rituals, apathy, prejudice and individual predisposition - community power structure and political organizations in the community - factions and sub-groups - minority groups.	**Unit 3:** Leadership **(Pages 41-74)**
BLOCK II: COMMUNITY ORGANISATION, COMMUNITY PARTICIPATION AND MODELS OF COMMUNITY ORGANISATION **UNIT 4:** Community Organization: concept, definition, objectives, philosophy, approaches, principles and skills - community organization as method of social work - community welfare councils and community chests - models of community organization	**Unit 4:** Community Organization **(Pages 75-90)**
UNIT 5: Community participation: concept, imperatives, types, constraints, methods and techniques; components of community work and community relation.	**Unit 5:** Community Participation **(Pages 91-108)**
UNIT 6: Methods of community organization: Planning, education, communication, community participation, collective decision making, involvement of groups and organizations, resource mobilization, community action, legislative and non-legislative promotion, co-ordination - community organization as an approach to community development.	**Unit 6:** Methods of Community Organization **(Pages 109-120);**
BLOCK III: PHASES OF COMMUNITY ORGANISATION, INTERVENTION AND APPLICATION OF COMMUNITY SETTINGS **UNIT 7:** Phases of community organization: study, assessment, discussion, organization, action, evaluation, modification, continuation and community study	**Unit 7:** Phases of Community Organization **(Pages 121-130)**
UNIT 8: Intervention strategies in community settings: awareness building, organizing, activating, people's participation, negotiating, lobbying, and resource mobilization, resolving group conflicts, programme planning and service delivery, developing human resource, and monitoring and evaluation	**Unit 8:** Intervention Strategies in Community Settings **(Pages 131-144)**

BLOCK IV: SOCIAL ACTION: DEFINITION, CONCEPT AND STRATEGIES

UNIT 9: Application of community organization in different settings: rural, urban, tribal - target groups: children, youth, women, aged, Dalits - community organization in emergencies: fire, flood, drought, famine, earthquake, and war - community organization at local, state, and national level.

UNIT 10: Roles of the Community Organizer: Models of Community Organization as practiced - Local department, Social Planning, Social Action and Community Liason - Methods and skills in Community Organization - Use of Social Work methods in Community Organization.

UNIT 11: Social Action: Concept, meaning, definition, objectives, characteristics, principles, methods and techniques - social action as a method of social work - social action and social reform - scope of social action in India - enforcement of social legislation through social action. Approaches: rights based approach - advocacy based approach

UNIT 12: Strategies: preparation of carefully worded statement of policies - preparation of carefully analysis of pending legislations - individual consultation with key legislators on the implication of pending measures - persuasion of influential organization to support or oppose pending legislation - creation of ad hoc citizens committee composed of people of great influence or prestige.

BLOCK V: RADICAL SOCIAL WORK AND APPLICATIONS OF COMMUNITY ORGANISATION

UNIT 13: Radical Social Work: meaning, techniques - role of Paulo Freire and Saul Alinsky, Marx, Gandhi, Jayaprakash Narayan, and Vinoba Bhave - community organization as a Para- political process and role of social worker in community organization and social action.

UNIT 14: Application of Community Organization in different fields: Health, Correctional, Educational, Rural and Urban, Industrial, Community Welfare Councils and Community Chest -Strategies of community organization: Advocacy, Campaigning, Lobbying and Networking

CONTENTS

INTRODUCTION

Community organization is both a process and a method which aims at solving contemporary problems existing in a specific time frame in a community by adopting democratic principles and mass participation. Therefore, it is a means to enable members of a community to engage in a planned collective action in order to deal with their own requirements and issues on a sustainable basis. Community organization encompasses other methods of social work, that is, group work, and casework. The power structure plays a role in community organization. The social workers need to know the community power structure to practice community organization method, which is used for empowering people for their development. These aspects are discussed in detail in the book for social work students to understand and practice community organization effectively.

This book, *Community Organisation and Social Action*, is divided into fourteen units that follow the self-instruction mode with each unit beginning with an Introduction to the unit, followed by an outline of the Objectives. The detailed content is then presented in a simple but structured manner interspersed with Check Your Progress Questions to test the student's understanding of the topic. A Summary along with a list of Key Words and a set of Self-Assessment Questions and Exercises is also provided at the end of each unit for recapitulation.

BLOCK - I
COMMUNITY, COMMUNITY DYNAMICS AND
COMMUNITY LEADERSHIP: CONCEPT AND
DEFINITION

UNIT 1 COMMUNITY: AN OVERVIEW

Structure

1.0 INTRODUCTION

This unit will introduce you to the concept of community. In general a community refers to a social unit, larger than a household, whose elements have a similar set of value orientation and social cohesion. In other words, a community is a group or society, whose members stay together during a problem situation in common interest. In any human community, a number of other conditions such as the beliefs, the resources, the preferences, the requirements, the risk factors, and so on, may be found affecting the identity of its participants and their degree of cohesiveness.

1.1 OBJECTIVES

After going through this unit, you will be able to:

- Analyse the concept of community with special reference to sociological, cultural and social work perspective

- Describe the various types of community—geographical and functional community, urban community, rural community, and tribal community

- List the functions of a community

- Discuss power structures in a community organization

1.2 COMMUNITY: CONCEPT, DEFINITION, MEANING, TYPES, AND CHARACTERISTICS

The concept of a community for a layman is a group of people who have something in common. Earlier, a community was considered to be a group of people who share the same district or locality. But such static interpretation of communities has undergone tremendous change. Nowadays, in a broad and accurate sense, a community stands for the group of people who have things in common, which involves living together and sharing the resources; and its residents may be physically mobile. For example, the communities may be nomadic herders walking long distances with their cattle for greener pastures, or mobile fishing groups who move from time to time and place to place in search of more fishes. A 'strong community' is open to all those who wish to join it; whereas a 'tight community' tends to guard its togetherness by being reluctant to welcome new members or by not sharing the community resources with them.

Next to the institution of family, the community is the most important framework in which an individual learns to grow and develop socially. It is the centre of activities which contribute significantly to the development of human values.

A **community** may be defined as 'a group of people sharing a common geographic area, a common value system, common needs and interests and who have had similar or shared experiences'.

The three basic elements in a community are as follows:

(i) *Community as a place (locality): This element* refers to that aspect of community which denotes the territorial location of people, or where people have something in common that is understood geographically. This concept of community (as a place) is the first and foremost common element on which a community needs to be based.

(ii) *Community as an institutional structure: A* community also needs to be defined by the institutions that serve its residents' needs. Such needs may include health centres, schools, religious institutions, and so on. One common feature of a community is that its members share these socio-economic institutions.

(iii) *Community as a process:* This element refers to the interaction and socialization among the members in a community that includes their interests, objectives and needs. This element implies a sense of attachment with each other in the community, which forms the basis for social interactions among various social groups. These interactions offer a sense of 'belongingness' among members of the community and social networking/grouping is done to ensure interaction among them.

While a community itself, a family forms the thread and fabric of any larger community. Some of the qualities of a family that reflect community are—living together, sharing resources, the stronger providing for and protecting the less strong members (e.g., parents looking after their kids), working together for a common goal, playing together, and staying together in good and bad times. As a 'sociological construct', a community is a set of interactions and human behaviours that bind the expectations of its members from the group as a whole—i.e., actions based on shared expectations, values, beliefs and meanings between the individuals.

There may be communities within larger communities, including districts, regions, ethnic groups, nations and other boundaries. A human community is not merely a collection of houses; it is a socio-cultural system with a life of its own that goes beyond the sum total of its residents' lives. As a socio-cultural organization, it is a system of systems; that is to say, it composed of things that are learned. All the social or cultural elements of a community, right from its technology to its shared beliefs, are transmitted and stored in the form of symbols. In fact, symbols are recognized as they contribute to the stability and continuation of the community.

Though a community is a cultural system, as it transcends its individual members, it may not always be a harmonious unity. A community is full of factions and conflicts, based upon differences such as gender, religion, inheritance of wealth, ethnicity, class, educational level, income, ownership of land and capital, language, and so on. The dimensions of community comprise: (i) technological, (ii) economic, (iii) political, (iv) institutional (social), (v) aesthetic-value, and (vi) belief-conceptual. Each of these dimensions is transmitted by symbols (not genes or chromosomes) and comprise systems of learned ideas and behaviour.

The formation of a community is an intrinsic outcome that generates as a result of human interaction, which further leads to the formation of a common ground, common notions, common beliefs etc. Through this knowledge of a community having irregular boundaries and a diverse range of definitions; we are able to understand that an individual might be part of a community, either out of participation and voluntary effort or as a result of other factors over which an individual does not have control. For instance, a person might be part of a community as a result of his gender or age, and such other factors that are also part of what defines a community. Therefore, it is obvious that an individual might be part of various communities as a result of the various characteristics and factors that define the individual's and/or others' choice.

In working with a community, or for the effective implementation of community organization, one needs to be able to view a community in a broad range of perspectives. The ones that have immediate or profound effects when it comes to community organization would be the sociological concept or understanding of a community, the cultural aspect, and the very concept of community organization—social work perspective. In defining a community through the sociological concepts that mould or make the community, it is 'a reference to a common characteristic or value that brings together the group of people and

individuals who make up that community'. In the words of John McKnight, 'to some people it's a feeling, to some people it's relationships, to some people it's a place, and to some people it's an institution'.

Types of Community

Community can be, in the broadest sense, categorized into the following types: Geographical, Urban and Rural, and Tribal. As the terms suggest, the classification is grounded on what common factor has been considered for the definition of each type of community. These common factors take many types and forms, and effectively bring together the individuals in one way or the other, and thus forming a community.

The most rudimentary and fundamental guess would be that a common location is necessary for the formation of a community. This common location is not always necessary for a community; it is just one of the types on which a community may be grounded.

Geographical Community

A common location, therefore, gives those who reside a common trait to be shared. This common location when considered to be a physical entity, a town or a city or any geographically defined section leads to that group being defined as a *geographical community*. However, even a platform that brings together people of common interests might be defined to be a common location. It is interesting to note that in many cases the common location might be the only thing that the individuals share when grouped into ones belonging to a geographic community, thereby making the concept of community somewhat incomplete, owing to the fact that even though two individuals from a common location might not always share similar interests over which they can recognize their belonging to a common group.

On the contrary, an individuals who do not share a common location might as well share common interests and might be involved in common activities. Therefore, it is firmly established that while the common location is one of the common traits that can be used to define a community, it need not necessarily be present in every community for the valid definition of one. Besides, with the definition of a common location comes the question whether the location needs always be geographic or physical, and it is not necessarily so. With the evolution of the way in which people interact and bond the concept and the definition of community too has evolved, and thus has come to encompass a wider range of meanings. In this case, where a community is not based on the geographic location as a common entity but does share a common location, it is a virtual community where individuals of common interests, ideas, beliefs and in manner traits share, and thus interact. Social work has had a major urge through virtual communities enabling rapid transmission of ideas and thoughts among people who share interests, and thus the issues.

In context to the virtual communities is the community media—an amalgam of two individual concepts in sociology. It is one of the avenues that enable communication between the individuals of a community. Here, the reference to the community is one of geographical bounds. This implies that the **community media** here is a means of information exchange, and thus a medium of interaction which brings together the individuals of the community and offers them a platform where they can find more common grounds to form better associations and interconnections within the community. As described by Rennie, community media is 'community communication', and communication forms an integral part in any community. In the rudimentary sense of community, when it was considered to be one that a group of individuals bound by geographical boundaries; the community media was a typical small-scale platform of information exchange amidst the individuals of the community.

However, with the evolution of the definition and the concept of community, the concept of community media too has changed. What was once a platform for exchange of news and information between inhabitants of the same geographic location, or of individuals whose communion was merely that of geography and land, has evolved to become a separate type of community in itself. These are the virtual communities that are otherwise termed 'communities of interest'. As the label suggests, a 'community of interest' is one that brings together individuals of common interests through a virtual platform. The stress is on its being virtual as a community of interest does not necessitate its members being present in the same geographical bounds.

Therefore, a '**community of interest**', or in its earliest form the community media, refers to a community where the communion among the individuals is that of interests, with an oversight of the necessity for a geographical bound. The community media enables the participation of individuals with the outside world, thereby offering them the opportunity to gain cohesions with other communities and thus expand their network. Besides, it offers to the citizens all that a public media does.

Community media educates its individuals, provides a platform for consolidated information and entertains too. However unlike the public media, the features of community media go to the next step and offer the individuals, as mentioned, a chance to interact with the public, and other communities ergo offering them the ability to be part of more than just one community. Interconnectedness, while seemingly complicating the concept of community, is one of the many factors that aid social work by enabling faster transmission of messages, news and information. This in a manner provides the community a means to express itself, and this beyond what goes on within the community.

Community media consists of two types of activities—(i) front stage activities, and (ii) back stage activities. The 'front stage activities' refers to the individuals of the community expressing themselves and interacting with the outside world, and

this interaction pertains to information about the community to which these individuals belong. The 'back stage activity' is the planning phase of any means of interaction that the individuals of the community might choose. However, not every community can afford to establish, or for that matter, just start a community media service. This is when the concept of corporate sponsorship comes into picture to give the individuals of the community a start with their initiative of a community media. One might question the significance of the establishment of a community media that requires so much effort as to employ corporate sponsorships. The answer is that, community media enables many features that enhance a community, such as diversity, expression of the community and the ability to access local information and news. That is, it reflects the everyday life of the people of various communities and it has gained enough significance and has evolved to become a major part of media worldwide. Moreover, community media enables citizens to express themselves to one another and to the world, and thereby enables a sense of oneness in the community, which is yet another form of communion.

What started out to be a mere form of expression of the community has evolved to help social work to a great extent. Community media in many regions of the world have helped facilitate social development. It is closely related to and is very useful in community organization as it enables the collective decision-making process, that is, it enables the community to grasp new information, news and changes as a community in whole; thereby enabling rapid spread and effective implementation of social work programmes. This is reflected in the Indian subcontinent whose social development was greatly aided by community media since its effective implementation from the 1970s. Other than the fact that it enables social development, community media has been extremely effective at protecting the rights of many individuals of the community. The cultural rights, the communication rights and the information rights of which many people were unaware has been effectively explained via community media, which led to tremendous increase in the level of social awareness. The most common example would be the radio transmission. The widespread use of the radio was an effective way of communication of and within communities; and the world has seen a radical change on the fronts of awareness due to it. While this would be the most relatable concept for those in the India subcontinents, other forms include street theatres, local newspapers, comic strips, and comics and of course the Internet, which came a little late but brought with it quite a revolution.

The World Wide Web which resulted in the computerization of the community gave rise to tele-communities, which are otherwise known as the 'virtual communities'. As mentioned earlier, these virtual communities broke free, the shackles of the definition of the word 'community' from its geographical bounds. But its significance, apart from that of creating a radical change in the people's viewpoint in a community, lies in its power of networking. It enables people to connect with many new individuals, therefore, creating multiple interconnections and enabling community development by offering a chance to connect with centres of power.

The virtual community is formed by the communion of interest and has no limitations in terms of time or space. Therefore, the media plays an important role in the development of new communities. This realization leads us to a better understanding of 'community'. The community of interest or the community media has proven to be one of the most effective means, which has assisted social work in many countries, and thus is of utmost importance to those involved in the same.

Therefore, a common ground or location, palpable or otherwise can be the basis of definition of a community. On the other hand, there are communities that are defined on the basis of the beliefs, and the ideas that are shared by its individuals which do not always need a common location to be the common factor based on which the community is defined. These are communities as viewed from the cultural perspective.

Now let us scrutinize the concept of a Geographical community. In the broadest sense, one might classify a Geographical community to be one where the common trait of the individuals or the entities of that community is the physical ground and the geographic border which distinguish a specific group. That geographical community is a community whose classification is based on location. Therefore, location is the key underlying trait that holds together a geographical community.

The geographical boundaries do make that community different from others, but there are factors that go into what makes it a community which has been defined on the basis of geography. Besides, the boundaries or the measurement necessary for the definition of a community to be a geographic community is based on the magnitude and the effect of the social work to be applied to that community. The geographical boundaries might be that of a city, a town, a country, a nation and so on. Therefore, while one of the factors of a geographic community is the common location; the extent of common location is one that needs to be decided by the social worker depending how their scheme affects the community or the perspective area of effect expected.

Apart from a common location, there needs to be interaction among the individuals, based on other common traits, such as common experience. When put together under a common location, the effective formation of a community is based on whether the individuals share common experiences, and thus are subject to a common factor which can be tapped in implementing social work programmes and schemes. Other than common experiences, there is the concept of a shared location within the common and broader geographical location. That is, in a geographical location it is necessary that the individuals access common locations such as institutions, stores, services, thus interweaving the concept of both shared experience and shared location. With shared locations within the geographical boundaries and ergo share experiences one ascertains that the trends of the individuals to an extent reflect upon said experiences and locations, thereby offering a common thread which is further connected to yet another necessity or a given in communities, that of social interaction.

Interdependency among individuals is yet another feature that defines geographical communities. The interdependency creates another common thread which when recognized will be extremely useful as it forms a domino effect which can be tapped for social work such as awareness and community development.

Rural and Urban Communities

There are the rural and the urban communities which are in a manner, the sub-divisions of a geographical community. '**Rural community**' signifies a group of people with a sense of belongingness, sharing their emotions, and living in a specific locality within a village. Rural community comprises rural people who are generally dependent on agriculture as their source of livelihood. The basic objectives of rural community are to:

- Improve the living standards of rural people by providing food, shelter, clothing, employment and education.
- Enhance agricultural productivity and reduce poverty in these areas.
- Make people participate in planning and development via decentralization of administration process.
- Ensure distributive justice and equalization of opportunities in the society.

  The features of rural community are as follows:

  - It mainly depends on agriculture and allied activities.
  - These communities are relatively more homogeneous.
  - Relationships are not 'means to end' kind.
  - These communities have their own culture and tradition.
  - There have limited jobs opportunities in such communities.
  - These communities depend on internal/natural resources.
  - Rural community is regulated by village head (*Panch*).

  Urban community means a group of people, with a sense of belongingness, sharing their emotions, and who live in a particular area in town or city. The objectives of urban community are to:

  - Develop adequate support service to the slum dwellers.
  - Mitigate the ecological imbalance.
  - Organize family welfare programmes to control population growth.
  - Formulate plans to reduce incidences of chronic diseases like HIV/AIDS, tuberculosis, leprosy, and so on.

  The features of an urban community are as follows:

- The community is large in size.
- The density of population is high.
- Diversification of occupation is available.

- Very often, relationships are 'means to end' kind.
- The community witnesses migration of people from rural area.
- Development of slums in another feature of urban community.
- The rate of population is high.

The definitions for urban communities also comprise the factors that define a geographical community with certain factors distinguishing the former from rural communities. With urban communities, there is an increase in the probability of the formation of communities within the existing communities. Moreover, there is diversity in the common grounds on which the individuals interact. This is yet another reason for the probability of the formation of communities within communities. Rural communities, on the other hand, tend to form lesser sub-divisions. On the interactions front, it is notable that the urban communities, despite being considered to be the evolved one of the two, fall behind.

The emphasis of social work lies on the development of rural communities in most cases. Community organization, however, is facilitated in the settings of urban communities. The difference between rural, urban and tribal areas lies in the density of population for a given amount or area of land and the activity in which the population is engaged. With the rural communities, more than 75 per cent of the population is engaged in agriculture; tribal communities share the same 75 per cent of the population being engaged in agriculture, except in remote and extreme locations like hills. With urban communities, the 75 per cent mark needs be engaged in non-agricultural activities.

The rural and the urban communities have a symbiotic relationship. However, with the evolution and the development of both types of communities; the relationship between the rural and the urban communities have developed into a co-dependent relationship, or at least a relatively co-dependent bond has been forged. The products of the rural community have gradually been converted into the medium of development, which is achieved through the income that it brings in. The urban community supports this development by utilization of these rural products, and thereby creating a demand for it. Therefore, this bond can be tapped for an effective organization of either community. For, as mentioned, what the urban community lacks in social interaction, and other concepts of the common ground that holds together the concept of a community, it makes up for its development in other fronts, which have eventually made way for a comparatively better amount of awareness, and the attitude to accept change. These developments can be used to augment the social work process in rural communities. While the urban communities bring its own share of advantages, the very concept of community takes a hit in this type.

As explained, the very concept of community is based on the common ground which includes social interactions, relationships and bonding. With the urban communities, this concept of social interactions and bonding exists in what has evolved into bonds based on personal gains. On referring to Tonnies' *Community*

and Society (1887) and Durkheim's *The Division of Labour in Society* (1893), one find Tonnies argument where he considers the urban society before industrialization to be one that had a better sense and offered better meaning to term 'community' owing to the stronger and well-knit bonds between among family, neighbours, and therefore forming an interweaving network of social interactions and bonds which complete the concept of a proper community. However, post-industrialization, these bonds have begun to waver and slowly morph into what has turned out to be those based on personal interests and outcome based relationships, or rather work based relationships which prove to be quite a hindrance in the context of social work programmes such as community development or organization.

Moreover, with industrialization came a complex structure that redefined the division of labour. This applies to both the rural and the urban communities, but its impact brought about a radical change in latter in a relative manner. The urban labour as a result of industrialization was split into many complex divisions, and this again affected the common grounds or the factor of unity. However, a modified form of solidarity rose, one that was a result of dependence on the others rather than that of mutual feelings.

Durkheim in his work refers to this type of unity as an 'organic solidarity'. Besides, such divisions and alterations led to the rise of various communities within communities in the urban communities owing to result of differences in thought, labour divisions, religion, caste and other such reasons. This has resulted in further strain on the common traits and grounds that hold together and maintain the concept of community. The common spaces that are necessary for bonding and the rise of common aspects among the individuals became segregated and divided. All this made the proper definition and measurement of the extent to which the sense of community can be attributed to an urban settlement a tough task. However, yet again evolution and many developments have slowly broken these divisions and led urban communities to a somewhat better and a shared platform where the many reasons for divisions have been effectively thwarted.

While the sense of common grounds that hold together a community in the urban sense is ever wavering and is subject to constant change owing to ever-progressive and radical advancements, technology, research and its likes; rural communities remain homogenous in most aspects despite the little changes that seem to affect it. While topics and issues to be focused on the urban communities are quite complicated issues, with rural communities the issues to be addressed still remain to be those related to population, awareness about various simple issues, and development in its basic phase.

Moreover, organization of the rural communities and implementation of social work projects are pretty simple when compared to that of the urban communities owing to the aforementioned factor of a closely knit relationship existing in these rural communities. On can find that the concept of having something common other than just the geographical boundaries and the land that is shared and dwelt

upon, rural communities thrive when it comes to personal bonds. A similar strain of interests and functions can be observed among the individuals. This is a direct effect of the fact that with development interests tend to branch out and so does the division of labour which is yet another reason for a stronger sense, and justification of the term community when it comes to the rural communities. Here, the division of labour is quite simple as a result of which the interdependency factor is quite obvious, which leads to a stronger sense of stratification or unity.

Tribal Community

While the features of rural and urban communities have been discussed, there still another concept that needs to be discussed—tribal communities. The most significant definitions of a tribal community are as follows:

- L.M. Lewis believes that tribal societies are small in scale are restricted in the spatial and temporal range of their social, legal and political relations and possess a morality, a religion and world view of corresponding dimensions. Characteristically too, tribal languages are unwritten and hence the extent of communication both in time and space is inevitably narrow. At the same time, tribal societies exhibit a remarkable economy of design and have a compactness and self-sufficiency lacking in modern society.

- D.N. Majumdar defines tribe as 'a social group with territorial affiliation, endogamous with no specialization of functions ruled by tribal officers hereditary or otherwise, united in language or dialect recognizing social distance with other tribes or castes'.

- According to Ralph Linton, tribe is 'a group of bands occupying a contiguous territory or territories, and having a feeling of unity deriving from numerous similarities in a culture, frequent contacts and a certain community of interests'.

In the Indian context, T.B. Naik offers the following features of a tribal community:

- A tribe should have least functional interdependence within the community.

- It should be economically backward (i.e., primitive means of exploiting natural resources, tribal economy should be at an underdeveloped stage, and it should have multifarious economic pursuits).

- There should be a comparative geographical isolation of its people.

- They should have a common dialect.

- Tribes should be politically organized and community *Panchayat* should be influential.

- A tribe should have customary laws.

Naik argues that for a community to be a tribe, it should possess all the above mentioned characteristics, but a very high level of acculturation with outside

society debars it from being a tribe. Thus term '**tribe**' usually denotes a social group bound together by kin and duty and associated with a particular territory.

From all these definitions, one can see that tribal communities are usually small in terms of geographical or spatial terms, and this reflects on the lack of diversity within the community, which works out for the betterment of the tribal communities by enhancing the amount of interaction and cohesion among the individuals. As seen in T.B. Naik's definition of a tribal community, it is understood that a tribal community, or a tribe, is usually an isolated group of individuals. It is made obvious that the factor of community and cohesion is greater in a tribal community, but that with other communities is quite restricted as a result of which, acculturation in tribal communities is quite low. In Ralph Linton's definition of a tribe, we see that despite their isolation, or rather as a result of it, there is strong feeling of unity in terms of culture and as a result of "frequent contacts and a certain community of interests".

When one views tribal communities in the context of social work, it is understood that these communities have to an extent some relationship with the outside world which enables implementation of social work. Some of the problems associated with tribal communities include lack of awareness which has resulted in exploitation, and thus land alienation. When industrialization began and the need for land arose, many industries were built in these tribal lands, which resulted in the rise of contact between the tribal communities and the rest of the world. This affected the members of the tribal communities, who gained employment as wage labourers and its likes which resulted in the expansion of the rudimentary division of labour in tribes. However the main problem was that of exploitation, where most of the sources of livelihood of tribes were taken over by industries.

One of the major problems in the Indian context of tribal communities is that of poverty. Tribes and its individuals go about their livelihood based on simple and rudimentary tasks which require the simplest of technology. This results in meagre income which does not leave room for surplus due to which most inhabitants live below the poverty line. This loops back to the problem of exploitation, where moneylenders levy heavy interests. Therefore, one of the most important issues that need to be addressed is that of awareness of many issues of which the most prominent one would be health. Most tribes suffer from diseases and epidemics which go unnoticed as a result of a lack of awareness. Goitre, chronic infections, leprosy and tuberculosis are some of the issues that need to be addressed in tribes.

Next comes the issue of education, which is absent in most tribal communities. As a result of deep rooted beliefs, superstitions and myths that haunt tribes, permeation of educational values and education in itself has proven to be quite a task. Education is not considered a prerequisite for the members of the tribe to carry out their obligations. However, with the advent of contact with other cultures and communities, education is necessary, and to enable acquisition, awareness plays a major role.

The communities of today are facing lots of challenges. The ancient social relations, emotional bonds and sentimental ties are no more significant and visible. The community consciousness is rapidly lowering down. Dirty politics has housed into the peaceful life of the community people, and they are divided into different political groups and sub-groups. The joint family system is fast disintegrating and strains on human mind are increasing. Communal disharmony, gender inequality, factionalism, protection of rights of marginalized groups, feelings of deprivations among different classes like cultivators, industrial workers, daily wage earners, alteration of property relations in favour of the less privileged, and impact of macro policies at micro levels are the some current issues which require immediate intervention while working with communities, institutions and organizations.

Functions of Community

When one has understood the basic concept of a community, one understands the crux or the most vital feature which can be tapped and utilized in terms of community organization or any such social work context. While the first guess might be that of communion, or something common, it is the end result of this feature that concerns us the most. This trait of having something in common eventually leads the individuals of the community to share a common platform which results in interaction between them with this common trait as a platform of communication. This communication can be the result of various incidents which also result in the creation of shared experiences. These create interconnections between the individuals.

Therefore, in a broad sense we can define one of the functions of community as creating connections and networks among its citizens, inhabitants, or individuals. For this to happen effectively, it is obvious that there needs to be a platform that the individuals are able to share. When it comes to geographical communities, this platform can be common or shared structures that the public have access to. This gives them an opportunity to bond and create links within the community. Therefore, yet another function would be that it provides the individuals a common and shared platform where they can gather and can make communal decisions and acts.

For a social worker, involved in the organization of efforts and events in a community, the factor of interconnectedness, and thus the very factor of community play a vital role. The organization of any activity is mobilized only through the recognition of a community. In recognizing the many features and the functions involved in the different types of communities, one is able to gain various perspectives through which process of community organization can be mobilized. The factor of common trait or the base feature that holds together the community is the crux, and thus is the defining factor that mobilizes the organization process. Therefore, a community forms an important role in the social work perspective.

Yet another important function of a community is the ability to define those who belong and those who do not belong to a specific community. This is not to be misunderstood to have any negative connotation attached to it. This identification of who belongs to a community, that is, who the members of a community are and

those who do not, makes it easier to map that specific community and thus enables better and effective functioning. Therefore on the whole, the functions of community is to create connections and networks among its individuals, offer shared structures or forums for that prove to be a healthy environment for the formation of interconnections and bonds between the individuals. All these form the functions of a community and see to it that there is communal harmony by ensuring a sense of communion maintained by the various aspects of the community.

This sense of communion and interconnectedness helps enable swifter communication within the community, thereby enabling better social work projects such as community development, community organization and its likes.

Gender system has created a major impact and it is a field where social work should be done. Our society is organized around some given parameters and aims, the functionality of which is ensured by a set of systems and institutions. For instance, marriage and family life are ingrained aspects of the Indian society. Girls and boys get married and start their own families living within the prescribed norms that determine choice of marriage partner, their roles, code of conduct (fidelity, chastity, girl's subservience to her husband and in-laws), lifestyle and practices (*purda*, male inheritance, dowry etc.). One of the most pervasive and widespread codes of organization that affects all aspects of social functioning is the gender system. It is patriarchy that provides the life force to the unfavourable conditions that women face. Let us try and list out some of the more common features of gender system.

Male-Female differentiation: The practices of male-female differentiation form the core of a gender-based system. Biological sex differences, which are real, are extended to be the criteria for social placement.

Allocation of roles: In any organization or society, roles are attributed for specific function. In a patriarchy, roles are allocated not only in accordance with the biological functions (procreation), but are misappropriated according to values prescribed to male and females. Within patriarchy; 'dominating and controlling social functions' are prescribed for males, whereas 'supportive functions' are the purview of the females. Thus, by birth, the males are 'inheritors of resources', performing the functions of earners, and by birth the females are 'family caretakers' performing the functions of 'child nurturing and running the household'.

Gender-based hierarchical placement: Along with role allocation, certain norms and values, as well as practices and beliefs, further promote the 'male-female superior-inferior or hierarchy', whereby males have access to landholdings inheritance, skills, productive employment and the associated high status. On the other hand, women are denied even right to life (female infanticide/foeticide), receive poor nutrition and medical care, inferior education and suffer atrocities at the hands of men.

Role stereotyping: The female biological functions of reproduction are extended to rearing of children and catering to household work. On the other hand, the role

of the male is to earn for the family. Accordingly, both sexes are socialized to these predetermined but separate roles. Even in society where both men and women are called upon to earn, the primary roles associated with social values have remained unchanged. Thus even if women earn an income, their responsibility towards household chores remains undiminished.

Child preference on the basis of sex: The corresponding social status availed by the male due to his being the inheritor, the protector of the family and its interest, the "doer", a male child is valued. Moreover, it is the sons who are considered as old-age insurance for the parents, since the daughters get married and leave the family. Besides, daughter implies expenses such as dowry. Thus, a male child is preferred by society. In fact, male child preference is so strong that in certain areas a wife who does not produce a male child is called *'kulachhani'*, destroyer of the family since name will not be carried forward.

Female discrimination at the behavioural level includes un-employment, low productivity skills, health care, public life etc., and infliction of atrocities (dowry harassment, eve-teasing, wife beating, rape etc.). The structural conditions affect society as a whole, whereas behavioural manifestations affect individual in specific situation.

1.3   MINORITY GROUPS

The concept of 'a community within community' is one of the crucial features that a social worker needs to analyse in order to gain complete and in-depth understanding of the intricacies involved in a specific community. The deconstruction can be one based on caste, ideals, race or reservations. The Dalit community, for instance, is a reference to the scheduled castes where the common ground on which the community is recognized is the caste and the reservation. The term 'Dalit', however, is being used interchangeably to mean scheduled caste.

Dalit is a designation for a group of people traditionally regarded as Untouchables. Dalits are a mixed population, consisting of numerous castes from all over South Asia; they speak a variety of languages and practice a multitude of religions.

While the discrimination based on caste system (not the caste itself) has been abolished under the Indian Constitution, there still is discrimination and prejudice against Dalits in South Asia. Since India's Independence, significant steps have been taken to provide opportunities in jobs and education to this marginalized group. Many social organizations too have proactively promoted better conditions for Dalits through improved education, health and employment.

There are many different names proposed for defining this group of people including *panchamas* (fifth *varna*), and *asprushya* (untouchables). The Constitution of India recognizes them as Scheduled Castes.

According to Lyman Tower Sargent in the book '*Contemporary Political Ideologies: A Comparative Analysis*':

- It is seen that racial identity and race aid in the building of communities that are just and healthy.

- Though race is more often than not taken to be divisive, it is amply capable of uniting communities which may be fighting racism or poverty or even derisory services. So it might not be a good idea to downplay or ignore race.

We can also look at race as a component that is key for democracy-building at the level of the community. Racial identity is a component that when used in an organized manner becomes a way of building a sense of power. For a community to know its cultural strengths are a means of knowing that conditions of societal disparity, which are shared with others. Races, in all their difficulties and complexities help to create communities that are capable of making systemic change.

Caste and class both are status groups. A 'status group' is an association of individuals who enjoy a distinctive style of life and a certain consciousness of kind. However, castes are perceived as hereditary groups with a fixed ritual status while classes are defined in terms of the relations of production. The members of a class have a similar socio-economic status in relation to other classes in the society, while the members of a caste have either a high or a low ritual status in relation to other castes.

Caste as a unit and as a system

Caste is considered viewed both as a unit and as a system. It is also understood as a structural phenomenon and a cultural phenomenon. As a unit, caste can be defined as a 'closed rank status group', that is, a group in which the status of the members, their occupation, the field of mate selection and interaction with others is fixed. As a system, it refers to interrelated status and patterned interaction among castes in terms of collectivity of restrictions, namely, restriction on change of membership, occupation, marriage and communal relations. In viewing caste as a system, there is pre-supposition that no caste can exist in isolation and that each caste is closely involved with other castes in the network of economic, political, and ritual relationships. The 'closed-rank group' feature of caste also explains its structure. As a cultural phenomenon, caste may be viewed as a "set of values, beliefs and practices".

If we look at our society, we find that people are divided in categories (in castes and classes) on the basis on birth, religion, race, language and speech, education, occupation and wealth etc., and society is heterogeneous in nature. Individuals are placed higher or lower in a status scale based on these characteristics. Thus, social barriers are erected in the way of lower category (caste and class) people's overall development. This has given birth to several inequalities as:

- Caste.

- Restricts mobility of working class, especially of marginalized groups.

- Leads to untouchability and slavery, and is responsible for many other social evils and vices like child marriage, dowry system, *purda* system and casteism.

- Responsible for low status of women.

- Is bed-rock of religious discrimination and fundamentalism.

Further, the persisting inter- and intra-caste, class and community inequalities as well as widespread unrest are also result of prevailing contradictions in our social system such as:

- We continue to follow the traditional values, whereas our roles have become modern.

- We profess that India is committed to bring equality, but in reality it is mired in an age-old system of caste and class.

- We claim ourselves as rationalist, but we bear with injustice and unfairness with fatalistic resignation.

- We speak in favour of individualism, but we reinforce collectivism.

In spite of formulation of so many laws and modification of old laws, the common people have not been benefitted from these because they are either not being implemented or are full of loopholes which have benefitted only to legal profession.

Factionalism is a situation/condition in which 'sub-castes' (within the caste) function as 'factions' (conflict groups) than as 'caste groups' to achieve their purpose. Prof. K.N. Sharma has termed them 'resource groups' with a view to lay stress on their collaborative function. Occasionally, the 'alliance' between the groups is restricted only for the duration of achievement of the purpose. Mostly, families are engaged in such alliances. Nevertheless, in some cases even brothers of same families have joined various factions and have disassociated themselves from each other at the cost of their kinship relationships.

The faction (within the sub-caste) is an association of a few core families to face challenges from other families, or to secure help in court cases, and so on. Such factions/alliances can be seen when people come back from their fields or offices and cluster in small groups to spend together their leisure time. In this way, the closeness with the group is strengthened daily by intimate and informal relations, and its strength is activated time to time for status defence or exaggeration. A faction may continue for decades or for few years or few months, or it may change unexpectedly as no hard and fast rules ties the members together. However, within the faction, caste/sub-caste are of notable significance in towns and cities.

The strength of the factions depends on wealth, manpower and ability to mobilize resources and influence from outside the village. Nowadays, factionalism

has become a serious problem and posing a serious threat to the traditional unity and solidarity of Indian village and tribal communities.

The legal sanction accorded to various types of leadership positions in the Panchayati Raj system, under 73rd Constitutional Amendment Act, is not so much beneficial. Rather, it has widely, very strongly and seriously hampered all the efforts to promote development of villages in the country. As they (factions) oppose one another, not because of any genuine reason or rhyme, but simply for the sake of showing the opposition and demonstration of their strength. As a consequence, any effort made by any change agent, external or internal, to promote cooperative and collaborative attitudes and practices in the community, gets badly thwarted.

Feminist and racial connotation of communities

While communities are contexts that strongly influence women's lives, women's actions for their families also influence the nature of community studies of women's caregiving and activism, especially in multi-racial feminist and racial-ethnic family scholarship, revealed how women's concerns for their children motivated their efforts to resist oppression and to improve their communities.

Bounty of ethnographic studies of family life from feminist and racial-ethnic perspectives generated since the 1970s has contributed to articulating family ties to communities, and how families function in response to their contents as well as how family and community life are interwoven.

Much of the early feminist and racial-ethnic family studies scholarship used in-depth interviewing to study women's experiences in family life. This in turn led to explorations of how multiple social contexts, structure, and ideology interplay with women's decisions about their life choices and how they socially constructed their lives. Feminist and racial-ethnic family studies reveal how family activities (economic work, child socialization, caregiving work) influence how communities and social policies function in response to family life.

Check Your Progress

1. What are the three basic elements in a 'community'?
2. What are the two types of activities in a 'community media'?
3. What do you understand by a 'Dalit'?

1.4 COMMUNITY POWER AND COMMUNITY STRUCTURE

Power means the ability to influence others through community organization. That is influencing community members to act as suggested by the leaders to achieve the community goals. The community power aspects can be studied. This is called

power structure of the community. The power structure of the community varies from community to community.

According to social workers, power is the ability to influence the beliefs and behaviour of others. In other words, power is the ability to make things happen. Floyd hunter explained the nature of power and power structure. Power appears in numerous forms and in a variety of combinations. Power flows from many sources. Money, votes, laws, information, expertise, prestige, group support, contacts, charisma, communication channels, media, social role, access to rewards, position, titles, ideas, verbal skill, ability to gratify important needs, monopoly of essential resources, alliances, energy, conviction, courage, interpersonal skills, moral convictions, etc. are some of the sources of power.

The accumulation of power in a specific area is called as a power centre. Power is also distributed. It is not confined within the power centre. It is present at every level of the society. The powerless people also have power only; they have to discover their power. Power maybe ascribed by formal delegation or by title. Power may be achieved by many ways. For example, through competence, ability, or by personality etc.

Sources of Power

Power can come from a variety of places. The following sources of power are not mutually exclusive and can be most effective when used in some combination. Conservationists who learn to recognize the power base(s) of a key leader or a community group can maximize the benefit that the power base can offer.

- **Connections:** The ability to network and build useful relationships with other powerful individuals and organizations. Whereas physical capital refers to physical objects and human capital refers to properties of individuals, social capital refers to connections among individuals – social networks and the norms of reciprocity and trustworthiness that arise from them. In that sense social capital is closely related to what some have called "civic virtue." The difference is that "social capital" calls attention to the fact that civic virtue is most powerful when embedded in a dense network of reciprocal social relations

- **Personal traits**: An individual's charisma, creativity, charm, leadership abilities or some combination of these characteristics can foster the respect and loyalty of others.

- **Legitimate power**: the position (office, title) of the leader. Usually, the higher the office, the more powerful the person.

- **Expertise:** Knowledge, skill, and talent, combined with respect for the skill. A district conservationist can bring valuable skills to a conservation initiative.

- **Information:** The ability to channel - or withhold - information. The mass media has this type of power.

- **Coercion:** The attempt to influence others using a negative style, such as using intimidation or manipulation.

Formal Power Structures

There are two kinds of power structures: formal and informal. The formal power structure is easily recognized and includes elected and appointed government officials and leaders of civic organizations. The informal power structure, which exists together with the formal power structure, is harder to identify and may hold a greater influence over a community's development.

Concept of Power in Community Organization

Power means the ability to influence, in community organization. That is influencing community members to act up on as directed by the leaders to achieve the community goals. The community power aspects can be studied. This is called as power structure of the community. The power structure of the community varies according to the community.

The Dimensions of Power in Community Organization

According to social workers, power is the ability to influence the beliefs and behaviour of others according to wish or plan. In other words, power is the ability to make things happen. Floyd hunter explained the nature of power and power structure. Power appears in numerous forms and in a variety of combinations. Power flows from many sources. The money, votes, laws, information, expertise, prestige, group support, contacts, charisma, communication channels, media, social role, access to rewards, position, titles, ideas, verbal skill, ability to gratify important needs, monopoly of essential resources, alliances, energy, conviction, courage, interpersonal skills, moral convictions, etc. are some of the sources of power. The accumulation of power in a specific area is called as a power center. Power is also distributed. It is not confined within the power center. It is present at every level of the society. The powerless people do have power. They have to discover their power. Power may be ascribed by formal delegation or by title. Power may be achieved by many ways. For example, through competence, ability, or by personality etc. power can be achieved. Generally groups of people are at the top of the community. They are called as power centres at the top of the power pyramid. They influence the community through formal and informal connections. They influence through sub-ordinate leaders who do not participate in community decision-making process. The rich people are mostly powerful.

In some communities multiplicity of power structure is noticed. Power structure is also flexible in nature. The community organizer has to study the following: 'How do some people influence the action of others? Who wields the power? How? What are the issues? What are the results? These aspects are to be analyzed by the organizer for effective practice of community organization. This is called as community power structure analysis. It is called as power because some

people are capable of action in spite of the resistance of others who are participating in the action. Some people are powerful because they know each other personally and they interact frequently making them involve in joint efforts in community affairs. People with power, make major community decision where as others are active in implementing such decisions. An organizer who is able to study the power structure well can practice community organization effectively. For example, the village traditional leader is a powerful person. The leader can influence other people to act. Many times this leader is motivated to involve in achieving the goals of the community. The leader is capable of influencing people effectively. When there is opposition from a few men, it can be tackled by the leader because the leader has power.

In the community power is distributed. Each power center tries to expand its influence over the distribution of resources and rewards. The various power centres enter into an alliance. They share power, enter into a contract and discharge obligations. Power does not come to the passive, timid, defeated, persons. Energetic, courageous, persons wield it. The people with power tend to join together based on issues. The basis for alliance are ideological, personality similarities, needs, or to achieve the goals. Power possessed is always used. It can be used for achieving the goals. The power can be intellectual, political, social, and psychological power. To retain power there is a need for self-awareness and self-control. The decision-making is the source and outcome of the power. Sometimes, there is a possibility of many number of power centres. Each power center may be autonomous. The organizer needs knowledge, and ability to mobilize the power in the community for achieving the goals of the community.

Relevance of Power in Community Organization

Development is influenced by power structures of the community. People who are influential can mobilize a major segment of the community. For example, in fund raising drive some people can move behind other people and institutions. There are two models of community power structure. The stratification model and the pluralist mode are the two models of power structures. Stratification model suggests that social class principally determines the distribution of community power. According to this model, the power structure in community is composed of stable upper class elite whose interest and outlook on community affairs are relatively homogeneous. According to pluralist model, it rejects the idea that a small homogeneous group dominates community decision-making. But there are numerous small special interest groups that cut across class lines, which are represented in the community decision-making. These are interest groups with overlapping memberships, widely differing power bases, have influences on decisions. Community decisions are the result of the interactions of these different interest groups. This theoretical orientation can help the community organizer in his action. The organizer has to identify the members of the power structure for community organization.

Floyd Hunter an executive director of a community welfare council wrote classic volumes on community power structure. His method of locating community elites is known as the reputation approach. The basic procedure is to ask a group of informants who are knowledgeable about the community to list the people they believe to be most influential in the community affairs. There may be variations on this procedure with regard to how informants are selected, and how questions are put in. By tallying those people most frequently named as influential leaders we can identify the core of the community power structure. Position approach is another method of locating the members of the power structure based on the assumption of stratification model. This approach assumes that people holding the highest office in the community are at the top of the power structure. By scanning the executive lists of the important social political and economic organizations in the community, one can quickly compile a list of members of the power structure. This approach requires fewer efforts than the reputation approach.

Community power is directly related with community organization. Participation of people is related with power. In a community organization, community power holders are involved to induce people's participation in order to achieve the organizations objectives. Sometimes if the existing power centres are not for community organizational objectives, then a new center of power is created to get people's commitment and mass participation. The organizer needs to study power structure and Community Organization process is carried out successfully through leaders. For example, people are organized to implement family planning. For this the leader is motivated for people's participation. In some villages the leader opposes family planning. In this situation the community organizer has to identify a new powerful leader to implement family planning. Otherwise it is not possible to implement family planning in the village.

Barriers to Empowerment

Generally poor people have the feeling of powerlessness. These people can be helped to feel powerful to decide their own affairs using community organization. When they learn to solve their problems they feel powerful. We can develop confidence and capacity building so that they feel that they can solve their problems by themselves. In community organization, the people carry out decision-making. This provides them with a sense of empowerment. Empowerment deals with providing disadvantaged groups with a powerful instrument for articulating their demands and preferences by awareness, decision-making capacity and to achieve their goal with freedom. Community organization results in empowerment of the people. But there are some hindrances like fatalism, illiteracy, superstitions, and caste divisions etc. Sometimes the vested interested groups may be a hindrance or barriers for empowerment. The Community dependence, long time effect of poverty, and wrong beliefs etc., act as barriers to empowerment. When people are organized, they get the power. There are leaders in the community, they are united, they can work together, and they can coordinate with each other. This makes

them feel powerful. Thus community organization results in empowerment of people. The empowerment helps the community to stand against exploitation, ability to solve problems, and to achieve the desired goals. Many of the economic problems can be easily solved by community organization and empowerment of community.

Check Your Progress

4. What do you understand by the term power?
5. What are the two models of power structure?

1.5 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. The three basic elements in a 'community' are: (i) community as a place, (ii) community as an institutional structure, and (iii) community as a process.

2. The two types of activities in a 'community media' are: (i) front stage activities, and (ii) back stage activities.

3. The Dalit community is a reference to the scheduled castes where the common ground on which the community is recognized is the caste and the reservation. The term 'Dalit', however, is being used interchangeably to mean scheduled caste. 'Dalit' is a designation for a group of people traditionally regarded as Untouchables. They are a mixed population, consisting of numerous castes from all over South Asia; they speak a variety of languages and practice a multitude of religions.

4. Power means the ability to influence others through community organization.

5. The stratification model and the pluralist mode are the two models of power structures.

1.6 SUMMARY

- Nowadays, in a broad and accurate sense, a community stands for the group of people who have things in common, which involves living together and sharing the resources; and its residents may be physically mobile.

- A community may be defined as 'a group of people sharing a common geographic area, a common value system, common needs and interests and who have had similar or shared experiences'.

- Some of the qualities of a family that reflect community are—living together, sharing resources, the stronger providing for and protecting the less strong members (e.g., parents looking after their kids), working together for a common goal, playing together, and staying together in good and bad times.

- A human community is not merely a collection of houses; it is a socio-cultural system with a life of its own that goes beyond the sum total of its residents' lives.

- A community is full of factions and conflicts, based upon differences such as gender, religion, inheritance of wealth, ethnicity, class, educational level, income, ownership of land and capital, language, and so on.

- The dimensions of community comprise: (i) technological, (ii) economic, (iii) political, (iv) institutional (social), (v) aesthetic-value, and (vi) belief-conceptual.

- Community can be, in the broadest sense, categorized into the following types: Geographical, Urban and Rural, and Tribal.

- Community media is 'community communication', and communication forms an integral part in any community.

- The community media enables the participation of individuals with the outside world, thereby offering them the opportunity to gain cohesions with other communities and thus expand their network.

- Community media consists of two types of activities—(i) front stage activities, and (ii) back stage activities.

- The World Wide Web which resulted in the computerization of the community gave rise to tele-communities, which are otherwise known as the 'virtual communities'.

- Interdependency creates another common thread which when recognized will be extremely useful as it forms a domino effect which can be tapped for social work such as awareness and community development.

- Rural community comprises rural people who are generally dependent on agriculture as their source of livelihood.

- Urban community means a group of people, with a sense of belongingness, sharing their emotions, and who live in a particular area in town or city.

- The difference between rural, urban and tribal areas lies in the density of population for a given amount or area of land, and the activity in which the population is engaged.

- A tribal community, or a tribe, is usually an isolated group of individuals. It is made obvious that the factor of community and cohesion is greater in a tribal community but that with other communities is quite restricted, as a result of which acculturation in tribal communities is quite low.

- The concept of 'a community within community' is one of the crucial features that a social worker needs to analyse in order to gain complete and in-depth understanding of the intricacies involved in a specific community.

- A 'status group' is an association of individuals who enjoy a distinctive style of life and a certain consciousness of kind.

- According to social workers, power is the ability to influence the beliefs and behaviour of others.

- There are two models of community power structure. The stratification model and the pluralist mode are the two models of power structures.

- Stratification model suggests that social class principally determines the distribution of community power. According to this model, the power structure in community is composed of stable upper class elite whose interest and outlook on community affairs are relatively homogeneous.

- According to pluralist model, it rejects the idea that a small homogeneous group dominates community decision-making.

1.7 KEY WORDS

- **Community:** It is a group of people sharing a common geographic area, a common value system, common needs and interests and who have had similar or shared experiences.

- **Community of interest:** It refers to a community where the communion among the individuals is that of interests, with an oversight of the necessity for a geographical bound.

- **Urban community:** It is a group of people, with a sense of belongingness, sharing their emotions, and who live in a particular area in town or city.

- **Factionalism:** It is a situation/condition in which 'sub-castes' (within the caste) function as 'factions' (conflict groups) than as 'caste groups' to achieve their purpose.

1.8 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short-Answer Questions

1. What does the term 'community' imply?
2. How does one define the identity of a person in their community?
3. What is a 'geographical community'?
4. Differentiate between the two types of activities in a 'community media'.
5. What are the sources of power?

Long-Answer Questions

1. List the features of rural and urban communities.
2. Give a detailed account on the concept of 'geographical community'.
3. Write a short note on features of a 'tribal community'.

4. Give a detailed account on the functions of a community.

5. Discuss the power structures within a community organization.

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UNIT 2   COMMUNITY DYNAMICS

Structure

2.0   INTRODUCTION

Communities are critical to conceptualising, executing and sustaining developmental projects of all sorts. In developing nations, communities take part in development initiatives by way of community organization and participation. Community is a master system encompassing social forms and cultural behaviour in interdependent subsidiary systems. A community is also recognized as social unit, such as a group or association based on common needs, interest, values and function. Community is a social system composed of people living in some spatial relationship to one another, who share common facilities and services, develop a common psychological identification with the locality symbol. And together frame a common communication network.

In social work profession there are three basic methods of working with people (individuals, groups and communities). The third basic method is community organisation. The aim of community organisation is 'developing capacity' in the community 'by making it more organised' to handle its own needs or problems. Community organisation is a well-established method in social work. It has value orientation and the practice is guided by a set of general principles.

Though communities share a common behaviour, needs, interests, values and functions their participation in development projects vary. While one community showcase high levels of project participation and success the others merely survive. This primarily owes to inherent integrative and disintegrative processes of community dynamics. Community organization and participation techniques therefore must take into account the wide array of integrative and disintegrative aspects of community dynamics while undertaking development projects.

2.1   OBJECTIVES

After going through the unit, you will be able to:

- Understand the concept of community dynamics
- Identify and explain the various social processes that impact community dynamics
- Explicitly identify and discuss the types of integrative and disintegrative process

2.2   COMMUNITY DYNAMICS: MEANING

Community dynamics is the process of change and development within communities. It strives to bring about positive social change through community-based programming. Community dynamics works with the community to think creatively and act strategically so that community can achieve their goals. Community dynamics through creative and sustainable programming works to raise the quality of living for those most vulnerable to poverty and exploitation.

Importance of Community Dynamics

The role of communities in the projects concerning them is highly important. The communities however, are often plagued by the various aspects of community dynamics that leads to failure or limited results of the development projects. It is one of the important aspects of community organization and participation that must be taken due care of.

Every community has a leadership structure of people and organized groups who exert influence over different areas of the community taking a position of power. Community development projects, by their nature, are efforts that support a shared vision of how the community should change or processes of developing a shared vision. Therefore, community development projects might be seen as a challenge by a community's existing power structure. The people who are behind new energy in the community to discuss and effect change need to understand how others will view their efforts. Projects are more likely to be successful if the organizers work with and draw on the resources of others in the community, often some of these resources reside with people in positions of power.

A clear understanding of community dynamics facilitates the development projects and increases their chances of being successful. The process of understanding and handling dynamics at the community level is complex and therefore must be ingrained in the entire project in a well thought manner.

2.3 INTEGRATIVE AND DISINTEGRATIVE PROCESSES

Sociologists have classified social processes in many ways. Many of them have classified them into two categories, namely, conjunctive social process and disjunctive social process. E.A. Ross had prepared a list of 38 kinds of social process. Blackinar and Gillin classified social processes into six categories. Park and Burgess classified it into four fundamental types of interaction such as competition, conflict, accommodation and assimilation. L. Von Wiese and H. Buker classified social processes into 650 types. However, the classification provided by the famous German Sociologist George Simmel divided the processes broadly into two types including associative and dissociative process and offers space to connect to that of community dynamics.

Associative processes are also called the integrative or conjunctive social processes which are essential for the integration and progress of the society. The major kinds of associative processes include co-operation, accommodation, assimilation and acculturation. Dissociative social processes are also called the disintegrative or disjunctive social processes. Although these processes hinder the growth and development of society, their absence results in stagnation of society. A few important types or dissociative processes are competition and conflict.

2.3.1 Integrative Processes

Let us discuss each one of these integrative processes briefly:

1. Cooperation

One of the most basic forms of integrative processes within the community is that of cooperation. The term 'cooperation' derive its origin from two Latin words: 'Co' meaning 'together' and 'Operari' meaning 'to work'. Cooperation therefore means working together or joint activity for the achievement of common goal or goals. So cooperation is a goal oriented process in which individuals or groups work unitedly for the promotion of common goals or objectives. It is very important as the human society and its development have been possible with co-operation.

According to A.W. Green, 'Cooperation is the continuous and common endeavour of two or more persons to perform a task or to reach a goal that is commonly cherished.' Fairchild defines, 'Cooperation is the process by which the individuals or groups combine their effort, in a more or less organised way, for the attainment of common objective'. According to Merrill and Eldrege, 'Cooperation is a form of social interaction wherein two or more persons work together to gain a common end.'

C.H. Cooley has summarised co-operation in the following terms: "Co-operations arises when men see that they have a common interest and have, at the same time, sufficient intelligence and self-control to seek this interest through united

actions : Prescribed unity of interest and the faculty of organization are the essential facts in intelligent combination."

Conditions of Cooperation

The process of cooperation requires certain conditions to be fulfilled. The two basic elements must be present in order to cooperation to take place in community. They are:

(a) **Common end or purpose:** Cooperation requires a common purpose of goal to take place. Without a common purpose of goal cooperation within a community organization domain cannot take shape.

(b) **Organised effort:** Cooperation also must have a sustained organized effort. In the absence of an organized efforts cooperation cannot exist.

Characteristics of Cooperation

The followings are some of the important characteristics of cooperation.

(a) Continuous Process: Cooperation inherits continuity. Without continuity cooperation will cease to exist.

(b) Personal Process: This is a process in which the individuals and the groups personally meet and work together for a common objective.

(c) Conscious Process: In the process of co-operation the organised individuals or the groups work together consciously.

(d) Universal Process: Co-operation is also a universal social process. Because it is found everywhere in all periods of time.

(e) Common Ends: Common end can be better achieved by co-operation which is essential for the welfare of both individual and society.

(f) Organised Efforts: Co-operation is a process of social interaction which is based on the organized efforts of individuals and groups.

2. Accommodation

One of the other important integrative process that is very useful in engaging community dynamics is that of accommodation. It is, in fact, a sort of cooperation among people after their conflict comes to an end. Because conflict cannot continue for an indefinite period and must be resolved at some stage or other. The end of conflict directs the way for accommodation.

The term accommodation refers to understanding, adjustment or agreement. It is a process of getting along in spite of differences. It is a way of inventing social environments which helps people to work together whether they like it or not. It consists in the avoiding and delaying of conflict with disagreeable circumstances. Here the contending forces are adjusted to balance. It is the very foundation of a social organisation. So without accommodation, society cannot maintain its balance. Accommodation is a condition or state of mental and social understanding and is evident in both professional and personal ways within the society.

According to MacIver and Page, 'Accommodation refers particularly to the process in which man attains a sense of harmony with his environment.' Ogburn and Nimkoff state, 'Accommodation is a term used by the sociologists to describe the adjustment of hostile individuals or groups.' According to Gillin and Gillin, 'Accommodation is the process by which competing and conflicting individuals and groups adjust their relationship to each other in order to overcome the difficulties which arise in competition, contravention or conflict.' According to George A. Lundberg, 'Accommodation has been used to designate the adjustments which people in groups move to relieve the fatigue and tensions of competition and conflict.' According to Biesanz, 'In one sense, accommodation is the basis of all formal social organization'.

The several definitions of accommodation reveal its characteristics.

Characteristics of Accommodation

(a) **Universal Process:** A cursory review of the world history reveals that accommodation has been around in one way or the other irrespective of the societies. As a process and practice accommodation has been found in all societies at all time in all fields of social life. Since no society can function smoothly in a state of perpetual conflict, accommodation becomes necessary.

(b) **Continuous Process:** Accommodation is a continuous process. Conflicts within the social life are inevitable. Whenever and wherever conflict will occur, accommodation shall take place. Accommodation therefore is not limited to any fixed social situation or setting.

(c) **Both conscious and unconscious process:** Accommodation can be considered as both conscious and unconscious process. It is conscious when the conflicting individuals or groups make efforts consciously to get accommodated to situations. However, at times accommodation might take place unconsciously too.

(d) **End-result of conflict:** Accommodation is a result of conflict. It is only after some sort of conflict that the need for accommodating arises. If there is no conflict, there can be no question of accommodation.

3. Assimilation

Assimilation is yet another integrative or associative social process which is significant in understanding community dynamics. It is also one form of social adjustment. It is a process whereby persons and groups acquire the culture of other group in which they come to live, by adopting its attitudes and values, its patterns of thinking and behaving, in short, its way of life. It is more permanent than accommodation and is only possible if the process of accommodation has been achieved already.

It is necessary to understand that in this process of interaction the dominant culture prevails and persists. The new culture which is unimportant is submerged

into the dominant culture. According to Bogardus, 'Assimilation is a process whereby attitudes of many persons are united and thus develop into a united group.' Ogburn and Nimkoff defines assimilation as 'the process whereby individuals or groups once dissimilar become similar, that is, become identified in their interest and outlook.' Biesanz and Biesanz hold the view that, 'Assimilation is the social process whereby individuals or groups come to share the same sentiments and goals.' Hurton and Hunt say that, 'The process of mutual cultural diffusion through which persons and groups come to share a common culture is called assimilation.'

According to Park and Burgess, 'Assimilation is a process of interpenetration and fusion in which persons and groups acquire the memories, sentiments and attitudes of other persons or groups and, by sharing their experience and history, are incorporated into a common cultural life.'

Characteristics of Assimilation

Several definitions of assimilation have made it clear that assimilation takes place when individuals come into close contact with other culture and the dominant culture takes control in a slow and gradual manner. The definitions also reveal various characteristics of the process.

(a) **Universal process:** No culture in the world history has been possible without assimilation. The process has evidently shaped societies across the globe and is therefore universal in nature.

(b) **Unconscious process:** Unlike accommodation which is consciously done, assimilation happens gradually and unconsciously. The members of the society unconsciously assimilate each other.

(c) **Slow and gradual process:** Assimilation is not a standalone and rapid process. It is a time taking process and in no way occur all of a sudden.

(d) **It is a two-way process:** It is based on the principle of give and take. When one cultural group is in contact with another, it borrows from it certain cultural elements and incorporates them into its own culture. So it affects both.

4. Acculturation

The study of acculturation is the study of one aspect of culture change. In case of two different cultures coming together, the study attempts to answer the phenomenon of adapting to each other's behaviours, languages, beliefs, values, social institutions and technologies. Acculturation should be distinguished from assimilation. Assimilation refers to the complete loss of original ethnic identity in an individual or group of individuals leading to absorption into the dominant culture.

The first known use of the term 'acculturation' within the social sciences dates back to 1880 when John Wesley Powell in a report for the US Bureau of Ethnology. Powell later defined the term as the psychological changes that occur within a person due to cultural exchange that occurs as a result of extended contact

between different cultures. Powell observed that, while they exchange cultural elements, each retains its own unique culture.

Later, in the early twentieth century, acculturation became a focus of American sociologists who used ethnography to study the lives of immigrants and the extent to which they integrated into US society. W.I Thomas and Florian Znaniecki examined this process with Polish immigrants in Chicago in their 1918 study, 'The Polish Peasant in Europe and America,' while others, including Robert E. Park and Ernest W. Burgess, focused their research and theories on the outcome of this process known as assimilation.

In itself, 'acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact with subsequent changes in the original culture patterns of either or both groups.'[1] Acculturation is the study of the cultural transmission process.[2]

Characteristics of Acculturation

(a) **It is gradual:** Acculturation takes place gradually. Concrete objects like tools, utensils, and ornaments are generally the first things adapted by the newcomers to any culture. The transfer of in-tangible elements, such as patterns of behaviour, takes place long after the newcomers' initial exposure to the new culture, if at all.[3]

(b) **It is not a conscious process:** Acculturation is to a large extent not a conscious process. For example, immigrants living in a particular country are often unaware of the degree to which they have adopted culture of that country. It is only revealed when they return to their homelands after having lived in the other country for a number of years do they realize how much they have changed.

Five Different Strategies and Outcomes of Acculturation

Outlining the various ways that individuals and groups acculturate, Berry identified two issues. The first is the degree to which people wish to maintain their heritage, culture and identities. The second issue is the degree to which people wish to have contact with those who are outside their group and participate with them in the daily life of the larger society. Preferences with respect to these two issues lead to the adoption of four different strategies that Berry termed as assimilation, separation, integration and marginalization.

(a) **Assimilation**: This strategy is used when little to no importance is placed on maintaining the original culture, and great importance is put on fitting in and developing relationships with the new culture. The outcome is that the person or group is, eventually, culturally indistinguishable from the culture into which they have assimilated. This type of acculturation is likely to occur in societies that are considered "melting pots" into which new members are absorbed.

(b) **Separation**: This strategy is used when little to no importance is placed on embracing the new culture, and high importance is placed on maintaining the original culture. The outcome is that the original culture is maintained while the new culture is rejected. This type of acculturation is likely to occur in culturally or racially segregated societies.

(c) **Integration**: This strategy is used when both maintaining the original culture and adapting to the new one are considered important. Adopt the dominant culture while also maintaining own culture. This is a common strategy of acculturation and can be observed among many immigrant communities and those with a high proportion of ethnic or racial minorities. Those who use this strategy might be thought of as bicultural, may be known to code-switch when moving between different cultural groups, and is the norm in what are considered multicultural societies.

(d) **Marginalization**: This strategy is used by those who place no importance on either maintaining their original culture or adopting the new one. The result is that the person or group is marginalized— pushed aside, overlooked and forgotten by the rest of society. This can occur in societies where cultural exclusion is practiced, thus making it difficult or unappealing for a culturally different person to integrate.

2.3.2 Disintegrative Processes

Let us now discuss the disintegrative process.

1. Competition

Every form of life is in constant struggle with the impersonal forces of nature that exist everywhere in the natural world. Almost all the societies have witnessed competition in one form or the other. It is an elementary, universal and impersonal form of social interaction. It is elementary in the sense that it is basic to all other forms of interaction. Unknowingly all of us are involved in several ways in a vast web of competitive relationships.

Competition therefore is one of the most important fundamental disintegrative social processes. It is a form of opposition or social struggle. It is a contest among individuals or groups to acquire something which has limited supply or insufficient in quantity and not easily available. It is characterized by non-co-operation. Park and Burgess define competition as 'an interaction without social contact.' E.S. Bogardus define competition as 'a contest to obtain something which does not exist in a quantity sufficient to meet the demand.' According to Majumdar, 'Competition is the impersonalized struggle among resembling creatures for goods and services which are scarce or limited in quantity.' Horton and Hunt opine that, 'competition is the struggle for possession of rewards which are limited in supply, goods, status, and power, love anything.' H.P. Fairchild states that, 'Competition is the struggle for the use or possession of limited goods.'

According to Sutherland, Woodward and Maxwell, 'Competition is an impersonal, unconscious, continuous struggle between individuals or groups for satisfaction which, because of their limited supply, all may not have'. In the words of Biesanz and Biesanz, 'Competition is the striving of two or more persons or groups for the same goal which is limited so that all cannot share it.' From the above definitions it may be concluded that competition is a process in which individuals or groups try to obtain thing or things which have limited supply and which they cannot achieve or share collectively.

Characteristics of Competition

A cursory review of the several definitions proposed by authors the characteristics of competition can be listed below:

(a) **Universal process:** Competition is a universal process that exists in all societies including the ecosystem.

(b) **Continuous process:** Yet another characteristic of competition is that it is a never ending process. It is a continuous process and shall always be present.

(c) **Impersonal process:** Competition is very impersonal in nature. Competitors do not compete with each other but for the attainment of goals which are scarce.

(d) **Governed by norms:** Competition of any kinds is governed by set rules. Competition of any kind does not take place in the absence of rules and regulations. Even the smallest of the game will have set rules and code of conduct. Competitors are expected to use fair means to achieve success.

(e) **Competition is impersonal struggle:** Park and Burgess defined competition as 'interaction without social contact.'

(f) **It is conducive to progress:** Competition provides the individuals better opportunities to satisfy their desires for new experiences and recognitions.

(g) **It is unconscious:** Competition is unconscious till it is not converted into a personal rivalry. The competitors get into the role unconsciously while focusing on the goals and rewards.

Roles of Competition

Competition is considered as a disintegrative process. However, several sociologists especially the functionalists view competition in a positive way. According to them, each and every process contributes in the development of the social world and competition is no exception. Some sociologists say that it is even more basic than the process of cooperation. Hobbes had remarked that the struggle is the basic law of life. Rousseau and Hegel also corroborated their views. Later on, in Darwin's theory of evolution, the principle of 'survival of the fittest' also stressed the importance of competition in society. The various roles that competition plays in the society include:

(a) It serves the function of allocating scarce rewards among the competitors.

(b) It has the additional function of stimulating both individual and group activity in a manner to increase the total productivity of the competitors. It furnishes motivation to excel or to obtain recognition or to achieve reward.

(d) It assigns place to each individual in the hierarchical social system. It determines who is to perform what function.

(e) It tends to enhance one's ego and helps in satisfying it.

(f) It is conducive to progress and welfare of the society. It spurs individuals and groups to exert their best efforts to fulfil their goals.

2. Conflict

Yet another disintegrative process that must be taken into account during the process of community organization is that of conflict. Conflict as a conscious form of disintegrative social process is universal and is present in human society since time immemorial. Unlike competition which is unconscious disintegrative process yet not violent, conflict as a process is personal and becomes hostile.

Kingsley Davis defines conflict, 'as a modified form of struggle.' MacIver and Page state that, 'Social conflict included all activity in which men contend against one another for any objective.' A.W. Green says, 'conflict is the deliberate attempt to oppose, resist or coerce the will of another or others.' Majumdar defines that, 'conflict is an opposition or struggle involving an emotional attitude of hostility as well as violent interference with autonomous choice.' Gillin and Gillin state that, 'Conflict is the social process in which individuals or groups seek their ends by directly challenging the antagonist by violence or threat of violence.'

Characteristics of Conflict

A review of several definitions of the term conflict outlines a number of characteristics. These are:

(a) **Universal process:** Conflict is all pervasive and has existed in all societies all the time. The process is said to have existed universally.

(b) **Conscious process:** Unlike competition which is an unconscious process, the process of conflict is a conscious one. It is a deliberate act by the people involved.

(c) **Personal process:** The process of conflict is also personal in nature. The conflicting parties are aware of each other at a personal level and aim to cause maximum loss to each other. Several sociologists have observed and stated that conflict is a kind of personal struggle.

(d) **Intermittent process:** Unlike competition which is a continuous process, conflict is not continuous but an intermittent process. Conflict can be seen as taking place all of a sudden and end in the same way.

(e) **Conflict is violence based:** Sometimes conflict takes the form of violence. Violence is harmful to the growth of the society and retards the progress as it creates a number of problems.

Causes of Conflict

(a) According to Freud and some other psychologists, the innate instinct for aggression in man is the main cause of conflict. Generally it arises from a clash of interest within groups and societies and between groups and societies. The significant causes are:

(b) **Individual difference**: It is true that, we, human beings, are not alike by nature, attributes, interests, personalities etc. These differences may lead to conflict among human beings.

(c) **Cultural differences:** The culture of a group differs from the culture of the other group. The cultural differences among the groups sometimes cause tension and lead to conflict.

(d) **Differences of opinion regarding interest:** In fact, the interests of different people or groups occasionally clash. For example we can say that interests of the employers and employees vary in many respects which may ultimately leads to conflict among them.

(e) **Social change:** Social changes occur off and on in each and every society. Conflict is an expression of social disequilibrium. Social change is the cultural log which leads to conflict.

Check Your Progress

1. What is community dynamics?

2. What are the two categories of social process?

3. Define accommodation.

4. How does E.S. Bogardus define competition?

2.4 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. Community dynamics is the process of change and development within communities. It strives to bring about positive social change through community-based programming.

2. Sociologists have classified social processes in many ways. Many of them have classified them into two categories, namely, conjunctive social process and disjunctive social process.

3. Accommodation refers particularly to the process in which man attains a sense of harmony with his environment.

4. E.S. Bogardus define competition as 'a contest to obtain something which does not exist in a quantity sufficient to meet the demand.'

2.5   SUMMARY

- Community dynamics is the process of change and development within communities. It strives to bring about positive social change through community-based programming.

- A clear understanding of community dynamics facilitates the development projects and increases their chances of being successful.

- Sociologists have classified social processes in many ways. Many of them have classified them into two categories, namely, conjunctive social process and disjunctive social process.

- The major kinds of associative processes include co-operation, accommodation, assimilation and acculturation.

- Dissociative social processes are also called the disintegrative or disjunctive social processes.

- A few important types or dissociative processes are competition and conflict.

- One of the most basic forms of integrative processes within the community is that of cooperation.

- According to A.W. Green, 'Cooperation is the continuous and common endeavour of two or more persons to perform a task or to reach a goal that is commonly cherished.'

- The term accommodation refers to understanding, adjustment or agreement. It is a process of getting along in spite of differences.

- The study of acculturation is the study of one aspect of culture change. In case of two different cultures coming together, the study attempts to answer the phenomenon of adapting to each other's behaviours, languages, beliefs, values, social institutions and technologies.

- Outlining the various ways that individuals and groups acculturate, Berry identified two issues. The first is the degree to which people wish to maintain their heritage, culture and identities. The second issue is the degree to which people wish to have contact with those who are outside their group and participate with them in the daily life of the larger society.

- Competition is considered as a disintegrative process. However, several sociologists especially the functionalists view competition in a positive way.

- Kingsley Davis defines conflict, 'as a modified form of struggle.' MacIver and Page state that, 'Social conflict included all activity in which men contend against one another for any objective.'

2.6 KEY WORDS

- **Assimilation:** It means to become like others, or help another person to adapt to a new environment.
- **Acculturation:** It is a process of social, psychological, and cultural change that stems from the balancing of two cultures while adapting to the prevailing culture of the society.
- **Integration:** It means to mix with and join society or a group of people, often changing to suit their way of life, habits, and customs.

2.7 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short-Answer Questions

1. What is the importance of community dynamics?
2. List the characteristics of cooperation.
3. What are the causes of conflict?

Long-Answer Questions

1. Examine the various integrative processes within a community.
2. Describe the different strategies and outcomes of acculturation.
3. Discuss the different disintegrative processes within a community.

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UNIT 3 LEADERSHIP

Structure

3.0 INTRODUCTION

In the previous unit, you learnt about community dynamics. Here, the discussion will turn towards leadership in community organizations.

Leadership is the art of motivating and influencing subordinates to perform their duties 'willingly' and effectively to achieve the set community organizational goals. It is important that the followers 'willingly' follow their leader. A true leader motivates the followers to follow and induces a belief in them that they will gain by the policies of the leader. A dictatorship under which the subordinate have to perform, would not be considered as true leadership.

3.1 OBJECTIVES

After going through this unit, you will be able to:

- Analyse characteristics of leaders
- Explain various theories of leadership such as Trait Theory, Behavioural Theory, Path-Goal Theory, Contingency Theories and so on
- Discuss various leadership styles such as autocratic, participative and laissez-faire
- Examine community power structure and political organizations in the community

3.2 LEADERSHIP: DEFINITION AND CHARACTERISTICS

Leadership is an integral part of community organizational management and plays a vital role in managerial operations. If there is any single factor that differentiates between successful and unsuccessful community organizations, it could be considered as dynamic and effective leadership. Perhaps, it would be a valid assumption to state that the major cause of most business leaders, even though management primarily relies on formal position power to influence people whereas leadership stems from a social influence process. However, management is an integral component of technical as well as social processes.

Leadership is not an attribute of business alone. In the army, in the government, in universities, in hospitals and anywhere else where people work in groups, the leadership function emerges. There must be somebody to guide that group. The group leader may also be an informal leader, one who emerges from the ranks of the group according to consensus of the members.

Leadership may be defined as the art of influencing and inspiring subordinates to perform their duties willingly, competently and enthusiastically for achievement of group objectives. Most management writers agree that, 'leadership is the process of influencing the activities of an individual or a group in efforts towards goal achievement in a given situation.'

It is important to have the element of willingness in the above definition. This element differentiates successful and effective leaders from the 'common run of the managers'. Motivating and influencing people to move towards a common goal are all essential elements of management but the 'willingness' of the followers to be led, highlights a special quality that puts a leader high above others.

Based on these elements of the leadership function, the leadership may be defined as:

$L = F(f,g,w,s)$ where leadership (L) is a function (F) of

$f =$ followers

$g =$ goal

$w =$ a measure of willingness on the part of subordinates, and

$s =$ a given situation

Formal and Informal Leadership

Leadership can be formal or informal. The formal leadership occurs when a person is appointed or elected as an authority figure. For example, anyone who is appointed to the job of a manager is also given the authority to exercise formal leadership in relationship to his subordinates. Similarly, a formally elected leader of a country or a state acquires the authority of leadership and in giving direction to the country or state.

The informal leadership emerges when a person uses interpersonal influence in a group without designated authority or power. These leaders emerge in certain situations because of their charm, intelligence, skills or other traits and to whom other people turn to for advice, direction and guidance. Religious and civic leaders fit into this category. Successful managers who exercise their given authority in a formal way are also capable of exercising informal leadership relationships with people both within as well as outside the organization.

Leadership characteristics

A leader has certain inherent qualities and traits which assist him in playing a directing role and wielding commanding influence over others. Some of these traits according to Jago are:

1. Energy, drive
2. Appearance, presentability
3. A sense of cooperativeness
4. Enthusiasm
5. Personality-height and weight
6. Initiative
7. Intelligence
8. Judgement
9. Self-confidence
10. Sociability
11. Tact and diplomacy
12. Moral courage and integrity
13. Will power and flexibility
14. Emotional stability
15. Knowledge of human relations

These traits are not universal in nature, nor do all the leaders have all these traits. Not all these traits work all the time. While some of these characteristics differentiate successful managers and leaders from unsuccessful ones, it is the behaviour of the leaders, either as a result of these characteristics or otherwise, which is more tangible and obvious and less abstract in nature. The leadership behaviour is directly related to individual employee morale. These are some of the indicators, which to some degree reflect the effectiveness of leadership behaviour.

Many studies have been conducted in order to identify and separate such characteristics and personal traits that are unique to the behaviour of successful leaders. These traits could then be set up as standards against which the profiles of leaders could be matched and judged. However, such attempts have not been successful. According to Ralph Stogdill, who studied the subject of leadership

most extensively, 'a person does not become a leader by virtue of the possession of some combination of traits, but the pattern of personal characteristics, activities and goals of the followers'.

3.2.1 Theories of Leadership

Over the last 80 years, a number of different theories and approaches to studying leadership have been developed. Prior to 1945, the most common approach to the study of leadership concentrated on leadership traits. It was thought that leaders possessed and exhibited some unique set of qualities that distinguished them from their peers. Because this line of investigation did not produce consistent outcomes, research centred on other theories such as behavioural and situational approaches to leadership identification. These theories are examined in more detail as follows:

Trait Theory

The trait theory rests on the traditional approach which describes leadership in terms of certain personal and special characteristics which are not acquired by knowledge and training but are considered inherited. This theory emphasizes that leaders are born and not made and that leadership is a function of inborn traits. Some of these inborn traits are considered to be intelligence, understanding, perception, high motivation, socio-economic status, initiative, maturity, need for self-actualization, self-assurance and understanding of interpersonal human relations. In the earlier studies, the existence of these traits became a measure of leadership. It holds that possession of the traits permits certain individuals to gain position of leadership. Since all individuals do not have these qualities, only those who have them would be considered potential leaders. It was further believed that training individuals to assume leadership roles was not possible and such training would be helpful only to those who had these inborn leadership traits to start with.

The trait theory of leadership has suffered from lack of conclusiveness and over-simplifications. As Eugene E. Jennings concluded, 'fifty years of study have failed to produce one personality trait or a set of qualities that can be used to discriminate leaders and non-leaders.' The old assumption that 'leaders are born' has never been substantiated in several decades of research. The critics have charged that the theory focuses attention only on the leader and disregards the dynamics of the leadership process. Also, the theory ignores the situational characteristics which may result in the emergence of a leader.

Some of the other weaknesses and failures of trait theory are:

1. All the traits are not identical with regard to the essential characteristics of a leader.

2. Some traits can be acquired by training and may not be inherited.

3. It does not identify the traits that are most important and those that are least important in identifying a successful leader.

4. The traits required to 'attain' leadership may not be the same that are required to 'sustain' leadership.

5. It fails to explain the many leadership failures in spite of the required traits.

6. It has been found that many traits exhibited by leaders are also found among followers without explaining as to why followers could not become leaders.

7. It ignores the environmental factors which may differ from situation to situation.

8. It is difficult to define traits in absolute terms. Each trait can be explained in variety of terms. For example, intelligence cannot be accurately.

9. The extent and influence of traits would also depend upon the level of leadership in an organization. A supervisor of production, for example, does not need or use the same traits as the president of the company. The lower level management requires more technical skills while at top level management, human and conceptual skills are highly significant. Thus it would be unreasonable to assume that these traits are uniformly distributed at all managerial levels.

The traits theory approach has been criticized as lacking predictability. There are probably no personality traits that consistently distinguish the leader from his followers. According to B. Solomon, 'History is replete with non-trained, non-academic Fords, Edisons and Carnegies who could not even claim a grammar school education, yet managed to become leaders whose influences was felt around the globe. As for appearance of robust health, need we mention more than the delicate Gandhi or George Washington or Carver, the frail, shriveled, insignificant little negro who was one of America's greatest scientists and so many more like them. As for high ideals and find character act, where would Hitler, Capone or Attila the Hun rate here?' Similarly, if tall people were more inclined to be leaders then how could such short people as Nepolean or the most respected Prime Minister of India, Lal Bahadur Shastri have risen to a high leadership gives rise to a logical criticism against its validity.

Behaviour theory

This theory studies leadership by looking at leaders in terms of what they 'do'. This is in contrast to trait theory which seeks to explain leadership in terms of who the leaders 'are'. Thus according to behaviour theory, leadership is shown by a person's acts more than by his traits. The leadership effectiveness is determined in terms of leader-subordinate interaction and outcome. Research studies conducted by Katz, Maccoby and More, suggested that leadership behaviour be defined along employee-centred dimension and production-centred dimension complementing each other so that the employee's performance and productivity is enhanced.

Further in-depth investigations into this approach have been conducted at Ohio State University. These studies isolate two particular factors affecting the leadership dimension. These are:

Consideration: It refers to the extent to which there is a rapport between the leader and the group, a mutual warmth and trust, a concern for the needs of the members of the work group, an attitude that encourages participative management, two-way communication and respect for the feedback of the followers.

Initiating structure: It refers to the extent to which a leader is task oriented and his ability and concern in utilizing resources and personnel at Optimum level. It involves creating a work environment so that the work of the group is organized, coordinated, sequential and organizationally relevant so that people know exactly what is to be done and how it is to be done. The structure involves having the leader to organize and define the role each member is to assume, assign tasks to them and push for the realization of organizational goals. An important discovery made by the Ohio studies was that the leader does not necessarily have to rate high both on consideration as well as structure element. He could be high on one and low on the other and still lead the group successfully. Because initiating structure dimension includes planning, coordinating, directing, problem solving, criticizing poor work and pressuring subordinates to perform better and consideration means friendliness and consultation with subordinates, these two elements may seem to be in conflict with each other. However, according to Weissenberg and Kavanaugh, these two elements are considered to be relatively independent dimensions of a leader's behaviour. This means that a high score on one dimension does not necessarily mean a low score on the other. Thus, consideration and initiating structure can be shown in various combinations as depicted in Figure 3.1:
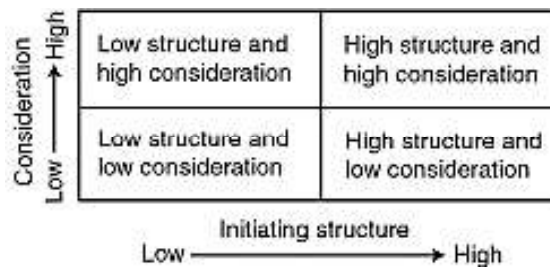
Fig. 3.1 Combinations of Consideration and Initiating Structure

Thus a manager with high structure and high consideration rates high in directing and controlling his subordinates and has a high level of concern and warmth towards employees. Such managers have subordinates who are more satisfied, have fewer grievances and stay longer with the organization. There is also evidence that such managers who exhibit high levels of both consideration and initiating structure generate higher levels of subordinate performances.

One advantage of this theory is that these two dimensions of leadership behaviour are tangible and observable and do account for a major part of the

leader behaviour. Even though a causal connection of these two dimensions with performance has not been clearly demonstrated, their relationship to leadership effectiveness has been quite obvious.

Managerial grid

Another aspect of Behavioural Theory of leadership is represented by the Managerial Grid. It was developed by Robert Blake and Jane Mouton and plays an important part in managerial behaviour in organizational development. In general, behavioural scientists have separated the two primary concerns in organizations, namely, the concern for production and concern for people. They believed that a high concern for production necessarily meant low concern for people and high consideration for workers meant tolerance for low production. However, the managerial grid model emphasized that both concerns should be integrated to achieve the objectives of the organization. It assumes that people and production factors are complementary to each other rather than mutually exclusive.

According to Rao and Narayana, the concern for production is not limited to things only, and concern for people cannot be confined to narrow considerations of interpersonal warmth and friendliness. Production can be measured in terms of creative ideas of people that turn into useful products, processes or procedures, efficiency of workers and quality of staff and auxiliary services. Similarly, concern for people includes concern for the degree of personal commitment of complementing the work requirement assigned to each person, accountability based upon trust rather than fear or force, sense of job security and friendship with co-workers leading to a healthy working climate.

The management grid is built on two axis, one representing the 'people' and the other the 'task'. Both the horizontal, as well as the vertical axis are treated as a scale from 1 to 9 where 1 represents the least involvement and 9 represents the most involvement, so that the coordinates (1, 1) would indicate minimum standards for worker involvement and task design, and coordinates (9, 9) would indicate maximum dedication of the workers and highly structured operations. Such an involvement would reflect upon the managerial orientation towards tasks and towards workers who are expected to perform such tasks. Blake and Mouton have identified five coordinates that reflect various styles of leader behaviour. The managerial grid figures and these styles are shown in Figure 3.2.:
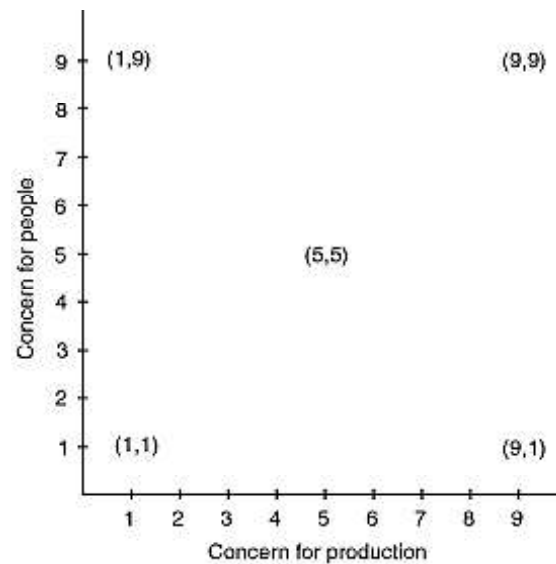
Fig. 3.2 *Managerial Grid Diagram*

The managerial grid diagram as shown in Figure 3.2 can be interpreted as follows:

- Coordinates (1, 1). This represents an impoverished management and the manager makes minimum efforts to get the work done. Minimum standards of performance and minimum worker dedication.

- Coordinates (9, 1). Excellent work design. Well Established procedures. Minimum worker interference. Orderly performance and efficient operations.

- Coordinates (1, 9). Personal and meaningful relationship with people. Friendly atmosphere and high morale. Loosely structured work design.

- Coordinates (9, 9). Ultimate in managerial efficiency. Thoroughly dedicated people. Trustworthy and respectable atmosphere. Highly organized task performances. Known as team management style, it relies upon interdependence of relationships based upon commitment of employees.

- Coordinates (5, 5). Known as the middle-of-the-road management style, it is concerned with balancing the necessity to get the work done while maintaining worker morale at a satisfactory level. The goal is to achieve adequate organizational performance.

This managerial grid provides a reasonable indication of the health of the organization as well as the ability of the managers. The model assumes that there is one best or most effective style of management, which is the style indicated by coordinates (9, 9) also known as team management style. It is the objective of all management to move as close to this style as possible, for managers who emphasize both high concern for people as well as productivity are presumed to be more

successful. Accordingly, managers should be carefully selected on the basis of their ability to coordinate people and tasks for optimum benefit.

The managerial grid model, however has become controversial on the basis of lack of empirical evidence supporting whether the team management style is the best management style. Even Blake and Mouton offer conceptual, rather than empirical arguments as to why the team management style should be the best style, when conditions are favourable.

Contingency theories

All the leadership theories discussed so far attribute leadership performance on the basis of certain traits or in terms of leader's behaviours. The contingency theories state that an analysis of leadership involves not only the individual traits and behaviour but also a focus on the situation. The leadership behaviour is used in combination with workgroup contingencies to predict performance outcomes. The effectiveness of leader behaviour is contingent upon the demands imposed by the situation. The focus is on the situation in which leadership is exercised and not upon the leader. Different types of situations demand different situations. Similarly, a successful leader under one set of circumstances may be a failure under a different set of circumstances. For example, Winston Churchill was considered a successful prime minister and an effective leader of England during World War II. However, he turned out to be much less successful after the war when the situation changed.

The contingency approach, known also as situational approach defines leadership in terms of his ability to handle a given situation and is based on the leader's skill in that given area. This approach can best be described by a hypothetical example developed by Robert A. Baron. Imagine the following scene:

> The top executives of a large corporation are going in their limousine to meet the president of another large company at some distance. On the way, their limousine breaks down many miles from any town. Who takes charge of the situation? Who becomes the situational leader? Not the president or the vice-president of the company, but the driver of the car who knows enough about the motor to get the car started again. As he does or oversees the repair, he gives direct orders to these top echelons of the organization, who comply. But once the car starts and they arrive at the meeting, the driver surrenders his authority and becomes a subordinate again.

This example suggests that in a given situation, the person most likely to act as a leader is the one who is most competent for the situation or for a given group as the case may be. Thus, in defiance of the trait theory, some shy and introvert person may take command of leadership if he meets the group's requirements under given circumstances. However, it must be understood that it would require the leaders to change their behaviour in order to fit the changed situation, if necessary, rather than having to change the situation to suit the leadership behaviour style. This means that the leaders must remain flexible and sensitive to the changing needs of the given group.

While this approach emphasizes that external pressures and situational characteristics and not the personal traits and personality characteristics determine the emergence of successful leaders in performing a given role, it is probably a combination of both types of characteristics that sustains a leader over a long period of time. A leader is more successful when his personal traits complement the situational characteristics.

According to Szilagyi and Wallace, there are four contingency variables that influence a leader's behaviour. First, there are the characteristics of the leader himself. These characteristics include the personality of the leader relative to his ability to respond to situational pressures as well as his previous leadership style in similar situation. The second variable relates to the characteristics of the subordinates. The subordinates are important contributors to a given operational situation. The situation will very much depend upon whether the subordinates prefer a participative style of leadership and decision making and what their motivations in this situation are. Are the subordinates motivated by intrinsic satisfaction of performing the task well or do they expect other types of reinforcements?

The third factor involves the group characteristics. If the group is highly cohesive it will create a more cordial situation than if the group members do not get along with each other so that the leadership style will vary accordingly. The fourth situational factor relates to the organizational structure. The organizational structure is the formal system of authority, responsibility and communication within the company. Factors system of authority, responsibility and communication within the company. Factors such as hierarchy of authority, centralized or decentralized decision making and formal rules and regulations would affect the leader behaviour. All these factors are diagrammatically shown in Figure 3.3.
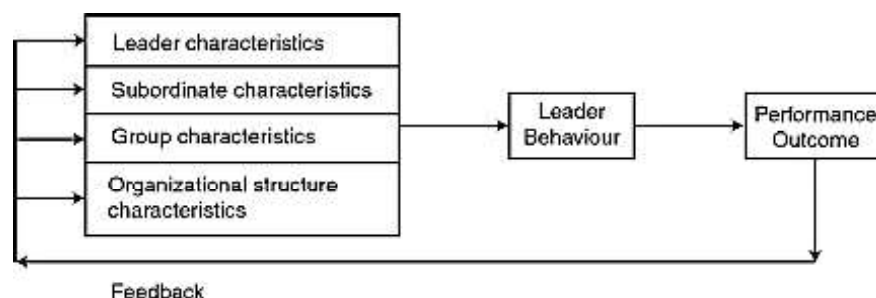
Fig. 3.3 *Contingency Variables*

Contingency theories of leadership attempt to account systematically for any relationship between situational factors and leadership effectiveness. There are four such main theories that have been proposed. These are discussed in more detail as follows:

Fiedler's contingency theory

Fred Fiedler was one of the earliest proponents of a leadership model that explicitly accounted for situational factors. He proposed, in 1967, a theoretical explanation

for interaction of three situational variables which affect the group performances. These three variables are (1) leader-member relations, (2) task structure and (3) leader's positional power. These variables determine the extent of the situational control that the leader has.

Leader-member relations: This relationship reflects the extent to which the followers have confidence and trust in their leader as to his leadership ability. A situation in which the leader-member relations are relatively good with mutual trust and open communications is much easier to manage than a situation where relations are strained.

Task structure: It measures the extent to which the tasks performed by subordinates are specified and structured. It involves clarity of goals, as well as clearly established and defined number of steps required to complete the task. When the tasks are well structured and the rules, policies and procedures clearly written and understood, then there is little ambiguity as to how the job is to be accomplished.

Position power: Position power refers to the legitimate power inherent in the leader's organizational position. It refers to the degree to which a leader can make decisions about allocation of resources, rewards and sanctions. Low position power indicates limited authority. A high position power gives the leader the right to take charge and control the situation as it develops.

The most favourable situation for the leader then would be when the leader group relations are positive, the task is highly structured and the leader has substantial power and authority to exert influences on the subordinates. The leadership model proposed by Fiedler measures the leadership orientation and effectiveness with a differential type of attitude scale which measures the leader's esteem for the 'least preferred co-worker' or LPC as to whether or not the person the leader least like to work with is viewed in a positive or negative way. For example, if a leader would describe his least preferred co-worker in a favourable his least preferred co-worker in a favourable way with regards to such factors as friendliness, warmth, helpfulness, enthusiasm, and so on then he would be considered high on LPC scale. In general a high LPC score leader is more relationship oriented and a low LPC score leader is more task-oriented.

A high LPC leader is most effective when the situation is reasonably stable and requires only moderate degree of control. The effectiveness stems from motivating group members to perform better and be dedicated towards goal achievement. A low LPC leader would exert pressure on the subordinates to work harder and produce more. These pressures would be directed through organizational rules, policies and expectations.

One of the basic conclusions that can be drawn from Fiedler's contingency model is that a particular leadership style may be more effective in one situation and the same style may be totally ineffective in another situation, and since a leadership style is more difficult to change, the situation should be changed to suit the leadership style. The situation can be made more favourable by enhancing

relations with subordinates, by changing the task structure or by gaining more formal power which can be used to induce a more conducive work setting based upon personal leadership style. Fiedler and his associates also developed a leadership training programme known as LEADER MATCH, giving the manager some means and authority to change the situation so that it becomes more compatible with the leader's LPC orientation. Studies conducted by Strube Garcia have shown strong support for Fiedler's approach.

Path-goal theory

The path-goal theory of leadership, as proposed by House and Mitchell, proposes that the effectiveness of leaders can be measured from their impact on their subordinates' motivation, their ability to perform effectively and their satisfaction with their tasks. This model emphasizes that the leader behaviour be such as to compliment the group work setting and aspirations so that it increases the subordinate goal achievement level and clarifies the paths to these goals. This approach is based upon the expectancy theory of motivation and reflects the worker's beliefs that effort would lead to successful outcomes. The leader sets up clear path and clear guidelines through which the subordinates can achieve both personal as well as work related goals and assists them in achieving these goals. This will make the leader behaviour acceptable and satisfying to subordinates since they see the behaviour of the leader as an immediate source of satisfaction or as a source of obtaining future satisfaction.

This approach is largely derived from the path-goal approach motivation. To motivate workers, the leader should:

(a) Recognize subordinate needs for outcomes over which the leader has some control.

(b) Arrange for appropriate rewards to his subordinates for goal achievement.

(c) Help subordinates in clearly establishing their expectations.

(d) Demolish, as far as possible, the barriers in their path of goal achievement.

(e) Increase opportunities for personal satisfaction which are contingent upon satisfactory performance.

The path-goal model takes into consideration the different types of leadership behaviour. There are four such types of leadership styles that would support this approach depending upon the nature of the situation.

These are:

Directive: Directive leadership is the style in which the leader provides guidance and direction to subordinates regarding job requirements as well as methodology for job accomplishment. This style is required when the demands of the task on hand are ambiguous and not clearly defined. But when the task is inherently clear

or clarification is otherwise available, then a high level of directive leadership is not required and may, in fact impede performance.

Supportive: Supportive leadership is a style in which the leader is concerned with the needs and well-bring of his subordinates. The leader is friendly and approachable and treats his subordinates as equals. This approach has the most positive effect, specifically on the satisfaction of those followers who are working on unpleasant, stressful or frustrating tasks that are highly repetitive.

Achievement-oriented: This type of support helps the subordinates to strive for higher performance standards and increase confidence in their ability to meet challenging goals. This is especially true for followers who have clear cut and non-repetitive assignments.

Participative: This leadership approach encourages subordinate's participation in the decision making process. The leader solicits subordinate's suggestions and takes the suggestions into consideration before making decisions.

The contingency factors

The specific leadership style that is most effective is contingent upon two situational factors. These factors are:

Characteristics of subordinates: The leadership style selected by the leader should be compatible with the ability, experience, needs, motivations and personalities of the followers. Subordinates who perceive their own ability to be high would not appreciate a directive approach and would be highly motivated by a supportive leadership style. People who believe that what happens to them is a result of their own behaviour are more satisfied with a participative leadership style and people who believe that what happens to them is a matter of chance or luck, prefer a directive style of leadership.

Environmental factors: The environmental factors are those which are beyond the control of the subordinates but are significant in affecting their satisfaction or on their ability to perform effectively. These include the structure of the work tasks, openness of communication, extent of feedback provided, formal authority system of the organization and the nature of interaction within the work group. If the task is one of a routine nature and well-structured, and the organizational authority system is formal and the group norms are clear and respected, then a directive leadership style will be unnecessary. Additionally, such a leadership will be motivational which helps subordinates cope with the environmental uncertainties, environmental sources of threats and frustration and remove any other barriers to performance and also make sure that subordinates' satisfactory performance is adequately rewarded.

Life-cycle theory

The life-cycle theory of leadership has been developed by Paul Hersey and Kenneth Blanchard. The model focuses on the 'maturity' of the followers as a contingency

variable affecting the style of leadership. The 'maturity' of the subordinates can be defined as their ability and willingness to take responsibility for directing their own behaviour in relation to a given task. The level of such maturity would determine the leader's emphasis on task behaviours (giving guidance and direction) and relationship behaviour (providing socio-emotional support). 'Task behaviour' can be defined as the extent to which the leader engages in spelling out the duties and people what to do, how to do it, when to do it, where to do it and who is to do it. Task behaviour is characterized by one-way communication from the leader to the follower and this communication is meant to direct the subordinate to achieve his goal.

Similarly, 'relationship behaviour' is defined as the extent to which the leader engages in two-way or multi-way communication. The behaviours include listening, facilitating and supportive behaviours. 'Maturity is the crux of the life-cycle theory. It has been defined previously as reflecting the two elements of ability and the willingness on the part of the followers. Ability is the knowledge, experience and skill that an individual or a group has in relation to a particular task being performed and the willingness refers to the motivation and commitment of the group to successfully accomplish such given tasks.'

The style of leadership would depend upon the level of maturity of the followers. Figure 3.4 diagram suggests four different styles of leadership for each stage of maturity and a particular style in relationship to its relative level of maturity is considered to be the best 'match'.
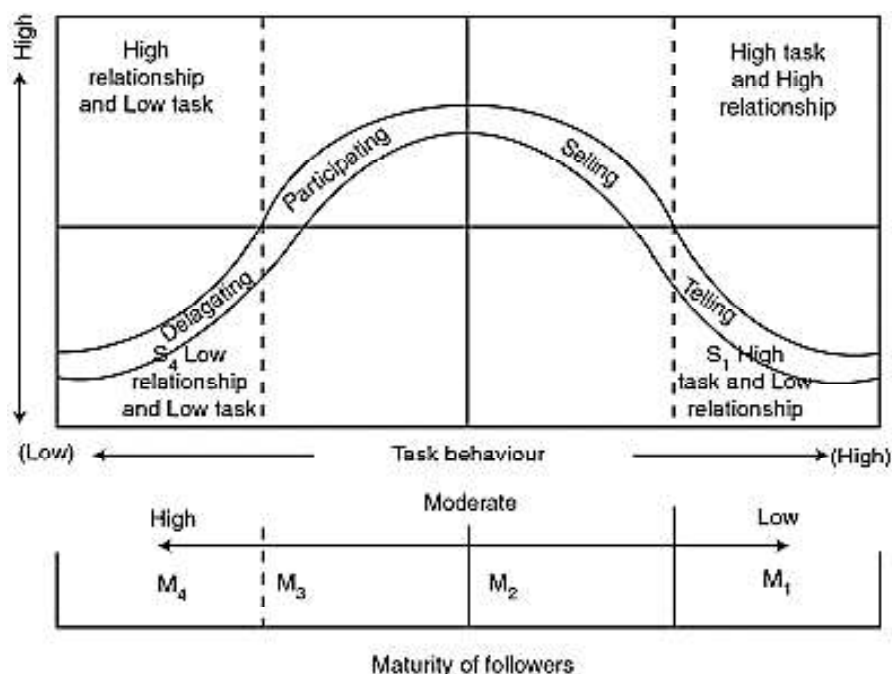
Fig. 3.4 *Styles of Leadership*

Source: Paul Hersey and Kenneth Blanchard, 'Management of Organizational Behaviour': Utilizing Human Resources.' Prentice Hall, 1982, p.152.

These various combinations of leadership styles and levels of maturity are explained in more details as follows:

(S1) Telling: The 'telling' style is best for low follower maturity. The followers feel very insecure about their task and are unable and unwilling to accept responsibility in directing their own behaviour. Thus, they require specific directions as to what, how and when to do various tasks so that a directive leadership behaviour is more effective.

(S2) Selling: The 'selling' style is most suitable where followers have low to moderate maturity. The leader offers both task direction and socio-emotional support for people who are unable to take responsibility. The followers are confident but lack skills. It involves high task behaviour and high relationship behaviour.

(S3) Participating: This leadership approach involves high relationship behaviour and low task behaviour and is suitable for followers with moderate to high maturity where they have the ability but are unwilling to accept responsibility requiring a supportive leadership behaviour to increase their motivation. The leader has open door policy with open channels of communication and encourages his followers to perform their tasks well.

(S4) Delegating: Here the employees have both, the high job maturity and high psychological maturity. They are both able and willing to be accountable for their responsibility towards task performance and require little guidance and direction. It involves low relationship and low task leader behaviour.

The life-cycle theory of leadership requires that leaders attend to the demands of the situation as well as the feelings of the followers, and adjust their styles with the changing levels of maturity of the followers so as to remain consistent with the actual levels of maturity.

Personal Characteristics of Leaders

Leadership is an intangible quality and its effectiveness can best be judged by the behaviour and attitudes of followers. Even though, personal backgrounds and personalities differ widely, some of the factors such as education and socio-economic status are poor indicators of judgments of successful leaders. However, some behavioural characteristics may be common to most of the successful and effective leaders. Some of these characteristics are:

Ability to inspire others: This ability may be due to an internal 'charisma' which is an inborn trait and may not be a learnable factor.

Problem solving skills: An effective leader has developed the patience and ability to look at the problem from various angles and get down to the cause of the problem and he tries to solve the problem from its roots rather than the symptoms of the problem.

Emotional maturity: Emotional stability and maturity is a major ingredient for effective leadership. It pertains to good adjustment to life, calm, cool and calculated reaction to undesirable situations and obstacles and normal acceptance of success

as well as failure. Such leaders are self-confident, rational and are open hearted towards differences in opinions and opposing viewpoints. They generally have a happy family life and have a balanced outlook towards life and the world. They are warm and sensitive and not vindictive in nature.

Ability to understand human behaviour: A leader must understand the needs, desires and behaviour of his subordinates and show respect for such desires. He is emotionally supportive and is careful enough to avoid ego threatening behaviour. He must give credit to subordinates when their efforts are successful.

Verbal assertiveness: A leader must be an effective orator and must be confident of his views and opinions. He must communicate his views honestly and in a straight forward manner without fear of consequences.

Willingness to take risks: Routine work, no matter how well-done, never makes a leader. Successful leaders always charter the unknown. They must accept and seek new challenges. However, the risks must be calculated ones and outcomes of actions be reasonably predicted. Should these risks result in failure, a leader must take full blame and responsibility and not shift blame on others, even though they may be operative factors. He must be willing to tolerate frustration and defeat and learn from these failures.

Dedication to organizational goals: A leader must demonstrate his dedication and commitment to the organization's mission, goals and objectives by hard work and self-sacrifice. He must make sure that his followers fully understand the organizational objectives and are equally dedicated and willing to work for these objectives.

Skill in the art of compromise: Setting differences is a valid part of leadership and genuine differences must be solved by compromise and consensus. This will induce faith in the fairness of the leader. He must be willing to give in where necessary and must be able to take criticism with grace. However, he must not compromise for the sake of compromising or just smooth sailing only and must be willing to take a stand on controversial issues and accept the consequences of his stand.

3.3 LEADERSHIP TYPES IN DIFFERENT COMMUNITIES

The leadership styles can be classified according to the philosophy of the leaders. What the leader does determines how well he leads. A style of leadership is a 'relatively enduring set of behaviours which is a characteristic of the individuals, regardless of the situation.' Some of the more significant leadership style are discussed as follows:

Autocratic or dictatorial leadership

Autocratic leaders keep the decision making authority and control in their own hands and assume full responsibility for all actions. Also, they structure the entire

work situation in their own way and expect the workers to follow their orders and tolerate no deviation from their orders. The subordinates are required to implement instructions of their leaders without question. They are entirely depended on their leader and the output suffers in the absence of the leader.

The autocratic leadership style ranges from tough and highly dictatorial to paternalistic, depending upon whether the leader's motivational approach is threat and punishment or appreciation and rewards. In highly autocratic situations, the subordinates develop a sense of insecurity, frustration, low morale and they are induced to avoid responsibility, initiative and innovative behaviour. The autocratic leader believes that his leadership is based upon the authority conferred upon him by some source such as his position, knowledge, strength or the power to punish and reward. Some of the advantages and disadvantages of autocratic leadership are as follows:

Advantages

(a) Autocratic leadership is useful when the subordinates are new on the job and have had no experience either in the managerial decision making process or performing without active supervision.

(b) It can increase efficiency and even morale when appropriate and get quicker results, specially in a crisis or emergency when the decision must be taken immediately.

(c) The paternalistic leadership is useful when the subordinate are not interested in seeking responsibility or when they feel insecure at the job or when they work better under clear and detailed directives.

(d) It is useful when the chain of command and the division of work is clear and understood by all and there is little room for error in the final accomplishment.

Disadvantages

(a) One way communication without feedback leads to misunderstanding and communications breakdown.

(b) An autocratic leader makes his own decisions which can be very dangerous in this age of technological and sociological complexity.

(c) Since it inhibits the subordinate's freedom, it fails to develop his commitment to the goals and objectives of the organization.

(d) Since it creates an environment which provides for worker resentment, it creates problems with their morale resulting in poor productivity in the long run.

(e) It is unsuitable when the work force is knowledgeable about their jobs and the job calls for team work and cooperative spirit.

Participative or democratic leadership

In this type of leadership, the subordinates are consulted and their feedback is taken into the decision making process. The leader's job is primarily of a moderator, even though he makes the final decision and he alone is responsible for the results. The management recognizes that the subordinates are equipped with talents and abilities and that they are capable of bringing new ideas and new methodologies to work setting. Thus the group members are encouraged to demonstrate initiative and creativity and take intelligent interest in setting plans and policies and have maximum participation in decision making. This ensures better management-labour relations, higher morale and greater job satisfaction. This type of leadership is especially effective when the workforce is experienced and dedicated and is able to work independently with least directives, thereby developing a climate which is conducive to growth and development of the organization as well as the individual personality. The feasibility and usefulness of the participative decision making style is dependent on the following factors:

1. Since participative decision making process is time consuming, there should be no urgency to the decision.

2. The cost of participation of subordinates in the decision making should not be more than the benefits derived from the decision.

3. The input from the subordinates should be free from any fear of repercussions in case such input in conflict with the views held by the management.

4. The participation of subordinates should not be of such a degree as to be perceived as a threat to the formal authority of management.

5. Subordinates should be sufficiently responsible so that there is no leakage of confidential information to outside elements.

In such situations, participative style of decision making has several advantages. These are:

(a) Active participation in the managerial operations by labour assures rising productivity and satisfaction.

(b) Workers develop a greater sense of self-esteem due to importance given to their ideas and their contribution.

(c) The employees become more committed to changes that may be brought by policy changes, since they themselves participated in bringing about these changes.

(d) The leadership induces confidence, cooperation and loyalty among workers.

(e) It results in higher employee morale.

(f) It increases the participants' understanding of each other which results in greater tolerance and patience towards others.

It has been demonstrated by numerous researches that participation by subordinates improves quality of work, enhances an easy acceptance of changes in the organization and improves morale and loyalty.

Notwithstanding numerous advantages and great reliance on participative leadership, it has several disadvantages. Some of these are:

(a) The democratic leadership requires some favourable conditions in that the labour must be literate, informed and organized. This is not always possible.

(b) This approach assumes that all workers are genuinely interested in the organization and that their individual goals are successfully fused with the organizational goals. This assumption may not always be valid.

(c) There must be total trust on the part of management as well as employees. Some employees may consider thus approach simply an attempt to manipulate them. Accordingly, the employees must be fully receptive to this approach to make it meaningful.

(d) Some group members may feel alienated if their ideas are not accepted for action. This may create a feeling of frustration and ill-will.

(e) This approach is very time consuming and too may viewpoints and ideas may make the solid decision more difficult and may be a source of frustration to impatient management.

(f) Some managers may be uncomfortable with this approach because they may fear an erosion of their power base and their control over labour.

(g) This approach relies heavily on incentives and motivation of recognition, appreciation, status and prestige. However, labour may be interested in financial incentives instead of prestige.

Laissez-faire or free-reign leadership

In this type of leadership, the leader is just a figure-head and does not give any direction but delegates the authority to subordinates so that they must plan, motivate, control and otherwise be responsible for their own actions. The leader acts principally as a liaison between the group and the outside elements and supplies necessary materials and information to group members. He lets the subordinates develop their own techniques for accomplishing goals within the generalized organizational policies and objectives. The leader participates very little and instead of leading and directing, he becomes just one of the members. He does not attempt to intervene or regulate or control and there is complete group or individual freedom in decision making. This type of leadership is highly effective when the group members are highly intelligent and are fully aware of their roles and responsibilities and have the knowledge and skills to accomplish these tasks without direct supervision.

This type of leadership is evident in research laboratories where the scientists are fairly free to conduct their research and make their decisions. Similarly, in a university or a college, the chairperson of a division does not interfere in the professor's teaching method, but only assigns the courses to be taught. From then onwards, the professors area very much their own leaders.

Advantages

(a) It creates an environment of freedom, individuality as well as team spirit.

(b) It is highly creative with a free and informal work environment.

(c) This approach is very useful where people are highly motivated and achievement oriented.

Disadvantages

(a) It may result in disorganized activities which may lead to inefficiency and chaos.

(b) Insecurity and frustration may develop due to lack of specific decision-making authority and guidance.

(c) The team spirit may suffer due to possible presence of some uncooperative members.

(d) Some members may put their own interests above the group and team interests.

Check Your Progress

1. List some traits of a good leader.
2. Define trait theory.
3. What are the advantages of autocratic leadership?
4. What are the disadvantages of democratic leadership?

3.4 SYMBOLS, RITUALS, APATHY, PREJUDICE AND INDIVIDUAL PREDISPOSITION

Understanding communities is one of the key requirements before any kind of community organization can take place. Within communities there are certain elements that bind them and few others that break them apart.

Communities of today are facing lots of challenges. The ancient social relations, emotional bonds and sentimental ties are no more significant and visible. The community consciousness is rapidly lowering down. Dirty politics has entered into the peaceful life of the community people and they are divided into different political groups and sub-groups. The joint family system is fast disintegrating and strains on human mind are increasing. Communal disharmony, gender inequality, factionalism, protection of rights of marginalized groups, feelings of deprivations

among different classes like cultivators, industrial workers, daily wage earners, alteration of property relations in favour of the less privileged and impact of macro policies at micro levels are some current issues which require immediate intervention while working with communities, institutions and organizations.

The section shall provide a broad understanding of issues, which are affecting the dynamics of the healthy life-styles and functioning of the communities and organizations.

Let us begin by discussing the role of symbols.

Role of Symbols in Community Organization

Someone might not accept that symbols play an important role in community organization. However, the symbols play a very vital role in the process of community organization. 'Symbols' speak to the wholeness of being human. They are holistic in that our intellect and psyche come together in symbols to express the otherwise inexpressible. Symbols have a past, present and future. Our collective memory, our present understanding and dreams for the future can be united in symbols.

Webster's Seventh New Collegiate Dictionary defines symbol as 'something that stands for or suggests something else by reason of relationship, association, convention, or accidental resemblance.' Building on this definition several theorists propose that symbols can be physical objects or artefacts, individual or groups behaviours, as well as verbal expressions.

The integral elements of symbol are unlimited, bounded only by human experience and creativity. Colour, form, sound, gesture, movement, texture, pitch, and rhythm and so on impart a unique quality as 'read' by the group or individual. The power inherent in symbols is the ability to speak to the innermost depths of our individuality while binding us to the collective whole of the group. Symbols from time immemorial have been significant in societies across the world. Homo sapiens with their gifted abilities especially the mind, beautifully constructed the role of symbols in life around them. According to Dr. Nandkumar, the symbol, it would appear then, is a natural starting point of a journey of discovery and realization; the starting point, the face set towards the goal, the ardour of journey all are somehow implied in the symbol.

Over the years, symbols began to interpret all the aspects of human life including religion. In fact the very nature of religious truths being intangible gave rise to the maximum use of symbols that added to interpretation and greater understanding of religious truths. Symbols therefore have certain characteristics which are listed below:

- Symbols are understood as well as believed.
- Symbols help in translating the abstract to concrete.
- Symbols introduce unknown to familiar.

- Symbols provide models to guide.

- Symbols assist in greater understanding.

Symbols have very important and necessary functional properties. These play a very important role in the entire process of community organization. The functions of symbol include:

- Symbols act as a medium for transmitting the culture.

- Symbols facilitate securing the group.

- Symbols promote social harmony.

- Symbols safeguard social sentiments and ideals.

Role of Rituals in Community Organization

Similar to symbols, rituals also play very important functions in communities and in the process of community organization. Like symbols, the language of rituals is symbolic and they have the abilities to transmit complex meanings. According to D'Aquili, Laughlin, and McManus, 'the ritual activities engage both right and left brain modes of processing information.'[1]

According to Moore & Myeroff, 'A ritual is a set of behaviours given special meaning and set apart from ordinary daily life.'[2] Myeroff further writes, 'Rituals have significance far beyond the information transmitted. They may accomplish tasks, accompany routine and instrumental procedures, but they always go beyond them, endowing some larger meaning to activities they are associated with.'[3]

According to Driver, 'Rituals provide a moment to step back from the routine and experience oneself as being part of the larger group. One experiences an enhanced sense of self with the awareness of connection to the community.'[4]

Within the communities ritual have major roles to play. Several sociologists that align with the functionalists' perspective have outlined the functions that rituals play within a society. Accordingly rituals are believed to fulfil the following functions:

- Rituals influence community spirit, by mirroring the community and its values, sustaining its social order, and highlighting connections within the community.[5]

- In addition, rituals promote the stability of the group, provide a safe setting for addressing personal and social problems, and validate the society's customary way of doing things.[6]

- Furthermore, rituals go beyond preserving the status quo; they can also be an agent of transformation for both individuals and groups.[7]

Rituals also pass through at least three stages. According to Van Gennep, rituals include three stages.[8] The first stage is Separation, during which preparations are made, knowledge is passed on, and the scene is set for the ritual. The second one is the Transitional stage, when the participants experience and take part in the ritual events. The third one is the Incorporation stage, in which people reconnect

with their community, bearing their new status, and bringing with them new information and awareness.

Role of Apathy in Community Organization

While the symbol and rituals contribute positively towards the process of community organization, certain elements exist that hamper the process of community organization and often jeopardize the projects for their wellbeing. Apathy is one such element which must be taken care of in order to ensure smooth functioning of community projects.

Apathy is defined as 'a lack of interest or concern' and can also result in many problems within communities that suffer from this ailment. Identifying and recognizing early warning signs of apathy are very important in being able to prevent, or otherwise, address it.

Apathy can result in:

- Lack of communities' interest in the projects related to them.
- Lack of volunteers to serve in the projects tailored for their wellbeing.
- Reduced trust on stakeholders involved in the project.
- Decrease in social cohesion.
- Decrease in joint or collaborative social action.

Role of Prejudice in Community Organization

Prejudice has been prevalent throughout human history. It has impacted communities irrespective of the societies. Every society has witnessed prejudice at some point of time between its members. Prejudice has to do with the inflexible and irrational attitudes and opinions held by members of one group about another. Being prejudiced usually means having preconceived beliefs about groups of people or cultural practices.

Prejudice affects the everyday lives of millions of people across the globe. Prejudice held by individuals unnaturally forces on others who are targets of their prejudice a false social status that strongly influences who they are, what they think, and even the actions they take. Prejudice shapes what the targets of prejudice think about the world and life in general, about the people around them, and how they feel about themselves. Importantly, prejudice greatly influences what people expect from the future and how they feel about their chances for self-improvement, referred to as their life chances. All of these considerations define their very identity as individuals.

Community organization can be severely affected if prejudice is not controlled in a timely and effective manner. Several examples exist where merely being prejudiced against a particular section of the society has cost it gravely. In India, we have witnessed a prejudiced caste system, prejudiced gender relations and all the more that has surely hampered our growth.

Sociologists and psychologists hold that some of the emotionality in prejudice stems from subconscious attitudes that cause a person to ward off feelings of inadequacy by projecting them onto a target group. By using certain people as scapegoats—those without power who are unfairly blamed—anxiety and uncertainty are reduced by attributing complex problems to a simple cause: 'Those people are the source of all my problems.' Social research across the globe has shown that prejudice is fundamentally related to low self esteem. By hating certain groups (in this case, minorities), people are able to enhance their sense of self worth and importance.

Social scientists have also identified some common social factors that may contribute to the presence of prejudice and discrimination:

- *Socialization.* Many prejudices seem to be passed along from parents to children. The media—including television, movies, and advertising—also perpetuate demeaning images and stereotypes about assorted groups, such as ethnic minorities, women, gays and lesbians, the disabled, and the elderly.

- *Conforming behaviours.* Prejudices may bring support from significant others, so rejecting prejudices may lead to losing social support. The pressures to conform to the views of families, friends, and associates can be formidable.

- *Economic benefits.* Social studies have confirmed that prejudice especially rises when groups are in direct competition for jobs. This may help to explain why prejudice increases dramatically during times of economic and social stress.

- *Authoritarian personality.* In response to early socialization, some people are especially prone to stereotypical thinking and projection based on unconscious fears. People with an authoritarian personality rigidly conform, submit without question to their superiors, reject those they consider to be inferiors, and express intolerant sexual and religious opinions. The authoritarian personality may have its roots in parents who are unloving and aloof disciplinarians. The child then learns to control his or her anxieties via rigid attitudes.

- *Ethnocentrism.* Ethnocentrism is the tendency to evaluate others' cultures by one's own cultural norms and values. It also includes a suspicion of outsiders. Most cultures have their ethnocentric tendencies, which usually involve stereotypical thinking.

- *Group closure.* Group closure is the process whereby groups keep clear boundaries between themselves and others. Refusing to marry outside an ethnic group is an example of how group closure is accomplished.

- *Conflict theory.* Under conflict theory, in order to hold onto their distinctive social status, power, and possessions, privileged groups are

invested in seeing that no competition for resources arises from minority groups. The powerful may even be ready to resort to extreme acts of violence against others to protect their interests. As a result, members of underprivileged groups may retaliate with violence in an attempt to improve their circumstances.

For decades, sociologists have looked to ways of reducing and eliminating conflicts and prejudices between groups:

- One theory, the **self esteem hypothesis**, is that when people have an appropriate education and higher self esteem, their prejudices will go away.

- Another theory is the **contact hypothesis**, which states that the best answer to prejudice is to bring together members of different groups so they can learn to appreciate their common experiences and backgrounds.

- A third theory, the **cooperation hypothesis**, holds that conflicting groups need to cooperate by laying aside their individual interests and learning to work together for shared goals.

- A fourth theory, the **legal hypothesis**, is that prejudice can be eliminated by enforcing laws against discriminative behaviour.

Role of Individual Predisposition in Community Organization

Individual predisposition within community organization can have both positive and negative impact. In its basic form an individual predisposition is a process of creating their own 'subjective social reality' from their perception of the input. An individual's construction of social reality, not the objective input, may dictate their behaviour in the social world.[9]

Individual predisposing factors in the communities can function as targets for change in public discourse and dispositions in both positive and negative ways. The following are different kinds of predisposing factors that affect the community organization process and must be clearly understood:

- **Awareness and Knowledge:** Presence of knowledge is not always sufficient for bringing individual or collective behaviour change. For any positive change in a community based project, a level of awareness in anticipated in an individual. Also the level of knowledge and awareness are intrinsic to an individual and vary from person to person.

- **Beliefs:** Beliefs are convictions that something is real or true. These differ within the communities, cultures and even families.

- **Values:** Values are the moral and ethical propositions people use to justify their actions. They determine whether people consider any behaviours to be right or wrong. Similar values tend to be held by people who share generation, geography, history, or ethnicity. Values are considered to be more entrenched and thus less open to change than

beliefs or attitudes. Of interest is the fact that people often hold conflicting values.

- **Attitudes:** Attitudes are relatively constant feelings directed toward something or someone that always contain an evaluative dimension. Attitudes can always be categorized as positive or negative. Attitudes are distinct from values in that they are directed toward specific persons, objects, or actions and are based on one or more values. They differ from beliefs in that they always include some evaluation of the person, object or action.

- **Existing Skills:** If a person does not possess certain skills that are necessary for completion of a specific behaviour, then acquiring those skills would fall under the category of enabling factors. If, however, a person comes to a situation already equipped with the skills needed to successfully perform the behaviour, then those skills may predispose that person to behave in a particular fashion and thus are considered predisposing factors.

- **Self-Efficacy:** Self efficacy is an important individual predisposition that plays a significant role in community organization. It is the person's perception of how successful he or she can be in performing a particular behaviour.

3.4.1 Community Power Structure and Political Organizations

Power in a community is the ability to affect the decision making process and the use of resources, both public and private, within a community. Power is not a dirty word and must not be taken into consideration negatively. Power is simply the capacity to bring about change. It is the energy that gets things done. For an effective community organization it is necessary and important to know about community power structures in order to more effectively implement and maintain projects that are meant for the benefits of the locally led conservation initiatives.

To completely understand the concept of power forces us to look into the sources and structures that influence local communities. It is very important to do this exercise and explore the relationships that shape cooperative efforts.

Power in communities has many sources and therefore can come from a variety of places. The following sources of power are commonly found in communities:

- Connections - the ability to network and build useful relationships with other powerful individuals and organizations.

- Large numbers of people - provide evidence of support for an idea.

- Rewards - the ability to give recognition, visibility, money, or other tangible items.

- Personal traits - an individual's charisma, creativity, charm, leadership abilities or some combination of these characteristics can foster the respect and loyalty of others.

- Legitimate power - the position (office, title) of the leader. Usually, the higher the office, the more powerful the person.

- Expertise - knowledge, skill, and talent, combined with respect for the skill.

- Information - the ability to channel - or withhold - information.

- Coercion - the attempt to influence others using a negative style, such as using intimidation or manipulation.

Sociologists have also proposed various theories to identify kinds of power structures that exist within the society and deeply affect the communities. One of the kinds is the **pluralist power structure**. In the pluralist structure, **power** is distributed among many groups. These groups may include coalitions of like-minded people, unions, professional associations and business lobbyists. Another important power structure is the **elitist structure**. The elitist power structure is characterised by a small group of individuals controlling the power, resources, and agenda of the public. The hierarchical structure has few at the top making decisions and rules for the rest. Yet another power structure which is not so relevant in today's capitalist world is that of **class power structure** proposed and promoted by Marxist ideology. According to the theory those that control the economy, control the political agenda.

Understanding power structures is very important in order to take better decisions for community organization. Following are the important take away in favour of power structures:

- Know who has the authority to make community decisions

- Know who controls/influences resources

- Know who is not part of the decision making process that should be.

- Know how to build community power from both within and outside of the community.

- Enable us to develop more inclusive, effective community programs.

3.4.2 Factions and Sub Groups in Community Organization

Factionalism is referred to as the competition between factions with an ultimate objective of controlling or having access to scarce resources or power. The phenomenon is evidently present in many forms in all parts of the world. Several anthropologists and sociologists have undertaken numerous studies on factionalism and factions. Most of the studies can be categorised into three main types:

- Village studies

- Studies on factions within political parties

- Attempts at generalisations of politics of factionalism in Indian political system

In the context of villages, it is an important social process connected with the power structure. In the context of political parties factionalism refers to the conflict or competition between or among several groups to capture the party organization. The objective of such conflict is always power. Thus factionalism refers to antagonism between groups. Factionalism is an intrinsic part of political life. In many societies factions have become endemic with a range of cultural and symbolic trappings.

A review of numerous studies undertaken on factions in villages and political parties reveal that dissociative nature of factionalism. The strength of the factions depends on wealth, manpower and ability to mobilize resources and influence from outside the village. Today, factionalism has taken an ugly face and is posing a serious threat to the traditional unity and solidarity of our communities across the nation.

Minority Groups and Community Organization

The term minority connotes discrimination. Sociologist Louis Wirth (1945) defined a **minority group** as 'any group of people who, because of their physical or cultural characteristics, are singled out from the others in the society in which they live for differential and unequal treatment, and who therefore regard themselves as objects of collective discrimination.'[10]

Note that being a numerical minority is not a characteristic of being a minority group; sometimes larger groups can be considered minority groups due to their lack of power. It is the lack of power that is the predominant characteristic of a minority, or subordinate group. For example, consider apartheid in South Africa, in which a numerical majority (the black inhabitants of the country) were exploited and oppressed by the white minority.

According to Charles Wagley and Marvin Harris (1958), a minority group is distinguished by five characteristics:[11]

    (a) unequal treatment and less power over their lives,

    (b) distinguishing physical or cultural traits like skin colour or language,

    (c) involuntary membership in the group,

    (d) awareness of subordination, and

    (e) high rate of in-group marriage.

The importance of consultation with community at large about various projects for their benefits, needs and priorities is receiving increasing emphasis across the policy making bodies. Enabling people's participation in community based projects is the dream every project implementing agency strive for. However, several factors hinder the scope of people's participation.

Role of minority groups is therefore important in lieu of community organization and community based projects. Their involvement is necessary as they represent a group which is outnumbered. Also their alienation might reduce the social cohesion within the communities and increase factionalism which can turn violent at times.

The minority groups in India are safeguarded by several constitutional measures provided in the Constitution of India. The government of India also has earmarked several schemes and budgets specifically for the minority communities.

Check Your Progress

5. Define symbol.

6. What is factionalism?

3.5 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. Some traits of a good leader are:

   • Energy, drive

   • Appearance, presentability

   • A sense of cooperativeness

   • Enthusiasm

2. The Trait Theory rests on the traditional approach which describes leadership in terms of certain personal and special characteristics which are not acquired by knowledge and training but are considered inherited. This theory emphasizes that leaders are born and not made and that leadership is a function of inborn traits. Some of these inborn traits are considered to be intelligence, understanding, perception, high motivation, socio-economic status, initiative, maturity, need for self-actualization, self-assurance and understanding of interpersonal human relations.

3. Some advantages of autocratic leadership are:

   (i) Autocratic leadership is useful when the subordinates are new on the job and have had no experience either in the managerial decision making process or performing without active supervision.

   (ii) It can increase efficiency and even morale when appropriate and get quicker results, especially in a crisis or emergency when the decision must be taken immediately.

4. Some disadvantages of democratic leadership are:

   (i) The democratic leadership requires some favourable conditions in that the labour must be literate, informed and organized. This is not always possible.

(ii) This approach assumes that all workers are genuinely interested in the organization and that their individual goals are successfully fused with the organizational goals. This assumption may not always be valid.

5. Webster's Seventh New Collegiate Dictionary defines symbol as 'something that stands for or suggests something else by reason of relationship, association, convention, or accidental resemblance.'

6. Factionalism is referred to as the competition between factions with an ultimate objective of controlling or having access to scarce resources or power.

3.6 SUMMARY

- Leadership can be defined as the art of influencing and inspiring subordinates to perform their duties willingly, competently and enthusiastically in order to achieve the desired organizational goals. A dictatorship under which the subordinates have to perform, would not be considered as leadership. A true leader motivates the following to follow and induces a belief that the followers will gain by the policies of the leader.

- Generally speaking, leaders are known to possess energy, intelligence, self-confidence, patience, maturity and a charismatic appearance and attitude. Whether these characteristics are inherited or learned is still a subject of debate. Which ones of these characteristics are important and necessary for leadership is not explainable. Many of these traits are also exhibited by followers and it is not explained as to why followers could not become leaders.

- Leaders are also judged by their behaviours as leaders irrespective of the characteristics. If a manager has high consideration for the welfare of his subordinates and his policies, procedures and work assignments are all acceptable to the subordinates then such manager would be considered as a good leader.

- Contingency theories of leadership propose that leadership can also be a function of the situation, so that the effectiveness of the leader's behaviour is contingent upon the demands imposed by the given situation. This approach defines leadership in terms of the leader's ability to handle a given situation and is based upon his skill in that particular area. This means that a successful leader under one set of circumstances may be a failure under a different set of circumstances. For example, Winston Churchill was an effective leader of Britain during war time but failed to sustain such leadership during peace time.

- It is also possible to become a leader, if you know what the followers want and you have the resources or the know-how to satisfy these needs and wants, irrespective of the traits of the leader himself. This approach is known

as the path-goal theory. The leader sets up clear path and clear guidelines through which the subordinates can achieve both personal as well as work related goals and assists them in achieving these goals. The job of the leader becomes even easier when the subordinates are sufficiently mature, where the maturity of the subordinates can be defined as their ability and willingness to take responsibility for direction their own behaviour in relation to a given task.

- There are three different types of leadership styles. There are autocratic leaders who make their own decisions and expect the subordinates to implement these decisions and accept no deviation from it. Then there are democratic type of leaders where the leaders ask the subordinates for input and feedback before making decisions and such input and feedback is taken into consideration very seriously. Finally there is laissez-faire style of leadership where the leader is simply the provider of information and resources and the subordinates are free to chart their own courses of actions and activities. The leader lets the subordinates develop their own techniques for accomplishing goals within the generalized organizational policies and objectives.

- All leaders are expected to be able to inspire and motivate others. They should possess the skills of problem solving as well as skills of effective communication. They should be emotionally mature and should be able to understand human behaviour. They should be dedicated to the purpose of achieving organizational objectives and should be willing to take limited calculated risks when making decisions and during the decision implementation process.

- The integral elements of symbol are unlimited, bounded only by human experience and creativity. Colour, form, sound, gesture, movement, texture, pitch, and rhythm and so on impart a unique quality as 'read' by the group or individual.

- The power inherent in symbols is the ability to speak to the innermost depths of our individuality while binding us to the collective whole of the group.

- Similar to symbols, rituals also play very important functions in communities and in the process of community organization.

- Prejudice has been prevalent throughout human history. It has impacted communities irrespective of the societies. Every society has witnessed prejudice at some point of time between its members.

- Power in a community is the ability to affect the decision making process and the use of resources, both public and private, within a community.

- Factionalism is referred to as the competition between factions with an ultimate objective of controlling or having access to scarce resources or power.

- The importance of consultation with community at large about various projects for their benefits, needs and priorities is receiving increasing emphasis across the policy making bodies.

3.7 KEY WORDS

- **Prejudice:** It means a preconceived opinion that is not based on reason or actual experience.
- **Ethnocentrism:** It is the tendency to evaluate others' cultures by one's own cultural norms and values.
- **Ritual:** It is a set of behaviours given special meaning and set apart from ordinary daily life.
- **Self-Efficacy:** It is the person's perception of how successful he or she can be in performing a particular behaviour.
- **Values:** It refers to principles or standards of behaviour; one's judgement of what is important in life.

3.8 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short-Answer Questions

1. What are the various characteristics associated with effective leadership? Which of these characteristics are more important than others and why?
2. What is the Trait Theory of leadership. What are the various criticisms of this theory? Are these criticisms valid? If so, why?
3. How does the Behaviour Theory of leadership differ from the Trait Theory of leadership? Which theory is more applicable in a democratic society and why?
4. What do you understand by the Managerial grid? Is it possible to achieve the coordinates (9, 9) on this grid? If so, is it really necessary?
5. Write a short note on minority groups in community organizations.

Long-Answer Questions

1. Explain and compare the various contingency theories of leadership.
2. How does the maturity of the followers determine or impact upon the style of leadership?
3. Is Vroom-Yetton model considered as a contingency theory of leadership? Support your answer with examples and reasons.
4. Compare the three leadership styles. Under what situations would each style be effective? Give examples.

5. Explain in detail the personal characteristics of leaders. Are some of these characteristics inherited? If so, identify these characteristics and explain as to why you consider these characteristics as inherited.

6. Examine the role of prejudice in community organizations.

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BLOCK - II
COMMUNITY ORGANISATION, COMMUNITY
PARTICIPATION AND MODELS OF
COMMUNITY ORGANISATION

UNIT 4   COMMUNITY ORGANIZATION

Structure

4.0   INTRODUCTION

In the previous unit, you learnt about leadership. In this unit, the discussion will turn towards community organization. A community organization refers to organizing whose goal is to make desired improvements to a community's social health, well-being, and overall functioning. Community organization occurs in geographically, psychosocially, culturally, spiritually, and/or digitally bounded communities. The unit will examine the meaning, objectives, philosophy, and models of community organization.

4.1   OBJECTIVES

After going through this unit, you will be able to:

- Discuss the concept and objectives of community organization

- Explain the principles of community organization

- Examine community organization as a method of social work

- Describe the various models of community organization

4.2 CONCEPT, DEFINITION, OBJECTIVES

Community organizing is a way of bringing human beings together to address problematic social conditions. As a focussed collective effort, organizing requires sound analytical, political, and interactional skills. A vital aspect of those skills for professional organizers involves a continuous pattern of systematic planning, 'doing', reflecting again (theorizing) and acting strategically to build a group that can achieve its aims. Community organization is rooted in the reform tradition of professional social work and such values as self-determination, self-sufficiency, empowerment, and social justice.

Objectives

The goals of community organization are:

- To get information about the resources and needs.

- To arouse the people to work for the welfare of the community.

- To create sounds ground for planning and action.

- To create a sense of cooperation integration and unity among the people.

- To motivate the people to take better participation in the developing community programs.

- To highlight the causes of various problems affecting the community and hinder the way of progress and development.

- To implement programs required for the fulfilment of people basic needs.

- To develop better understanding among the people about the issues and needs.

- To mobilize the resources to create a suitable ground for the basic needs completion and eradication of problems.

- To bring coordination between the individuals, groups and organization to focus their point and challenge their objectives for fulfilment.

- To launch necessary reforms in the community for eradication of community evils.

- To develop democratic leadership among people through their participation in community programs.

- To develop the idea of ability and better thinking to work for the betterment of community.

- The basic aim and objective of community organization is to abolish the differences among individuals, develop spirit of common interest and sacrifice and also participate collectively in community programs.

- To organize the people for the promotion and progress of community.

4.3 PHILOSOPHY

The early attempts in community organization were an outcome of the serious problems, i.e., problems of unemployment, poverty etc. faced by the communities. Thus, many organizations and social agencies grew to provide support to the community. Soon, it was realized that all these efforts need to be co-ordinated and streamlined so as to avoid duplicity of work and to reduce the gap in the delivery of services to the community. At one point of time we might ask, what has been the driving force behind all these efforts that prompted the people to render services to the community? Let us look at the philosophy of community organization, which may throw some light on this theme.

The fundamental aspect of the community organizations is the principle of 'cooperative spirit' which promotes the people to unite together to address a common issue. Community organization recognizes the spirit of democratic values and principles and community organization is about is creating democratic involvement. Organizing is about empowering. When people unite together, barring all discriminations and get involved in the community organizations, they develop confidence. This empowerment comes when people learn skills to help themselves and others. The collective action helps in community building.

The community organization also recognizes the power of individual. It believes, through the collective strength of the people, better teamwork and adopting scientific methods can make comprehensive social problems. Another philosophy is that of coordination. It is concerned with the adjustments and inter-relations of the forces in the community life for a common welfare. Community organization is therefore, is a continuous process in which adjustments are made and remade to keep pace with the changing conditions of community life.

4.4 APPROACHES

A lot of effort has been in the field of community organization, and this has led to the formulation of various approaches to community organization. Generally, these community organizing efforts are centred on identity communities and issue-specific communities. Neighbourhood organizing is one form of community organizing; this method is nothing but solving the problems that people in the community face in the day-to-day life. There are three types of approaches to neighbourhood organizing as discussed below.

(i) **Social work approach:** In this approach, the society is viewed as a social organism, and therefore the efforts are oriented towards building a sense of community. The community organizer whose role is of an 'enabler or an advocate' helps the community identify a problem in the neighbourhood and strives hard to achieve the needed social resources by gathering the

existing social services and by lobbying with some in power to meet the needs of the neighbourhood.

(ii) **Political activist approach:** The basic philosophy of this approach is based on the assumption that the more representation for the organization, the stronger the organization. In the political activist approach, the community is seen as a political entity and not as a social organism. The neighbourhood is viewed as a collective pack of potential capable of acquiring power. The role of the community organizer is to help the community to understand the problem and create a solution and mobilize resources of the community to resolve the issues. The role of the community organizer is to help the community understand the problem in terms of power; and take necessary steps to mobilize the community.

The problem of the neighbourhood is always identified as absence of power and in the interest of gaining power for the neighbourhood. The organizers face many problems and conflicts with different groups and people with different interests related to the problem, who in turn are faced with conflicts with other groups. Since most of the community organizers come from outside the community, the community organization faces the issues like the equality of power relations and leadership within the community.

Unlike the social work approach to community organization, the political activist approach has the potential to create stable, democratic and effective organizations of neighbourhood residents by seeing its role as 'meeting power with power'.

(iii) **Neighbourhood maintenance/community development approach:** This approach has emerged out of both the previous approaches—social work approach and political activist approach—within the same neighbourhood movements. It is seen in the form of civic associations. This association uses peer group pressure to provide services in the community. This strategy is used to pressurize the official to deliver services to the community, but at times this approach takes the form of political activist approach as they realize that the goals can be achieved only through confrontations. In this approach, one can notice the characteristics of de-emphasis on dissent and confrontation, and such organizations view themselves as more proactive and development minded.

Saul Alinsky's Approach to Community Organizing

In 1945, Saul Alinsky, one of the founders of modern neighbourhood organizing, reflected deeper into the different approaches of community organizing. According to Alinsky, social change and community organization can be primarily both reformist and revolutionary, or either of the two, depending on how fundamental the social changes are, which are sought. According to him, the organizations with a reformist stand primarily try hard to modify or reform the system; they make efforts to make

it the existing system fall in line with the requirements of the community members. Whereas, the revolutionary organizations question core assumptions and propose radically different alternatives to the existing system. For example, changing the basic gender roles, or eradicating untouchability etc.

Saul Alinsky propounded two distinct approaches/traditions to organizing. These are:

(i) **Social mobilization tradition:** In this approach, the core strategic goal is to get community members to act together; to gain power through better people's participation. This is based on the assumption that such mass mobilization will make those in power comply with the demands of the community. In this tradition, emphasis is on the mobilizing effort i.e., contacting people and encouraging them to become socially and politically active. Social mobilization tradition encourages people to petition vigorously, protest, carry out demonstrations, and not to fear direct action and confrontation. Social mobilization efforts are in other words labelled as 'campaigns', for they utilize collective power to create change. Moreover, the changes brought about through the campaigns are sometimes less significant, than the strength and unity that comes about through such mobilization i.e., empowerment of the community members.

(ii) **Social production tradition:** In this approach, the strategic goal is to acquire services, material goods and resources for the community members in need. The core emphasis is on achieving the outcome i.e., helping those in need with the problems they face. In order to achieve the core goal of acquiring goods/services for the target group/s or to attempt redistribution of resources/benefits, the supporters of this tradition are more likely to work with those in power. People are encouraged to learn to participate in the political system and to manage relationships with agencies that provide services. The social production initiatives are usually labelled as 'projects' for they are primarily endeavours to create services that benefit those in need directly. It is to be noted that Alinsky preferred the term 'community organizing' over 'community organization' and laid emphasis on power, pressure and high profile public actions and interventions.

External and Internal Resources

To implement the proposed plan of action, requisite resources in the community are to be assessed, identified and mobilized in the beginning. These resources may be in the form of money, time, manpower and material. An estimate is made and the sources are identified for mobilization. It is important to strike a balance between internal and external resources. The community organizer must involve the community in identifying the potential sources (internal and external) from which to obtain resources.

The internal resources of the community are of primary importance and so they have to be tapped. The community can provide resources in the form of space, materials, money/service charges, manpower (volunteers and advisors). However, where necessary, drawing upon resources from outside the community also becomes important.

External resources may be in the form of funding, expert advice, technical assistance etc. What is required in dealing with most community issues/problems is an awareness in the community about 'what we can do for development' and 'when and where the external aid is required'. To attempt to deal with the problems for which local resources are inadequate may simply cause frustration and a sense of failure in the community members in the long run. At the same time, too much reliance on external resources often leads to over dependency on outside help.

Communities just like individuals seldom use their own resources to the full. In communities, where the process of community organization is initiated and continued, people are often surprised when they tap their 'self-sufficient' resources and capacities to carry out the community initiatives.

Directive *vs* Non-directive modes of community organization

In a directive mode of community organization, the planning is initiated by the planner, the formulated planning system, and other professionals, from the initiation phase to the final phase of the process. On the other hand, in the non-directive mode of community organization, the planner serves the role of a counsellor and a friend in need in a planning process in which the community members are enabled to make decisions, plan, and carry out the social project on their own. The assumption is that the more people do for themselves, with the assistance of professionals, the greater will be their chances of achieving a solution to social problems that is more suitable to their needs and their lifestyle (Mullender and Ward, 1990).

To examine the extent to which these two modes are applicable in real-life situations, a community organizer can ask the DARE questions:

- Who **D**etermines the planning goals?
- Who **A**cts in order to achieve the planning goals?
- Who **R**eceives benefits from the planning activity?
- And who **E**valuates the activity?

The more the community and its members determine the goals, act to achieve them, enjoy the outcomes of the planning and evaluate to what extent the action was worthwhile, the more they direct themselves rather than being directed by others (Rubin and Rubin, 1992). The degree to which the professional intervention is directed has a further meaning.

It needs to be kept in mind that directive community planning relates to the community as an object of the planning—a planned community; whereas, non-

directive community planning sees the community as a subject—the planning community. From a community's viewpoint, the important question is not professional or technical but rather a question of control. Thus, when we change our viewpoint, and shift from the professionals to the local people, the important questions change into political questions from professional ones (Marris, 1987). The non-directive mode of community organization leads to transition from existing social system to a new social system promoting common welfare. In this process, people who are objects remain silent; whereas, and their interpretation of real-life situations is not taken into account. People who are subjects are very much aware of their issues/problems. This is why they actively participate in community programmes after making a subjective interpretation of their situations.

4.5 PRINCIPLES AND SKILLS

Principles of community organization, in the sense in which the term is used here are generalized guiding rules for the sound practice. Principles are expressions of value judgments. The principles of community organization, which are being discussed here, are within the frame of and in harmony with the spirit and purpose of social work in a democratic society. We are concerned with the dignity and worth, the freedom, the security, the participation, and the wholesome and abundant life of every individual. This implies following the principles of democracy, involvement of the marginalized, transparency, honesty, sustainability, self-reliance, partnerships, cooperation, etc.

In the literature of community organization we find various sets of principles. Dunham (1958) has presented a statement of 28 suggested principles of community organization. He grouped those under seven headings.

    (i) Democracy and social welfare,

    (ii) Community roots for community programs,

    (iii) Citizen understanding, support, and participation and professional service,

    (iv) Cooperation,

    (v) Social Welfare Programs,

    (vi) Adequacy, distribution, and organization of social welfare services, and

    (vii) Prevention.

Ross (1967) outlined specific principles – the elementary or fundamental ideas regarding initiation and continuation of community organization processes. These principles have been discussed in terms of the nature of the organization or association and the role of the professional worker. The twelve principles identified by Ross are:

1. Discontent with existing conditions in the community must initiate and/ or nourish development of the association.

2. Discontent must be focused and channelled into organization, planning, and action in respect to specific problems.

3. Discontent which initiates or sustains community organization must be widely shared in the community.

4. The association must involve leaders (both formal and informal) identified with, and accepted by major sub-groups in the community.

5. The association must have goals and methods and procedures of high acceptability.

6. The programme of the association should include some activities with an emotional content.

7. The association should seek to utilize the manifest and latent goodwill which exists in the community.

8. The association must develop active and effective lines of communication both within the association and between the association and the community.

9. The association should seek to support and strengthen groups which it brings together in cooperative work.

10. The association should develop a pace of work relative to existing conditions in the community.

11. The association should seek to develop effective leaders.

12. The association must develop strength, stability and prestige in the community.

Keeping in mind the actual practice situations in India, Siddiqui (1997) have worked out a set of 8 principles.

1. The Principle of Specific Objectives
2. The Principle of Planning
3. The Principle of Peoples Participation
4. The Principle of Inter-Group Approach
5. The Principle of Democratic Functioning
6. The Principle of Flexible Organization
7. The Principle of Optimum Utilisation of Indigenous Resources
8. The Principle of Cultural Orientation

4.5.1 Community Organization as Method of Social Work

Community organization is one of the primary methods of social work. It deals with intervention in the communities to solve the community problems. As a method of social work community organization can solve the problems of many people in

the community through their collective involvement. Community organization and community development are inter-related as two sides of the same coin. The community organization includes other methods of social work, that is, group work, and casework. The power structure plays a role in the community organization. The social workers need to know the community power structure to practice community organization method. Community organization method is used for empowering people for their development. The details are provided for social work student to understand and practice community organization effectively.

Community organization as macro method of practice in social work

Community organization is considered as a Macro method of practice in social work. [Arthur E. Fink] It is used for solving community problems. The term Macro is used because of its ability to involve a large number of people in solving the social problems. Community organization is a macro method because community organization can be successfully implemented at local level of community, or at state level of community, or at regional level of the community or at very large international level of community. For example, community organization is possible for pollution control at local, state, regional national and international levels. It is a macro method because; casework deals with only one person, group work deals with limited number of participants. But community organization deals with number of people and so it is called as macro method. For example, poverty cannot be solved by using individual approach like casework as there are many people affected by poverty. Individual approach is not practical due to the magnitude of the problem. We have to use a method, which can help a large number of people. While comparing other methods of social work community organization as macro method is useful for solving social problems like poverty.

Community Organization as a problem solving method

In community organization method the community is the client. Community organization solves the community problems and fulfils the needs of the community. Many of the community problems like social injustice, poverty, inadequate housing, poor nutrition, lack of health, lack of medical services, unemployment, pollution, exploitation, bonded labour system, illicit arrack, dowry, female infanticide, women and children trafficking, drug trafficking etc. can be solved by using community organization method. In problem solving generally we use three basic aspects. They are study, diagnosis, and treatment. The problem has to be studied. For this we have to collect information regarding the problem. From the information collected we have to find out the causes. This is called as diagnosis. Based on the findings, or diagnosis a solution is evolved that is called as treatment. We consider this model as medical model because doctors study the patient find out the causes for illness and based on findings, treatment or medicine is provided. Similar model is used in community organization method. Problems are solved with involvement of people. The resources are mobilized to solve the problems. This method is applicable for Indian situations because in India a large number of people are affected by

poverty or other poverty related problems. They need solutions. For this community organization as a problem solving method can solve community problems. For example people in the dry area suffer due to a lack of water for their cultivation. With the help of the community organizer and people's participation watersheds can be made and ground water level is increased. Water stored during rainy season can help the people to continue cultivation. Here the whole village problem is related with water for irrigation and drinking purpose, which is solved by using community organization method.

Community organization method is used for the following:

(a) To meet the needs and bring about and maintain adjustment between needs and resources in a community.

(b) Helping people effectively with their problems and objectives by helping them to develop, strengthen, and maintain qualities of participation, self-direction and cooperation.

(c) Bringing about changes in community and group relationships and in the distribution of decision-making power.

(d) The resources of the community are identified and tapped for solving the community problems.

Community welfare councils and community chests

These are discussed in detail in Unit 14.

4.6 MODELS OF COMMUNITY ORGANIZATION

Jack Rothman introduced three basic models of community organization in 1968—(i) locality development, (ii) social planning, and (iii) social action. These three models construct were revised and refined in 2001, when Rothman took into account the changes in practices and conditions in communities. According to him, these three modes of intervention to purposive community change can be discerned in contemporary communities (like America) and many European countries. But, 'community intervention' is the general term used to cover the various forms of community level practice, and has been used instead of the term 'community organizing', as it has been found to be a useful overarching term to employ.

The three modes of intervention, according to Rothman, are discussed below.

(i) **Locality development:** This characterizes those methods of work, which were used by community groups in settlement houses and in 'colonial' community development work. Here, the main focus is on community building process. Working with the community's broad, representative cross section, the community workers try to attempt to accomplish change objectives by facilitating the community to set up consensus through identifying interests that are common. Development

of leadership and participant education are elements of prime importance in this process. Also, both leadership and participation hold a valuable place for this process to be effective.

This approach presupposes that community change should be pursued through broad participation by people at the local community level in determining the goals and taking civic action. It is a community building endeavour laying strong emphasis on the notions of mutuality, plurality, participation and autonomy. It fosters community building by promoting process goals: community competency (the ability to solve problems on a self help basis) and social integration (harmonious interrelationships among different ethnic and social class groups). The approach is humanistic and strongly people-oriented, with the aim of 'helping people to help themselves'. Leadership is drawn from within the community, and direction and control are in the hands of the local people.

(ii) **Social planning:** In this community organization method, the scope encompasses traditional to health and welfare even though the arena and scope were widened in the 1960s to include large public bureaucracies, urban renewal authorities and city planners. The effort is mainly on resource allocation and on achieving of task goals. While in this approach the early emphasis rested on social services' coordination, its focus is increased to encompass programme development as well as planning in all of the chief social welfare institutions. They rely heavily on rational problem-solving methods and application of methods that are technical, like systems and research analysis. This approach lays stress on and cherishes expertise, and at the same time it gives due importance to leadership.

These elements are drawn in a rather extreme manner, and there exists quite a bit of overlap between the elements. Yet it is useful to have a focus on difference as it draws attention to various dimensions like the process, the role of the plan and the tension between the dominant groups and the state and those who feel that they have been left out.

By and large, the concern in social planning is with task goals—conceptualizing, selecting, arranging and delivering goods and services to people in need. Besides fostering coordination among social and political agencies, avoiding duplication and filling gaps in services are important areas of concern. Planning and policy are grouped together as both involve assembling and analysing data for solving social problems.

Two contemporary imperative constraints impacting this mode of social intervention are: (a) planning has become highly interactive and diverse interest groups rightfully go into the defining of goals and setting the community agenda, and it involves value choices that go beyond the purview of the expert or bureaucrat; and (b) impact of reduced

governmental spending on social programmes, due to economic constraints, leading to a lower reliance on the elaborate, data driven planning approach.

(iii) **Social action:** This is used by both organizations and groups that are looking to change institutional policies or to make modifications in the distribution of power. Examples are found in social movements and in civil rights groups. The methods used in this form of community organization are generally abrasive, and the value of participation clearly expressed by users of this approach. This approach looks at expertise and leadership as being symbolic 'enemies of the people'.

Rothman emphasized confrontational tactics like demonstrations, strikes, marches, boycotts and other disruptive or attention-seeking activities as disadvantaged groups frequently rely on 'people power', which has the potential to pressurize the authorities in making favourable decisions. Practitioners of this approach mobilize low power constituencies and equip them with skills to impact power. This approach has been used widely by AIDS activists, civil rights power groups, environmental protection organizations, feminist groups, labour unions and radical political action movements. Human service professionals have not been prominent in the social action area, but there has been participation on a small-scale basis.

Table 4.1: Basic Assumptions of Rothman's Model

Practice model	Change goal	Staff role	Constituents	Target of change	Change strategy
Community development	Increase community capacity and integration	Coordinator or enabler catalyst	Citizens participants	Programmes or services	Develop a consensus among groups
Social action	Change resources and power dynamics	Advocate negotiator or activist	Victims of oppression constituents, employers	The power structure	Mobilize people to take action against the powerful
Social planning	Problem solving	Expert data analyst; problem solver	Consumers of service	Community systems	Collect data; chose the best plan

***Table 4.2:** Basic Assumptions of Transformative Model*

Practice model	Change goal	Staff role	Constituents	Target of change	Change strategy
Transformative	Personal and social change	Expert teacher, equal partner, learner	Experts on own lives, change agents, learners	Individuals; society	Teaching, group consensus, confront the powerful
Feminist	Women empowerment	Equal partner, facilitator, activist	Partners, change agents, Decision-makers	Individuals, change services to meet needs, patriarchy	Group consensus, confront the power structure
Multicultural	Social change to cultures together	Equal partner, facilitator, learner	Learners, decision-makers, partners	Individual and group attitudes, social change	Dialogue, group consensus, confront the powerful

The days of radical action appear to be over as apparent in the attacks on welfare and on notions of popular participation. Yet, the tradition of community organization remains alive and with increased focus on the popularity of notions like 'community practice'.

Check Your Progress

1. What is the fundamental aspect of community organization?
2. Differentiate between directive and non-directive mode of community organization.
3. What are the three basic models of community organization?

4.7 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. The fundamental aspect of community organizations is the principle of 'cooperative spirit' which promotes the people to unite together to address a common issue.

2. In a directive mode of community organization, the planning is initiated by the planner, the formulated planning system, and other professionals, from the initiation phase to the final phase of the process. On the other hand, in the non-directive mode of community organization, the planner serves the role of a counsellor and a friend in need in a planning process in which the

community members are enabled to make decisions, plan, and carry out the social project on their own.

3. Jack Rothman introduced three basic models of community organization in 1968—(i) locality development, (ii) social planning, and (iii) social action.

4.8 SUMMARY

- Community organizing is a way of bringing human beings together to address problematic social conditions.

- As a focussed collective effort, organizing requires sound analytical, political, and interactional skills.

- The early attempts in community organization were an outcome of the serious problems, i.e., problems of unemployment, poverty etc. faced by the communities. Thus, many organizations and social agencies grew to provide support to the community.

- The fundamental aspect of the community organizations is the principle of 'cooperative spirit' which promotes the people to unite together to address a common issue.

- A lot of effort has been in the field of community organization, and this has led to the formulation of various approaches to community organization. Generally, these community organizing efforts are centred on identity communities and issue-specific communities.

- In 1945, Saul Alinsky, one of the founders of modern neighbourhood organizing, reflected deeper into the different approaches of community organizing.

- According to Alinsky, social change and community organization can be primarily both reformist and revolutionary, or either of the two, depending on how fundamental the social changes are, which are sought.

- To implement the proposed plan of action, requisite resources in the community are to be assessed, identified and mobilized in the beginning. These resources may be in the form of money, time, manpower and material.

- In the literature of community organization we find various sets of principles. Dunham (1958) has presented a statement of 28 suggested principles of community organization. He grouped those under seven headings.

- Community organization is one of the primary methods of social work. It deals with intervention in the communities to solve the community problems.

- As a method of social work community organization can solve the problems of many people in the community through their collective involvement.

- Jack Rothman introduced three basic models of community organization in 1968—(i) locality development, (ii) social planning, and (iii) social action.

- These three models construct were revised and refined in 2001, when Rothman took into account the changes in practices and conditions in communities.

4.9   KEY WORDS

- **Cooperation:** It is a voluntarily arrangement in which two or more entities engage in a mutually beneficial exchange instead of competing.
- **Coordination:** It means the organization of the different elements of a complex body or activity so as to enable them to work together effectively.
- **Social Welfare:** It can be defined as the group of assistance programs designed to ensure the well-being of a nation's citizens.
- **Social Work:** It means work carried out by trained personnel with the aim of alleviating the conditions of those people in a community suffering from social deprivation.

4.10   SELF ASSESSMENT QUESTIONS AND EXERCISES

Short-Answer Questions

1. What is meant by 'community organization'?
2. What is the philosophy behind community organizing?
3. List the objectives of community organizing.
4. Write a short note on Saul Alinsky's approach to 'community organizing'.

Long-Answer Questions

1. Describe the three approaches to neighbourhood organizing.
2. Explain the various principles of community organizing.
3. Discuss community organization as a method of social work.
4. Explain Rothman's model of community organization.

4.11   FURTHER READINGS

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NOTES

UNIT 5 COMMUNITY PARTICIPATION

Structure

5.0 INTRODUCTION

Citizen and community participation can be facilitated by stressing the benefits to be gained. This will work only so long then the benefits must become obvious. The intangible benefits as well as the tangible should be emphasized. These are frequently omitted and are, by far, the true gains of community action by adopting online participating model.

The Internet facilitates sharing of the key ingredient of participation – information – to assist vision formation, informed decision-making, scenario-building and the like with an appropriate organizational structure available for expressing interest. This may require organizing a more neutral group than may be in existence in a community. However, in some situations, existing groups are adequate. However, people will not continue to participate unless the experience is rewarding, or at least not too distasteful.

5.1 OBJECTIVES

After going through this unit, you will be able to:

- Discuss the meaning and concept of community participation
- Analyse the different types of community participation
- Describe the methods and techniques of community participation
- Explain the components of community work
- Understand the meaning of community relation

5.2   COMMUNITY PARTICIPATION: CONCEPT

The most important element for building an empowered community is active participation. Participation is not only important for empowered community, but also for the community's success in resolving its issues. Research and statistics studies show that community organizations with high rates of participation apply for and receive more funding than those that have less participation and less publicity. In addition, participating communities achieve greater citizen satisfaction with their community. Participation of the members of a community may vary from one place to the other, but all such communities will share the basic same characteristics. These characteristics are as follows:

- In a participative community, many people are involved and the business is not run by elite leadership, rather it is a team work of members from various strata.

- Participating communities are open to all groups that want to be involved. Here, the responsibilities are shared so that the special talent and interests of causative organizations are involved.

- Participating communities publicize their work so that everybody is aware and updated with what is happening and what the progress is at each stage and at each step. Citizens are well informed about the activity and the opportunities that exist for individual participation with the community in significant positions.

- In a participating community, any kind of an idea from anybody is welcome. Anybody can express their views and ideas, and there is nothing that can be considered or ignored to be a bad proposal. All the ideas are treated with respect and are considered to be sources of inspiration to generate more ideas with potential value for the entire community. Participating communities give confidence to the population to present their best for mutual benefits.

- Participation communities are not discriminatory in nature or have distinctions among various groups of personalities, or as types of personalities who offer themselves to community development. Everybody is actively welcomed immaterial of their race, caste, creed or physical ability; and who actively reach out to build inclusive participation, and create and support meaningful volunteer opportunities.

Of all the empowerment principles, active citizen participation is perhaps the most important of all the empowerment principles. It not only leads to developing true independent processes, but research shows that it also leads to higher rates

of resource attainment and use, high number of people coming to offer service on their own, and a brighter community spirit. Briefly, participation is the main spirit of a community with power. Community participation is far more than a requirement, and it is a condition for success. There are research studies, which prove that the communities that engage and involve more of their members in the community development work; they raise more resources, achieve better results, and develop a more holistic approach, which proves beneficial even for future citizens.

The most important principal of participation is that a number of people get involved. The community participation is no longer considered a special privilege of knowledgeable with just a handful of the same leadership again and again running the community affairs. Participating communities involve a number of people in their work, have many centres of activity, and are capable of digging deep into the natural enthusiasm and talents of their members/volunteers. The participants' ideas are not considered good or bad—all ideas are accepted and treated with due respect—which is a way to not just encourage the provider of the idea, and also a way to encourage and propel others to put forward their ideas and inspirations without hesitation.

In a participating community, there will not be any discrimination in various groups and types of personalities who volunteer themselves forward to be involved in community service. Participating communities know and realize that we are all equal and that we have equal share in the work benefits and its costs. The entire community is defeated in the absence of this realization.

Participating communities do not wait for diverse group for involvement as they realize that the past discrimination, inexperience and individual reluctance can stop the entire community's development. They go to all citizens and invite active contribution for the community's development.

As a result, participating communities function and make it clear that they are not controlled by any group or by any one philosophy. Their leadership is used for discussion of various viewpoints, than pushing their own agenda. Leaders are not egoistic but focused on functioning, high quality and open minded decision-making in community activities.

Community participation is not an idle principle. Communities that have chosen to follow it, find that they derive satisfaction and joy that comes from open community involvement, but they also achieve results faster and greater benefit to the community on the whole. Communities with higher rates of active participation have control of their governing bodies, better empowerment and as per the result end up getting resources necessary to implement their plans. Most important action to attract and involve democratic participation is to welcome it, they know when they are welcome and when they are not. Where they are truly welcomed, people will stay associated with community work for long. Attracting and involving new

participation takes a lot more than just a smiling face. Some efforts that can be made to increase participation are as follows:

- Be glad for the opportunity for new contributions, despite any resentment that they were not present to help with already completed jobs.

- Explain where things stand, so participants can fit into the process easily.

- Offer a variety of opportunities, so newcomers can find roles that fit their talents and interests.

- Take newcomers' ideas seriously, even when they represent viewpoints that have previously been considered and rejected and be patient.

- Do not leave them out by making decisions among the 'old-timers'.

A community organizer must be able to identify those leaders who will encourage the participation of other members of their groups. So, leadership from within a community can facilitate mobilization, organization and participation of the community in joint initiatives to resolve issues, and hence is the key to enlisting democratic participation. Turning towards a transparent participative process is not an easy task. This means accepting a difficult decision-making process, until the new groups and new working patterns are fully established. For some leaders, it means giving up ego and commitment to much cherished personal roles in others' favour to share leadership that needs to be accepted and acknowledged; as there is transition in the community, and there is change in an individual's own perspective about the community.

In community participation, one needs to strengthen people's capacity in determining their values and priorities, and in acting upon these, which is the basis of community practice. Capacity building as part of community organization is being perceived as an approach to development rather than being a set of pre-packaged interventions. It is not about doing development for the needy, but assisting people to plan and exercise their own choice of strategies utilized in development.

5.3 IMPERATIVES AND TYPES

Community participation is provided and facilitated by various legal provisions. In many countries constitution provides the basic framework for empowerment of both the urban local government and the citizens. The mechanism of creation of wards committees, local groups, self-help groups, etc provides the structure for citizens' participation. Institutions of local government are highly participatory, primarily by virtue of their close interface with local communities. It enables ownership of local development initiatives, which contributes to successful implementation of local development initiatives. Participation, in order to be meaningful, requires institutional capacity of the local governments to come up to

the aspirations of local communities. Fiscal strength constitutes the most important parameter of institutional capacity. Citizen and community participation, therefore, becomes an imperative in strengthening fiscal strength of local government through generation of local government revenue and efficient allocation of the locally raised resources to various local development initiatives. Community participation aims at involving the citizens in municipal functions, e.g., setting priorities, budgeting provisions, etc. They provide for the participation of citizens in the decision making process on local issues.

5.3.1 Types of Community Participation

Participation can be viewed from different perspectives and there are several types of participation. They include:

- **Passive participation**: People participate by being told what is going to happen or has already happened through unilateral announcement by administration.

- **Participation in information giving**: People participate by answering questions posted by extractive researchers using questionnaire surveys or similar approaches and do not have the opportunity to influence proceedings.

- **Participation by consultation**: People participate by being consulted, and external people listen to views and may modify these in the light of people's responses but do not involve them in decision-making.

- **Participation for material incentives**: People participate by providing resources, for example labour, in return for food, cash, or other material incentives, yet people have no stake in prolonging activities when the incentives end.

- **Functional participation**: People participate by forming groups to meet predetermined objectives related to the project after major decisions have been made.

- **Interactive participation**: People participate in joint analysis, development of action plans, and formation or strengthening of local institutions.

- **Self-mobilisation**: People participate by taking initiatives independent of external institutions to change systems. They develop contacts with external institutions for resources and the technical advice they need, but retain control over how resources are used.

Check Your Progress

1. What is the most important principle of all the empowered principles?
2. State the aim of community participation.

5.4 COMPONENTS OF COMMUNITY WORK

Let us analyse the components of community work.

1. **Effective community leadership:** Healthy communities have, and develop, public leaders who work together to enhance the long-term future of the community. Community leadership must be responsive, honest, efficient, enlightened, fair and accountable. It should have the ability to bring the community together to participate in open, neutral dialogue on important issues. Leaders should be representative of their community and be able to envision an economically secure, environmentally sound and socially viable future. Leaders should understand the challenges facing the community and be able to take advantage of opportunities within the community and in cooperation with neighbouring ones. Leadership should empower community members to assist in resolving community issues.

2. **Informed citizen participation:** In a healthy community, citizens actively participate through voting in local elections, serving on local boards, attending public hearings, and being involved in civic organizations and community activities. The increasing complexity of municipal operations is limiting the ability of government to meet community needs, escalating the importance of active citizen involvement and volunteerism. All sectors within a community – private, public, and non-profit – must each take responsibility for the community's civic education and exchange information with the public. All citizens need to develop knowledge and skills to contribute to community life. Shared problem solving and planning for the future as a community increases local pride and commitment.

3. **Fostering healthy families, individuals, and youth:** Most communities face a variety of challenging social issues, such as substance abuse, domestic abuse, poverty, and other concerns related to the elderly, youth, and families. Addressing these concerns effectively takes the coordinated efforts of the public, private, and non-profit sectors. Support services such as adequate child day care, comprehensive after-school, youth, teen, and senior programs, preventative health and substance abuse programs, parenting and family support programs, and effective human service networks help strengthen the social fabric of a community.

4. **Lifelong education and learning**: Education is a lifelong endeavour, much more extensive than just the school system. It starts at home, continues through childhood and the teen years, and progresses throughout adult life. People of all ages need to develop knowledge and skills in order to improve

the quality of their own lives and those of their families, and to contribute more effectively to community life. Programs of higher education and lifelong learning provide local businesses with a pool of trained employees. Other formal and informal learning opportunities allow community members to discover hidden talents and develop an array of interests and skills. Lifelong learning allows citizens to manage their lives more effectively in a changing economy and to participate in increasingly complex municipal operations with greater knowledge and skill.

5. **Community services, facilities, and utilities**: A community provides many essential facilities and services to its members - public facilities such as municipal buildings, schools, parks, pathways and trails, roads, libraries, a recycling center, and cemeteries, and services and utilities such as police, fire, ambulance, highway maintenance, information dissemination, and possibly water, and sewer. These key functions sharply influence the community's quality of life.

6. **Recreation and cultural heritage**: Recreational and cultural activities nurture the body and soul of a community - individual and team sports, outdoor activities, art, crafts, music, dance, theatre, holidays, festivals, and celebrations. Recreational opportunities allow community members to experience and appreciate the community's diversity of natural and human resources. Cultural activities reflect and build a community's positive sense of itself and strengthen the fabric of social interactions within the community.

7. **Economic strength**: The private, public and non-profit sectors are all important in attracting new investment and in developing new businesses that suit the character of the community and meet its needs. The need to sustain successful workplaces is an important factor to the health of a community. The more often money circulates within the community before leaving, the more the community benefits. A healthy community includes access to a variety of environmentally sound businesses, industries, and institutions that provide reasonable wages and benefits to workers, engage in family-friendly policies, provide workers with opportunities to develop marketable skills, and contribute to the overall wellbeing of the community.

8. **Community identity exploration**: A community can more effectively manage its growth through the prudent use of local zoning districting and ordinances and planning regulations that guide how land is divided, used, and developed. These tools allow the community to regulate the development of residential areas, commercial districts, and the village centres. These are key considerations in managing growth while maintaining community

character. Another important factor in the development of a healthy community is the diversity of the housing. This encompasses availability, affordability, and location, all of which affect the lives.

5.4.1 Community Relations

Community relations can be defined as the relationship that a company, organization, etc. has with the people who live in the area in which it operates. A comprehensive community relations programme can help any organization achieve visibility within its community of community members, especially the elderly, disabled, and low-income families.

Building and sustaining relationships are at the heart of organizing communities. The strength of community lies in the strength of the connections that we have with each other. With strong connections, people have the power to make real change. Building these connections takes time; but it is worth it.

Relationships are often the source of our greatest joys and greatest challenges. Understanding relationships is no simple task. People are so unique and complex that there is no easy formula.

Whether you are a "leader" or a follower, you have the ability to build a community of friends, colleagues, associates, allies, partners, and buddies around you. Together, there is no telling what you can do.

5.5 METHODS AND TECHNIQUES

The community meetings at the village level (that comprise a series of open and follow-up meetings) basically frame the progression of participatory rural appraisal (PRA) activities. Tools of intervention are always used in combination with the information collected by applying a selected technique. Some common tools used in a PRA are discussed below.

Mapping

The mapping exercise offers the researcher/organizer who is evaluating the physical characteristics of a community with all the other information regarding the socio-economic conditions and how the participants in the community work recognize their community. The maps are created by the members of the community on the ground or on a large sheet of paper. Such an activity proves to be a success in drawing people's attention towards it. Such a map stands as a generating point for group/community discussions.

Steps in mapping are as follows:
   (i) The community organizer in this initial step explains to the group to what a map entails and what the models are.

(ii) He assembles the community members at a specified place; a spot which can accommodate all the members, preferably with sitting arrangement, and with enough space to show an image representing the entire community space.

(iii) The community organizer then does ask people to first depict the most central location of the village according to them. For example, in India the village temple is generally the most centrally located plot; and is the main venue for conducting mass events in the village.

(iv) He permits the community to choose the place, the procedure/way, and the resources to be used in drawing the map. The community organizer ensures that local resources and symbols are used to indicate various things on the village map.

(v) The community organizer happens to be a very good observer in the process, and does ask relevant questions to understand the village community better without being intrusive.

(vi) He documents the map on its completion, takes pictures, makes a sketch of what it looks like (use the same symbols that have been used), and so on.

In order to understand the various aspects of a community in terms of its resources, social structure and economic condition, for community organizing one needs to make people to break the ice in some way or the other. It is the community that comes together to draw the map; and to draw the map there should be a use of whatever resources are available in the community e.g., sticks, stones, chalk, leaves, and so on. The symbols used should be some local depiction understood by all members of the community. It would be preferable if not too many aspects are shown in one map. Drawing one map for one or two issues of the community is considered to be ideal. The three-dimensional models of a place can at times be more effective in planning future aspects of how the community envisages its surroundings in the future.

Types of Maps

The various kinds of community mapping are discussed below:

(a) *Historical maps:* These are the text changes that have happened in a community and so have utility. For instance, to generate discussion on the causes and effects of environmental degradation; maps exemplify the individual households that make up the community and different symbols are used to display specific household, level, characteristics, relative wealth, levels of resource use, number of school-age children in or out of school, membership/involvement in a community group or project activity, and so on.

(b) *Personal maps:* These maps can display the perceptions of dissimilar sections of the community (men and women, rich and poor etc.), in terms of the limitations of the community and working around them.

(c) *Thematic maps:* These maps represent a particular topic or a set of topics, e.g., water sources. *Farm plans and grazing lands* maps depict cropping patterns, cycles, types of crops, grazing lands' size, common property resource management institutions, herd size and its management.

(d) *Social maps:* These maps show the population by household with a gender and age breakdown. These can also serve as a census map; or they can represent distribution of wealthy and poor households. First the households are marked, then the enumeration of each household, and the male and female ratio in each household, is marked with different symbols. Social maps can also be used to map child mortality, literacy rate, and so on.

Diagramming

Pictoral representations always play a crucial role in making an issue more comprehensive in approach and 'easy-to-understand' for the members of the community.

Types of diagrams

The various types of diagrams are discussed below.

(a) **Venn diagrams**: It is another type of mapping exercise only, called 'institutional maps', or 'chapatti diagrams'. Institutional maps are those maps that are within the community and depict the relation and the visibility of decision-making. In this, people are asked to cut out circles or just draw round circles, immaterial that the cuttings are formal or informal. The importance of a group is shown and displayed by the size of the circle. The bigger the size of the circle, the more significant will the group. The degree of closeness for these people is depicted by the degree of overlapping. The greater the overlapping, the wider the interaction and integration within the groups. This method can be used in case of a huge group, and where there is need to produce an agreement vision of the community's social infrastructure, or can be taken care by each individual to describe the varying perceptions e.g., on the basis of gender, project staff and community members, or project participants and non-participants.

(b) **Pair wise carding**: The community organizer can also use the pair wise carding method, in which each card represents a specific issue or problem. When a card is considered against another card to decide which problem is

bigger, all the decisions are recorded in a matrix form. The final decision is made by counting the number of times a card has been chosen. This reflects the magnitude of priority given to that card and its problem in reality. Often made with circular cards of different sizes and colours, the cards are placed in relation to one another on a base area. The most common usage is for the mapping of institutional concepts, with area (size) representing importance, and degree of overlap representing intensity of interaction. Men and women, wealthy and poor, young and old, may well produce different diagrams, and the differences are often instructive. This exercise can lead to more intensive interviews with key informants, focus group discussions, and participant observations.

(c) **Webs**: Webs are used for representing interactions of cause and effect, and it depicts multiple linkages between the items. For example, in a sudden flood situation, the causes may not be one or two factors, but an entire host of factors like deforestation, no construction of barriers on the rivers (dams), not building the houses on raised platforms, no proper drainage, and so on.

(d) **Trees:** Trees, or rivers, in a diagram represent any branching relationship such as cause and effect.

Absolute and relative timelines

An absolute timeline shows actual dates, mostly those which were locally memorable events, e.g., a major famine, a forced resettlement, a war or civil disturbance. It can be used as benchmark and should be taken from the elderly population in the community for more accuracy in data. When dates are hard to get, then the approximation of time proves beneficial, and this is relative timeline.

Seasonal calendars

It is a simple tool to use with communities since they have a strong grasp of the seasonal changes i.e., "cyclical phase". It is a useful entry into timeliness of events, how labour is organized and what natural resources are used, and at what times. Another very valuable application of seasonal calendars is at the site inspection stage of project preparation, where the information can be useful for scheduling research visits to coincide with particular activities or periods when participation will be easier because people are less busy on essential tasks. The community organizer should ensure that seasonal calendars have the names of the seasons along the top (or down the side) and corresponding spaces for thematic information. This could include such things as rainfall, agricultural activity, pastoral activity, or collecting activity. Some items may just be indicated on a present/absent basis.

Semi-structured interviews

These interviews are spontaneous and more casual. The interviewer is the learner in this case. The interview is surrounded about what the person knows and their experience. In such an interview, the best thing that should be done is asking the right question, listening and then taking notes.

Transect walks and observation

A transect walk is normally done along with mapping, and this is basically a walk around the area which has been mapped. It allows the researcher to observe the smaller nuances, which might not necessarily be shown on the map. Here, interaction with the community may happen in a casual way along the walk, it might also lead to some observations that the researcher should note down. It is important to note who conducted the walk, when (season, time of day, etc.).

Focus Group Discussions

Focus group, which is generally a small group, can be an ideal follow-on to a representational activity, such as a map, diagram or matrix. Key informant interviews can often develop into focus group interviews, frequently to their benefit. In most of the cases, researchers use them in combination rather than relying on a particular technique. This is a participatory research.

Ranking

The group ranks certain resources or aspects based on their perspective. It can be done in three ways:

(a) **Pair ranking:** A list of the various resources is taken and each resource is compared to the rest in the list and people have to select which resource is more important. Once each resource has been compared to all others, a tally is done of which resource was selected the most and which the least, with others in between.

(b) **Preference ranking**: A preference matrix is a tool that allows the qualitative comparison of very different things. Either by some kind of voting, or through discussion and consensus, informants can generate a simple list of preferences or choices. The preference ranking is concerned with assessment of different options or items by the participants after they assess these products. This technique mainly makes use of a graphical approach with the options/items plotted against the horizontal axis along with the elicited criteria on the vertical axis. The preference ranking method not only reveals interesting differences of opinions among the various members of the group, but also acts as an

interesting introductory exercise. It is often interesting to note the differences in the preferences and views of men and women as they vary to a great extent. Various discussion or subsequent interviews with individuals also help in pointing out these discrepancies.

(c) **Wealth ranking**: Wealth ranking, or well-being ranking, can be a sensitive issue. It is used to get an overall picture of the socio-economic stratification of the community. The definitions for "rich" and "poor" are based on how the community will define them. Separate piles of cards can be made or else stones, beans, seeds etc., may also be used. It can be used to assess targeting efforts for various groups.

PRA need not be confined to rural settings, and may not necessarily be participatory. The concentrated power of formalization of community knowledge through participatory techniques can generate an impressive amount of information in a relatively short time, leaving time for more selective structured formal surveys where they are more needed and valuable.

5.5.1 Constraints of Participation

Let us discuss the various constraints of participation. These are mainly the following:

1. **The political conditions/power structures of the country and project area**: These may vary in different forms and degrees from a decentralized, laissez-faire and/or free enterprise system to a fully centralized, strongly planned and/or controlled one. They may vary furthermore in regard to their degree of stability. Accordingly, widely differing situations can be found ranging from full support of the central and/or local government to participation of the poor to indifference and hostility versus this approach.

   In fact, in a number of countries the urban and rural elites, particularly the latifundists and landlords, influence the political and administrative structures to such an extent that any policy to encourage genuine participation of rural people is either inexistent, or strongly opposed, and/or by various means neutralized or strained. For example, by prohibitive legislation, exasperating government control, alleged unavailability of funds and/or personnel and so on.

2. **Legislative obstacles**: In various countries freedom of association either does not exist or only formally; in other ones where the right of association, including of small farmers, labourers, etc., is recognized in the laws, the labour legislation is inadequate and/or scarcely applied in practice. Under the influence of vested interest groups the laws might further be interpreted and/or applied in such ways that (part of) the rural poor are prevented from organizing themselves.

3. **Administrative obstacles**: Centralized public administrative systems that control decision-making, resource allocation and information, may ostracize participation. The staff in such structures frequently disdain people's involvement. Also complex, bureaucratic procedures impede genuine participation as well as one-way, top-down planning performed solely by professionals; the same can be said of rural development planning done in urban centres and hardly based on need assessments in the field.

4. **Socio-cultural impediments**: A serious obstacle is the widespread mentality of dependence, sense of frustration as well as distrust in officials among low income rural people. The latter are frequently dominated by local elites to whom they have to leave key decision-making. All this forms part of the "culture of poverty" of the silent, excluded majority for whom survival is the sole aspiration. Furthermore, the poor form a heterogeneous "group": there are various categories with class, caste, tribal and religious differences and also with different interests, needs, access to resources as well as potentials. Accordingly, also participation must be planned and promoted according to different local contexts and factions.

5. **Other impediments**: The isolation and scattered habitat of the poor, their low levels of living and heavy workloads especially of the women. Furthermore, their weak health conditions, low level of education and of exposure to non-local information, ignorance of their rights to self-organize groups and lack of leaders and know-how to move in this direction in order to promote their interests.

Some constraints of implementing and supporting agencies are the following:

1. There is often pressure from the side of implementing institutions and/ or of supporting government or donor agencies to produce visible results quickly: quantity of funding and results prevails over quality. Unlike tangible physical infrastructure works and production outputs, most of the arduous participation efforts remain less visible and measurable as they have to focus - prior to concrete productive actions - principally on training, changes of attitudes and fostering of awareness of local needs and potentials.

2. Many implementing agencies are designed for centralized planning, decision-making and implementation; such set-ups do not favour participation.

3. There is usually lack of skilled staff to promote participation. It is indeed often problematical to find well-motivated and capable animators for group formation and action. And yet the latter are the key women and men to make a project successful as they live and

work directly with the intended beneficiaries. Most participatory projects obtained, however, eventually well-performing group promoters (in various instances from the extension field staff), also through effective training.

Check Your Progress

3. How can community relations be defined?
4. How does the mapping exercise help the researcher?
5. What are personal maps?

5.6 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. Of all the empowerment principles, active citizen participation is perhaps the most important of all the empowerment principles.

2. Community participation aims at involving the citizens in municipal functions, e.g., setting priorities, budgeting provisions, etc. They provide for the participation of citizens in the decision making process on local issues.

3. Community relations can be defined as the relationship that a company, organization, etc. has with the people who live in the area in which it operates.

4. The mapping exercise offers the researcher/organizer who is evaluating the physical characteristics of a community with all the other information regarding the socio-economic conditions and how the participants in the community work recognize their community. The maps are created by the members of the community on the ground or on a large sheet of paper.

5. Personal maps can display the perceptions of dissimilar sections of the community (men and women, rich and poor etc.), in terms of the limitations of the community and working around them.

5.7 SUMMARY

- The most important element for building an empowered community is active participation. Participation is not only important for empowered community, but also for the community's success in resolving its issues.

- Participation of the members of a community may vary from one place to the other, but all such communities will share the basic same characteristics.

- Of all the empowerment principles, active citizen participation is perhaps the most important of all the empowerment principles.

- It not only leads to developing true independent processes, but research shows that it also leads to higher rates of resource attainment and use, high numbers of people coming to offer service on their own, and a brighter community spirit. Briefly, participation is the main spirit of a community with power.

- The most important principal of participation is that a number of people get involved. The community participation is no longer considered a special privilege of knowledgeable with just a handful of the same leadership again and again running the community affairs.

- In a participating community, there will not be any discrimination in various groups and types of personalities who volunteer themselves forward to be involved in community service. Participating communities know and realize that we are all equal and that we have equal share in the work benefits and its costs.

- A community organizer must be able to identify those leaders who will encourage the participation of other members of their groups. So, leadership from within a community can facilitate mobilization, organization and participation of the community in joint initiatives to resolve issues, and hence is the key to enlisting democratic participation.

- In community participation, one needs to strengthen people's capacity in determining their values and priorities, and in acting upon these, which is the basis of community practice.

- Community participation is provided and facilitated by various legal provisions. In many countries constitution provides the basic framework for empowerment of both the urban local government and the citizens.

- Citizen and community participation, therefore, becomes an imperative in strengthening fiscal strength of local government through generation of local government revenue and efficient allocation of the locally raised resources to various local development initiatives.

- Healthy communities have, and develop, public leaders who work together to enhance the long-term future of the community. Community leadership must be responsive, honest, efficient, enlightened, fair and accountable.

- Most communities face a variety of challenging social issues, such as substance abuse, domestic abuse, poverty, and other concerns related to the elderly, youth, and families.

- Community relations can be defined as the relationship that a company, organization, etc. has with the people who live in the area in which it operates. A comprehensive community relations programme can help any organization achieve visibility within its community of community members, especially the elderly, disabled, and low-income families.

- The community meetings at the village level (that comprise a series of open and follow-up meetings) basically frame the progression of PRA activities. Tools of intervention are always used in combination with the information collected by applying a selected technique.

5.8 KEY WORDS

- **Social maps**: These maps show the population by household with a gender and age breakdown. These can also serve as a census map; or they can represent distribution of wealthy and poor households.

- **Absolute timeline**: An absolute timeline shows actual dates, mostly those which were locally memorable events, e.g., a major famine, a forced resettlement, a war or civil disturbance.

5.9 SELF-ASSESSMENT QUESTIONS AND EXERCISES

Short-Answer Questions

1. State the characteristics of community participation.
2. What are some of the efforts that can be made to improve community participation?
3. Write a short note on community relations.
4. What are the different types of maps?

Long-Answer Questions

1. Analyse the concept of community participation.
2. What are the different types of community participation? Discuss.
3. Describe the different components of community work.
4. Discuss the methods and techniques of community participation.

5.10 FURTHER READINGS

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NOTES

UNIT 6   METHODS OF COMMUNITY ORGANIZATION

Structure

6.0 Introduction
6.1 Objectives
6.2 Methods of Community Organization: Planning, Education, Communication and Community Participation
      6.2.1   Other Concepts in Community Organization
6.3 Community Organization as an Approach to Community Development
6.4 Answers to Check Your Progress Questions
6.5 Summary
6.6 Key Words
6.7 Self-Assessment Questions and Exercises
6.8 Further Readings

6.0   INTRODUCTION

The concept 'community' has a varied understanding but the basic conception of community remains the same throughout definitions opined by different thinkers. A thinker says that 'community is a concept to describe a social organization that is considered fundamental to traditional society, which is often regarded as natural grouping based on ties of shared blood, language, history, territory and culture' (Upadhya, 2006). Another thinker sees community as 'a human system of more than two people in which the members interact personally over time, in which behaviour and activity are guided by collectively-evolved norms or collective decisions, and from which members may freely secede' (Boothroyd & Eberle, 1990). The concept of 'community' has been understood from the dimensions of geographical aspect, interaction pattern, infrastructure, economic system, values, ideas, belief system held by people living within boundaries of the small-sized locality to a nation. Community brings a sense of unity among people where through mutual interdependence people meet their needs on a day-to-day basis and sustain life. In doing so, the community at times lags behind where the basic needs of the people remain unmet, where people do not get organized to take care of the needs and demands of others. In general, through provisioning of basic amenities, people within communities can have access to a decent standard of living which also make them realize their fullest potential to become a contributing member of the society.

Community organization is one of the primary methods of social work that aims to bring changes in the quality of life of people living in a particular community. As defined 'community organization' can be understood as "a collection of people who have become aware of some problem or some broad goal, who have gone

through a process of learning about themselves and about their environment, and have formulated a group objective" (Roberts, 1979). Definition by Murray G. Ross gives us an in-depth and most elaborate understanding of the concept of community organization. He defines community organization as "a process by which a community identifies its needs or objectives, gives priority to them, develops confidence and will to work at them, finds resources (internal and external) to deal with them, and in doing so, extends and develops cooperative and collaborative attitudes and practices in the community" (Ross, Community Organization, 1955). The definition begins with the author clearly stating that community organization is a process which means that it is a journey where one (i.e. community worker) moves from the starting point of entering into a community, involving people to understand their own concerns and unite them to move towards dealing with them in alignment with the shared objectives planned to solve the problems of the community, collectively. As a professional community worker, one has to initiate the process and develop capacities within people of the community to function as a unit in dealing with community issues.

6.1 OBJECTIVES

After going through this unit, you will be able to:

- Analyse the different methods of community organization
- Describe community organization as an approach to community development
- Differentiate between legislative and non-legislative promotion

6.2 METHODS OF COMMUNITY ORGANIZATION: PLANNING, EDUCATION, COMMUNICATION AND COMMUNITY PARTICIPATION

Community worker has to be aware of the basic principles of community organization and must be equipped with skills to monitor the process. In community organization, the professional community worker plays a passive role in community development as he/she make the community people realize the need for uniting to identify their own problems. The process does not stop at only making them identify their problems, but develop objectives in response to identified problems/concerns and make an assessment of the strengths of the community in the form of internal resources along with arranging resources from outside the community. To make it more of a democratic process and to ensure the sustenance of the developed ability of the community as a whole to deal with future concerns, people from within the community are encouraged to participate in the process and develop a collaborative attitude. Hence, this process enhances the ability of the whole community to organize and work towards community development.

Let us analyse the different methods of community organization.

A. Planning

Planning provides a blueprint of the activities intended to achieve the goals, as mentioned in the school textbooks for simplest understanding that "planning is deciding in advance what to do and how to do" (NCERT, 2018). It involves brainstorming on what an individual is venturing in to and how others would form a team to accomplish assigned tasks directed towards goal achievement. Planning not only provides an outline of the actions needed by each individual in a team but also foresees the challenges or hurdles that they might encounter in the course of meeting the planned objectives. A very common proverb "failing to plan is planning to fail" draws our attention towards the importance of planning.

Planning holds similar relevance in the practice of community organization as well, where community worker consciously makes planning a continuous process which relies on implementation and evaluation basis. Since community worker plays a role of facilitator in the process of community organization, he/she actuates the brainstorming exercise among the community people to organize themselves and make conscious efforts to identify the common concerns of their community in order to address them. People's participation is key in effective community organization, as the ultimate aim of this method is community development where every individual must receive direct or indirect benefit out of the process. All-round development is what is intended from the process of community organization. So, planning must be done from an inclusive perspective. In the process of community organization, planning also helps the worker and the community people to identify the available resources within the community and need for resources that are to be arranged from outside the community are recognized and worked upon in advance. Planning in community organization must take into account ends, means, resources, implementation and monitoring.

B. Education

As a method, education has a very crucial role to play in the process of community organization. It is evident from the situation/condition that there is a need for a community worker in a community, and it can only be visualized when the community people are not equipped with the will, confidence, ability or techniques to deal with the common concerns of the community. A professional community worker is familiar with the process of community organization and also have skills to begin the process right from scratch. On the other hand, people in the community are well aware of their own living conditions and have awareness of the contributing factors to a certain extent. They have indigenous knowledge regarding their concerns which might be missing in the community worker who could be an outsider. Education, in such context, would mean sharing of information held by both i.e. the community worker and indigenous community people with one another to leverage on what they hold. Community worker as a professional practitioner can share with the community people the basics of the process of community

organization, which in turn may develop will and confidence within them to believe in the process and act towards the goal of community development.

C. Communication

In case of community organization, community people are the constituents who deliberately come together to be part of the process of identifying community needs and problems along with resources (internal or external) in order to address them through collaborative efforts. Communication is the process through which a dialogue between interested people is initiated to convey messages to one another in alignment with the context they have come together to cooperate. The clarity in the conveyed message means effective communication has taken place where the receiver has well understood what conveyer wanted him/her to. Understanding of barriers that may disrupt the communication process help people working in teams to minimize the impact of such blockades and maximize effectiveness.

Community organization is a team-based work, where community people through voluntary cooperation work towards community development. Communication holds true in such scenario where a team of large size is to be communicated about the process and active engagement of every individual is expected so that they contribute positively based on their strengths and abilities in the process. Clear communication regarding goals to be achieved, roles to be assumed, tasks to complete, resources to be arranged etc. must be established from the community worker's end to the people who have developed will to unite and cooperate for the development of community intended through the process of community organization. While being necessary for the sustenance of the community organization process, effective communication is also unequivocally a requisite for generating community participation without which every effort of community worker would go in vain.

D. Community Participation

Eliciting participation of the community people is one of the key agendas of community worker or the organization involved in this practice. H. Y. Siddiqui opined the principles of community organization has placed the "principle of people's participation" as one of the principles that influence the practice of community organization (Siddiqui, 1997). Social work profession has adopted certain values where the first and foremost value is about considering human beings as worthy of respect. No individual can be underestimated or discriminated on grounds of any differences. Community organization adheres to the same value where community participation is seen as of the utmost priority. It must be kept in mind that community organization and community development differ from one another where the latter is the *end* and the former on are *means* to the end. Establishing community organization as an ongoing process, by eliciting people's participation not only mean accomplishing the small tasks but remain united in future too in order to deal with the community's concerns collectively.

Community participation as a method is crucial not only to keep the community on track of working towards planned objectives but also to outlaw any sort of stratification that refrains particular sub-group of the community from benefitting equally as others do from the process. Community participation blurs the boundaries that foster division and exclusivity and promote unification for the common cause. In its course, community participation ensures that everyone gets heard right from the planning stage to implementation, monitoring and evaluation.

All these methods including planning, education, communication and community participation are interlinked. Community organization can be thought of in the absence of these methods until these are incorporated by the community worker one cannot visualize the development of the community through community organization. Absence of planning would result in a directionless effort, restricted education from either side may result in an incomplete understanding of the community organization process from people's end and would also make the community worker unable to comprehend the community and its concerns properly. Without communication none can come to common grounds for the process of community organization as people would have their ideas, views and opinions go whether unheard or unintelligible. For sustenance of the process, it is a prerequisite that people from within the community must participate and develop abilities to deal with their concerns collectively by cooperating with one another.

6.2.1 Other Concepts in Community Organization

Let us analyse some other concepts in community organization.

A. Collective decision making

Collective decision making depends on the level of participation as seen on a continuum ranging from the highest level of it to 'no participation' at all. According to different studies, the highest level of participation of the community members is manifested when people engage in "self-planning" (Wandersman, 1979) and when there is full "community control" (Brager & Specht, 1965), (Arnstein, 1969) & (Hollnsteiner, 1977) over the community organization process. Participation is induced not only to yield positive results but also to develop capacities within people to actively engage and learn the leadership skills to manage their future matters with their enhanced abilities. Collective decision making is representative of full community control over the process of community organization where the members of the community engage in self-planning with minimal external facilitation provided by the community worker. Collective decision making also ensures that no individual remains left out from being heard, actively taking part in the implementation and benefitting from the process and the end result. Collective decision making must take into account the purpose, systematic approach, representation and inclusion, efficiency and effectiveness, independent and impartial, transparency and clarity of information, etc. (Bajok, Jusic, Mihajlovic, Sarenac, & Skoric, 2012).

B. Involvement of groups and organizations

'The association must involve leaders (both formal and informal) identified with, and accepted by, major sub-groups in the community' (Ross, Community Organization, 1967). For the initiation and continuation of the community organization process, a set of specific principles have been outlined by Murray G. Ross, the aforementioned is one of them. This brings our attention to two different sets of understanding: firstly, that every community has various sub-groups and representation of each of them is necessary. Full participation can only be visualized when no sub-group is discriminated on social, creed, caste, sex, age-based identity or due to its political affiliation. Secondly, every individual or representatives of sub-groups must have their say in the process of community organization. The purpose of community organization would be lost if unification and development of cooperative and collaborative attitude among community members are compromised.

The process of community organization is more concerned about making community members aware of their concerns have their morale boosted to get unified and bring in picture different organizations which work to address specific issues in tandem with the planned goals. The expertise of different organizations within and outside the community is optimally utilized to substantiate the efforts and have a targeted approach in addressing identified issues of the community. The facilitator in the process of community organization must endeavour to make efforts of different organizations coordinated, which are working on different issues within the same community.

C. Resource mobilization

The resource is defined as 'something material or abstract that can be used to satisfy some human want or deficiency' (Goodall & Kirby, 1979). Community organization is a process whereby community people themselves identify their needs and problems, and in doing so, the people also look for internal resources that can be used to meet the needs and immediate requirements in pursuit of long-term goals. Internal resources are indicators of the strength of communities which enable them to become self-sufficient through proper channelizing of identified resources to meet the planned objectives. In instances where internal resources are either exhausted or not present at all, the community in consultation with its people and through facilitation seek resources from sources outside the community.

D. Community action

According to Richard Bryant, community action has two different interpretations. Firstly, he says that 'community action may denote a particular approach to organizing local groups and welfare publics; an approach in which the political impotence or powerlessness of these groups is defined as a central problem and strategies are employed which seek to mobilize them for the representation and promotion of their collective interests', on the other hand it believes that 'community

action may be used as a general term to denote any planned attempt to involve local groups or welfare publics either in voluntary self-help schemes or as participants in the process of statutory policy making and service implement' (Bryant, 1972). In both the interpretations, the central idea is that community action is an organized effort where participation of community people is induced to take appropriate action towards the betterment of their society and their own social-well bring through improved social conditions within the community. According to Bryant, key features of community action involve action settings, problem definitions, goals, strategies, role of local leaders and professional change agents.

E. Legislative and non-legislative promotion

'Social workers engage in many types of cause advocacy, such as legal advocacy, legislative advocacy, self-advocacy, and system advocacy' (Cox, Tice, & Long, 2018). Community work does not only include organizing the un-professionals into groups which can actively engage in tasks related to the improvement of conditions within the community they live in, rather it goes little further in involving the town/village level, block level, district level as well as state level government machinery into the pursuit of community development. Legislative promotion entails activities that draw attention of the elected officials towards the needs and concerns of the community. All the formal and informal leaders of the community are recognized as key stakeholders in bringing change to the society through sustained efforts. Engagement of such stakeholders can ensure provisioning of resources or services, at times material provisioning also in line with the needs of the community. People in the community make plans to convey their common concerns to the elected officials and expect from them, their involvement in its resolution through coordinated efforts.

F. Coordination

Coordination refers to the synchronization of different activities, approaches and efforts to avoid duplication of functions in order to have focused endeavour to the goal achievement. It is common to have numerous community workers and community change organizations within the same community who have a single agenda of promotion of social well-being of community people but they have different approaches to the same goal. In a situation like this, there emerges duplication of plans and actions because of the overlapping nature of activities organized and implemented by different community change organizations or community workers that also create chaos among community people. It leads to wastage of resources, time and affects the overall approach incorporated for the community organization. It does not only refer to coordination among various agencies but also concerned with adjustments and inter-relations of the forces in the community life for the common welfare.

6.3 COMMUNITY ORGANIZATION AS AN APPROACH TO COMMUNITY DEVELOPMENT

It has often appeared that concepts of community organization and community development have been understood as synonymous to one another which is a misconception. Though there exists an undeniable link between both, where one leads to others. As defined by Brahmadev Mukerji, 'Community development is a movement designed to promote better living for the whole community with the active participation and if possible with the initiative of the community' (Mukerji, 1961). As defined by Murray G. Ross, community organization is a 'process by which a community identifies its needs or objectives, gives priority to them, develops confidence and will to work at them, finds resources (internal and external) to deal with them, and in doing so, extends and develops cooperative and collaborative attitudes and practices in the community' (Ross, Community Organization, 1955). If we examine both the definitions, it can be learned that community development sounds more like a visualization of a community where people will have better living standards which through people's participation which is an end that one strives to achieve through a movement. On the other hand, community organization sounds exactly as a process through which goals of community development would be achieved. To establish that they are not synonymous, it is important to understand how they differ in principle from one another from the following points:

- Community development is target-oriented which seeks to achieve development in the community whereas community organization is process-oriented that aims to build cooperative and collaborative attitude among members of the community to have sustained impact on the lives of people and in their approach to deal their communities' concerns.

- Community development takes into account all-round development of social, economic and cultural aspects of the society as an outcome of the process, whereas community organization is concerned more about the adjustment of needs and resources within a community.

- Community development may not actively engage people in making collective decisions with respect to matters relating to their community whereas community organization promotes greater participation of people in order to build capacities within them.

Community organization is the most relevant and appropriate approach to community development since goals of meeting basic needs are ensured through the positive results yielded by the efforts as well as people of the community also become self-reliant in terms of developing abilities to stand united, locate internal or external resources and plan activities in consultation with the community worker that best suit the needs of their community.

Check Your Progress
1. What all points should planning in community organization take into account?
2. What is a community organization?
3. What does collective decision making depend upon?
4. How has Brahmadev Mukerji defined community development?

6.4 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. Planning in community organization must take into account ends, means, resources, implementation and monitoring.

2. Community organization is a team-based work, where community people through voluntary cooperation work towards community development.

3. Collective decision making depends on the level of participation as seen on a continuum ranging from the highest level of it to 'no participation' at all.

4. As defined by Brahmadev Mukerji, 'Community development is a movement designed to promote better living for the whole community with the active participation and if possible with the initiative of the community'.

6.5 SUMMARY

- The concept 'community' has a varied understanding but the basic conception of community remains the same throughout definitions opined by different thinkers. A thinker says that 'community is a concept to describe a social organization that is considered fundamental to traditional society, which is often regarded as natural grouping based on ties of shared blood, language, history, territory and culture'.

- The concept of 'community' has been understood from the dimensions of geographical aspect, interaction pattern, infrastructure, economic system, values, ideas, belief system held by people living within boundaries of the small-sized locality to a nation.

- Community organization is one of the primary methods of social work that aims to bring changes in the quality of life of people living in a particular community. As defined 'community organization' can be understood as "a collection of people who have become aware of some problem or some broad goal, who have gone through a process of learning about themselves and about their environment, and have formulated a group objective".

- As a professional community worker, one has to initiate the process and develop capacities within people of the community to function as a unit in dealing with community issues.

- Planning involves brainstorming on what an individual is venturing in to and how others would form a team to accomplish assigned tasks directed towards goal achievement.

- Planning holds similar relevance in the practice of community organization as well, where community worker consciously makes planning a continuous process which relies on implementation and evaluation basis. Since community worker plays a role of facilitator in the process of community organization, he/she actuates the brainstorming exercise among the community people to organize themselves and make conscious efforts to identify the common concerns of their community in order to address them.

- Social work profession has adopted certain values where the first and foremost value is about considering human beings as worthy of respect. No individual can be underestimated or discriminated on grounds of any differences.

- Community participation blurs the boundaries that foster division and exclusivity and promote unification for the common cause. In its course, community participation ensures that everyone gets heard right from the planning stage to implementation, monitoring and evaluation.

- Collective decision making is representative of full community control over the process of community organization where the members of the community engage in self-planning with minimal external facilitation provided by the community worker.

- Collective decision making also ensures that no individual remains left out from being heard, actively taking part in the implementation and benefitting from the process and the end result.

- The process of community organization is more concerned about making community members aware of their concerns have their morale boosted to get unified and bring in picture different organizations which work to address specific issues in tandem with the planned goals.

- Community organization is a process whereby community people themselves identify their needs and problems, and in doing so, the people also look for internal resources that can be used to meet the needs and immediate requirements in pursuit of long-term goals.

- Co-ordination refers to the synchronization of different activities, approaches and efforts to avoid duplication of functions in order to have focused endeavour to the goal achievement.

- It is common to have numerous community workers and community change organizations within the same community who have a single agenda of promotion of social well-being of community people but they have different approaches to the same goal.

- Community organization is the most relevant and appropriate approach to community development since goals of meeting basic needs are ensured through the positive results yielded by the efforts as well as people of the community also become self-reliant in terms of developing abilities to stand united, locate internal or external resources and plan activities in consultation with the community worker that best suit the needs of their community.

6.6 KEY WORDS

- **Social work**: It is an academic discipline and profession that concerns itself with individuals, families, groups and communities in an effort to enhance social functioning and overall well-being.

- **Group decision-making:** It is a situation faced when individuals collectively make a choice from the alternatives before them. The decision is then no longer attributable to any single individual who is a member of the group.

6.7 SELF-ASSESSMENT QUESTIONS AND EXERCISES

Short-Answer Questions

1. Write a short note on the concept of community organization.

2. How is education important in community organization?

3. What does collective decision making involve?

Long-Answer Questions

1. Analyse the different methods of community organization.

2. How can community organization be seen as an approach to community development? Comment.

6.8 FURTHER READINGS

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BLOCK - III
PHASES OF COMMUNITY ORGANISATION, INTERVENTION AND APPLICATION OF COMMUNITY SETTINGS

UNIT 7   PHASES OF COMMUNITY ORGANIZATION

Structure

7.0 Introduction
7.1 Objectives
7.2 Phases of Community Organization
      7.2.1 Related Concepts in Community Organization
7.3 Answers to Check Your Progress Questions
7.4 Summary
7.5 Key Words
7.6 Self-Assessment Questions and Exercises
7.7 Further Readings

7.0   INTRODUCTION

Social work has emerged comparatively in recent years and has established itself as a helping profession. Very recently, in comparison to long-existing traditional fields of knowledge and other professions, social work has worked tremendously to evolve and guide practice backed with the proper knowledge base. 'Vigorous development in any profession appears to be dependent upon specialization'.

McMillen has put forth the idea that the development and expansion of any profession relies heavily on the specialization achieved in each component present within the field. Specialization comes when a single component from the entire field is bracketed and extensive research is carried out keeping in view the long term goal to substantiate the current practices and bring new ideas/processes/techniques through evidence-based inculcation.

7.1   OBJECTIVES

After going through this unit, you will be able to:

- Describe the different phases of community organization
- Explain the concepts of study and assessment

- Describe continuation and community study

- Discuss evaluation and modification

7.2   PHASES OF COMMUNITY ORGANIZATION

As mentioned in the book *Community Organization – A Process in Social Work* by Woufne McMillen, prior to the recognition of professional social work, there existed philanthropic activities that were often termed as 'charity', 'care of the poor' and 'the abetment of pauperism.' Among all other concepts in professional social work, social casework was singled out and careful as well as detailed analysis to affect the intensive development of the practice was carried out. With social casework being the first method in the social work profession to be extensively worked and strengthened; social group work and community organization followed the suit. It is evident from the introductory texts written in a book on 'community organization' titled *Analysing Community Work* by Keith Popple, the first edition of which came in the year 1995. He opens his book with the statement that "community work is an area of practice that is both imprecise and unclear" progressing on to say that "community work, then, is a contradictory activity that suffers from being under-theorized and under-researched" (Popple, 1995, p. 1). Still, the author defines community work in most basic and simpler way possible, as he says that "community work is not a profession like any other. It is a profession dedicated to increasing the expertise of non-professionals, to increase the capacity of people, in difficult and disadvantaged situations, getting more control over their collective circumstances. Community workers stimulate and support groups of people working to improve conditions and opportunities in their own neighbourhoods. The immediate aims are often concrete – better amenities, housing, job-opportunities; the underlying aim is an increase in confidence, skill and community self-organizing power which will enable the participants to continue to use and spread these abilities long after the community worker has gone" (Popple, 1995, p. 5).

In context of community work practice, Weil and Gamble in year 1995 outlined broader objectives, which are "(a) to develop organizing skills and abilities of individuals and groups, (b) make social planning more accessible and inclusive in a community, (c) connect social and economic involvement in grassroots community groups, (d) advocate for broad coalitions in solving community problems, and (e) infuse the social planning process with the concern for social justice" (Weil & Gamble, 1995). Another book titled *Community Practice: Theories and Skills for Social Workers* by David A. Hardcastle, Patricia R. Powers written with Stanley Wenocur in the year 1997. "Community practice is the core of social work and necessary for all social workers, whether generalists, specialists, therapists, or activists" (Hardcastle, Powers, & Wencour, 1997).

Let us now study the different phases of community organization.

A. Study (Preparatory Phase)

The study phase in the community organization process can also be understood as the preparatory phase as it involves pre-organizing considerations. This study phase generally takes into account the major goal of clarifying pre-existing conditions that will affect the organizing process. Community organizer needs to be well-versed with the principles, theories, techniques, and skills required to practice community work, alongside, a thorough understanding of the community in to which the worker is entering. "Be clear about the purposes or goals of the engagement effort and the populations and/or communities you want to engage" (Clinical and Translational Science Awards Consortium, 2011, p. 46). The community worker may come from a different background with little knowledge about the community he/she is entering into and to elicit the participation of people, the worker must get acquainted with the dynamics that persist in the community. Also, in order to build rapport with the people to proceed towards community organizing steps, the worker has to spend time comprehending the community. The preliminary study makes the worker aware of the geographical aspect, segregations in the community, living conditions of people, dynamics that shape the community living, interaction pattern within members of the community and general visible issues of the community. Community organizing relies on principles of empowerment, development of competence within community people, eliciting active participation and "starting from where people are" (Nyswander, 1956).

B. Assessment (Pre-helping Phase)

Community coalition action theory in *assessment and planning construct* posits that "successful implementation of effective strategies is more likely when comprehensive assessment and planning occur" (Butterfoss & Kegler, 2009). The aim of this phase is to gather specific information about the community in continuation with the previous studies, gather information on the general situation of the community, identifying needs and problems and gathering information about the available resources. Analysis entails breaking complex topics into manageable parts to gain a better understanding of the situation. Proper analysis of the existing structures and forces within the community along with strength and weaknesses would provide insight into the worker regarding what to focus upon. The assessment would acquaint the worker with key intervention areas and help in visualizing what strategies need to be worked upon to have effective implementation.

C. Discussion (Helping Phase)

Engagement and planning about intervention involve strategizing in consultation with people of the community. People from within the community need to partake actively in the process since the community worker plays a passive role. First and foremost task in the helping phase is organizing people who wish to volunteer at

the beginning of the process later those people are made to form a core group ensuring participation of each subgroup present in the community. "While the community organization worker plays a variety of roles in different situations, he is basically concerned with enabling people's expression and leadership to achieve community organization goals, and not try to have control, domination, or manipulation" (Pathare, 2010).

Discussion holds importance because community worker must not express that he/she is in charge of the process rather present as a facilitator who would guide the process of community organization. People from within community must not develop a dependence on the community worker as his/her role is time-bound, also, people must develop leadership to gain full community control where they are able to self-organize and tackle issues of common concerns that are faced by the community. Discussion initiated by the community worker is intended to aware people about the analysis that has been done to assess the situation, possible solutions, strategies to achieve the goal, multiple plans of action, need for creation of core group, use of immediately available resources, need for arrangement of resources from outside the community, need for engagement of different organizations who can extend support to the people organized to address their own community issues, etc.

D. Organization (Helping Phase)

Within the *structures construct* of the community coalition action theory drafted in context of health promotion and practice, it is stated that "formalized rules, roles, structures, and procedures improve collaborative functioning and make collaborative synergy more likely by engaging members and pooling resources" meanwhile, the *coalition membership construct* of the theory holds that "more effective coalitions result when the core group expands to include a broad constituency of participants who represent diverse interest groups and organizations." (Butterfoss & Kegler, 2009). Organizing is the key to community participation and channelizing the pooled human resources to work towards the accomplishment of tasks in a coordinated manner. As defined by Ross, the process of the community work, in course of organizing, essentially necessitates that it must "extend and develop cooperative and collaborative attitudes and practices in the community" (Ross, 1955). Organizing the people volunteered for cooperation is necessary to step in the process of community work; assignment of roles and responsibilities so that no overlapping and chaos creeps in when the people start engaging into action. Collaborative and cooperative attitude and practice do not mean there wouldn't be a difference of opinions, disagreements with one another, tensions and conflicts, but with community worker's timely recognition of such forces with orderly arranged roles and responsibilities, they can be stopped from being disastrous and disruptive for the process.

E. Action (Helping Phase)

During rapport building, identification of needs and problems and resources available within the community, organizing volunteered people into working groups along with forming a core committee, community worker strategize the plan of action and define timeline to execute them in an orderly fashion to achieve the decided goals, collectively. Action phase in community work begins after finalizing the goals, breaking them into small tasks, developing effective lines of communication to manage coordination between community worker and the organization involved in community work. The planned action must have high acceptability among the community people as well the goals, methods, and procedures; rightly identified among principles of community work by Murray G. Ross. Action contains different tasks such as "involving key people committed to the decided goals, identifying problems, ascertaining their possible causes, prioritizing and selecting specific problems to be addressed; meanwhile achieving process goal, broadening involvement, development of strategies and tactics and implementing them to achieve goals" (Department of Alcohol and Drug Programs, 1988). The action planned must be in line with the existing conditions and areas that need immediate intervention. Goals of different nature; immediate intervention goals, short term goals and long term goals must be identified after prioritizing them according to its widespread and ability to affect the overall living conditions of people in the community. This stage resembles with the performing stage relevant for founded groups to work for a common cause. Performing appears when "the team finally starts working as a cohesive whole, and effectively achieve the tasks set of themselves" (Community Research Project, 2016). Actions are regularly and closely monitored to see how the team is progressing.

F. Evaluation (Ending Phase)

In context of implemented programme under the action phase of community work process, the ending stage necessitates evaluation which can be defined as "the systematic collection of information about the activities, characteristics, and outcomes of programs, for use by people to reduce uncertainties, improve effectiveness, and make decisions" (Patton, 2008). Community worker or the organization involved in a community work process cannot abruptly withdraw and leave people in a directionless situation rather gradual withdrawal is planned followed by the positive results noticed in the evaluation phase. Evaluation simply takes into account the key indicators decided by the implementers as milestones to assess whether or not the group has worked in lines with the plan and has achieved them with efficiency. Evaluation informs the group to either objective set by the team has been achieved or there's a need for improvisation in the plan or it requires an overhaul in the current plan of action. It is futile wasting resources on something which cannot yield satisfactory or desired results, so the evaluation plays its critical role in assessing that and informing the working teams to address

the loopholes on immediate basis. Facilitators' role in the community work process with a particular community is limited, professional community worker is well aware of the fact that the "programs should be initiated, developed, modified, and terminated on the basis of the needs of the community and on the basis of the availability of other comparable services" (Pathare, 2010).

7.2.1 Related Concepts in Community Organization

Let us study the related concepts in community organization.

A. Modification

A community worker is more concerned about organizing people into groups who can further take up the task of community development once they have learned the process. Community work is a process-oriented task where key achievement of community worker is making the community people united and learned to be self-reliant to address their community concerns on their own. Initiating task of evaluation and re-strategizing according to the results of evaluation by bringing modifications in the plan, is an attempt to educate people with the process to follow them in the absence of community worker. "Based on the evaluation, necessary modifications are decided and introduced. In order to bring about a permanent solution to the selected problem, it is to be tackled effectively with the modifications suggested" (Christopher, 2010). In a modification, the plan of action, strategy or tactics involved in achieving planned goals, are relooked and modified plan or strategy is incorporated.

B. Continuation

Continuation coincides with the term 'sustaining the work" in the process of community work, as it is evident from Ross's definition that it is not a one-time task rather a process that acquaints people of the community to sustain it for longer. "The changes that communities seek often require more time than typically funded by an external agent. In addition, although not all efforts merit continuation, problems may return when the interventions - and even the collaborative processes that support them - are no longer in place" also "the process of sustaining the work can help community initiatives plan and implement efforts for the long haul. When groups engage in the process of sustaining the work, they can develop the necessary commitment, capacity, and resources" (Community Tool Box, 2019). Continuation refers to the intensified implementation of the existing plan when the evaluation informs that the current plan of action need intensive implementation or changes are made if it no longer helps in goal achievement. Community organization is a process initiated by community worker to make community people act together in solving community issues, and keep the effort continued even if community worker no longer extends support.

C. Community Study

According to *Social Work Macro Practice 6th edition*, 'community' has a varying perspective as it can be seen "as a matter of geography, collective relationship (network) and identity or interest" (Netting, Kettner, McMurtry, & Thomas, 2017). Community is not restricted only to a geographic idea but can be conceptualized more in an abstract manner. Robert Redfield identified the small community as the basic unit of society that is characterized by certain defining qualities such as distinctiveness, small-size, self-sufficiency and homogeneity of inhabitants. Though there exist homogeneity in inhabitants, the distinctiveness leads to the diversity that differentiates one community from another in many aspects, makes it of critical importance for the community worker to get a thorough understanding of the community he/she is venturing to initiate the process. Each community's uniqueness manifested in the values, belief system, practices, traditions, socio-economic conditions, interaction pattern, dynamics, etc. demand an in-depth study of it, to begin with the community organizing process and sustain the effort addressing possible challenges through identifying them in advance.

Check Your Progress

1. What does the study phase of community organization take into account?
2. State the aim of the assessment phase.
3. What is community work?

7.3 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. The study phase of community organization generally takes into account the major goal of clarifying pre-existing conditions that will affect the organizing process. Community organizer needs to be well-versed with the principles, theories, techniques, and skills required to practice community work, alongside, a thorough understanding of the community in to which the worker is entering.

2. The aim of the assessment phase is to gather specific information about the community in continuation with the previous studies, gather information on the general situation of the community, identifying needs and problems and gathering information about the available resources.

3. Community work is a process-oriented task where key achievement of community worker is making the community people united and learned to be self-reliant to address their community concerns on their own.

7.4 SUMMARY

- Among all other concepts in professional social work, social casework was singled out and careful as well as detailed analysis to affect the intensive development of the practice was carried out.

- With social casework being the first method in the social work profession to be extensively worked and strengthened; social group work and community organization followed the suit.

- In context of community work practice, Weil and Gamble in year 1995 outlined broader objectives, which are "(a) to develop organizing skills and abilities of individuals and groups, (b) make social planning more accessible and inclusive in a community, (c) connect social and economic involvement in grassroots community groups, (d) advocate for broad coalitions in solving community problems, and (e) infuse the social planning process with the concern for social justice".

- The study phase in the community organization process can also be understood as the preparatory phase as it involves pre-organizing considerations. This study phase generally takes into account the major goal of clarifying pre-existing conditions that will affect the organizing process.

- The community worker may come from a different background with little knowledge about the community he/she is entering into and to elicit the participation of people, the worker must get acquainted with the dynamics that persist in the community. Also, in order to build rapport with the people to proceed towards community organizing steps, the worker has to spend time comprehending the community.

- Community coalition action theory in *assessment and planning construct* posits that "successful implementation of effective strategies is more likely when comprehensive assessment and planning occur".

- Analysis entails breaking complex topics into manageable parts to gain a better understanding of the situation. Proper analysis of the existing structures and forces within the community along with strength and weaknesses would provide insight into the worker regarding what to focus upon.

- Engagement and planning about intervention involve strategizing in consultation with people of the community. People from within the community need to partake actively in the process since the community worker plays a passive role.

- Organizing is the key to community participation and channelizing the pooled human resources to work towards the accomplishment of tasks in a coordinated manner. As defined by Ross, the process of the community

work, in course of organizing, essentially necessitates that it must "extend and develop cooperative and collaborative attitudes and practices in the community".

- During rapport building, identification of needs and problems and resources available within the community, organizing volunteered people into working groups along with forming a core committee, community worker strategize the plan of action and define timeline to execute them in an orderly fashion to achieve the decided goals, collectively.

- A community worker is more concerned about organizing people into groups who can further take up the task of community development once they have learned the process.

- Community work is a process-oriented task where key achievement of community worker is making the community people united and learned to be self-reliant to address their community concerns on their own.

- Continuation coincides with the term 'sustaining the work" in the process of community work, as it is evident from Ross's definition that it is not a one-time task rather a process that acquaints people of the community to sustain it for longer.

7.5 KEY WORDS

- **Community studies:** It is an academic field drawing on both sociology and anthropology and the social research methods of ethnography and participant observation in thestudy of community.

- **Community coalition action theory**: It is a type of IOR used to build consensus and actively engage diverse organizations and constituencies in addressing community issue or problems.

7.6 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short-Answer Questions

1. Differentiate between preparatory phase and pre-helping phase.
2. Write a short note on the ending phase.

Long-Answer Questions

1. Describe the different phases of community organization.
2. Explain some of the related concepts of community organization.

7.7   FURTHER READINGS

Ecklein, J. 1984. *Community Organizers.* New York: Wiley Publications.

Lindeman, E. 1921. *The Community: An Introduction to the Study of Community Leadership and Organization.* New York: Association Press.

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UNIT 8 INTERVENTION STRATEGIES IN COMMUNITY SETTINGS

Structure

8.0 INTRODUCTION

In the previous unit, you learnt about the phases of community organization. In this unit, the discussion will turn towards intervention strategies in a community setting. An intervention can be considered a mixture of program elements or strategies designed to produce behaviour changes or improve health status among individuals or an entire population. The most effective interventions are those that encompass multiple strategies and produce desired and lasting change.

8.1 OBJECTIVES

After going through this unit, you will be able to:

- Discuss intervention strategies in community settings
- Explain the concepts of negotiating, lobbying, and resource mobilization
- Examine how to resolve conflict

8.2 COMMUNITY-BASED INTERVENTIONS: AWARENESS BUILDING

The community as target refers to the goal of creating healthy community environments through broad systemic changes in public policy and community-wide institutions and services. Implementing effective interventions is a key process to help communities target and change community conditions for behavioural and population-level improvements.

An intervention is a combination of program elements or strategies designed to produce behaviour changes or improve health status among individuals or an entire population. Interventions may include educational programs, new or stronger policies, improvements in the environment, or a health promotion campaign. The main aim of monitoring is to assess whether an intervention is going as planned, and whether any change in focus and/or activity is necessary.

Difference between an intervention and a strategy

A strategy is a set of methods or activities to teach your child something. An instructional intervention may include strategies. But not all strategies are interventions. The main difference is that an instructional intervention is formalized, aimed at a known need and monitored.

What is a healthy community?

A healthy community is one in which all residents have access to a quality education, safe and healthy homes, adequate employment, transportation, physical activity, and nutrition, in addition to quality health care.

Organizing

Organizing is the process of identifying and grouping the work to be performed, defining and delegating responsibility and authority and establishing relationships for the purpose of enabling people to work most effectively together in accomplishing objectives. Community organizing is a process where people who live in proximity to each other come together into an organization that acts in their shared self-interest. Community organizers work with and develop new local leaders, facilitating coalitions and assisting in the development of campaigns.

Community organizing is the work of bringing people together to take action around their common concerns and overcome social injustice. Community organizers reach out and listen, connect and motivate people to build their collective power. When people are organized, communities get heard and power begins to shift creating real change for good.

Peoples Participation

In a democratic society participation gives the ordinary citizen a means of voicing his opinion and of showing by his behaviour and action that he is able to take on responsibilities. It gives the ordinary citizen a chance to show his willingness to carry out constructive public work and to demonstrate his good citizenship by other means than periodically exercising his right to vote.

Participation cannot be imposed on the people from the above, it should be voluntary and based on will to participate. Participation should be of direct involvement and not through the representatives, where they (representatives) represent the interest of rich rather than the interest of poor majority. However, in a vast country like ours direct participation of the people is possible only at the local level. Under the existing Indian social system, equitable participation of the poor in the process of development can be regarded as a gradual process. It can be accelerated only when the poor become conscious of their rights and privileges and built up strength to achieve justice for themselves in the sharing of benefits of development.

People's participation or involvement can be better understood in four senses:

1. Participation in decision-making;

2. Participation m implementation of development programme.

3. Participation m monitoring and evaluation of development programmes and

4. Participation in sharing the benefits of development.

People's participation can be ensured through the formation of people's organization and group actions. People's organization, be it formal or informal, gives them the power to negotiate and bargain, recognition, status and cohesive strength as a community. It gives them accessibility to information, resources, check exploitation and injustices and effect fair distribution of resources. Effective participation needs integration of components/ activities and their proper and timely coordination.

8.2.1 Negotiating

Negotiation is a method by which people settle differences. It is a process by which compromise or agreement is reached while avoiding argument and dispute. In any disagreement, individuals understandably aim to achieve the best possible outcome for their position (or perhaps an organization they represent). However, the principles of fairness, seeking mutual benefit and maintaining a relationship are the keys to a successful outcome.

Specific forms of negotiation are used in many situations: international affairs, the legal system, government, industrial disputes or domestic relationships as examples. However, general negotiation skills can be learned and applied in a

wide range of activities. Negotiation skills can be of great benefit in resolving any differences that arise between you and others.

Stages of Negotiation

In order to achieve a desirable outcome, it may be useful to follow a structured approach to negotiation. For example, in a work situation a meeting may need to be arranged in which all parties involved can come together. The process of negotiation includes the following stages:

- Preparation
- Discussion
- Clarification of goals
- Negotiate towards a Win-Win outcome
- Agreement
- Implementation of a course of action

8.2.2 Lobbying

Lobbying is a term that includes activities of influencing the decision makers, both political and all other decisions for which the community or individuals are concerned about. Lobbying is a targeted activity and is mainly consisting of a direct influence on the decision-making person.

Lobbying is the process of influencing public policy. It involves developing and implementing strategies to persuade those in power. Social work education provides opportunities to gain the knowledge and skills necessary for engaging in lobbying efforts. Lobbying is an important lever for a productive government. Without it, governments would struggle to sort out the many, many competing interests of its citizens. Fortunately, lobbying provides access to government legislators, acts as an educational tool, and allows individual interests to gain power in numbers.

8.2.3 Resource Mobilisation

Resource mobilization refers to all the means that an organization should acquire to implement its action plan. It is a process, which will identify the resources essential for the development, implementation and continuation of works for achieving the organizations.

Community mobilization is the act of encouraging and engaging the community to participate in the creation of safe cities and communities for women and girls. Thus, community mobilization is important because the community itself is ultimately responsible for and affected by situations of safety or insecurity.

There are two types of resource mobilization theory:

1. Political
2. Economic

The economic model explains collective activity as a consequence of economic aspects. It contends that grievances are not adequate to explain the creation of social developments. Rather than this, access to and control over assets is the important factor. The laws of demand and supply explain the flow of assets to and from the movements, and that individual activities are represented by sound decision theory. The political model highlights the political battle rather than the financial components.

Importance of resource mobilization involves

1. Guarantees the continuation of an association's administration procurement to customers
2. Supports organizational sustainability
3. Takes into account scale-up and improvement of items and administrations currently offered by the organization
4. Organization, both in private and public sectors, must be in the business of creating new business to stay in business.

Mobilization of Resources

Mobilizing is the process of assembling and organizing things for ready use or for a achieving a collective goal. The term mobilization of resources should be seen in the same context. Mobilization of resources means the freeing up of locked resources.

Types of Resources in India

- Natural Resources: Coal, Petroleum, Natural Gas, Water, Spectrum etc.
- Human Resources: The labour force and intellectual capacity of a nation.

The proper utilization of these resources leads to the generation of economic resources – savings, investment capital, tax etc. While mobilization of resources is considered, the mobilization of economic resources (financial resources) should also be studied. Resource mobilization is actually a process of raising different types of support for your organization. As stated above, it can include both cash and in-kind support.

Resource mobilization can also be called as the process of getting resource from resource provider, using different mechanisms, to implement the organization's work for achieving the pre-determined organizational goals. It deals in acquiring the needed resources in a timely-cost effective manner. It advocates upon having the right type of resource, at the right time, at right price with making right use of acquired resources thus ensuring optimum utilization of the same.

Check Your Progress
1. What is an intervention?
2. What is negotiation?

8.3   RESOLVING GROUP CONFLICTS

There are several common causes of conflict at work, but most are categorised by who in the workplace is involved. The four main categories are:

- **Intrapersonal:** This is when a person experiences inner turmoil, such as disagreeing with the values of the company or being a perfectionist.

- **Interpersonal:** This is conflict between two or more individuals; it may be an isolated incident or an ongoing issue.

- **Intragroup:** This refers to the conflict between one or more people in the same group or team.

- **Intergroup:** These involve several different teams and are often difficult to handle without external support or preventative/corrective action. Categorized by who in the workplace is involved.

Each of these require different intervention methods. It also takes the skill of a manager who is focused on reaching positive results, such as encouraging people to more actively respect and work around differences and help their co-workers.

Inter-Group Conflict

When a conflict takes place between two or more groups it is called 'inter-group conflict'.

The causes of inter-group conflict are as follows:

1. Scarce Resources
2. Conflicting Interest
3. Exercise of Power
4. Intra-Group Conflict

A group often consists of persons of similar values, attitude, interests and goals. Group interests are generally the same but individual interest and goal may differ from person to person in a group. The result is conflict. Thus, a conflict between two or among some members in a group may be referred to as 'intra-group conflict'. Intra-group conflict may take place owing to the following reasons:

1. Difference in Goal
2. Denial of Responsibility
3. Ineffective Control over the Group

4. Ideological Differences

5. High Degree of Competition

6. Communication Gap

The most common factor that leads to conflict situations within organizations are misunderstandings. Conflict can arise from misunderstandings due to poor communication, lack of planning, poor staff selection, frustration, stress and burnout.

Conflicts in a community

Any time when we bring people together we will have more than one opinion instantly on anything. The number of times we might have heard of arguments in a group of people over some of the silliest things. It is human nature. We want others to agree with our point of view. We want everyone to see things our way, and yet, we also know if we all shared the same view there would be something seriously wrong with us.

Conflict typically stems from three basic types: task conflict, interpersonal conflict, and procedural conflict.

Task Conflict: Deals with disagreement about the substance of the discussion. These conflicts can result in improved decision quality. Also, a conflict based on the task can result in a better more thought-out 'flow' through the decision process. This can be a positive conflict and resolution.

Interpersonal Conflict: Often described as personality clash. This occurs when individuals disagree with another individual for reasons unrelated to the issue being discussed. This conflict will usually take the form of antagonistic remarks against personal characteristics of another person.

Procedural Conflict: This conflict results when there is a disagreement over the procedures followed to accomplish a goal of the community. This conflict can be a positive form of conflict as it can lead to new procedures being formed and even possibly new goals being defined.

Resolution to Conflict

There are a number of steps resolved in proper conflict resolution. Let us examine them.

Recognize and acknowledge existence of conflicts

Sometimes recognizing conflict is more difficult then we may admit. Identifying not only that conflict exists but also the type of conflict. If we do not recognize a conflict then clearly we cannot resolve it.

Analyze the existing situation

Once we have recognized and acknowledged the existence of the conflict we need to analyze the situation. What is the current situation? How severe is the conflict? What are the possible outcomes and what are some worst-case scenarios?

This is not a step to skip. Before being able to properly resolve a conflict we need to be able to step back and look at the entire situation.

Encourage communication

Here is where it starts to get a little more intensive. This point in conflict resolution is where passions start to get involved, tempers have the greatest chance of flaring and resolution becomes more difficult. But communication cannot be and should not be avoided. Here are some items to attend to while encouraging positive and constructive communication.

- Free discussion
- encourage accurate communication
- Listen and raise questions
- Allow free expression
- Supply relevant information and facts
- maintain objectivity (no emotional pleas)
- Focus on the issue and not people
- be gracious when successful

8.3.1 Programme Planning and Service Delivery

The steps for program planning are discussed below.

Steps for Program planning

1. Identify the purpose for your work plan. Work plans are written for various reasons.
2. Write the introduction and background
3. Determine the goal(s) and objectives
4. Develop the objectives
5. List your resources
6. Identify any constraints
7. Who is accountable?
8. Write your strategy

Designing and planning is important for projects and programmes alike. It refers to the 'process of setting goals, developing strategies, outlining the implementation arrangements and allocating resources to achieve those goals' (UNDP 2009). There are several approaches to programme and project design.

The main advantages of planning are as follows:

- Planning increases the efficiency of an organization.
- It reduces the risks involved in modern business activities.

- It facilitates proper coordination within an organization.

- It aids in organizing all available resources.

- It gives a right direction to the organization.

- It is important to maintain good control.

- It helps to achieve the objectives of the organization.

- It motivates the personnel of an organization.

- It encourages managers' creativity and innovation.

- It also helps in decision-making.

Service Delivery Model for Programme Planning and Evaluation: Case Study

Source: *Developed by Link Alma DODD*

What is Service Model?

The National Programs Team adopted a Service Model in order to build a common language for accountability and evaluation across the organization. A Service Model is a tool that may be useful in planning and evaluating programs, committee work and other collaborative projects. Logic models represent a visual way of expressing the rationale or thought behind a program.

Planning Process

Our planning process revolves around our basic definition of programming. We define programs as a comprehensive approach to solving a problem or addressing a need or issue within a community. A program is not a onetime event or single activity. A program should include a series of related activities focused on achieving a predetermined set of goals and objectives. Our Service Model contains six components with Inputs-Outputs-Outcomes being central to the common basis of the model.

Planning Elements

- **Situation:** Service models are built in response to an existing situation. We identify the problem or priority the program is responding to and the expected benefit to specific audiences.

- **Inputs:** The inputs are the resources available to make your program work. Resources could include the people, the money or the community resources that are necessary to operate the program. Inputs lead to Outputs.

- **Outputs:** The activities, products, methods, and services you use represent your outputs. Examples of program activities include research, training, technical assistance and other services. Outputs lead to Outcomes.

- **Outcomes:** The results and benefits for groups, individuals or communities represent outcomes. They may include direct products, services or events delivered through planned activities.

- **External Factors**: These are the outside forces that affect the implementation and success of the program.

- **Assumptions:** Assumptions are the beliefs we have about why our program will work.

Evaluation Planning

An evaluation plan to assess the program can be superimposed using the service model format. Evaluation involves asking key questions about the program. Developing appropriate and measurable indicators during the planning phase is key to a sound evaluation. Link your activities and results in order to ensure success.

8.4   MONITORING AND EVALUATION

Monitoring and evaluation provide information on what an intervention is doing, how well it is performing and whether it is achieving its aims and objectives; guidance on future intervention activities; an important part of accountability to funding agencies and stakeholders.

Plans for monitoring and evaluation should be made at the beginning of an intervention development process.

Monitoring

Monitoring is the regular collection of information about all project activities. It shows whether things are going to plan and helps project managers to identify and solve problems quickly. It keeps track of project inputs and outputs such as:

- activities
- reporting and documentation
- finances and budgets
- supplies and equipment

Monitoring is an ongoing activity that should be incorporated into everyday project work.

Evaluation

An evaluation asks whether a project is achieving what it set out to do, and whether it is making a difference. If this is happening the evaluation seeks to understand how and why the intervention has worked so well. If the project is unsuccessful, questions are raised as to what could have been done better or differently. Evaluations thus keep track of key outcomes and impacts related to the different project components, assessing whether the objectives, aims and goals are being achieved.

Who should be involved in monitoring and evaluation?

Monitoring is routinely carried out by project staff, project partners and peer educators as they keep track of their work. Evaluations can be performed by external agencies or by project staff, peer workers and stakeholders, or by a combination of the latter three groups and external agencies. External involvement lends technical expertise and objectivity to evaluations. However, the use of project staff and peer networks in an evaluation builds their capacity and provides a sense of ownership of the results. Moreover, the familiarity of peer workers and project staff with, for example the sex work context may lead to a more realistic picture of an intervention, and informants may be more willing to talk openly with project workers than to outsiders. A combination of the two approaches can provide the most useful information. (**Source: WHO)**

8.4.1 Developing Human Resource

Human resources development (HRD) refers to the vast field of training and development provided by organizations to increase the knowledge, skills, education, and abilities of their employees. In many organizations, the human resources development process begins upon the hiring of a new employee and continues throughout that employee's tenure with the organization.

Many employees come into an organization with only a basic level of skills and experience and must receive training in order to do their jobs effectively. Others may already have the necessary skills to do the job, but do not have knowledge related to that particular organization. HR development is designed to give employees the information they need to adapt to that organization's culture and to do their jobs effectively.

What is the purpose of HRD?

Human resources development can be viewed, in some ways, in the same manner that a coach views his athletic team. While a coach may recruit players who already have some skill and ability, the point of continued practice is to strengthen those skills and abilities and make even better athletes.

HR development has the same goal: to make better employees. The purpose of HR development is to provide the 'coaching' needed to strengthen and grow the knowledge, skills, and abilities that an employee already has. The goal of development and training is to make employees even better at what they do.

Check Your Progress

3. What is intragroup conflict?
4. What is the most common factor that leads to conflict situation within organizations?
5. What is monitoring?

8.5 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. An intervention is a combination of program elements or strategies designed to produce behaviour changes or improve health status among individuals or an entire population.

2. Negotiation is a method by which people settle differences. It is a process by which compromise or agreement is reached while avoiding argument and dispute.

3. Intragroup conflict refers to the conflict between one or more people in the same group or team.

4. The most common factor that leads to conflict situations within organizations are misunderstandings.

5. Monitoring is the regular collection of information about all project activities. It shows whether things are going to plan and helps project managers to identify and solve problems quickly.

8.6 SUMMARY

- The community as target refers to the goal of creating healthy community environments through broad systemic changes in public policy and community-wide institutions and services.

- A strategy is a set of methods or activities to teach your child something. An instructional intervention may include strategies. But not all strategies are interventions.

- Negotiation is a method by which people settle differences. It is a process by which compromise or agreement is reached while avoiding argument and dispute.

- Lobbying is a term that includes activities of influencing the decision makers, both political and all other decisions for which the community or individuals are concerned about.

- Resource mobilization refers to all the means that an organization should acquire to implement its action plan.

- There are several common causes of conflict at work, but most are categorised by who in the workplace is involved.

- Conflict typically stems from three basic types: task conflict, interpersonal conflict, and procedural conflict.

- Designing and planning is important for projects and programmes alike. It refers to the 'process of setting goals, developing strategies, outlining the implementation arrangements and allocating resources to achieve those goals'.

- Monitoring and evaluation provide information on what an intervention is doing, how well it is performing and whether it is achieving its aims and objectives; guidance on future intervention activities; an important part of accountability to funding agencies and stakeholders.

- Evaluations can be performed by external agencies or by project staff, peer workers and stakeholders, or by a combination of the latter three groups and external agencies.

- Human resources development (HRD) refers to the vast field of training and development provided by organizations to increase the knowledge, skills, education, and abilities of their employees.

8.7 KEY WORDS

- **Lobbying:** The act of attempting to influence business and government leaders to create legislation or conduct an activity that will help a particular organization.

- **Negotiation:** The process of discussing something with someone in order to reach an agreement with them, or the discussions themselves.

8.8 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short-Answer Questions

1. What do you understand by the concept of people's participation?
2. List the stages of negotiation.
3. What is the purpose of human resource development?

Long-Answer Questions

1. Discuss community based interventions.
2. Explain the concept of resource mobilization.
3. Examine the concept of conflict. How can conflicts be resolved?

8.9 FURTHER READINGS

Ecklein, J. 1984. *Community Organizers.* New York: Wiley Publications.

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**BLOCK - IV
SOCIAL ACTION: DEFINITION,
CONCEPT AND STRATEGIES**

UNIT 9   APPLICATION OF COMMUNITY ORGANIZATION IN DIFFERENT SETTINGS

Structure

9.0   INTRODUCTION

Community organization can be practised in different communities or settings. The community can be classified as rural, urban and tribal on the basis of geographical location. The other classification of the community can be based on the caste, religion, occupation and other aspects. These communities are under different settings where community organization can be put into practice. Community organization is applied when the community takes initiative in solving the problems and meetings the needs. In such a situation, the community plays different roles in dealing with the various needs and problems.

Usually within the community, either the interested people or the people who are affected by an issue take up the lead in addressing the problem. In other

words, they form the community and undertake different roles in solving the problems and needs get fulfilled. But such a process does not take place so easily and hence someone has to take the lead. When the initiative is not forthcoming on the part of the community, an external agent or an outsider or a community organizer steps in and works with the community.

The community organizer depending on the setting, situation and the problems applies appropriate roles. The roles are likely to vary according to the settings, problems and needs. Community organization can be used by the community organizer in different areas or settings like rural, urban, tribal, institutional, non-institutional settings. Whatever may be the settings depending upon the model of community organization, like locality development, social planning and social action, the community organizer has to apply different roles respectively. Therefore, a community organizer has to be familiar with all the roles of community organization.

9.1 OBJECTIVES

After going through this unit, you will be able to:

- Explain community organizations in rural, urban and tribal settings
- Discuss the functioning of community organizations for the welfare of women, minority and elderly people
- Analyse assistance provided by community organizations in emergencies
- Describe the measures taken by community organizations at the local, state and national level

9.2 APPLICATION OF COMMUNITY ORGANIZATION IN RURAL, URBAN AND TRIBAL AREAS

We will begin our discussion by alluding to the community organizations functioning in the tribal areas followed by urban and rural areas.

Tribal areas which are also referred to as Scheduled Areas in the Indian Constitution are basically areas that are declared by the President to be Scheduled Areas. Rural area is characterized by a population which is more than 5000, the density is more than 300 per square kilometre and more than 75 per cent of the people are engaged in agricultural activities. Whereas tribal areas have the similar characteristics except its geographical location is in hilly regions. It has been observed that interpersonal relationship and receptiveness is high and positive in rural and tribal areas, whereas in urban area the primary relationship within the community is rather low. Organizing rural and tribal people is less difficult compared to urban people.

More than organization, it has been seen that rural and tribal areas require awareness in order to deal with day-to-day issues. Many steps have been taken by the government to improve conditions in these areas, including setting up a separate department for tribal affairs. The Ministry of Tribal Affairs was constituted in October 1999 with the objective of providing more focused attention on the integrated socio-economic development of the most underprivileged sections of the Indian society namely, the Scheduled Tribes (STs), in a coordinated and planned manner. The Ministry of Tribal Affairs is the nodal Ministry for the overall policy, planning and coordination of programmes for development of STs. To this end, the Ministry of Tribal Affairs undertakes activities that flow from the subjects allocated under the Government of India (Allocation of Business) Rules, 1961. Apart from this, there are various institutions that contribute on their own level for the development of tribal areas, some of which have been listed below.

(i) The Indian National Trust for the Welfare of Tribals

With the five E's (Environment, Economics, Equity, Ethic and Ecology) at the core of its thinking, the Indian National Trust for the Welfare of Tribals (INTWOT), founded in 1996, promotes tribal development in several states of India. INTWOT operates in several parts of India with large significant tribal populations as well in city areas where tribals have sometimes migrated to Orrisa, Bihar, Jharkhand, Madhya Pradesh, Haryana and Delhi. The Trust's work is supported by relationships with several national and international funding agencies, as well as various ministries within the Government of India. The trust is an income tax-exempt (from India 80 G and from USA 501C3) non-profit, non-religious, non-political, and non-governmental organization. A number of more specific goals define the path the organization takes in its efforts:

- To uplift and improve the living and social conditions of tribes residing in the forested areas and elsewhere, with special emphasis on efforts to end their exploitation by promoting awareness and knowledge about their rights and benefits through legal aid and guidance.

- To help them obtain a steady income for their livelihood.

- To provide training to tribals to run small-scale businesses that allows them to earn for themselves.

- To provide them opportunities for education—primary, higher and technological.

- To operate as a mediator between the government bodies and the tribals, and as a channel for the development and welfare of the tribals.

- To work as a social entrepreneur to achieve the above mentioned targets.

Activities: The main thrust of economic activities is to enhance income from existing resources and create additional employment opportunities for the tribals with optimum utilization of local sources and skills. Each programme initiated by

INTWOT is followed by an awareness-building effort among the community where the programme is introduced. Some key programmes of the Trust are outlined below.

Cultivation of vegetables: Vegetable cultivation supported by INTWOT has been a major economic activity in the hilly areas of Jharkhand, and has resulted in increasing income; this has set a model for surrounding villages.

*Basket-making***:** Women of different tribal communities are engaged in bamboo stick works organized for basket making and bamboo crafts. Seed money is provided to them by INTWOT in several hamlets of Gumla, Lohardaga and Palamau districts of Jharkhand and in the Sonebhadra district of Uttar Pradesh to initiate the purchase of bamboo for their business. Proceeds from the sale of the products are reinvested in other economic activities locally.

Bee-keeping: Traditionally, in some villages of Gumla district of Jharkhand people used to procure honey through a very crude method. They used to set ablaze the honeycombs in the jungles, a cruel process that is additionally wasteful, leading to comparatively less honey being gathered. Some women from ten families were selected from this area and modern techniques of bee-keeping, which are eco-friendly and more productive, were transferred to them.

Cultivation of Mentha arvensis: Dozens of villagers learned the cultivation of the herb *Mentha arvensis* in Palkot block of Gumla. Earlier though people were aware of this herb; they were unaware of its multipurpose utility (in medicines, cosmetics, air-freshness, bio-diversity conservation and environment protection etc.). With the help of charts and published literature INTWOT's trainers provided this knowledge, and thereafter the Trust provided field training for its growth and harvest.

Scientific agriculture: In the Dhar district of Madhya Pradesh, INTWOT is bringing about socio-economic development through the use of science and technology in agriculture. Important components of this effort include adaptive research on innovative agricultural technology leading to breeding improved varieties, efficient agro-techniques, standardized chemical and biological control of pests and crop diseases, and the production and use of energy from bio-waste.

*Health and drinking water***:** The provision of medicinal services and safe drinking water are the major initiatives of INTWOT in the drought-prone areas of Palamau and its vicinity. In 20 remote villages in this region, and in the rehabilitation colonies of Delhi, many medical camps are organized regularly.

*Bio-diversity conservation***:** Thousands of indigenous people of Kalahand, (Orrisa) are dying of starvation. Simply giving them the packets of bread and medicine does not help much. INTWOT has initiated an integrated programme for the self-sufficiency of tribals of Kalahandi. In this project, the cultivation of medicinal, cosmetic and aromatic plants is in practice. The development and maintenance of a nursery, the distribution of seeds and saplings to interested farmers, the technical training of farmers—these efforts are integrated into a sustainable effort. The local communities obtain knowledge of markets, and the confidence and awareness to plan their economic activities accordingly.

Capacity Building of NGOs: INTWOT is active in capacity building work with the NGOs of Orrisa. Organizations are trained to use their skills optimally, and encouraged to form networks of non-governmental efforts that are mutually reinforcing. Leadership skills are taught and the NGOs can adopt self-assessment mechanism to rate their work.

(ii) Samata

It is one of the NGOs that is opposing the proposed bauxite mining in Vizag Agency and are now demanding that the proposed environment public hearing by the AP Pollution Control Board on behalf of APMDC slated for October 3 at Chintapalli be postponed indefinitely till the government places the issue before the Tribal Advisory Council (TAC). Samata is in the forefront in opposing the mining, dashed letters to the President of India and State Governor, seeking them to direct local officials to postpone the hearing.

(iii) Naxal Heritage Conservation Trust (NHTCT)

Naxal Heritage Conservation Trust is a Non-Profitable Social Group that is dedicated for the preservation and conservation of the local art, culture, traditions and festivals.

(v) South Vihar Welfare Society for Tribal (SVWST)

It is a non-profitable, non-governmental, non–political organization established in 1998 by a group of dedicated social workers with the motto to bring human dignity their basic human rights and self-confidence among people through awareness and motivation for socio-economic changes among the poorest of the poor. The basic concern of this organization is to serve the poor and disadvantage community irrespective of sex, caste and creed religion or national and to create a just society by empowering the people to be self-reliant through different activities.

The organization encourage youth to develop leadership qualities to remove inequality and injustice from every nook and corner of the society to play major role in the process of social changes and to create classless, oppression-free society based on non-violence and universal brotherhood. Thus, the members are dedicated to work for socio-economic development of the most neglected and deprived group of the society.

Community Organization in Urban and Rural Areas

Despite chaos and poverty, every village or neighbourhood has some kind of organization. With respect to their problems, environmental health workers and disaster prevention planners need to understand the form and level of organization in under-developed and developing areas. A good understanding of an area which requires community organization or service will help the population to understand their situation and mobilize them to reduce their vulnerability to hazards. Community organization at the formal or political level in rural areas can be divided into three groups which are as follows:

(i) Those headed by traditional leaders such as chiefs, elders and others.

(ii) Those headed by appointed leaders such as selected local representatives.

(iii) Those headed by elected local representatives such as municipal bodies

Apart from the following arrangements, there are also many kinds of traditional or informal social relations. For instance, people may exchange labour and services, there may be patterns of kinship and friendship, and religious groups or special-interest groups may provide a common centre.

Similarly, in urban areas, informal organizations may include the following:

(i) Workers' guilds or trades unions, which may unite people practising the same trade or working for the same employer.

(ii) Cultural and sports clubs, such as carnival dance clubs or local football clubs.

(iii) Political action groups, which often link people in very efficient communication networks.

It has been observed in rural areas that ties of kinship are much stronger in comparison to urban areas. The ties of kinship are stronger in the rural areas as an individual's tribe, clan or elders have considerable influence on the individual's decision making.

Some other examples of informal rural organization may include the following:

(i) *Rural industries:* This may include plantation work or logging and others, which may create a sense of solidarity among the workers concerned.

(ii) *Cooperative societies for farmers or other producers:* These can be a major resource; but on the other hand, they will not be useful if they are unpopular because of high service charges, late payments to farmers, or even corruption.

(iii) *Health establishments and schools:* These often provide a social focus in rural areas (the local school head or teacher may enjoy high prestige and be a leader in the community).

It has been seen that a lot of recently-created informal urban settlements are emerging in the fast-growing cities of the world. The emergence of such recently-created informal urban settlements are accompanied with great challenges as they lack both the traditional social structures found in the rural areas and the formal structures which are a striking feature of the established urban areas.

Individuals who are residing in these recently-created informal urban settlements are more susceptible to disasters due to the nature of land they are settled on. This vulnerability is enhanced by the high levels of poverty. Social service workers and health workers should be aware of the potential usefulness of all these kinds of social organizations. They may provide, for example, a forum for the discussion of risk reduction, a source of local knowledge and experience of

the hazards faced in an area, and an efficient communications network for disseminating messages and ideas.

Apart from these, local or non-governmental organizations, at the national and international level, may have ongoing projects in an area that may provide a foundation for new work on vulnerability reduction and emergency preparedness such as literacy groups, micro-enterprise support groups, and health and sanitation projects. It is essential to understand the history and nature of the area before initiating a new project. This will prove helpful in understanding the problems of the area and how they are perceived by the community and local authorities.

Changes in the world are taking place at a very increased pace. Due to new inventions and technological developments, life has become more convenient and easy. However, it has been observed that both urban and rural areas need assistance to tackle the numerous problems that come with transition. There are many people and groups who selflessly volunteer to help the community, some of which are as follows:

(i) **Goonj:** This NGO is known to channelize unused material lying idle at urban homes to far-flung villages of India as an economic resource. Though they deal with all kinds of under-utilized material, the main focus is on clothing. Goonj is a legal foundation which has been registered under the Societies Act. It is also registered for exemption under Section 80 G and 12 A, and for foreign contributions under FCRA. It has its own offices and paid staff in Delhi, Mumbai, Chennai, Kolkata, Bangaluru, Hyderabad, Jalandhar, Saharsa (project office), Kurnool, and Andra Pradesh (project office).

(ii) **Sammaan Foundation:** The purpose of establishing Sammaan foundation was empowering the downtrodden and linking them with the mainstream through education, training and financial support. More specifically, at the moment, Sammaan is working towards organizing the rickshaw-pulling class of people by providing them with opportunities to earn their livelihood. It is taking giant strides in areas like women empowerment, health services, employment generation, micro credit and children's education.

(iii) **Akshaya Trust:** The mission of Akshaya trust is to care for the helpless, forsaken, mentally ill, old, sick and the roadside destitute who live in Madurai. This is accomplished by providing love and affection, healthy food, rehabilitation opportunities. Their sole aim is to restore human dignity.

(iv) **Smile Foundation:** Formed in 2002, the Smile foundation comprises corporate professionals who had a target of providing universal education and health care services to the underprivileged, thereby changing their lives forever. They aim to set the foundation for nation building by making the downtrodden emerge as productive assets.

(v) **Udaan Welfare Foundation:** The Udaan Welfare foundation was formed with a mission to empower lives of the downtrodden. Their main areas of focus are children, destitute women, senior citizens and environment protection. Till date, they have launched various health and education initiatives involving children and destitute women. They even have a cancer chemotherapy centre as one of their main projects.

(vi) **Pratham:** It is one of the largest NGO which works towards educating the underprivileged children in the slums of Mumbai. Their team comprises people from various fields who expertly bring their experiences and perspectives and work together to create a bright future for children. The programmes of Pratham are designed in such a way that enrolment of children in schools increases, their learning levels increase, and those people who are unable to attend school receive education in a proper manner.

(vii) **LEPRA Society:** It actively promotes quality healthcare through various initiatives. It aims to support various health programmes in the prevention and control of diseases like AIDS, Leprosy, and Tuberculosis. Their programmes are mainly focussed to communities which are poor comprising women and children.

(viii) **Deepalaya:** It is a development-based NGO which works on issues pertaining to the poor and the downtrodden, especially children. It has successfully made inroads into slums of Delhi and initiated rural development in Haryana and Uttarakhand. It works in collaboration with both governmental and non-governmental agencies and makes interventions in the state's policy making. Their areas of focus include education, healthcare, gender equality, vocational training, empowering other NGOs which have the same vision and upliftment of the differently-abled.

(ix) **Uday Foundation:** Based in New Delhi, the Uday foundation provides support to the families of children suffering from critical disorders, congenital defects and other diseases and syndromes which affects their health, growth and education. It has launched various health related projects for the common man in general. Their special focus is child rights i.e., providing a right to live with dignity. It is more of a parents' support group who tackle the problem of saving the lives of the country's future. They also support research to develop new healthcare technologies.

(x) **HelpAge India:** Since its establishment in 1978, HelpAge India has constantly been striving to raise resources to protect the rights of India's senior citizens. They are involved with the local and national government to implement policies which will be beneficial to the elderly. Their objective is to make the senior citizens aware of their rights so that they can play an active role in the society. To accomplish this, they are

also working constantly to make the society aware of the concerns regarding the elderly and also promoting better understanding of similar issues.

Though local communities are often able to overcome obstacles put up by local and national authorities, a supportive approach will make an outstanding difference to the cause of urbanization and the removal of poverty. In order to deal with problems which occur due to the transition from rural to urban along with the issues of poverty, it becomes essential that the planners and policymakers to revise the assumptions which fuel their anti-urban bias. They should be able not only to move with the flow but also to direct it towards improving the urban habitat and reducing poverty.

Therefore, population institutions and specialists also need to play a key role in supporting community organizations, social movements, governments and the international community in improving the nature and form of future urban expansion, and thus enhancing its power to reduce poverty and promote environmental sustainability. A concerted international effort at this critical time is crucial to clarify policy options and provide information and analyses that will support strategies to improve our urban future.

Working with Displaced Population

A displaced person (DP) is an individual who has been forced to leave their present dwelling due to external factors such as war, revolts, natural calamities, etc. This phenomenon is also referred to as 'forced migration'. This term was initially used during the Second World War which resulted in the refugee outflows from Eastern Europe. The term DP was used specifically to describe a person removed from his native country as a refugee, prisoner or a slave labourer. However, in the past half-century or so, the connotation of the word DP has been significantly broadened. Nowadays, a displaced person may also be a person who is a forced migrant and sometimes confused with the term 'refugee'. This increases confusion between the general descriptive class of anyone who has left his home and the subgroup of legally defined refugees who enjoy specified international legal protection.

According to international surveys, there are about 26 million people worldwide who are currently living in situations of internal displacement resulting from conflicts or human rights violations. These people were forced to flee their homes as their lives were in danger. Unlike refugees, internally displaced persons (IDPs) are those individuals who do not cross international borders. What is shocking is that though IDPs have outnumbered refugees by the ratio of 2:1 their problems do not receive the same attention as those of refugees. Since IDPs receive little or no attention from any sort of authoritative or governmental body, they are widely exposed to violence and other human rights violations during the course of their displacement. In their situation, they have limited access to basic necessities such as food, proper lodging, education, health care, employment and others.

A numbers of IDPs are caught in desperate situations amidst fighting or in remote and inaccessible areas cut-off from international assistance. Others have been forced to live away from their homes for many years, or even decades, because the conflicts that caused their displacement remain unresolved.

Displacement is not a foreign concept to India as there have been numerous instances which have eventually led to the displacement of its citizens. According to recent data, there were several distinct episodes of displacement which were caused by armed conflict and ethnic and communal violence. Many episodes of displacement took place in India in the last quarter or so, which are as follows:

- In Jammu and Kashmir, people remained displaced since 1990 due to separatist violence targeting the Hindu minority.

- It has been seen in the north-eastern states that there were long-term IDPs who had fled their homeland to avoid conflicts between the government forces and the non-state armed groups. This situation became even more strained with the violence between ethnic groups.

- In 2005, central India witnessed displacement caused by the armed conflicts over land and mineral resources which pitted the government forces and the allied militias against the Maoist insurgents.

- Gujarat became the stage for communal violence between the majority Hindu population and the Muslim and Christian minorities in 2002.

- Similar acts of communal violence were witnessed in Orrisa in the year 2007–2008.

Till date it has been seen that displacement continues. It has been observed in early year 2011 that nearly 50,000 people were forced to flee their homes due to inter-ethnic violence between Rabha and Garo people in the north-eastern states of Assam and Meghalaya. In November, more than 3,000 people were forcibly evicted from floating islands on Loktak Lake in Manipur by local authorities, allegedly as a counter-insurgency measure. In central India, the armed conflict continued, probably leading to new displacement.

It is estimated that at least 506,000 people were living in displacement at the end of 2011 due to such conflicts and violence. This is a very conservative estimate, as it includes only identified IDPs living in camps. The majority of IDPs in India, however, were believed to be living outside camps, with large numbers dispersed in cities. In addition, many of those who had moved out of camps, including those who had returned, were unlikely to have found a durable solution to their displacement, and are, therefore, viewed as part of India's internally displaced population.

Many of India's IDPs had insufficient access to basic necessities such as food, clean water, shelter and healthcare. Those in protracted situations still struggled to access education, housing and livelihoods. Tribal IDPs in camps in Chhattisgarh

in central India faced the risk of attacks by both government forces and government-allied militia, on the one hand, and Naxalite insurgents, on the other.

IDPs' attempts to integrate in the place of displacement or settle elsewhere in India have generally not been supported by the government. At the same time, a number of displaced groups have faced barriers to their return to their place of origin. Although Muslim IDPs in Gujarat continue to endure very poor living conditions, their hopes of return are dim since Hindu extremist groups have taken over their original homes and land. Christian IDPs in Orrisa have been discouraged from returning, as some returnees have been forced to convert to Hinduism.

Where the return of IDPs has been possible, doubts have remained about its sustainability in the absence of information on their situations. In the north-east, the return of more than 35,000 Bru people displaced from Mizoram state to Tripura state in 1997 and then 2009 and 2010 continued in 2011. By the end of 2011, up to 5,000 people had been able to go back to Mizoram; but once there, many had to settle in temporary camps as Mizo organizations associated with their original displacement strongly resented their return.

There is no national policy, legislation or other mechanism to respond to the needs of people displaced by armed conflict or generalized violence in India. The Central Government has generally devolved responsibility for their protection to state governments and district authorities. These bodies are often unaware of IDPs' rights or reluctant to offer support, particularly in those cases where they have played a role in causing the displacement.

As of 2011, no ministry at the central level was mandated to ensure the protection of IDPs, and no Central Government agency was responsible for monitoring the number and situation of people displaced, returning, settling elsewhere in India or seeking to integrate locally. Humanitarian and human rights organizations had limited access to IDPs. Nonetheless, some national agencies and human rights bodies, including the National Commission for Protection of Child Rights, advocated on behalf of people internally displaced by conflict and violence.

Global Overview 2011: *People internally displaced by conflict and violence in India*	
Number of IDPs	At least 506,000
Percentage of total population	Less than 0.1%
Start of current displacement situation	1990
Peak number of IDPs (Year)	Undetermined
New displacement	At least 53,000
Causes of displacement	Armed conflict, deliberate policy or practice of arbitrary displacement, generalized violence, human rights violations
Human development index	134

Check Your Progress

1. When was the Ministry of Tribal Affairs constituted? What was the main objective of the Ministry?

2. What was the main objective of establishing the South Vihar Welfare Society for Tribal (SVWST)?

9.3 APPLICATION OF COMMUNITY ORGANIZATION IN TARGET GROUPS: CHILDREN, YOUTH, WOMEN, AGED AND DALITS

Community organization can be used by the community organiser in different areas or settings like, rural, urban, tribal, institutional and non-institutional settings. It also varies for different stakeholders or target beneficiaries. So a programme targeting children at risk will be different than that of programme targeting women. Even the programme targeted at women livelihood initiatives will be different than that of women's reproductive health.

Community organization, therefore, is not as easy as it may sound and appear. It is a very delicate and complex process and requires thorough understanding of risks and challenges associated with each and every target beneficiary.

9.3.1 Children

Children are very vulnerable components of society. They are always at risk both indoors and outdoors. Several issues are evident with children of all ages. The issues also range from general issues like health and education and severe ones like trafficking, child labour and physical abuse.

According to a recent report of UNICEF, following are the common issues faced by children in India. The identified issues clearly reveal that they affect children of all ages irrespective of gender.

- Infant mortality remains as high as 63 deaths per 1,000 live births. Most infant deaths occur in the first month of life, with up to 47 per cent in the first week.

- Children in India continue to lose their lives to vaccine-preventable diseases such as measles, which remains the biggest killer. Tetanus in newborns also remains a problem.

- Around 46 per cent of all children under the age of three are too small for their age, 47 per cent are underweight and at least 16 per cent show signs of wasting. Many of these children are severely malnourished.

- Anaemia affects 74 per cent of children under the age of three, more than 90 per cent of adolescent girls and 50 per cent of women.

- Diarrhoea remains the second major cause of death among children, after respiratory-tract infections. Unhygienic practices and unsafe drinking water are some of its main causes.

- More than 122 million households in the country are without toilets. Even though toilets are built in about 3 million households every year, the annual rate of increase has been just 1 per cent in the past decade.

- India has an estimated 220,000 children infected by HIV. It is estimated that 55,000 to 60,000 children are born every year to mothers who are HIV-positive.

- 20 per cent of children aged 6 to14 years are still not in school. Several problems persist; issues of 'social distance' arising out of caste, class and gender differences deny children equal opportunities.

- With an estimated 12.6 million children engaged in hazardous occupations, India has the largest number of child labourers under the age of 14 in the world.

It is clear that dealing with the issues listed above will require a separate strategy for each one of those and, therefore, a separate community organization process shall represent each of them. Several organizations in the country, including government and non-governmental are working with their respective strategies towards betterment of their target beneficiaries. Child Rights & You, Railway Children, Child In Need Institute, Kailash *Satyarthi Children's Foundation*, Smile Foundation, Pratham and many more NGOs are instrumental in bringing about changes in issues concerning our children. However, the vision, mission, objectives, strategies, processes and activities of all the ones are different.

9.3.2 Youth

600 million population in India is younger than 25 years of age and close to 70 per cent of the total population is less than 40 years of age. Near about 40 per cent of the Indian population is aged between 13 to 35 years that is defined as youth according to the National Youth Policy. Such a huge population of young is not only exceptional in India but also in the world. In case, this demographic dividend is not used properly then it may result in demographic disaster in India. Youth in India are undergoing several issues that require them to be organized and seek support for their well-being and development. Education, skilling, livelihood, health including HIV are many other issues affecting young adults.

Youth organizing is a youth development and social justice strategy that trains young people in community organizing and advocacy, and assists them in employing these skills to alter power relations and create meaningful institutional change in their communities. Youth organizing relies on the power and leadership

of youth acting on issues affecting young people and their communities. Young people themselves define issues and youth organizing groups support them as they design, implement and evaluate their own change efforts. Employing activities such as community research, issue development, reflection, political analysis, and direct action, youth organizing increases civic participation and builds the individual and collective leadership capacity of young people.

Youth organizing skills include the following:

- Analysis of community governance structures including dissection of decision-makers;
- Analysis of mainstream socialization—corporate commercialism, media imaging and pop culture;
- Practice of issue analysis, power analysis and communication skills;
- Importance of building relationships and alliances with peers and adult allies; and
- Recognition of limits of engagement without organization and/or mobilization

The process of youth organizing occurs in four overlapping cycles. These are the following:

- Development and Skill Training
- Community Assessment and Issue Identification
- Campaign Development and Implementation

9.3.3 Women

Women have long been active leaders in grassroots collective action. Across the world, women make up the majority of participants at political events, constitute the primary force behind mass mobilization efforts, and do the bulk of the day-to-day work that sustains community organization.[1] Women's community organization is often overlooked in the mainstream social movement literature. This is mainly because it does not often culminate in large-scale social movements. However, women's expertise in reinforcing collective identities through social networks contributes to their strength in building communities.[2] Their strength in community building sustains community organizations and neighbourhood.

Women around the world are living a life full of struggles. The inequality and inequity are both characteristic features of their lives. Access to education, employment opportunities, reproductive health and rights, maternal health, gender based violence, water and sanitation and gender equality are poignant issues related to women of all ages in almost all regions of the world.

Several organizational initiatives across the world have been taken to mobilize women for rights. Few of the prominent organization working for women issues worldwide are the following:

- Women's Global Empowerment Fund
- Centre for Reproductive Rights
- Women for Women International
- School Girls Unite
- TIME's UP Legal Defense Fund
- Every Mother Counts
- Equality Now
- Pathfinder International
- Care

9.3.4 Aged

A man's life is normally divided into five stages namely: infancy, childhood, adolescence, adulthood and old age. In each of these stages an individual finds himself in different situations and faces different problems. Old age is viewed as an unavoidable, undesirable and problem ridden phase of life. Problems of aging usually appear after the age of 65 years.

Ageing in India is exponentially increasing due to the impressive gains that society has made in terms of increased life expectancy. With the rise in elderly population, the demand for holistic care tends to grow. By 2025, the geriatric population is expected to be 840 million in the developing countries.[3] It is projected that the proportion of Indians aged 60 and older will rise from 7.5 per cent in 2010 to 11.1 per cent in 2025.[4]

An aging population puts an increased burden on the resources of a country and has raised concerns at many levels for the government in India. The aging population poses both medical and sociological problem. The elderly population suffers from high rate of morbidity and mortality due to infectious diseases. The demographic transition in India shows unevenness and complexities within different states. This has been attributed to the different levels of socio-economic development, cultural norms and political contexts. Hence, it will be a herculean task for policy makers to address the geriatric care that will take into account all these determinants. Care for the elderly is fast emerging as a critical element of both the public and private sectors.

Lack of infrastructure, changing family structure, lack of social support, social inequality, availability, accessibility and affordability of healthcare and economic dependency are major issues that concern the ageing population.

Community organization around issues that concerns the ageing population must take into account several insights to make life better for the ones affected. World Health Organization has identified the significance of the problem and advocated the concept of an age-friendly city based on its own active ageing framework.[5]

According to WHO, active ageing is the process of optimizing opportunities for health, participation and security in order to enhance quality of life as people age. In an age-friendly city, policies, services, settings and structures support and enable people to age actively by:

- recognizing the wide range of capacities and resources among older people;
- anticipating and responding flexibly to ageing-related needs and preferences;
- respecting their decisions and lifestyle choices;
- protecting those who are most vulnerable; and
- promoting their inclusion and contribution to all areas of community life.

Several government schemes are present in India that work on several issues pertaining to the aged population. Other than government initiatives NGOs like Help Age India, Elders Clubs International Foundation, Dignity Foundation, Agewell Foundation, Harmony India, International Longevity Centre India, and several others are continuously building support around the cause of supporting the aged population.

9.3.5 Dalits

There are 260 million Dalit people around the world, 166,635,700 of whom live in India. Dalit people are at the bottom of a hierarchical caste system determined by birth. Though several laws exist for the Dalits, they have been exploited and humiliated since time immemorial.

Dalits are the victims of numerous deprivations in different spheres of life. Over the years several Dalit movements, organized by Dalit themselves, have taken place to showcase and protest against social discrimination and exploitation in society.

Dalit movements represent the voluntary and collective endeavour of the downtrodden castes to resist the injustice and indignity being imposed on them. Across the country, they are rising in anger against ongoing discrimination, violent oppression and denial of human dignity.[6] However, the representation and interventions of several organizations and movements have not produced the desired results for Dalit society so far.

The social and political organizations of Dalits, as agents of grassroots mobilization and empowerment, have great potential to tackle these deprivations, yet they have a long way to go. The 'Dalit politics' of mainstream political parties is primarily aimed at protecting their own interests rather than that of Dalits. They count Dalits merely as a vote bank and are discriminated at different levels within the party. They are not given crucial roles in the party leadership or in the decision-making process. As part of caste discrimination, domination by the upper castes is

prevalent in the party. Besides, though the role of Dalit political parties is crucial in empowering Dalits politically, their influence among the Dalit masses is not widespread or potent enough. They are often unable to stand united and the disunity among organizations constitutes a major problem in tackling different Dalit concerns. They often fail in politically mobilizing the people or in organizing diverse and frequent agitations and protests. Consequently their political interventions often tend to concentrate on conscientization programmes. However, recently there has been a growing tendency among the Dalit masses to organize and transform themselves into a politically empowered people. The emerging concept of Dalit communitarian politics is a positive sign of their growing political consolidation.

9.4 COMMUNITY ORGANIZATION IN EMERGENCIES

Community organizations possess unique resources and expertise that are difficult or impossible to replicate within the government. In case of any emergencies the community initiatives can undertake full array of services residents need. But recognizing diverse resources within the community is only the first step. The second and harder step is to include these organizations in planning, building trust and familiarity in advance of emergencies. In the situation of any emergency including fire, flood, draught, famine, earthquake and war or any other emergency situation the community organization must be very effective and efficient. The efficiency and effectiveness are not on the spot outcomes but rather pop-up only when a thorough community participation has taken place from time to time. Almost all the emergency situations demand calm yet protocol oriented action. A clear demarcation of "things to do" and "things not to do" is a must. For instance, in case of fire a community volunteer might be expected to support the firemen by clearing the traffic but not by jumping into the fire or doing something extraordinary.

Preparing and organizing communities for emergency management, therefore, requires a systematic approach. The following are the primary steps involved in emergency management.

- Understand community complexity
- Recognize community capabilities and needs
- Foster relationships with community leaders
- Build and maintain partnerships
- Empower local action
- Leverage and strengthen social infrastructure, networks and assets

Today, almost all the nations of the world have understood the important of involving communities in the emergent situations and have endorsed the concept of Community Based Disaster Management.

Top-down management approaches could not address the requirements of vulnerable communities. A careful analysis of disasters and losses shows that the increase in disaster occurrence and consequent losses is because of the gradual increase in happening of small- and medium-scale disasters. Therefore, it is essential to adopt a new strategy that straightway involves vulnerable people in planning and implementing mitigation measures. It is called bottom-up approach and has been accepted because communities are considered the most suitable judges of their own vulnerability and can make the best decisions concerning their own well-being.

The objective of Community Based Disaster Management (CBDM) is to cut down vulnerabilities and strengthen the capacity of the people in coping with hazards. A comprehensive evaluation of a community's exposure to hazards and an analysis of their particular vulnerabilities and capacities is the basis for projects, activities and programmes which can bring down disaster risks. Since a community is involved in the entire process, its needs and inherent resources are taken into consideration. Therefore, it is more probable that suitable interventions should be used. People's participation is concerned with both processes and content. The community should have direct gains from improved disaster risk management.

It contributes to a shift towards safer conditions, livelihood security and development which is sustainable. It emphasizes the fact that the community is not just the key actor but also the recipient of the risk curtailment and development process.

A few academicians distinguish between community participation and involvement. Usually in community participation a particular community takes responsibility at all stages of a programme, comprising planning and implementation.

Community involvement, on the other hand, connotes a 'less than' ideal situation, wherein the community participates in a programme which has already been designed by someone else.

Implementing CBDM involves some essential features:

- The central role of the community: The emphasis is on long-and short-term disaster management accomplished with the help of the local community.

- Reducing vulnerability as the basis of CBDM: Disaster management activities revolve around decreasing vulnerable conditions and the basic reasons of vulnerability. The key strategy of vulnerability reduction is to increase the resources of the community, its capacities and coping strategies.

- Connection to the development process: Disasters are taken as unmanaged development risks and unresolved problems of the development process.

- CBDM must result in the overall improvement in the quality of life of the majority of poor people as well as enhancement in the quality of natural environment.

- CBDM ensures people's empowerment—physical safety, more access and control of resources, participation in decision-making, enjoyment of the benefits of a healthy environment.

- Community as the basic resource in reducing disaster risk.

- The community is the basic element and the key beneficiary of disaster risk reduction. In the community, particular attention is devoted to the conditions of the most vulnerable as well as to their mobilization in reducing disaster risk.

- There is community participation in the entire process of disaster risk management involving situational analysis, planning and implementation.

- The use of multidisciplinary and multi-sectoral approaches.

- CBDM ensures the participation of various community stakeholders to reduce disaster risk for expanding the resource base. The local community is connected with the intermediate and national and even international level for addressing the criticalities of vulnerability issues.

- An entire range of approaches for reducing disaster risk is utilized.

- CBDM is a dynamic and involving framework. The lessons from practical life are included in the theoretical framework of CBDM. This sharing of methodologies, experiences and tools by communities and CBDM practitioners enriches practice over a period of time.

There are various strategies for community-based risk reduction:

(i) Self-insurance options

- Strengthening people's prevailing livelihoods for increasing or maintaining the present level of income and production—irrigation (expansion, better water management), draft animal dispersal, enhanced soil fertility and livestock and seed dispersal. The strategy appears to be effective for internal refugees coming back to their abandoned lands; former farm workers who cultivate and expand their occupied lands; and in instances where irrigation systems can be rehabilitated after floods, typhoons and earthquakes. The result is that the period of food shortage is decreased by many months.

- Strengthening people's coping strategies to cut down risks. It means crop diversification, promoting and producing disaster resistant and other indigenous crops. The benefit is that, in case one crop fails, the other will survive.

- Enhancing social and organizational support structures, as well as improving post-harvest facilities and storage techniques. It ensures better

reserves of food at household/community level; hence, the number of food shortage months is brought down significantly.

(ii) Conducting seasonal-based action. Many disasters are seasonal by nature.

- Effective means of combating these disasters involve developing seasonal cycles of preparedness, for example, disaster resistant crops, post-harvest facilities, seed banks and so forth.

(iii) Encouraging long-term investments

- Fallback resources in the community, such as forest reserves, planting of trees around the house, establishment of village pharmacy, training of village health workers, education or functional literacy, all of which are long-term investments.
- They reduce people's long-term vulnerability. It involves land use and management planning within the community.

9.5 COMMUNITY ORGANIZATION AT LOCAL, STATE AND NATIONAL LEVEL

Community organization can take place in different settings. In practice, the settings may include a regional pattern encompassing the local, state and national levels. Several government bodies, NGOs, CBOs, social leaders and political leaders engage themselves at all these levels for organizing communities on issues that concern them the most.

In India at the local level, both in rural and urban locations, community organization is undertaken by government bodies, NGOs, CBOs, social leaders and political leaders. For example, in rural areas the Panchayati Raj personnel are involved in undertaking such processes ahead. Gram Sabha mobilization and organization is such an attempt to organize communities around issues of priority. Endless number of NGOs and Community Based Organizations (CBOs) are present and involved into varied activities for the local communities. Social leaders like Anna Hazare and others have demonstrated successful examples of community organization at their respective locations. AMUL or Anand Milk Union Limited is a perfect example of a large scale community organization for enhancing well-being of the community.

State level community organization initiatives are primarily advocacy based. The state locations are the centers of planning and budget making. Most of the government departments, NGOs, cooperatives and so forth are represented at the level. These bodies are involved in policy-making, drafting and approving budgets and establishing procedures of monitoring and evaluation. Departments like district magistrate office, chief secretary office and several others are created for the same reasons. Several NGOs have their state headquarters in state capitals for similar work.

Community organization at the national level through government intervention is the same as the state level interventions. The bureaucrats are responsible for drafting policies for the states, creating budgetary provision and formulating guidelines for their execution and evaluation. Several schemes in all the priority areas are formulated at the national level and diverted to local levels via the state.

In terms of community led initiatives at the national level few examples could be listed in the country. The recent movement organized by the farmers demanding the revision of Minimum Selling Price (MSP) is one such movement. In some parts of the country, community health workers joined hands seeking revision of their salaries. Politically also, several political volunteers have been gathering to protest the ruling governments from time to time. Anna Hazare's demonstration to formulate and appoint the Lokpals through Lokpall bill is an example of national level community organization.

Check Your Progress

3. List some youth organizing skills.

4. What is the main objective of Community Based Disaster Management (CBDM)?

9.6 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. The Ministry of Tribal Affairs was constituted in October 1999 with the objective of providing more focused attention on the integrated socio-economic development of the most underprivileged sections of the Indian society namely, the Scheduled Tribes (STs), in a coordinated and planned manner.

2. South Vihar Welfare Society for Tribal (SVWST) is a non-profitable, non-governmental, non–political organization established in 1998 by a group of dedicated social workers with the motto to bring human dignity their basic human rights and self-confidence among people through awareness and motivation for socio-economic changes among the poorest of the poor.

3. Youth organizing skills include the following:

   - Analysis of community governance structures including dissection of decision-makers;

   - Analysis of mainstream socialization—corporate commercialism, media imaging and pop culture;

   - Practice of issue analysis, power analysis and communication skills;

   - Importance of building relationships and alliances with peers and adult allies; and

- Recognition of limits of engagement without organization and/or mobilization

4. The main objective of Community Based Disaster Management (CBDM) is to cut down vulnerabilities and strengthen the capacity of the people in coping with hazards. A comprehensive evaluation of a community's exposure to hazards and an analysis of their particular vulnerabilities and capacities is the basis for projects, activities and programmes which can bring down disaster risks.

9.7 SUMMARY

- Community organization can be practised in different communities or settings. The community can be classified as rural, urban and tribal on the basis of geographical location.

- Usually within the community, either the interested people or the people who are affected by an issue take up the lead in addressing the problem. In other words, they form the community and undertake different roles in solving the problems and needs get fulfilled.

- Tribal areas which are also referred to as Scheduled Areas in the Indian Constitution are basically areas that are declared by the President to be Scheduled Areas.

- INTWOT operates in several parts of India with large significant tribal populations as well in city areas where tribals have sometimes migrated to Orrisa, Bihar, Jharkhand, Madhya Pradesh, Haryana and Delhi.

- Naxal Heritage Conservation Trust is a Non-Profitable Social Group that is dedicated for the preservation and conservation of the local art, culture, traditions and festivals.

- Despite chaos and poverty, every village or neighbourhood has some kind of organization. With respect to their problems, environmental health workers and disaster prevention planners need to understand the form and level of organization in under-developed and developing areas.

- Changes in the world are taking place at a very increased pace. Due to new inventions and technological developments, life has become more convenient and easy. However, it has been observed that both urban and rural areas need assistance to tackle the numerous problems that come with transition.

- A displaced person (DP) is an individual who has been forced to leave their present dwelling due to external factors such as war, revolts, natural calamities, etc. This phenomenon is also referred to as 'forced migration'.

- According to international surveys, there are about 26 million people worldwide who are currently living in situations of internal displacement resulting from conflicts or human rights violations.

- A numbers of IDPs are caught in desperate situations amidst fighting or in remote and inaccessible areas cut-off from international assistance. Others have been forced to live away from their homes for many years, or even decades, because the conflicts that caused their displacement remain unresolved.

- Children are very vulnerable components of society. They are always at risk both indoors and outdoors. Several issues are evident with children of all ages. The issues also range from general issues like health and education and severe ones like trafficking, child labour and physical abuse.

- Youth organizing is a youth development and social justice strategy that trains young people in community organizing and advocacy, and assists them in employing these skills to alter power relations and create meaningful institutional change in their communities.

- Women's community organization is often overlooked in the mainstream social movement literature. This is mainly because it does not often culminate in large-scale social movements.

- A man's life is normally divided into five stages namely: infancy, childhood, adolescence, adulthood and old age. In each of these stages an individual finds himself in different situations and faces different problems.

- Lack of infrastructure, changing family structure, lack of social support, social inequality, availability, accessibility and affordability of healthcare and economic dependency are major issues that concern the ageing population.

- Dalits are the victims of numerous deprivations in different spheres of life. Over the years several Dalit movements, organized by Dalit themselves, have taken place to showcase and protest against social discrimination and exploitation in society.

- Community organizations possess unique resources and expertise that are difficult or impossible to replicate within the government. In case of any emergencies the community initiatives can undertake full array of services residents need.

- The objective of Community Based Disaster Management (CBDM) is to cut down vulnerabilities and strengthen the capacity of the people in coping with hazards.

- Community involvement, on the other hand, connotes a 'less than' ideal situation, wherein the community participates in a programme which has already been designed by someone else.

- Community organization can take place in different settings. In practice, the settings may include a regional pattern encompassing the local, state and national levels. Several government bodies, NGOs, CBOs, social leaders and political leaders engage themselves at all these levels for organizing communities on issues that concern them the most.

- Community organization at the national level through government intervention is the same as the state level interventions. The bureaucrats are responsible for drafting policies for the states, creating budgetary provision and formulating guidelines for their execution and evaluation.

9.8 KEY WORDS

- **Geriatric care:** It refers to the healthcare of the elderly individuals.
- **Active ageing:** It is the process of optimizing opportunities for health, participation and security in order to enhance quality of life as people age.
- **Displaced person (DP):** This term refers to an individual who has been forced to leave their present dwelling due to external factors such as war, revolts, natural calamities, etc.

9.9 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short-Answer Questions

1. Write a short note on the work of community organizations in rural and urban areas.
2. Mention the measures taken by the Government of India for the welfare of the displace population.
3. Name the various NGOs and community organizations working for the welfare of children, women and elderly people.
4. Briefly mention community organization at the local, state and national level in India.

Long-Answer Questions

1. Discuss the activities of various community organizations that have contributed to the development of the tribal areas.
2. How do community organizations assist in emergency situations?
3. Explain the various strategies for community-based risk reduction.

9.10 FURTHER READINGS

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UNIT 10 COMMUNITY ORGANIZER: ROLES AND RESPONSIBILITIES

Structure

10.0 Introduction
10.1 Objectives
10.2 Roles of a Community Organizer
10.3 Models of Community Organization
10.4 Methods of Community Organization: Use of Social Work Methods
10.5 Skills in Community Organization
      10.5.1 Information Gathering and Assimilation Skills
      10.5.2 Observation Skills and Analytical Skills
      10.5.3 Active Listening and Responding Skills
      10.5.4 Organizing Skills
      10.5.5 Resource Mobilization Skills
      10.5.6 Conflict Resolution Skills
10.6 Answers to Check Your Progress Questions
10.7 Summary
10.8 Key Words
10.9 Self Assessment Questions and Exercises
10.10 Further Readings

10.0 INTRODUCTION

In community organization practice, one needs to have not only certain skills, but also the knowledge about the process and steps of community organization to apply in different settings through appropriate roles. In this unit, we will analyse the role of a community organizer along with the models of community organization. Besides, the unit will also explore the different skills needed for community organizing—information gathering, assimilation, observation, analytical and organizing skills, and skills in listening and responding. This unit also discusses the resource mobilization and conflict resolution skills required in community organization practice

10.1 OBJECTIVES

After going through this unit, you will be able to:

* Discuss the role of a community organizer

* Describe the models of community organization

* Examine social planning, social action and community liaison

- Explain the information gathering and assimilation skills required for community organizing

- Describe the observation, analytical and organizing skills in listening and responding

- Understand the use of social work methods in community organization

- Analyse the resource mobilization and conflict resolution skills required in community organization practice

10.2 ROLES OF A COMMUNITY ORGANIZER

A community organizer with the required characteristics and skills and the knowledge about the process of community organization will be able to apply the same in different settings in the form of appropriate roles. The different roles of a community organizer are discussed here. These roles are neither exhaustive nor mutually exclusive.

1. **Communicator:** The community organizer transfers or transmits information, thought, knowledge and so forth to the members of the community. Sharing of information enables the community to be better prepared and equipped with information.

2. **Enabler:** The community organizer facilitates the process in the community for a change. He does not carry out any work by himself but he enables the community to do the work. The organizer gives importance to the process than the product. By the role of enabler the organizer would create independency among the people by which he/she avoids the dependency syndrome.

3. **Animator:** In any process of community organization the organizer encourages, provides direction and guidelines to proceed in carrying out the different activities. As an animator the Community Organizer plays a vital role in eliciting the active participation of the people from planning till evaluation especially ensuring life in all the dealings of the issues and problems.

4. **Guide:** The community organizer instead of doing anything on his own guides the members of the community in the process of community organization. The community organizer is not a person to shoulder the responsibility or solving problems of the people. Instead he has to make the people to respond for which the organizer provides the various avenues and shows different roots while dealing with the community problems.

5. **Counsellor:** The community organizer understands the community and enables the community to understand itself. At the time of difficulty the individuals or the groups are provided with the required counselling so as to proceed in the correct direction. When people are in need there should be someone to listen to them.

6. **Collaborator:** The community organizer joins hands in performing his task with his colleagues with other like-minded people and organizations. Nowadays organizations approach a problem not with their personal capacity but they also depend on the neighbouring organization. Therefore the role of collaborator is very much needed for networking of similar and like-minded organizations and efforts for a common cause.

7. **Consultant:** The community organizer enjoys the confidence of the people and advises them in matters of vital interest. The community organizer becomes a person with lots of knowledge and information which is being shared with the people. As a consultant the community organizer makes himself available to the people who are in need.

8. **Innovator:** The community organizer innovates, performs, and improves the techniques, content in the process of community organization. This gives a lead to the people of the community and enables them to try out new ways and means to find solutions to the needs and problems. Community organizer is not a person to maintain the system that exists but he should be a person to introduced new ways and means to climb up the development ladder.

9. **Model:** The community organizer commands perfection as a community organizer and serves as a source of inspiration. The role of the organizer is to become an example while working with the people. By proper planning in approaching a problem and execution of the plan and documenting the whole process will be of greater help to others. The problem solving process becomes a model to others.

10. **Motivator:** The community organizer acts as a motivator by stimulating and sustaining active interest among the people for reaching a solution to the needs and problems. The community organizer encourages the community to take up a minor task and complete it successfully which would enable the people to take up difficult task.

11. **Catalyst:** In the process of community organization the community organizer retains his identity at the same time enables the people to be empowered. The people gain accessibility and control over resources and acquire skills in decision making. As a catalyst the organizer is able to increase the response level of the people. The catalyst role further enables the people to become independent and become expert in responding to their own needs.

12. **Advocate:** The role of the advocate is to be a representative or persuade the members of the community and prepare them to be a representative as well as represent the issues to the concerned body to bring a solution to the unmet needs. The advocacy role is an important role in the present context. The community organizer in the role of an advocate represents the interests of the community to gain access of services or to improve the quality of services which may be hampered by other forces.

13. **Facilitator:** The community organizer helps the community to articulate their needs, clarify and identify their problems, explore resolution strategies, select and apply intervention strategies, and develop their capacities to deal with their own problems more effectively. A facilitator helps client systems alter their environment.

14. **Mediator:** The community organizer intervenes in disputes between parties to help them find compromises, reconcile differences, or reach mutually satisfying agreements. A mediator is involved in resolving disputes between the members of the community and other persons or the broader environment.

15. **Educator:** The community organizer as an educator conveys information to the community and the broader environment. Organizer provides information necessary for coping with problem situations, assists the community in practicing new behaviours or skills, and teaches through modelling. The community organizer provides information necessary for decision making.

10.3 MODELS OF COMMUNITY ORGANIZATION

A model is a medium through which a person looks at the complex realities. It is a simplistic version of a complex situation. Models serve as a reference for the work and give us a clear understanding of what would happen. They describe strategies for accomplishing a vision, the appropriate steps to be taken to get there. Some models grow out of the specific ideologies of change and some in response to concrete situations.

Model of community organization by Rothman

Since 100 years people in various situations and from different countries have been trying to address the issues of social welfare. The study of the history helps us to know the drastic changes that took place. A major shift from the charity approach to the professional delivery of services.

Jack Rothman has introduced three basic models of community organization. They are:

- Locality development
- Social planning
- Social Action

1. Model A- Locality Development

Locality development model is a method of working with community groups. It was earlier used by the settlement houses. In this model, the important focus is on the process of community building. Leadership development and the education of the participants are the essential elements in the process.

According to Murray Ross the "process of self-help and communal action is valuable in its own right". The model of locality development is based on this particular thought process. It was originated from the traditional community organization practice. The main focus of this model is whole community or a part of it. The basic belief is that communities have some common needs and interests and once the people realize this need and work together democratically they can take appropriate steps to improve the quality of life.

Here the role of the community organizer is to enhance the involvement of the people in the community and help the community to plan and help them find a solution to the problem. It is similar to the work of community development, which is done in the underdevelopment world.

It refers to the community organization practice when a worker or an agency attempts to develop various schemes and programs to meet the needs of the target population in a defined area. It also includes coordination of various agencies providing a variety of services in the area.

2. Model B- Social Planning

It refers to the type of community work where a worker or agency undertakes an exercise of evaluating welfare needs and existing services in the area and suggests a possible blue print for a more efficient delivery of services, it is termed as social planning. It is concerned with social problems such as housing, education, health, childcare and so on. It is aimed to affect a larger population. The community planner works in greater capacity with the government and is often identified with power structure of the community but interested in the needs and attitudes of the community.

3. Model C- Social Action

According to Friedlander W.A. (1963), "Social Action is an individual, group or community effort within the framework of the social work philosophy and practice that aims to achieve social progress, to modify social policies and to improve social legislation and health and welfare services". Another model of community organization suggested by Rothman is that of social action. According to him social action is a strategy used by groups or sub communities or even national organizations that feel that they have inadequate power and resources to meet their needs. So they confront with the power structure using conflict as a method to solve their issues related to inequalities and deprivation.

In this type of community organizations the community organizer uses all means to pressure the power structure to give in to demands. The role of organizers may differ depending the issues they get involved in. The role may be of advocate, activist, agitator, broker or negotiator. This organizing process goes through different stages. So the role of the organizer will also change as per the roles of the organizer at each stage.

This model was commonly used during the 1960's. This has been used as a means to redress the social problems of the nation, redistribute the resources and power to the poor and powerless. Social action as a model has an important role in community organization.

Community Liaison

A community liaison is a person who liaises between two organizations to communicate and coordinate their activities. A liaison serves as a very important connection between community members like a link between residents of a particular community to the organization that provides a particular service. A community liaison officer must have excellent communication skills, strong organizational skills and must have the ability to work with a wide variety of people.

10.4 METHODS OF COMMUNITY ORGANIZATION: USE OF SOCIAL WORK METHODS

Community Organization is one of the primary methods of social work. It deals with intervention in the communities to solve the community problems. As a method of social work community organization can solve the problems of many people in the community through their collective involvement. Community organization and community development are inter-related as two sides of the same coin. The community organization includes other methods of social work, that is, group work, and casework. The power structure plays a role in the community organization. The social workers need to know the community power structure to practice community organization method. Community organization method is used for empowering people for their development. The details are provided for social work student to understand and practice community organization effectively.

Community Organization as Method of practice in social work

Community organization is considered as a macro method of practice in social work. The term macro is used because of its ability to involve a large number of people in solving the social problems. Community organization is a macro method because; community organization can be successfully implemented at local level of community, or at state level of community, or at regional level of the community or at very large international level of community. For example, community organization is possible for pollution control at local, state, regional national and Inter- national levels. It is a macro method because; casework deals with only one person, group work deals with limited number of participants. But community organization deals with number of people and so it is called as macro method. For example, Poverty cannot be solved by using individual approach like casework as there are many people affected by poverty. Individual approach is not practical due to the magnitude of the problem. We have to use a method, which can help a large number of people.

Community Organization as a Problem solving method

In community Organization method the community is the client. Community organization solves the Community Problems and fulfills the needs of the community. Many of the community problems like social injustice, poverty, inadequate housing, poor nutrition, lack of health, lack of medical services, unemployment, pollution, exploitation, bonded labour system, illicit attack, dowry, female infanticide, women and children trafficking, drug trafficking etc. can be solved by using community organization method. In problem solving generally we use three basic aspects. They are study, diagnosis, and treatment. The problem has to be studied. For this we have to collect information regarding the problem. From the information collected we have to find out the causes. This is called as diagnosis. Based on the findings, or diagnosis a solution is evolved that is called as treatment. We consider this model as medical model because doctors study the patient and find out the causes for illness. Based on findings, treatment or medicine is provided. Similar model is used in community organization method. Problems are solved with involvement of people. The resources are mobilized to solve the problems. This method is applicable for Indian situations because in India a large number of people are affected by poverty or other poverty related problems. They need solutions. For this community organization as a problem solving method can solve community problems. For example people in the dry area suffer due to lack of water for their cultivation. With the help of the community organizer and people's participation watersheds can be made and ground water level is increased. Water stored during rainy season can help the people to continue cultivation. Here the whole village problem is related with water for irrigation and drinking purpose, which is solved by using community organization method.

Check Your Progress

1. List the names of a few roles of a community organizer.

2. What are the three basic models of community organization introduced by Rothman?

10.5 SKILLS IN COMMUNITY ORGANIZATION

Interpersonal skills are also referred to as 'people skills' or 'communication skills'. Interpersonal skills involve using skills like active listening and tone of voice, in this way it includes delegation and leadership. It is how well a community worker communicates with someone and how well he behaves or carries himself in front of the community members.

The social communications and other interactions made by the community organizer to bring out the required outcomes for the community's well-being are termed as a community organizer's interpersonal skills. The term '**interpersonal**

skills' refers to the level and standard of ability of a person to operate within an organization through his way of social communication and interaction. Basically, interpersonal skills are all about the way people interact and relate to one another due to social communication. As an illustration, it is generally understood that when people give respect they get respect. When respect is communicated through interaction and behaviour to the community organizer practitioners, it enables the person to avoid conflict and increases the participation or cooperation of people in completing tasks successfully.

Having great interpersonal skills proves the professional talent of a community organizer and results in lesser conflicts and increases the well-being of the community in a crisis. In informal situations, these skills allow communications between professionals to be at ease and comfortable. The practitioners who possess interpersonal skills are capable of controlling their emotions and responding in an appropriate way in social conflict situation. The main objective of a community organizing is to produce lasting power for the organization that stands for the community. This lasting power can gather people in a community organization to a place before any significant decision is made. Coalitions are facilitated by the community organizing workers as they help in the development of new local leader and assisting them in their campaigns.

When understanding the interpersonal skills of the community organizer, it is also important to study the parts in any communication, which are as follows:

- Data Carried.
- Message received, both verbal or gestural.
- Information transfer between community members and others through various forms like symbols, signs and body language.

The communication strategy involves three constituents:

(i) The person who is communicating.

(ii) People who are the listeners.

(iii) Information conveyed in the communication.

The community organization practitioner who communicates with proper qualifications and training earns credibility with the members of a community and other concerned people. Listeners are important part of any communication, and it is necessary to know about the listeners to formulate an effective communication strategy.

10.5.1 Information Gathering and Assimilation Skills

Effective information gathering can bring out the following:

- Utilization of time efficiently and effectively develops critical thinking through the use of sifting/sorting techniques.
- Expansion of the outlook and informs subject understanding through the exploration of more diverse sources.

Information gathering can be used for a variety of reasons. But the main benefit is gathering knowledge in vast boundaries instead of being attached to the boundaries created by ourselves, involves acquiring lot of information and different opinions and approaches that enhances the knowledge. A broad and well researched knowledge gathering will help a lot in developing approaches and opinions that becomes a key element in community achievement. Information gathering has various means to find out relevant and appropriate sources—the person who is likely to achieve the most out of it.

An imaginative and a different approach towards gathering information paves way to exploring more interesting and beneficial results in terms of being able to present a rational and balanced insight in everything. The following procedure broadly defines an effective information gathering strategy. This process embodies several different stages that are essential to the implementation of an effective search.

Information gathering strategies are as follows:

- Review
- Carry out search
- Identify search areas
- Plan search activities
- Record keeping
- Problem analysis
- Adapt search method to appropriate/available tools

Thinking about what is required and why it is required will limit the breadth of the information that is looked up to and will limit the search for gathering information. These questions are fine for the initial stages so that it does not mislead the track of the information that is searched for, and create an idea of how much information is needed. Factors like what kind of information is required, why the information is required, what level of information is required, what is already known, and what information is required, are the levels of understanding that should be displayed and so on. Once the answer to the question 'why information is supposed to be gathered' is identified, then the next question 'what kind of information is needed' should be identified. Once what is supposed to be gathered is identified, then how it is supposed to be gathered should be found out. There are various search tools available, and one can always explore all the tools and means that can relate to and help effectively to gather as much as knowledge as required.

General *vs* specific

Gathering information should be measured according to the nature of work that is being carried out and the information should be related to it. The information gathering techniques should avoid both the danger of being too general or too much informed on that is not necessary to be gathered, and being too specific in

missing some vital information. Choice of work areas should reflect the information that is needed and should not involve wastage of time in searching where the information should be searched for considering the level of information that is supposed to be gathered.

Flexibility

Flexibility is required while searching for information and establishing key subject areas around which the information should be gathered. It is very important to see what subject notations are searched for because every storage or recovery system will not have the same kind of subject notation. The community organizer needs to think and work out a range of words that are synonymous and reflect the subject area being searched for. Computerized systems will often show search result that are similar or related to the subject area or the particular keyword given for searching the appropriate content.

When the right sources of information are being searched for, it is very much recommended to be careful on whom to ask and where to ask. The community organizer should be very careful on the proximity and the probability of collecting inaccurate information, which would not be sufficient for the level of information required.

Planning to search is an important phase when it comes to gathering information. This is the phase where exactly all the plans are put into action.

It will be good to estimate:

- The time required for this action.
- Importance of carrying out the search.
- The places where information can be looked for.
- The steps taken to approach the subjects.
- Accessibility of the subject.

Plan the search according to what is needed and where it could be found and if it is easily accessible. In a lot of cases, the community organizer has to adapt to the plans to respond to the sources currently available. One has to be flexible so as to gain as much information as possible from different people with different mindsets and approaches, and to make decisions without being biased with the information gathered. It may pay dividends to spend a little time familiarizing oneself with the characteristic language of each new information retrieval. Carrying out a search does not result only with the required information, but also allows the community organizer to explore all the information related to the required information or contradictory opinions. Still it is important to stick to what is relevant and what is needed, what can enhance one's work within original guidelines. Simply coming across something that is interesting might not make that point relevant to the information required to the preset task. It is good to refer again to the original search criteria to avoid being misled or losing track from what is supposed to be

looked for and where the search begin. Check how much the information gathered is relevant to the current performing task.

The community organizer also needs to adhere to the given guidelines if the resources should be sifted successfully and look at the priorities that are related to subject of concern. The information system that is created for an organization should meet the requirements of the people who are its end users.

To obtain the information, it is very important to know or prepare certain techniques to gather information so that no information is ignored, and the nature and functions of an organization are clearly understood. The main purpose of gathering information is to determine the information requirements of an organization.

Research

Research is a critical first step in finding an effective solution to a problem. Acting before researching can waste time and energy. It can also reinforce the stereotype of active groups as highly vocal, but largely uninformed. That stereotype is often used as an excuse for dismissing calls for greater public participation in local decision-making. The steps that can be followed in this sequence are:

(i) Gathering existing information

(ii) Finding out what people want

(iii) Conducting a research on the decision-making process

A strategy should be prepared to gather information and it should consist of identifying information sources, evolving a method of obtaining information from the identified sources and using an information flow model of organization.

Information Gathering Methods

The basic methods of gathering information are as follows:

(i) **Searching for information:** Information can be gathered by interviewing the members of the community, social institutions, and other people of the society who may be directly or indirectly connected with the issue or problem of the community. Besides interviews, group discussions also help the community organizer in gathering information. It is not possible to obtain all information in a single interview; more than one interview session is essential.

(ii) **Interviewing technique:** There are some guidelines to ensure a successful interview session:

- Make a prior appointment with the members of the community to be interviewed and meet them at the allotted time.

- Study the problem/s of the community and meet people and experts on the concerned field.

- State the purpose of interview.

- Be punctual and pay attention to what the people have to say and know their interpretation on their problems.

- Obtain both quantitative and qualitative information.

- Discriminate between essential and desirable requirements.

- Do not prolong interview and summarize the information gathered during the interview and get the confirmation on the same by the community members.

(iii) **Use of questionnaires:** Questionnaires are useful for collecting statistical data. Sometimes, the questionnaires are not promptly replied and several follow-ups/personal interviews may be required to get questionnaires back from respondents. But if the questionnaires are short, the probability of getting the reply is high. In community work, data has to be collected from large number of people, and so the use of questionnaires for information gathering proves to be very useful.

The community organizer in order to disseminate the information to the people can use different techniques like skit, role plays, street plays, and audio and video shows. The organizer can train the people in all these communicative techniques. This will be more effective if he is able to organize the small children and train them in this regard. The children are an effective communicative channel and a fast reaching channel.

The local groups like women's group, youth groups are other channels for communication. By giving the responsibility to such groups to communicate to all other members in the community will also be helpful in reaching out the whole community. There should not be any secrecy or suppression of information which would only create undesired results.

10.5.2 Observation Skills and Analytical Skills

The effort of a community organizer should be to observe the needs of the community in first place. Such observation involves a range of well-defined methods like informal interviews, direct observation, participation in the life of the group, collective discussions, analyses of personal documents produced within the group, self-analysis, results from activities undertaken off or online, and life histories (for the community). Although the method is generally characterized as qualitative research, it can (and often does) include quantitative dimensions. Traditional participant observation is usually undertaken over an extended period of time, ranging from several months to many years, and even generations. An extended research time period means that the community organizer is able to obtain more detailed and accurate information about the community and its members. Observable details (like social practices) and more hidden details (like taboo behaviour) are easier to observe and interpret in a long period.

A strength of observation and interaction over extended time periods is the one where researchers (community organizers) can discover discrepancies between

what participants say—and often believe—should happen (the formal system) and what actually does happen, or between different aspects of the formal system; in contrast, a one-time survey of people's answers to a set of questions might be quite consistent, but is less likely to show conflicts between different aspects of the social system or between conscious representations and behaviour.

Analytical skills for community practice can be developed in held placements, through action assignments, or in the classroom (Johnson, 1996). People can find it difficult to develop a consistent set of skills in the held due to diversity in the types of macro field settings available to them. People can be placed in unions, election campaigns, social planning organizations, or traditional community organizations.

A review of the literature on teaching community organization practice (Austin, 1986; Fisher, 1995; Halseth, 1993; Karger and Reitmeir, 1983; Rivera and Erlich, 1998) suggests a number of analytical or technical skills that people should acquire:

- Legislative research
- Budgeting
- Grant writing
- Information gathering and processing
- Participatory action research
- Political analysis
- Population forecasting and social indicator analysis
- Power analysis
- Programme development and planning
- Needs assessment
- Resource development

These skills can be used across practice settings, interventions and situations. Analytical methods help the practitioner identify community problems, plan interventions, and conduct evaluations.

Working a case will often result in a mass of seemingly unrelated facts. Making sense of it requires the consideration of all possible problems and solutions using analytical or problem-solving skills by a community organizer.

Traditionally, investigators have used deductive reasoning when solving cases. Logicians no longer consider the view of deduction proceeding from the general to the specific to be correct. It is correct, however, to say that deduction is based on a premise or premises. If a premise is incorrect, then the conclusion may be incorrect. Organizers need tenacity and determination as well as good interpersonal and analytical skills. They must interact with and influence diverse groups of people, not all of whom share the same values, goals, and strategies.

Models of community organizing including mass mobilization, social action, grass-roots empowerment, leadership development and advocacy, as well as newer community building approaches are assessed for effectiveness in the current conservative climate. Special attention is paid to issues of gender, class, race and ethnicity and sexual orientation in organizing.

10.5.3 Active Listening and Responding Skills

Active listening is a technique involving communication which requires keen listening, understanding, interpreting and evaluating whatever is heard. This ability also helps in reducing conflicts in any kind of relationship, strengthens cooperation and fosters a lot of understanding.

Active listening is about a structured way of listening and responding to others focusing attention on the speaker. It comprises three steps/elements: (i) comprehending, (ii) retaining, and (iii) responding.

(i) **Comprehending:** The shared meaning between parties in a communication transaction is called '**comprehension**'. The first challenge for the listener is to identify the speech recognizing what the words mean and what the sounds mean. The second challenge is being able to tell the difference between breaks that can be discerned or speech segmentation. This becomes significantly more difficult with an unfamiliar language because the speech sounds blend together into a continuous cluster. Determining the context and meanings of each word is essential to comprehending a sentence.

(ii) **Retaining:** Retaining is the second step in the listening process. All that we remember from what we hear and understand from the words is called 'retaining'; and memory is essential for it. All retain different memories. Not necessary that the listener understands what the speaker wanted to convey. The listener could have misunderstood the information. However, human memories are fallible; we forget things and everything cannot be remembered. This is because we cram a lot. When a person crams, lot of information gets stored in the short-term memory. After sometime, when the information is no longer needed, that information is thrown out of the memory even before it can get settled in the long-term memory. When very less importance is given to the information, it loses its meaning. Lack of motivation might be another reason that does not make the listener to pay more attention to the speaker. To avoid all this, we need to use the given information or store it somewhere as soon as it is received to lessen the proximity and the probability to forget that information. Retention is reduced when the brain is occupied by too many things.

(iii) **Responding:** Responding is basically the communication between the person who is speaking and the person who is listening. The term

'**responding**' comes when the other person who is listening replies back to what the speaker has been saying verbally or by a gesture. This reaction is given in order to make the speaker understand that the message is being conveyed or that the listener is actually paying attention and listening to what the speaker wants to convey. If the response of the listener is verbal, the roles of the listener and the speaker will interchange. Whereas the response being non-verbal, the roles of both remain to be the same, because the listener remains calm and the speaker is not interrupted. Based on the response, the speaker has to decide whether to continue or stop and wait for the other person to finish talking.

It is very important for a speaker to notice the body language and the behaviour of the listener and vice versa. Having the ability to understand the body language and the behaviour of the speaker or the listener gives an idea or an accurate meaning of the information and the interest level shown in listening to the information communicated respectively.

Marshall Rosenberg had conceived a four-step process that can help one facilitate active listening. When we focus on what is being said, and observe it, feel it rather than judging it or diagnosing it, we discover the depth of our own compassion. Active listening enhances certain qualities such as attentiveness, empathy and respect.

There is a huge difference between active listening and empathic listening. Active listening involves a process of retention by the listener where he should be able to reflect whatever the speaker had tried to convey in the same understanding that the speaker had and wanted to convey. Active listening has its processing of the information, which done mostly by the brain; but in empathic listening, the processing of the information should be done with the maximum involvement of both heart and brain; and here, the listener has to feel and understand what the speaker intends to convey.

Barriers to Active Listening

Listening barriers can be based on both psychological and physical fitness. Certain other factors such as speakers' accents, vocabulary, and misunderstandings due to cultural assumptions often stop the listening process and affect the speaker. Very often, the listener's own ideas influence the information given by the speaker, which results in ineffective listening, and hence ineffective communication. These barriers to active listening are as follows:

(i) **Shift response:** Shift response is the general tendency in a conversation to affix the attention to oneself. There is competition everywhere and everybody wants attention, this is a 'me-oriented' technique. The listener changes roles with the speaker and starts sending information where the speaker becomes the listener. This is a type of conversational narcissism; it is a tendency of

the listeners to gain attention towards them immaterial of the others listening to the speaker. A **'support response'** is the opposite of a shift response; it is a method of giving attention and an effort to cooperate and focus the conversational attention on the other person.

(ii) **Competitive interrupting:** When a person stops speaking because someone else starts speaking in between, it is called 'interrupting'. Interruption takes place when one dominates the conversation in order to take control of the conversation. Here, both the original speaker and the person interrupting fight to take control over the conversation. This technique is similar to shift response and can be used in the same way. The main motive is to gain attention from others by taking control over the conversation. However, in shift response there is some sort of orderliness were just one person speaks at a time while in competitive interrupting people do not wait for others to finish talking, and they do not care to lend a ear to the person talking, instead priority is given only in emphasizing one's own viewpoint. Also, in shift response the agenda topic loses track in the talk flow, while competitive interruption might bring out a point on the same lines. Interrupting might create a chaos and a hustle in the environment which can also end up in rivalry. In general, competent communicators try to avoid interrupting in their conversation. However, there are non-competitive reasons for interrupting such as a show of support or enthusiasm, or asking for clarification.

(iii) **Glazing over/Pseudo listening:** In glazing listening, the listener does not even pretend to be listening. Usually, the brain processes the words much faster than the speaker can speak. So a person who is a competitive communicator will use this difference to start thinking about the conveyed message. Pseudo listening, on the other hand, is pretend listening; the listener uses a polite face and tries to do everything to show that the listener is being attentive and that actually the speaker's message is being conveyed. But in reality, the listener is taking all the efforts only to act that he is listening and understanding the message conveyed by the speaker.

(iv) **Stage hogging:** This happens when the speaker feels that he should keep on talking and does not allow others to talk. The speaker shows out a clear no-no to listen to anything but just talk.

To overcome listening barriers and implement active listening, one should overcome emotions during the conversation and understand what the speaker wants to convey with a broad mind, without any kind of prejudice. Here the listener should understand, try to paraphrase the information, and then clarify if there is something missing in the content as understood by the listener and overcome all types of environment distractions. The listener should not argue or judge anything prematurely. It is not good to judge or argue prematurely. Moreover, the listener considers the background of the speaker, both cultural and personal, to benefit as much as possible from the communication process. Eye contact and appropriate

body language are helpful and give the speaker a push to speak even better or convey the information in a more efficient way because the speaker will realize that people are actually listening. At times, the speaker uses certain words that will bring out what exactly the speaker wants to say. It makes the understanding between the listener and the speaker quite easy. Taking notes on the message will help a lot in retaining the information conveyed.

Active listening is used almost in all the scenarios where the information is conveyed the way it is suppose to be to the listener. It is used in group's help programmes the most in fostering better understanding between individuals and paves way to mutual understanding. Active listening can be used in whichever way the listener is comfortable using which might determine the level of quality understanding. A listener can use whatever way he is comfortable to be involved in active listening each resulting in different levels of quality. Active listening makes people open up and talk to each other comfortably which helps in building cordial relationships with each other. In this way, misunderstandings and conflicts are avoided.

10.5.4 Organizing Skills

Planning skills are the ability to conceive, develop and implement plans with purpose of accomplishing short- and long-term goals. Planning and organizing are important skills in community organization practice; where systematically a person develops plans; prioritizes, organizes and manages resources in order to accomplish set goals within a defined time period for the well-being of the community.

Communication within the community and between the community and the organizer is inevitable. There needs to be transparency in the dealings for which formal and informal meetings have to be organized and information have to be shared. The sharing of information enables collective responsibility and decision-making in community organization.

In community work practice, organizational skills signify the planned, coordinated approach and purposeful action of people working through collective action to reach a common goal for community welfare by people's participation via a system of coordinated division of labour. This action is usually framed by formal membership and form (institutional rules) in community work.

The managers of social service organizations need specific skills for setting organizational goals, planning services, hiring staff, enhancing staff development, raising funds, and evaluating service delivery. The community managers committed to delivering services to historically oppressed communities should be ideologically committed to the political empowerment of organizational clients, community residents, and organizational staff. Staff and clientele in empowerment-oriented organizations should be encouraged to work in partnership with one another for the effective delivery of services. Consequently, clients can become empowered only if staff receives appropriate training and managerial support that allows them some control and decision-making authority over their work environment.

This can be accomplished best through a participatory management approach that recognizes that both clients and staff bring essential resources to community organization. Community organizing within social work has contributed its knowledge, skills, and leaders to these causes, and also has its own tradition.

10.5.5 Resource Mobilization Skills

Organizational resources include money, human beings, equipment and materials that an organization draws upon to meet its needs. The ways in which an organization acquires the required resources and the sources of those resources determine what the organization is and what it can be. To survive, an organization must understand the importance of mobilizing resources, particularly local resources.

Community-based organizations have to make decisions on where to invest their energies to mobilize resources. They must decide when to focus on non-financial resources and when to seek financial resources. When seeking financial resources, they must consider whether to generate funds themselves, or to seek funds from other organizations. There are six issues that a community organizer should take into account during the mobilization of resources. These are as follows:

(i) **Vulnerability:** This scheme tells about the dependency factor, and thus increases the exposure to external events and other organizations. For instance, a social work institution receives its full funding from a bestower and is dependent on him, hence that makes the institution exposed to external decisions and pressures. The social work institution that is less vulnerable has higher chance of its sustenance.

(ii) **Sensitivity:** Resource mobilization can help in sensitizing the organization to local community and can give insight and inspiration. Sustainability can be achieved by reinforcing and strengthening the organization by mobilizing its resources. In this case, the resource mobilization clearly gives idea about concepts, knowledge and skills of resource management. Low sensitivity means that external changes do not cause immediate severe disruption; high sensitivity means that they do.

(iii) **Criticality:** It is the importance of the resource for the operation of the social work institution or any particular activity. Is the replacement of the resource possible? For instance, it becomes nearly impossible to replace a core technical staff or fund raising team in an organization. Such resources are known as 'highly critical' resources.

(iv) **Consistency:** Adoption or the change of a blend of resources without threatening an organization or activity. For instance, the organization would not be able alter the composition of the implementation team. 'High consistent' resources are the ones that can be altered without a compromise in the resource itself.

(v) **Autonomy:** Independency of an organization in taking decisions and negotiations while using a resource and saying a 'no' to the resource when not necessary, measures being autonomous.

(vi) **Compatibility:** The new resources should be compatible with the older resources. On account of the new resource being incompatible with older one, replacing the old one or modification of the organization is the resolve. The agility and adaptability of an organization can be achieved by using resources that are of desirable nature i.e., resources that have low vulnerability, low sensitivity, low criticality, high consistency, substantial autonomy, and high compatibility.

Resource mobilization on whether and to what degree is to be focused on human resources, material resources or financial resources is the first strategic move of an organization as it depends on external funds and mobilization of financial resources is dominating. Apart from mobilizing funds, mobilizing volunteers and community resources keeps the organization near the community-based roots. During mobilizing funds, challenges faced by the organization are when they are generating funds that reduces threat to being autonomous which means less vulnerability to outsiders, less sensitivity, and the ability to replace critical resources because the organization can decide where to put the surplus produce and having a greater control of the organization is achieved.

10.5.6 Conflict Resolution Skills

A person who is against another person often contradicts the second person's opinion on any issue, even the issues where his opponent may be right, and therefore he turns unfair. This has the effect of denying an idea that is actually worth implementing and could end up being successful. This conflict becomes stronger when someone listens to the other person only to point out the flaws in it and not to accept any valid and a genuine point in the idea. The reaction might be defensive and can have negative impact as well. On the other hand, when both the human beings (or groups) involved understand each other immaterial of the conflicts between them, there are great chances for cooperation and mutual co-existence. This increases the possibility of collaborating and resolving the conflict.

Problems of the community involve the affected people and the others who are the cause for the problem. Therefore, there could be a conflict between these two groups, or between the people and the system. The community organizer is equipped with the skill of identifying the conflicting situation and making the people to understand the conflict the work out the ways and means to find solutions to the conflict.

The ways in which the conflicts are resolved have an impact on the community members and on the success of the implementation of the plan. The most important step in preparing a conflict awareness strategy is creating an awareness among the community members about the probability of conflict, the attitude of the

management towards the conflict, and the kind of strategies that are being thought over to cope up with the issues that arise. This creates steps to flush out the aspect of precipitating the issue and it completely eliminates the possibilities of any kind of plans of the team activities or decisions. By creating such awareness among the community members that the conflict is expected or that it is inevitable, expectations can be set for positive resolutions. The final step is to build strategies in order to highlight the need of an effective strategy to bring out a positive solution. This can be discussed with the community members through the following:

- A discussion about the quality of the conflict solution.
- A discussion about what the members and other people can contribute to it.
- An assurance from all every individual can contribute something for conflict resolution.

Monitoring and Evaluation in Community Organization

Assessing the quality and quantity of public services and other government activities are done through a process called community monitoring and evaluation (CME). In addition to collecting data about the government's performance, CME serves to strengthen the relationship between the citizens and the state by making them aware of their entitlements and the promises that the government made to them. It also enlightens them about the tools that are needed to ensure that both the entitlements and promises are received by them.

CME is a flexible methodology and not a specific technique. It involves gathering evidences that indicates government's performances. Budget tracking and community score cards are special activities that are involved in this process.

CME is an evolved form in community monitoring and evaluating. The effectiveness of this process in gauging developmental projects has led to it being adopted by various development agencies. Emphasis is given to both monitoring and evaluating, and also in encouraging the communities to express the views and concerns so as to bring about mutual development of both the projects and the lives of the citizens.

In general, the objectives of CME are:

- Creating awareness of the entitlements and strengthening their capacities to hold the government responsible to attain these entitlements.
- Government–citizen relationships are to be strengthened in order to ensure that the government plays a proactive role in catering towards the needs of the citizens.
- Seeing to it that the government promises are fulfilled.
- Reduction in poverty and improvement in living standards of poor communities are other objectives of CME.

Steps in community monitoring and evaluation

The steps involved in community monitoring and evaluation are as follows:

(i) **Build trust with the community and identify the issues for monitory:** Gaining trust from the community is important for securing their commitment. This ensures sustainability and rigour of monitoring work. The initial assessments are to be perfect for effective development of the processes. Power relations within the community are to be understood properly and relationships with each member of the community should be based upon power relations; vulnerable members like women and children are to be dealt with directly.

(ii) **Define the monitoring objectives:** The table gives below provides an idea regarding the policy inputs, outputs, outcomes and impact, and the monitoring objectives by taking the education sector into consideration:

We want to count these:	The supervising motive is to:
The salary given to the teachers is provided by the government.	Administering about the salaries reaching the teachers on time.
The outcome as a result of the inputs given. For instance, Children coming to school.	To keep a check on the students attending the school.
Enhancements as result if the changes. For instance, the increase in children's literacy	To administer on the improvements in the literacy levels of the children.
The positive consequences of the changes in the lives of the people. For example, young people getting jobs or pursuing further education.	To keep track of the count, number of children leaving school and getting jobs.

The positive consequences of the changes in the lives of the people. For example, young people getting jobs or pursuing further education. To keep track of the count, number of children leaving school and getting jobs.

It may not be possible to monitor objectives in all four areas, so organizations may need to select priority objectives to focus on. Monitoring objectives in all four areas is not possible, so the objectives to be focused on are selectively prioritized by organizations as they need. Specific, Measurable, Achievable, Relevant and Time-bound (SMART) are the main monitoring objectives.

(iii) **Gather evidence:** For collecting data, one can use quantitative methods such as household surveys, qualitative methods like focus group discussion or a mix of both. A survey could help establish whether there has been an improvement in, people's perceptions about the length of time spent in the same condition. The evidence that is gathered should represent the situation. It might not be possible to speak to every individual of the community, and at the same time interviewing just one or two will not bring out rigorous

evidence about the community. So sample size is very important when it comes to monitoring. The openness of the research, legitimacy, free agreement and respect for security on all sides are important factors. Finally, involving communities in the analysis of the results is fundamental to ensure the benefits of the community organizer's initiatives.

(iv) **Use the results:** Involving the community directly ensuring that the community representatives attend meetings with local or national government brings out the authenticity of the evidence being provided. So at times, the community organizer helps in taking a relevant government representative to the community to discuss his findings. If there is a cordial relationship with the government officials, it should be easier to take them there. If there has to be some alternative for the actions to be carried out other than the government, splashing out some bytes of the information for the media is another way, which in turn generates public pressure on the government.

Participatory monitoring and evaluation (PME) is a very distinct approach with the involvement of a wide range of people like the local people in the community, community organizations, non-government organization, and development agencies working united for creating a plan to bring out successful results and what actions should be followed once the information is gathered and the plan is made. PME brings out an opportunity to make the people involved in the programme to understand their capacity, analyse what is needed in the programme, understand the results and work according to it. These are the most essential factors to establish, own and implement their own monitoring and evaluation systems.

Planning for the inevitable means preparing planning to fight back and building up confidence to face any kind of obstacle that comes on the way to a perfect organizing. This needs lot of focus and attention to bring out the correct solutions. This has to be done because if there are conflicts in the implementation of a plan, it will become a reason to hold back, regroup, rethink, reevaluate and take positive steps.

The most important initiative for producing a positive resolution is to prepare the attitude and the way things are approached by the community members and the community organizer/s. Then the plan is structured for creating a resolution for the conflict. Certain rules which have to be followed while communicating should be followed by the community. These rules should not be new to the community members.

To emphasize the significance of the conflict resolution, the plan will be given to everybody involved in the project formally in a written format at the initial stages of the project. People tend to start moving along and working with ease when the rules and guidelines are clear. By providing these, way before the project starts, it gives a clear mindset to the people working in the project and avoids any kind of misconception. It makes the community members comfortable with each other. Expansion of the environment is necessary to include supplementary contribution and monitoring by people with valuable approach.

Check Your Progress

3. What are the three constituents of a communication strategy?

4. Name a few information gathering strategies.

5. What are the steps involved in community work research?

6. Name the three steps/elements in active listening.

7. What is meant by 'pseudo listening'?

8. Name the six issues taken in account during resource mobilization.

10.6 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. A community organizer plays a variety of roles such as it acts as a communicator, enabler, animator, counsellor, guide, consultant, innovator, motivator, catalyst, educator etc.

2. Jack Rothman has introduced three basic models of community organization. They are:

    - Locality Development
    - Social Planning
    - Social Action

3. The three constituents of a communication strategy are:

    (i) The person who is communicating.
    (ii) People who are the listeners.
    (iii) Information conveyed in the communication.

4. Information gathering strategies are as follows:

    - Review
    - Carry out search
    - Identify search areas
    - Plan search activities
    - Record keeping
    - Problem analysis
    - Adapt search method to appropriate/available tools

5. The steps that can be followed in community organization research are:

    - Gathering existing information.
    - Finding out what people want.
    - Conducting a research on the decision-making process.

6. Active listening comprises three steps/elements:
   - Comprehending
   - Retaining
   - Responding

7. Pseudo listening is pretend listening; the listener uses a polite face and tries to do everything to show that the listener is being attentive and that actually the speaker's message is being conveyed. But in reality, he takes all the efforts only to act that he is listening and understanding the message conveyed by the speaker.

8. The six issues taken in account during resource mobilization are:
   - Vulnerability,
   - Sensitivity,
   - criticality,
   - consistency,
   - autonomy, and
   - compatibility

10.7 SUMMARY

- The community organizer transfers or transmits information, thought, knowledge and so forth to the members of the community. Sharing of information enables the community to be better prepared and equipped with information.

- The community organizer facilitates the process in the community for a change. The organizer gives importance to the process than the product. By the role of enabler the organizer would create independency among the people by which he/she avoids the dependency syndrome.

- As an animator the Community Organizer plays a vital role in eliciting the active participation of the people from planning till evaluation especially ensuring life in all the dealings of the issues and problems.

- The community organizer is not a person to shoulder the responsibility or solving problems of the people.

- The community organizer understands the community and enables the community to understand itself. At the time of difficulty the individuals or the groups are provided with the required counselling so as to proceed in the correct direction.

- The community organizer enjoys the confidence of the people and advises them in matters of vital interest.

- The community organizer innovates, performs, and improves the techniques, content in the process of community organization.

- The community organizer acts as a motivator by stimulating and sustaining active interest among the people for reaching a solution to the needs and problems.

- As a catalyst the organizer is able to increase the response level of the people. The catalyst role further enables the people to become independent and become expert in responding to their own needs.

- The community organizer in the role of an advocate represents the interests of the community to gain access of services or to improve the quality of services which may be hampered by other forces.

- The community organizer helps the community to articulate their needs, clarify and identify their problems, explore resolution strategies, select and apply intervention strategies, and develop their capacities to deal with their own problems more effectively.

- The community organizer as an educator conveys information to the community and the broader environment.

- A model is a medium through which a person looks at the complex realities. It is a simplistic version of a complex situation. Models serve as a reference for the work and give us a clear understanding of what would happen.

- Jack Rothman has introduced three basic models of community organization. They are locality development, social planning, and social action.

- Locality development model is a method of working with community groups. It was earlier used by the settlement houses. In this model, the important focus is on the process of community building. Leadership development and the education of the participants are the essential elements in the process.

- The type of community work where a worker or agency undertakes an exercise of evaluating welfare needs and existing services in the area and suggests a possible blue print for a more efficient delivery of services, it is termed as social planning.

- According to Rothman, social action is a strategy used by groups or sub communities or even national organizations that feel that they have inadequate power and resources to meet their needs. So they confront with the power structure using conflict as a method to solve their issues related to inequalities and deprivation.

- A community liaison is a person who liaises between two organizations to communicate and coordinate their activities. A liaison serves as a very important connection between community members like a link between residents of a particular community to the organization that provides a particular service

- Community organization is considered as a macro method of practice in social work.

- Community organization solves the Community Problems and fulfills the needs of the community. Many of the community problems like social injustice, poverty, inadequate housing, poor nutrition, lack of health, lack of medical services, unemployment, pollution, exploitation, bonded labour system, illicit attack, dowry, female infanticide, women and children trafficking, drug trafficking etc.

- The social communications and other interactions made by the community oganizer to bring out the required outcomes for the community's well-being are termed as a community organizer's interpersonal skills.

- The main objective of a community organizing is to produce lasting power for the organization that stands for the community.

- Listeners are important part of any communication, and it is necessary to know about the listeners to formulate an effective communication strategy.

- The community organizer should be very careful on the proximity and the probability of collecting inaccurate information, which would not be sufficient for the level of information required.

- Information can be gathered by interviewing the members of the community, social institutions, and other people of the society who may be directly or indirectly connected with the issue or problem of the community.

- In community work, data has to be collected from large number of people, and so the use of questionnaires for information gathering proves to be very useful.

- The community organizer in order to disseminate the information to the people can use different techniques like skit, role plays, street plays, and audio and video shows.

- An extended research time period means that the community organizer is able to obtain more detailed and accurate information about the community and its members.

- Active listening is about a structured way of listening and responding to others focusing attention on the speaker. It comprises three steps/elements: (i) comprehending, (ii) retaining, and (iii) responding.

- Shift response is the general tendency in a conversation to affix the attention to oneself.

- Planning and organizing are important skills in community organization practice; where systematically a person develops plans, prioritizes, organizes and manages resources in order to accomplish set goals within a defined time period for the well-being of the community.

- The social work institution that is less vulnerable has higher chance of its sustenance.

- Apart from mobilizing funds, mobilizing volunteers and community resources keeps the organization near the community-based roots.

- The community organizer is equipped with the skill of identifying the conflicting situation and making the people to understand the conflict, work out the ways and means to find solutions to the conflict.

- Assessing the quality and quantity of public services and other government activities are done through a process called community monitoring and evaluation (CME).

10.8 KEY WORDS

- **Community organizer:** It refers to a person whose job is to coordinate cooperative work and campaigning carried out by local residents to promote the interests of their community.

- **Social planning:** It refers to a process for planning social services programs, services, and policies.

- **Social action:** It refers to an act which takes into the account of actions and reactions of individuals (or 'agents').

- **Analytical skills:** It refers to the skill of performing an analysis. Such skills include the ability to apply logical thinking in order to break complex problems into their component parts.

- **Active listening:** It refers to a technique that is used in counseling, training, and solving disputes or conflicts. It requires that the listener fully concentrate, understand, respond and then remember what is being said.

10.9 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. Give a brief account of the locality development model of community organization.

2. What do you understand by community liaison?

3. Write a short note on the ethics in community organization.

4. Differentiate between 'general' and 'specific' data gathering in community organization.

5. What is the difference between 'active listening' and 'empathic listening'?

6. Write a short note on community organization as a problem-solving method.

7. Write a short note on the six issues taken into account in resource mobilization.

Long Answer Questions

1. Discuss the different roles of a community organizer in detail.

2. Give a detailed account on the observation and analytical skills of a community organizer.

3. Explain the barriers to active listening. Also, elaborate on how to overcome such barriers.

4. What are the organizing skills of a community organizer? Discuss.

5. Give a detailed account on the resource mobilization skills of community organizer.

6. Explain the conflict resolution skills of a community organizer.

10.10 FURTHER READINGS

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UNIT 11 SOCIAL ACTION

Structure

11.0 INTRODUCTION

This unit provides the reader an insight into the concept of social action as an integral part of sociology. Max Weber, an important architect of social science, presents the notion of sociology as a scientific inquiry with its own repertoire of empirical reality. According to him, the 'highly ambiguous' term 'sociology', can be defined as 'the interpretative understanding of social action in order to arrive at a casual explanation of its causes and effects'. Action is social as long as it takes into account the behavior of others. In other words, the notion that social action cannot exist in isolation forms the central notion of Weber's conceptualization. This co-dependence of individuals in society not only forms the fundamental understanding of sociology but also sheds light on the larger process of socialization. The core meaning of social action can be located in the collective and not in the singular.

11.1 OBJECTIVES

After going through this unit, you will be able to:

- Understand the concept of social action
- Discuss social action as social work and in terms of social reform
- Describe the scope of social action and enforcement of social legislation in India

11.2 CONCEPT, DEFINITION, AND MEANING OF SOCIAL ACTION

The concept of social action is at the center of Max Weber's social ideas. According to him, all social concepts hinge on the central idea of social action. According to Weber's observation social action is that action of an individual which is influenced by the action and behavior of other individuals which also modifies or determines its direction. Simply stated, social actions are those actions which are influenced, guided or determined by the actions of other individuals. Pointing out the importance of a sociologist's ability to grasp the subjective quality of human action, Weber wrote, 'a correct causal inter-pretation of a concrete course of action is arrived at when the overt action and the motives have both been correctly apprehended and at the same time their relation has become meaningfully comprehensible.' Weber makes a subtle analysis of the concept of social action, wherein it is regarded as quintessentially human once it is seen in the light of its motive.

11.2.1 Social Work and Social Action

Social action is a process of change which is brought about by the deliberate effort of a group or community. As early as 1922, Mary Richmond, one of the early pioneers of the profession, referred to social action as one of the four processes involved in social work. In fact, according to Richmond, social action was an integral part of the concept of social work which emerged out of liberal, rational and democratic traditions. Early efforts to promote the settlement movement in the US to change the system of charities into a program of family welfare were motivated by a desire to ameliorate the conditions that prevailed at that time. The question that needs to be discussed, relates to the stage when curative and preventive services start using the process of action for bringing about desired changes. Here we will trace the process of social action and discuss its use in the practice of social work.

As a process of bringing about desired changes, social action includes the following elements:

- Although action might begin with the initiative of one or more individuals, group action is essential for its fulfillment.

- Action has to be organized and given the shape of a movement.

- Belief in social progress should motivate participants.

- Action should be in accordance with established democratic practices, within the constitutional rights of a citizen.

- The authority of the group arises out of the consent of its members.

The force behind social action lies in group compulsion. A judicious blending of these elements under proper leadership, together with persistent striving and

continuous education, helps achieve the desired change. There are, however, some differences between social work professionals and the nature of social action. The first question that arises is: is social action a separate process, or is it part of the three recognized methods of social case work, social group work and community organization? According to some, social action is subordinate to community organization. Others consider it to be complimentary to community organization. In addition to this, there are viewpoints that critique the involvement of compulsion and coercion in promoting social action. The involvement of education is being acknowledged and public opinion in favor of it is being mobilized to initiate social action. The overall objective has to be the greatest good of the greatest number for fulfilling the principles of democracy. Vested interests have to be opposed firmly. Social justice has to be at the very root of all social action.

By its very nature, the application of the process of social action has to be selective. Every effort should be made to bring about desired changes in the nature of social services and social welfare services through education, discussions and deliberations among concerned parties whether it is the government or private parties. Social action should be used only when social advances do not occur through voluntary action. Social action should arise out of the conviction that social justice calls for such action and the specific situation that requires change is a matter of urgency and cannot be left to the slow process of gradualism or voluntary acceptance. Having realized this, leaders in social action should ensure the following:

- Unity of philosophy, opinion and purpose

- Better professional preparation

- Integrated and continuing programs of social study and research

- Freedom to work jointly with labor unions, professionals and business organizations and civic and other community groups, towards common objectives

The starting point of any social action is identifying the problem. This calls for a study of all factors which are both directly and indirectly related to the situation undertaking their detailed analysis. A study of the situation should also help in indicating a solution. The sources of the study may include records, case studies, unmet needs, recurrent complaints, newspaper reports, observations by people and community-wide surveys. The usual methods of research may include tests for a working hypothesis, collecting factual statistics and logical inferences. In order to sustain public interest, it is necessary to suggest specific solutions or cures for a given situation against which social action is initiated. In addition to presenting facts to indicate the nature and extent of the problem, social research should also present data to demonstrate that the situation is remediable. Cooperating individuals and groups should be given an opportunity to help in identifying the problem, to review the facts in relation to it and to participate in planning a possible

solution. Educating the public should be the objective of social action. Education should be directed not only at the need but also at the type of cure that is likely to be effective. A beginning should be made with a strong core of supporters, and efforts at education and involvement should gradually extend to areas where there is least evidence of vested interests. Even when overall community support is secured, efforts should be made continuously to locate cells of hidden resistance. These efforts should either be isolated or dissolved before the organizational process is given full momentum. Besides individual contacts, group discussions and group participation are effective sources of influence.

11.2.2 Importance of Effective Leadership

The selection of proper leadership is essential for the success of any social action movement. Discovering, training and disciplining leadership should be carefully planned. In selecting leaders, it is necessary to guard against sentimental and hysterical individuals. Worthy and well-meaning people are the first to respond to any urgent call. Social action attracts all types of personalities. While some may seem normal, there are others who may appear obsessed. These individuals could also be battle scarred. Moreno's *Who Shall Survive* gives a detailed account of how social drama, as a form of exhibition for social action, can prove to be useful as a treatment for emotionally disturbed individuals.

Significance of indigenous leadership

It is necessary to put the unquestionable zeal of all individuals to work, with judgment, care and understanding. If social action is to lead to the enactment of legislation, some of these individuals may be useful for lobbying by correspondence and contacts. Some of them may prove useful in influencing pressure groups. Efforts, however, should be made to involve indigenous leadership as these people can speak the language of the cause more effectively. Indigenous leaders should not only know each other but should also trust each other despite differences of opinion on extraneous issues. They should continue to promote participation of the people. The effectiveness of social action is dependent on the extent of mass support that the program enjoys. People should feel that it is their cause and also their program. This will mean comparative anonymity for organizing individuals, agencies and groups. The leadership should also be representative of all the affected people. Such a cross-section will undoubtedly accentuate difficulties in community organization, but it will help guarantee effective and lasting results.

11.2.3 Social Legislation as a Form of Social Action

Social legislation is one form of social action which is attempted most frequently in a democracy. If legislation is contemplated, various agencies such as the concerned public administration, members of the legislature and members of the subject committee have to be contacted and provided with detailed information on the

need for the legislation. Continuous education of the public and their elected representatives on a given legislation needs to be planned and sustained. Many legislative bills do not get enacted because of lack of skills in handling them at different stages of consideration. Therefore, it is necessary to plan a strategy for providing concerned individuals and groups with information. Propagating expert opinion on a given legislation helps in developing public opinion. A system of lobbying for social legislation needs to be developed by professional organizations as very little is being done in this direction at the moment. One should recognize that social action does not end with the enactment and signing of social legislations. The real test of social action is in the execution of policies. Therefore, social action requires perseverance and constant vigilance.

Extensive studies have been done in recent years on the various aspects of group dynamics—on communication and social change relating to group decisions, overcoming resistance, stationary and quasi-equilibria, social conformity, interaction, isolation, acceptance, rejection, cohesiveness, deviance, assimilation and help in understanding the development and implications of social action. Professor W. H. Sprott in his 'Josiah Mason Lectures' delivered at the University of Birmingham traces the influence of these studies in social sciences on social action. These studies clarify various aspects of social action which were hitherto unknown.

However, in spite of the clear conceptual acceptance of social action as a process of social work, and in spite of an advanced body of knowledge available, how is it that there is limited evidence of measures of social action taken either by individuals, professionals, social workers or by professional organizations? This is not an easy question to answer. Social action is universally limited to a few inspired individuals and groups. Although training in social work includes the subject of social action, it is one of the many topics that the subject covers. To a considerable extent, conviction among students depends on the conviction of the teachers in the schools of social work and that of fieldwork supervisors. Besides, the urgency for social action seems to have lessened since Independence. There are other ways, which are easier and more comfortable, for redressing grievances, and for getting change introduced through social legislation. In fact, in recent years social action measures in the country have been added to social legislation. Unfortunately, most of these legislations remain in statute books and much remains to be done for their implementation. Besides, the climate for social action does not exist even for such urgent issues like untouchability, civil liberties and exploitation of women and children in industrial areas. Under the circumstances, it is difficult to promote social action for securing social services and social welfare services. The social awareness that was prevalent in the pre-Independence era needs to be revived. A professional social worker, in his/her capacity as a citizen and a worker in a social welfare agency or institution and as a member of the profession, is obliged to take social

action to modify those conditions which lead to social problems. A social worker is in a unique position to know and be a witness to prevailing social problems that require change. His/her training equips him/her to promote social action. Social research and methods of group work and community organization provide him/her the wherewithal to take such action.

Check Your Progress

1. What is social action according to Weber's observation?

2. What should leaders in social action ensure?

3. According to Weber, what do all social concepts hinge on?

11.3 OBJECTIVES, CHARACTERISTICS, PRINCIPLES, METHODS, AND TECHNIQUES

One of the earliest definitions was given by Mary Richmond (1922) who considered social action in terms of 'mass betterment through propaganda and social legislation'. This definition however, is too general and fails to bring out the distinguishing features of social action. A more elaborate definition was given by Friedlander (1963): 'Social action is an individual, group or community effort, within the framework of social work philosophy and practice that aims to achieve social progress, to modify social policies and to improve social legislation and health and welfare services.'

Gabriel Britto brings out the 'conflict' element when he states that:

Social action is a conflictual process of varying intensity initiated and conducted by the masses or by a group of elites, with or without the participation of the masses in the action against the structures or institutions or policies or program or procedures of the government and/or relevant agencies and/or power groups to eradicate/control any mass socio-economic-political problem with a view to bringing betterment to any section of the under-privileged at a level larger than that of a sociologically defined community.

Objectives of social action

The objectives of social action is to properly shape and develop socio-cultural environment, in which a richer and fuller life may be possible for all the citizens. Mishra (1992) has identified following goals of social action:

- Prevention of needs
- Solution of mass problems
- Improvement in mass conditions
- Influencing institutions, policies, and practices

- Introduction of new mechanisms or programs
- Redistribution of power and resources
- Decision-making
- Effect on thought and action structure
- Improvement in health, education, and welfare

Principles of social action

Gabriel Britto has described the following principles of social action:

(a) **Principle of credibility building:** This principle suggests to create a public image of the leadership, the concerned organization and the followers of the movement should act as promoter and supporter of justice, equity, and truth.

(b) **Principle of legitimization:** Legitimization is the process of convincing the public that the movement's objectives are legal and morally right.

(c) **Principle of dramatization:** Dramatization is the principle of mass mobilization by which the leaders of a movement motivates the population by emotional appeal to heroism, sensational news, powerful slogans, and other techniques.

(d) **Principle of multiple strategies:** Achieving the goals and objective of social action requires the application of multiple strategies. Four strategies have been identified by Zeltman and Duncan. These are Educational strategy, Persuasive strategy, Facilitative strategy, and Power strategy.

(e) **Principle of dual approach:** This principle suggests that social actionist should build counter system, which is believed to be beneficial to the needs of the mobilized public on self-help basis without involving opponents. Counter system must be built up and traditional systems inputs be transformed in any developmental operation.

(f) **Principle of manifold programs:** This principle recommends three categories of programs such as social program, economic programs, and political programs.

Strategies of social action

Desai (1984) has classified the strategies for social action into three categories:

(a) **Bargaining, negotiating, and advocacy:** These strategies could include technique of bargaining, negotiation, and publicity which leads to discomfort for the target of change. Advocacy through the media, 'Satyagraha', and 'March' method could also be used to persuade and change the target group.

(b) **Conflictual/confrontational:** This strategy assumes that strong pressure tactics become necessary in some critical circumstances such as demonstration, civil disobedience, or direct action.

Techniques and methods of social action

Social action involves variety of tactics, often a combination of them depending on the philosophy and ideological beliefs of the sponsors. Some of the techniques have been explicitly identified and are listed below:

- Fact finding
- Publicity, advocacy, using both formal and non-formal media.
- Education, awareness building, and concretization
- Mobilizing support and favorable opinion through the establishment of institutional system and political process
- Expressing anger, warmth, and hatred in dramatic and innovative ways
- Cooperation and collaboration
- Using slogans
- Negotiation, bargaining, and arbitration
- Disruption (interrupt the progress of) and mild coercion (mild resistance, protest, marches, *morcha*, strikes, boycotts, fasts, *gheraos*, etc.)
- Strong coercive tactics (extra-legal measures and direct action)

Steps of social action are:

- Identifying the problems (in this case injustice), diagnosing it, gathering information about who the principle actor are, what roles they play, what interest they have and what benefit they derive
- Determining the position to be taken
- Identifying the social action goals that is, expected outcome
- Mobilizing support using both non-formal and formal methods and locating the network of influence and power
- Setting up the machinery to carry out the struggle, canvas action, and provide leadership.
- Laying down the strategy. A well-drawn out plan indicating the series of action and their networking among leaders should be made
- Laying down the communication channels and the decision making loci of the social action movement.
- Carrying out the action

- Reviewing the implementation of the strategy, weighing alternative approaches, and working out alternative plans

- Sustaining the pressure

11.4 SOCIAL ACTION AS A METHOD OF SOCIAL WORK

Social work has six methods of working with people that is, casework, group work, community organization, social action, social welfare administration, and social work research. These methods are the techniques of enabling the people for better social functioning. Social action, as a method of professional social work practice, is an organized effort to change or improve social and economic institutions through organization and mobilization of the community people. Unlike other social work methods, social action emphasizes on long-term essential changes in established social institutions. Social action covers movements of social, religious and political reform, social legislation, racial and social justice, human rights, freedom, and civic liberty. Previously, social action was considered as a tool within the field of community organization, but now it has been considered as a separate technique of social work and as such a fourth process (H. Y. Siddiqui, 1984).

A method of professional social work is a technique or approach having characteristics like: an established process with easily recognizable stages, based on the philosophy of social work, having principles or guidelines or theories, and skills of working with people, which are learned and refined through professional guidance. Social action is a method of professional social work aimed at solving social problems through redistribution of power and resources. Its objective is to achieve social justice and empowerment of the community. Social action mobilizes the general population to bring about structural changes in the social system.

11.4.1 Social Action and Social Reform

Social action has a place, relevance, and need at every stage of a society's development. The main actors in social reform may come from social and religious groups. Social action interests cut across different communities. An important objective of social reforms is to consolidate the change through legislation.

Social Reform is a kind of social movement that aims to make gradual change, or change in certain aspects of society, rather than rapid or fundamental changes. In this way, a reform movement is distinguished from more radical social movements such as revolutionary movements. The profession of social work has the potential both to meet individual needs and to engage in social change. However, the profession's position between the individual and society often forces practitioners to choose either adjusting people and programs to circumstances or challenging the status quo.

The religious and social reform of India

The urgent need for social and religious reform that began to manifest itself from the early decades of the 19th century arose in response to the contact with Western culture and education. The weakness and decay of Indian society was evident to educated Indians, who started to work systematically for their removal. They were no longer willing to accept the traditions, beliefs and practices of Hindu society simply because they had been observed for centuries. Raja Ram Mohan Roy, Keshab Chandera Sen, Ishwar Chandra Vidyasagar, Swami Vivekanand, Sir Sayed Ahmad Khan, etc. are some of the famous example of social reformers in early India.

11.4.2 Scope of Social Action in India

Social action as a method of bringing about political and economic change although known to developing countries for liberation from foreign rule, did not find commitment among social work professionals as such. Those who believed in social action left the profession and joined the company of social activities.

Research studies

Research studies on identification of social problems have emerged among social scientists, especially sociologists and social anthropologists; they have also been found among a few students of social work. Studies on the methodology of social intervention as well as on strengthening social functions of individuals, groups, local communities and institutions, are few in number as Ramachandran has concluded. According to him growth in social work research in India has been uneven. Greater attention has been paid to writings on social policy, planning and social administration. The recent development of doctoral studies in some schools of social work gives hope that there will be advanced studies on adaptation and effectiveness of social work education in social conditions in Indian society.

Search for specialization

In most developing countries the conflict between generic and specialized courses of social work in education has come to surface. With increasing employment opportunities demand for specialized training is also being felt. This began with separate emphasis on contents for courses in labor welfare and personnel management which was later extended to streams including medical, psychiatry and school social work. The detailed requirements for these fields, especially as these are reflected in case studies, offered opportunities for indigenization. At the same time, specialization divided professional loyalties and disturbed the unity of the profession.

Fieldwork practices

Fieldwork practices offer the most effective opportunity of understanding people's requirements in the background of prevailing cultural traditions and values, and thus offer opportunities to indigenize practices. These also provide opportunities for innovation. Some schools have adopted 'floating fieldwork' while others have taken up the 'see-saw approach'. The most pronounced adaptation was carried out by the Department of Social Work, University of Philippines, when it shifted the faculty and the student body to rural areas for one term, thus adopting a rural base in learning theory, conducting surveys and research, gathering case studies and integrating fieldwork with rural requirements. However, this effective effort at indigenization did not last long in the urban culture of the profession.

A number of meetings and conferences were held by the UN Economic and Social Commission of Asia and the Pacific (ESCAP) and by the regional branches of the International Association of Schools of Social Work (IASSW) and the International Council of Social Welfare (ICSW) to relate social work with regional requirements. The most deliberative effort was made in Drucker's study of 'Exploration'. Unfortunately, the impact of these deliberations has been marginal. Studying the impact of UN efforts on social work education and practice in the region will be a valuable exercise.

Check Your Progress

4. Name the methods of social work.

5. What is an important objective of social reforms?

6. Give some examples of famous reformers in early India.

7. What is the most common problem to have emerged among social scientists?

11.5 ENFORCEMENT OF SOCIAL LEGISLATION THROUGH SOCIAL ACTION

After Independence, the Indian Government declared India to be a welfare state and also planned to make serious efforts to uplift the suppressed. Social legislations were passed to this effect and the welfare efforts of individuals, groups and communities received the government's support. The Central and State Social Welfare Departments, Ministry of Community Development and Cooperation, Ministry of Rehabilitation, Central Social Welfare Board, etc., were set up.

In 1964, the Department of Social Security was created; which was re-designated as the Department of Social Welfare in 1966; and in 1979 elevated to the status of an independent Ministry. The establishment of a Social Welfare Ministry at the Centre was considered necessary not only to integrate the administration of

social welfare, but also to provide the policy of social development with a driving force in India.

The subjects allocated to the Ministry of Social Welfare cover child welfare and development, women's welfare and development, welfare of the physically handicapped, social defense, social welfare planning and research, and so on. The Ministry provides general direction in social welfare policy formulation, promoting legislation and amendments to legislation, review of welfare legislation, implementation of schemes, promotion and assistance to voluntary effort and coordination. The list of subjects which stand allocated to the Ministry of Social Welfare show that several subjects administered by other ministries could be administered by the Ministry of Social Welfare. This may include: social education, adult education and youth welfare activities (Ministry of Education and Culture); welfare of labor (Ministry of Labor); legal aid to the poor (Department of Legal Affairs, Ministry of Law, Justice and Company Affairs); and relief and rehabilitation of displaced persons (Department of Rehabilitation, Ministry of Supply and Rehabilitation).

The Ministry of Social Justice and Empowerment is the nodal ministry for overall policy, planning and coordination of programs of development of Scheduled Castes (SCs) and Other Backward Classes (OBCs). With regard to sectoral programs and schemes of development pertaining to these communities, their coordination is the responsibility of the concerned Central Ministries, state governments and union territory administrations. The Ministry of Women and Child Development has been implementing the world's largest outreach program of Integrated Child Development Services (ICDS) providing a package of services comprising supplementary nutrition, immunization, health check-up and referral services, and pre-school non-formal education. Ministry is also implementing Swayamsidha, an integrated scheme for empowerment of women. Most of the programs of the Ministry are run through NGOs. The major policy initiatives undertaken by the Ministry include universalization of ICDS and Kishori Shakti Yojana (a nutrition program for teenage girls), establishment of the Commission for Protection of Child Rights, and enactment of Protection of Women from Domestic Violence Act.

11.5.1 Social Legislation

No decision was taken on the Code as drafted by the Rau Committee in 1941 by the Legislative Assembly, the Constituent Assembly or by the first Parliament. It was debated in the Select Committee between 1947 and 1952. However, parliamentarians felt that more public opinion was needed on the subject before taking a decision. In 1952, a fresh Parliament met. It led to the Special Marriage Act of 1954, which provided for a civil marriage for Indians. Its main feature was that it fixed the age of marriage for men and women as 21 years and 18 years

respectively. No declaration of religion was required. This was followed by the Hindu Marriage Act of 1955, which provided for a religious ceremony, enforced monogamy and allowed judicial separation, nullity and divorce in Hindu marriages. The main provisions of the Hindu Marriage Act corresponded with those of the Special Marriage Act, except that in Hindu marriage the age limits were kept at 18 years and 15 years for the bridegroom and the bride respectively. The next piece of legislation dealt with the subject of intestate succession among women, introducing inheritance rights for women in equal degree. Other legislation related to the adoption, which gave women the right to adopt, and to minority and guardianship.

Other fields in which social legislation was passed related to labor welfare, child welfare, immoral trafficking of women and children, welfare of backward classes, etc. In the field of labor welfare, important Acts that were passed included the Employees' State Insurance Act, 1948; the Employees' Provident Fund Act, 1952; the Minimum Wages Act, 1948; the Factories Act, 1948; the Plantation Labor Act, 1951; the Indian Mines Act, 1952; and the Industrial Disputes (Amendment) Act, 1953. Some of the important Acts passed for social welfare include the Suppression of Immoral Traffic in Women and Girls Act, 1956; the Untouchability Offences Act, 1955; and the Children Act, 1960.

Private and state agencies of social work

Social legislation is only a part of this work. When the state assumed its responsibility for the advancement of the underprivileged groups, it led to an increase in the scope of its other activities. The Government had to create an elaborate machinery for social welfare. But this did not mean that the role of private welfare agencies was on the decrease. On the other hand, their scope had also increased. The Government could not cope with all this work and had to develop these welfare agencies. The necessity for trained workers in the social field was being widely recognized with the expansion in the field of social work and the resolutions of the early social conference session seemed inadequate.

Rehabilitating the refugees

To render assistance to a large number of displaced people, who migrated after Partition in 1947, the Ministry of Rehabilitation was set up. Its mandate was to cope with the problems of physical, social and economic rehabilitation. The program focused on economic rehabilitation, housing and education. By 1961, the government had completed its task of rehabilitating the refugees from West Pakistan. However, the pouring in of refugees from East Pakistan still continued. A large-scale plan was implemented to resettle refugees from East Pakistan in the Dandakaranya area, which spreads over the three states of Orissa, Madhya Pradesh and Andhra Pradesh.

There have been some repatriates from Burma, Ceylon, Mozambique (Africa), etc. As a result of Indo-Pakistan conflict, some people were displaced from border areas in Punjab, Rajasthan and Jammu and Kashmir. Schemes for resettlement on agricultural land were also undertaken in Maharashtra, Madhya Pradesh, Andhra Pradesh, Assam, Uttar Pradesh, Bihar, etc. It may be mentioned here that due to mass repression by the Military Regime in West Pakistan in March 1971, there was a large influx of refugees from East Pakistan numbering more than 10 million. However, this was a temporary phenomenon and within a year all the refugees were repatriated to their newly created country—Bangladesh.

Welfare services

In the First Five-Year Plan (1951-1956), the Planning Commission drew a distinction between the minimum 'social services' provided by the state for the entire community as against the 'social welfare' services intended for individuals and groups in need of special attention.

On this basis, health and education were brought under the category of minimum services although these services are still to be extended to the entire population. The responsibility of providing these two services largely rests with the Government. Compulsory and free education to children up to 14 years of age is to be provided as laid down in the Constitution of India. The expansion of medical services is also the responsibility of the Government. In the beginning, maternity and child welfare services were financed by the Lady Dufferin Fund and were organized through special societies set up for the purpose or by local branches of the Indian Red Cross Society. But the responsibility now lies with state governments and Municipal Boards. Family Planning is another important field of responsibility that lies with the government.

The provision of welfare services to individuals and special groups comes under the term 'social welfare'. After Independence, the Government took positive responsibility in this field also by assisting private social welfare agencies with financial help so that they can work effectively. In areas where private agencies were not forthcoming, the government started its own welfare organizations.

In the beginning, to fulfil these two functions, work was entrusted to various ministries at the central level, and an autonomous organization known as Central Social Welfare Board was set up in 1953 under the Ministry of Education. To review the programs of social welfare, the Committee on Plan Projects appointed a Study Team on Social Welfare with Renuka Ray as its head in 1959. On its recommendations, a separate Division of Social Welfare was created in the Ministry of Education. In 1964, to provide more attention to the welfare activities, an independent department known as the Department of Social Security was created. The department was responsible for providing general social welfare, welfare of backward classes, labor welfare, etc. In 1966, subjects relating to labor welfare

were transferred to the Ministry of Labor and Employment. The Department of Social Security was re-designated as Department of Social Welfare, which looked after the welfare of women, children, handicapped and underprivileged classes of the society.

The Department of Social Welfare, which is a part of the Ministry of Education and Social Welfare, now looks after child welfare, women's welfare, family welfare, welfare of the physically and mentally handicapped, social defense, rehabilitation of displaced people, welfare of scheduled castes and backward classes, etc. As stated earlier, some of these functions were previously handled by ministries of Education, Health and Home Affairs. For example, the Ministry of Education was accountable for the education and training of the handicapped, while the Health Ministry looked after their rehabilitation. The Ministry of Home Affairs used to look after the welfare of Scheduled Castes and Scheduled Tribes and also the social defense program, including removal of beggars from society and preventing immoral trafficking of women and children, etc. The welfare schemes were administered through the Commissioner for Scheduled Castes and Scheduled Tribes. The Ministry of Rehabilitation used to look after the needs of widows displaced from Pakistan and also the destitute women.

The Central Social Welfare Board in the Ministry of Education was created in August 1953 by a Government of India Resolution. Its main function was to administer the program of grant-in-aid to existing voluntary welfare organizations, and to sponsor and assist the development of new welfare services through non-official organizations. The Central Social Welfare Board set up State Social Welfare Advisory Boards in the states to implement its program. Besides, it organized a number of other programs, including economic programs under urban family welfare projects, welfare-extension projects, aftercare programs, etc.

Although the main social welfare subjects was brought under one department, i.e., Social Welfare, yet the scope of social welfare is so wide that some subjects are still handled by other ministries; and therefore, some coordination among them may be necessary. To look after the welfare of certain social groups, new departments were created after Independence, and some new welfare schemes were handled by existing ministries.

The Ministry of Education and Youth Welfare looked after the education of children, welfare of youth, which includes students and non-students, social education, etc. The Ministry of Home Affairs carried out Prison Administration. The Ministry of Health and Urban Development dealt with issues of maternity and child health, family planning programs and urban community development. The Ministry of Rehabilitation managed the resettlement of displaced people from East Pakistan and West Pakistan and also of the repatriates from Burma, Ceylon, Africa, etc.

Ministry of Community Development was created after Independence, which was entrusted with the work of implementing Community Development Programs in rural areas. Similarly, the Ministry of Labor was made responsible for labor welfare. Welfare in states also received an impetus after Independence. Either the existing departments were strengthened or new departments were created, wherever necessary. But the pattern was not uniform in all the states. For example, in Uttar Pradesh, a new department of Social Welfare was created in 1954. The main functions of this department were to provide financial assistance to social welfare agencies, and to start new agencies, wherever necessary. The Harijan Welfare Department, previously a part of the Home (Reclamation) Department, was made an independent unit. Later, this was merged with the Department of Social Welfare. The Labor Department looked after labor welfare activities. A Development Commissioner for Community Development programs was appointed in the rural areas.

11.5.2 Approaches: Rights and Advocacy Based Approaches

Right Based Approach and Advocacy (RBA) is the mainstream program. 'Right Based Approach to development focus on the most marginalized and excluded in society, strengthening their claims to social, political and economic resources'. RBA is a right based approach to development that brings human rights as a frame of reference in human development.

When we speak of a right based approach, we are referring to human rights not legal rights. Human rights is a much broader category, not limited to the rights guaranteed in national legislation and constitution. Right Based Approach prohibits development policies or initiatives that violate social or economic rights or increase inequalities in the pursuit of economic growth. RBA also adds legal force to the development work and requires the government to prioritize their resources in accordance with the stated human rights principles and obligations.

Advocacy is an activity by an individual or group that aims to influence decisions within the political, economic, and social systems and institutions. Lobbying (often by lobby groups) is a form of advocacy, where a direct approach is made to legislators on a specific issue or specific piece of legislation. The principles of the advocacy are:

- Clarity of purpose
- Independence
- Confidentiality
- Person-Centered Approach
- Empowerment
- Equal opportunity

- Accountability
- Accessibility
- Supporting advocates
- Complaints
- Safeguarding

Check Your Progress

8. Why was the establishment of a Social Welfare Ministry at the Centre considered necessary in India?

9. What is the major role of Ministry of Social Justice and Empowerment in India?

10. List the principles of the advocacy.

11.6 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. According to Weber's observation, social action is that action of an individual which is influenced by the action and behavior of other individuals which also modifies or determines its direction.

2. The leaders in social action should ensure the following:

    (a) Unity of philosophy, opinion and purpose

    (b) Better professional preparation

    (c) Integrated and continuing programs of social study and research

    (d) Freedom to work jointly with labor unions, professionals and business organizations and civic and other community groups, towards common objectives

3. The concept of social action is at the centre of Max Weber's social ideas. According to him all social concepts hinge on the central idea of social action.

4. The social work has six methods of working with people that is, casework, group work, community organization, social action, social welfare administration, and social work research.

5. An important objective of social reforms is to consolidate the change through legislation.

6. Raja Ram Mohan Roy, Keshab Chandera Sen, Ishwar Chandra Vidyasagar, Swami Vivekanand, and Sir Sayed Ahmad Khan are some of the famous example of social reformers in early India.

7. Identification of social problems and uneven growth are some of the problems to have emerged among social scientists.

8. The establishment of a Social Welfare Ministry at the Centre was considered necessary not only to integrate the administration of social welfare, but also to provide the policy of social development with a driving force in India.

9. The Ministry of Social Justice and Empowerment is the nodal ministry for overall policy, planning and coordination of programmes of development of Scheduled Castes (SCs) and Other Backward Classes (OBCs). With regards to sectoral programmes and schemes of development pertaining to these communities, their coordination is the responsibility of the concerned Central Ministries, state governments and union territory administrations.

10. The principles of the advocacy are:
    (a) Clarity of purpose
    (b) Independence
    (c) Confidentiality
    (d) Person-Centered Approach
    (e) Empowerment
    (f) Equal opportunity
    (g) Accountability
    ((h) Accessibility
    (i) Supporting advocates
    (j) Complaints
    (k) Safeguarding

11.7 SUMMARY

- According to Weber's observation social action is that action of an individual which is influenced by the action and behavior of other individuals which also modifies or determines its direction.

- The objectives of social action is to properly shape and develop socio-cultural environment, in which a richer and fuller life may be possible for all the citizens.

- Social action involves variety of tactics, often a combination of them depending on the philosophy and ideological beliefs of the sponsors.

- Social action, as a method of professional social work practice, is an organized effort to change or improve social and economic institutions through organization and mobilization of the community people.

- Social action has a place, relevance, and need at every stage of a society's development. The main actors in social reform may come from social and religious groups.

- Social action as a method of bringing about political and economic change although known to developing countries for liberation from foreign rule, did not find commitment among social work professionals as such.

- After Independence, the Indian Government declared India to be a welfare state and also planned to make serious efforts to uplift the suppressed. Social legislations were passed to this effect and the welfare efforts of individuals, groups and communities received the government's support.

- Right Based Approach to development focus on the most marginalized and excluded in society, strengthening their claims to social, political and economic resources. Advocacy is an activity by an individual or group that aims to influence decisions within the political, economic, and social systems and institutions.

11.8 KEY WORDS

- **Social action:** Those actions that are influenced by the action and behaviour of other individuals which also modifies or determines its direction are called social actions.

- **Morcha:** An organized march or rally is known as morcha in Hindi language.

- **Gheraos:** It is a protest in which workers prevent employers or managers from leaving a place of work until certain demands are met.

- **Fieldwork practices:** It provides opportunities for innovation.

- **Social Welfare:** It is the provision of welfare services to individuals and special groups.

11.9 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. List the various elements of social action.

2. What are the strategies of social action?

3. What is the scope of social action in India?

4. Differentiate between rights based approach and advocacy based approach.

Long Answer Questions

1. Describe social legislation as a form of social action.
2. Explain the objectives, characteristics, principles, methods, and techniques of social action.
3. Discuss social action with regards to social work and social reform.
4. Elaborate on the steps taken by the government to help social welfare activities after Independence.

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UNIT 12 STRATEGIES OF SOCIAL ACTION

Structure

12.0 INTRODUCTION

Strategies and tactics in social action means to organise strike, boycott, persuade, negotiate, bargain, etc. In this unit we will take a look at how various strategies and tactics are used in the process of social action.

Some of such methods include preparation of carefully worded statement of policies and pending legislations, individual consultation with key legislators, persuasion of influential organization and creation of ad hoc citizens committees.

12.1 OBJECTIVES

After going through this unit, you will be able to:

- Describe the strategies that can be used to deal with authorities
- Analyse the procedure for pending legislations
- Discuss the process of individual consultation with key legislators on the implication of pending measures
- Explain the process of creation of ad hoc citizens committee

12.2 STRATEGIES: PREPARATION OF CAREFULLY WORDED STATEMENT OF POLICIES

The following strategies can be practised to deal with authorities as and when required:

(i) **Submission of petition:** Submission of petition is a formal written application (which contains mainly in very brief the issues and problems, their nature and extent of peoples' suffering) signed by affected and/or interested persons and appealing the concern authority to solve the problem on sustainable ground. This petition is submitted to related officials.

(ii) **Persuasion:** After submission of petition to the concerned authority when no response is received from an individual, then persuasion strategy is used. In persuasion, efforts are made to influence the individual to change their outlook by providing them needed information. This also involves the adoption of set of actions/procedures to bring about change by arguing, giving reasoning, urging and inducing others to accept a viewpoint and resolve the issues/problems.

(iii) **Bargaining:** Bargaining is a process of discussion and negotiation between two parties. The resulting bargain is an undertaking as to terms and conditions under a continuing service that is to be performed.

(iv) **Negotiation:** In negotiation, communication linkage is established between two or more than two groups having disagreement on a particular issue/problem. The communication linkages are established so that the concerned groups are able to list out their difficulties, understand each other's viewpoints, and come out with mutual decisions. The community organizer may act as negotiator if it is acceptable to all the concerned parties. Besides it, he facilitates such development so that the rival groups can come on the same platform to work out their differences.

(v) **Lobbying and advocacy:** Lobbying is a technique of influencing the legislation and creating legislative opinion favourable to the group or interest on behalf of which the lobby operates. Instead of attempting to influence legislation directly, the lobbyist may use the technique of 'pressure group' lobbing; wherein the pressure group seeks to create an appearance of broad public support for its objectives. This appearance may be genuine or artificial. Anyhow, the aim is to influence the legislative policy.

Advocacy involves pleading and fighting for the service of the clients, whom the service system otherwise rejects. It requires seeking different interpretations or exceptions to rules and regulations, to clients' rights to services and undertaking aware above the blockages to clients in receiving or using an agency's services. In advocacy, the worker speaks on behalf of

client. Before engaging in advocacy, a worker must first be sure that the client(s) desire(s) the worker to intervene in this manner. The client should clearly understand the risks involved and be motivated to use the service(s) if it is obtained. Secondly, the worker must carefully assess the risks involved for the client if advocacy is used.

(vi) **Conflictual/Confrontational strategies:** The basic hypothesis, on which the conflictual and confrontational strategy is practised, is that those who are in favour of status quo, and those who are in favour of change, fight with each other. Hence, the dynamics of conflict is inevitable in the process of community organization and action initiative. This may invite agitational techniques like protest, demonstration and civil disobedience or direct action, etc. However, it must be remembered that it is easier to mobilize people through protests and demonstration than civil disobedience or direct action, etc.

Samvardhan

Samvardhan or SD can be implemented effectively by involving a cadre of community entrepreneurs, focusing on drinking water, natural resource efficiency, animal husbandry practices, income generation opportunities, and access to, and effectiveness of, primary education. A large number of young people can join together and take an initiative of rural renovation or something to contribute from their side for SD. Facilitating SD initially can happen through fostering education to everybody including the adults. On the other hand, education cannot be functioned separately.

It is very essential to understand the other problems that a community faces, and then the education can be linked to it and improved in a better way. In this way, education can lead to the achievement of sustainable development. Education programmes and policies should be updated so that it plays the job of enforcing the ability and the potential in all the members of the community to construct a sustainable future.

Case Study 1: **Building Cadres for Sustainable Development**
Asia Good Practice:
ESD Practice Project

Background

Natural resources are the most important accessible livelihood resource for the rural population. Since the rural communities live with and are most directly affected by nature, it is only prudent to think that for the success of any development effort in the rural areas, their direct involvement in the implementation process is essential. This has been widely realized today, paving the way for large-scale adoption of 'participatory' approach in development projects.

However, the participatory approach, though most desirable, may neither be efficient nor effective if the local people (participants) are not adequately and appropriately equipped with the skill and knowledge needed to partner and manage such an initiative (by the government or NGOs). In such a scenario, the initiative may be no more than a spoon-feeding exercise—futile in essence— failing to have any worthwhile impact on the lives of the stakeholders/target beneficiaries.

Cadre Building

Recognizing the immense significance of capacity building (through education and training) in bringing about sustainable development (SD), the *samvardhan* (meaning 'nurturing') initiative builds a cadre of sensitive and competent rural development workers, called the Community Entrepreneurs (CEs), and goes a step further in modeling its unique education and communication approach, to make the CEs the agents of change—actually implementing the project's developmental activities infused with sustainability dimensions. Gradual, but eventual, transfer of understanding and skills to the people—who themselves are the other important and accessible livelihood resource—is in-built in the implementation design of the project.

The project endeavours to operationalize SD in locale specific realities by bringing environmental understanding to the stakeholders, and introducing the concept of Sustainable Natural Resource Management (SNRM) at the grass-roots level. It aims at improving the quality of life of the tribal communities in the southern belts of Gujarat, through the trained human resource (CEs), focusing on safe drinking water, natural resource productivity, animal husbandry practices, income generation opportunities, and access and effectiveness of primary education. Substantial effort is made by the project to empower village level self-governance towards SD, regardless of the project's existence.

Samvardhan, therefore, envisages effecting a change in the awareness, the attitudes and the understanding of village communities that ultimately reflects in the behaviour, leading to sustainable living. It does this by nurturing the people through education and training (thereby building human and social capital), rather than solely through external inputs which, in the long-run, remain piecemeal.

Source: http://www.agepp.net/files/agepp_india4_samvardhan_fullversion_ en.pdf

Cadre development

The growth of the rural cadre is very important and vital in a neo-liberal strategy ambiance. This is very much obvious in the situation where the principal service provider is the government and its task in the developing countries start to increase converging in different countries. Nowadays, services that provide education health, shelters etc., and are actually taken up more by the private organizations and the efforts of the government seem very little at times. In such settings, the young people can play a very important role. They can influence a very strong alertness among the public and stir them and make them aware of their rights and the service that the government should be providing for them. Cadre development can also

work as a moderator that will need people to help in the regions were operations are held to reach and fulfil their needs. It is accepted by everyone that the efficacy of knowledge can be improved by passing on knowledge that is more efficient and creative. In this situation, people who take care of education by supporting it with a well-planned and equipped way to convey knowledge with effectiveness. They must understand the links between environment and development, lives and livelihoods, and the reality that the underprivileged are the most susceptible and helpless to environmental dilapidation. People who impart knowledge should research the basic history of the problem and bring up a plan that can impact well in the future other than just concentrating on the tangential features.

Networking

It is one of the social work strategies which is put into practice to bring various diverse social structures together for achieving an end which is common or a goal which is shared. Networking involves establishing coordinated and collaborative relationships in order to access the resources of other persons and social systems. Social workers network human service organizations and other social structures like business and industry and influential community leaders. Networking promotes collaboration in identifying service gaps and barriers and encourages inter-agency planning to address unmet service delivery needs.

Although the problem of unionizing/organizing the poor is complicated, there are examples where the poor have organized themselves on the basis of common economic interests, and thereby developing a counterweight that offsets their lingering import once in local government or by formation of restrictive organizations based on interest groups, small farmers, cooperatives, landless workers, unions, association of women organization, rural youth brigades or through organization of political disadvantaged for direct political action.

Networking is aimed at reinforcing capacity and avoiding fragmentation of efforts by fostering collaboration, sharing of resources (human, technical, institutional), as well as the creation of a culture of discussion and communication among all affected parties. It requires cooperative mechanisms among education and training institutions, the public and private sector, as and when required. This has been discussed further in unit 14.

Check Your Progress

1. Define the process of bargaining.
2. How does the technique of lobbying help?
3. State the aim of networking.

12.3 PREPARATION OF CAREFUL ANALYSIS OF PENDING LEGISLATIONS

The basic function of Parliament is to make laws. All legislative proposals have to be brought in the form of Bills before Parliament. A Bill is a statute in draft and cannot become law unless it has received the approval of both the Houses of Parliament and the assent of the President of India.

The process of law making begins with the introduction of a Bill in either House of Parliament. A Bill can be introduced either by a Minister or a member other than a Minister. In the former case, it is called a Government Bill and in the latter case, it is known as a Private Member's Bill.

A Bill undergoes three readings in each House, that is the Lok Sabha and the Rajya Sabha, before it is submitted to the President for assent.

First Reading

The First Reading refers:

(a) To motion for leave to introduce a Bill in the House on the adoption of which the Bill is introduced

(b) In the case of a Bill originated in and passed by the other House, the laying on the Table of the House of the Bill, as passed by the other House.

Second Reading

The Second Reading consists of two stages, First stage and second stage.

First Stage: It constitutes discussion on the principles of the Bill and its provisions generally on any of the following motions that the Bill be taken into consideration or that the Bill be referred to a Select Committee of the House or that the Bill be referred to a Joint Committee of the Houses with the concurrence of the other House or that the Bill be circulated for the purpose of eliciting opinion thereon.

Second Stage: It constitutes the clause by clause consideration of the Bill, as introduced in the House or as reported by a Select or Joint Committee, as the case may be.

In the case of a Bill passed by Rajya Sabha and transmitted to Lok Sabha, it is first laid on the Table of Lok Sabha by the Secretary-General, Lok Sabha. In this case the Second Reading refers to the motion that the Bill as passed by Rajya Sabha, be taken into consideration or the Bill be referred to a Selecting Committee.

Third Reading

The Third Reading refers to the discussion on the motion that the Bill or the Bill, as amended, be passed.

Almost similar procedure is followed in Rajya Sabha in respect of Bills introduced in that House.

After a Bill has been finally passed by the Houses of Parliament, it is submitted to the President for his assent. After a Bill has received the assent of the President, it becomes the law or Act.

12.3.1 Procedure of Pending Legislation

- A bill pending in other house for more than 6 months is deemed to be rejected but it does not mean that a bill gets lapsed. The bill which gets lapsed due to dissolution of the Lok Sabha, gets lapsed and in such case no joint sitting is called.

- In the joint sitting, the disputed provisions are either fully accepted or fully rejected. For this, a simple majority is required.

- A bill that is passed by both the houses of the parliament goes to the speaker. The speaker signs it and then the bill is sent to the president of assent. This is the last stage of a bill. If the president gives assent to the bill, it becomes a Law. Once it is a law, it gets entered into the statue book and published in Gazette.

However, the President may take the following more courses of actions:

- The president returns the bill to the house. If the president returns the bill, the whole procedure is opened again and it will take the same steps as mentioned above.

- The president withholds assent, this would mark the end of the bill.

Restriction of certain categories of Bills in Rajya Sabha

A Bill may be introduced in either House of Parliament. However, a Money Bill cannot be introduced in Rajya Sabha. It can only be introduced in Lok Sabha with prior recommendation of the President for introduction in Lok Sabha. If any question arises whether a Bill is a Money Bill or not, the decision of the Speaker thereon is final.

Rajya Sabha is required to return a Money Bill passed and transmitted by Lok Sabha within a period of 14 days from the date of its receipt. Rajya Sabha may return a Money Bill transmitted to it with or without recommendations. It is open to Lok Sabha to accept or reject all or any of the recommendations of Rajya Sabha.

However, if Rajya Sabha does not return a Money Bill within the prescribed period of 14 days, the Bill is deemed to have been passed by both Houses of Parliament at the expiry of the said period of 14 days in the form in which it was passed by Lok Sabha.

Analysis of Policy and Legislation

Policy and legislative analyses can include the independent review and analysis of proposed legislation, the implementation of existing policies, and general policy questions. For proposed legislation, these reviews can assess the fiscal impact to jurisdictions, analyse the comprehensive proposal behind the legislation, and provide sensible recommendations for improvement. The analysis of implemented policies can evaluate the implementation of ordinances, laws, and regulations for efficiency and effectiveness.

Policy and legislative analyses may include:

- Fiscal analysis of proposed legislation or contracts and review of related financing plans and debt management.
- Comprehensive evaluation of prospective revenue and expenditures associated with proposed legislation.
- Analysis of general policy questions or ideas, including limited surveys or benchmarking if appropriate.
- Analysis of implemented policies, including limited benchmarking if appropriate.

The benefits of policy and legislative analyses include:

- Verification of the appropriateness of the expenditure levels associated with proposed legislation.
- Confirmation of the thoroughness of the proposed legislation and recommendations for improving efficiency and effectiveness.
- Assessment of a project's financial position before committing funds.
- An understanding of the efficiency and effectiveness of existing policies with recommendations for improvements.

A policy statement is an organization-level document that prescribes acceptable methods or behaviours. Essentially, a policy is simply the way things are done within an organization. Policies are different from procedures and standard operating procedures because they are applicable to an entire organization and are primarily intended to set direction. Procedures and standard operating procedures, on the other hand, typically include very specific instructions used to accomplish defined tasks.

Check Your Progress

4. How does the process of lawmaking begin?
5. State two benefits of policy and legislative analysis.

12.4 INDIVIDUAL CONSULTATION WITH KEY LEGISLATORS ON THE IMPLICATION OF PENDING MEASURES

In order to achieve a legislative advocacy goal, advocates must influence legislators or members of parliament, government officials and other policy makers. Advocates should also reach out to their constituents and allies to ask them to influence policy and decision-makers. First, advocates should identify decision-makers who are sympathetic to the views and issues, and who are willing to work collaboratively. These individuals will be able to assist advocates to widen the network of supporters by recommending others to call, visit and write.

Next, advocates should also identify and interact with officials whose views vary from the views of the supporters. These individuals will be able to voice the arguments that are likely to be raised in opposition to the advocacy goal. Even if these individuals cannot wholeheartedly support the entire effort, they may be persuaded to support a part of the effort or a single objective in the larger goal.

Whether advocates meet, call or write to those who support or oppose the advocacy goal advocates should be respectful and always remember the importance of long-term relationships. This includes being courteous and respectful of the staff of parliamentarians, government officials and policy makers. Staff have a great deal of influence and ability to persuade policy makers.

12.4.1 Persuasion of Influential Organization to Support or Oppose Pending Legislation

Let us analyse the different methods of persuasion.

Individual meetings or briefings: A briefing is designed to present facts and analysis of proposed legislation to a group of parliamentarians and their staff whereas an individual meeting literally occurs with a single parliamentarian and possibly their staff.

In planning individual meetings, advocates should:

- Consider the most appropriate time to hold the meeting or briefing based on the schedules of the legislature and whether they are in session or not;

- Research where individual meetings and briefings are typically held in the legislative office building or at the offices of an NGO – and consider the most appropriate location based on the message you want to convey;

- Determine what information will be highlighted in the meeting, the purpose of the meeting and the outcomes that are expected; and

- Send advance information position paper, talking points, bill summary, etc. but keep the information to a manageable length.

In planning briefings, advocates should:

- Make sure to invite the other NGOs and government officials well in advance at least 5 to 6 weeks and send a 'Save the Date' message with the official invitation 3 to 4 weeks in advance of the briefing.

- Make personal invitations to the meeting or briefing as appropriate and include the legislator's staff to attend.

- Research the position of the legislator or policy maker in advance of the meeting and anticipate questions and concerns.

- Develop and practice a concise and understandable three minute message.

- If more than one individual attends the meeting, meet in advance of the meeting to determine the roles each person will play (substantive expert, person providing testimonial, constituent) and at the meeting, introduce each person and their role.

- If multiple individuals or NGOs participate in the meeting or briefing, make sure to settle internal disputes privately in advance.

- Make arrangements for the meeting or briefing, including arranging for an appropriate meeting space, reserving audio-visual equipment, requesting needed seating, tables, podiums and flip-charts or other inputs as appropriate.

- Listen to the legislator or policy maker and address concerns and questions.

- If you do not have information requested, send any information you offered to send later.

- Follow-up on the meeting with a letter of thanks.

- Keep in touch with supportive individuals.

Letters and Telephone Calls

These methods can also be effective tools for influencing legislators and policy makers. Advocates should keep the following suggestions in mind.

Letters should:

- Clearly state the issue and objective;

- Explain why the legislator or policy maker should support the position;

- Acknowledge the individual's ability to influence the issue;

- Tell the legislator or policy maker how to support the position and how they will benefit from doing so;

- Address potential concerns;

- Be concise;

- Use the individual's correct title; and

- Be respectful.

In telephone calls, advocates should:

- Outline the issues that will be covered and place the priorities at the top of the list;

- Capture the legislator's or policy maker's attention within the first 30 seconds;

- Be polite;

- Summarize any outcome of the conversation in a letter; and

- Thank the individuals for their time.

In addition to individual meetings, letters, and telephone calls; advocates will likely have the opportunity to engage in more public discussion about the issues. Advocates must carefully prepare for such opportunities as much or more than for the private meetings and calls. The public debate may take the form of a legislative hearing or perhaps a less formal discussion or forum.

Public Hearings

Public hearings are a more formal way of working with the legislature or parliament. The advantage of public hearings is that it is a way for advocates to have a substantive discussion with those who have power and jurisdiction to address the issue at hand at the parliament and during the parliamentary session. The disadvantage of the public hearing is that typically, public hearings are subject to parliamentary procedure, which may limit or otherwise encumber advocates who wish to participate.

Public Discussion

Another way to engage public debate is through a public discussion, which is more informal than a public hearing, but still subject to the rules of procedure. Advocates may benefit from a public discussion of the issue at hand because more people have the opportunity to participate when a discussion is held outside the parliament. The disadvantage of the public discussion is that while civil society experts on the issue may be present, not all members of parliament or the desired policy makers will participate.

Public Forum

A final way to engage in public debate is by organizing a public forum. The public forum is organized by the NGO leading the advocacy effort. The NGO may invite those it wants to participate, hold the forum in a neutral location, and select those it wishes to make presentations to those attending. The disadvantage is that

members of parliament need not participate and if they do, the impact on policy may be minimal because the forum is held outside of the official dialogue.

12.5 CREATION OF AD HOC CITIZENS COMMITTEE

This committee is formed for a specific task or objective, and dissolved after the completion of the task or achievement of the objective. Most committees (other than the standing committees) are of ad hoc type. This ad hoc citizens committee is composed of people of great influence or prestige.

The success of the school system depends, to a large extent, on open channels of communication between the school community and the community at large. Citizen's advisory committees are particularly useful in this respect, both in keeping the Board and Administration informed with regard to community opinion and in representing the community in the study of specific school problems.

The Board of Education may at any time select a committee of citizens of the school district to serve as a study group to investigate certain issues. In creating a new ad hoc advisory committee, the Board shall:

- Advertise in suitable local media its intention to establish a citizen's ad hoc committee.

- Specify the method of selecting members to the committee after it is determined to form an ad hoc advisory committee and the length of time each member is being asked to serve.

- Approve or disprove the appointment of citizens from those nominated by the Superintendent or any Board Member; appoint such other members as may be deemed appropriate.

- Appoint the Board President and the Superintendent or their designs as ex-officio members of all advisory committees.

- Define the committee assignment in writing in terms of specific topics for study or well-defined areas of activity.

- Set a date for a preliminary and final report each ad hoc committee shall select its own chairperson.

Upon completing its assignment, each ad hoc committee shall be dissolved promptly.

Social action is a secondary method of professional social work. It is used for mobilizing masses in order to bring about structural changes into the social system or to prevent negative changes. Certain social problem are like ecological balancing, bonded labour, child labour, women empowerment, substance abuse, etc. that can be tackle through the social action.

The primary objectives or strategy of the social action is to bring about solution of the mass problem, improve mass conditions and redistribute power and resources (human, material and moral).

Check Your Progress

6. State the disadvantage of public forum.

7. What are public hearings? State one advantage.

12.6 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. Bargaining is a process of discussion and negotiation between two parties. The resulting bargain is an undertaking as to terms and conditions under a continuing service that is to be performed.

2. Lobbying is a technique of influencing the legislation and creating legislative opinion favourable to the group or interest on behalf of which the lobby operates.

3. Networking is aimed at reinforcing capacity and avoiding fragmentation of efforts by fostering collaboration, sharing of resources (human, technical, institutional), as well as the creation of a culture of discussion and communication among all affected parties.

4. The process of law making begins with the introduction of a Bill in either House of Parliament. A Bill can be introduced either by a Minister or a member other than a Minister.

5. Two benefits of policy and legislative analysis are:
   * Verification of the appropriateness of the expenditure levels associated with proposed legislation.
   * Confirmation of the thoroughness of the proposed legislation and recommendations for improving efficiency and effectiveness.

6. The disadvantage is that members of parliament need not participate and if they do, the impact on policy may be minimal because the forum is held outside of the official dialogue.

7. Public hearings are a more formal way of working with the legislature or parliament. The advantage of public hearings is that it is a way for advocates to have a substantive discussion with those who have power and jurisdiction to address the issue at hand at the parliament and during the parliamentary session.

12.7 SUMMARY

- The basic function of Parliament is to make laws. All legislative proposals have to be brought in the form of Bills before Parliament. A Bill is a statute in draft and cannot become law unless it has received the approval of both the Houses of Parliament and the assent of the President of India.

- The process of law making begins with the introduction of a Bill in either House of Parliament. A Bill can be introduced either by a Minister or a member other than a Minister. In the former case, it is called a Government Bill and in the latter case, it is known as a Private Member's Bill.

- In order to achieve a legislative advocacy goal, advocates must influence legislators or members of parliament, government officials and other policy makers. Advocates should also reach out to their constituents and allies to ask them to influence policy and decision-makers.

- A briefing is designed to present facts and analysis of proposed legislation to a group of parliamentarians and their staff whereas an individual meeting literally occurs with a single parliamentarian and possibly their staff.

- Public hearings are a more formal way of working with the legislature or parliament. The advantage of public hearings is that it is a way for advocates to have a substantive discussion with those who have power and jurisdiction to address the issue at hand at the parliament and during the parliamentary session.

- Ad hoc citizens committee is formed for a specific task or objective, and dissolved after the completion of the task or achievement of the objective. Most committees (other than the standing committees) are of ad hoc type. This ad hoc citizens committee is composed of people of great influence or prestige.

12.8 KEY WORDS

- **Lobbying:** The act of attempting to influence business and government leaders to create legislation or conduct an activity that will help a particular organization. People who do lobbying are called lobbyists.

- **Commissions**: These are formal, standing Committees with structure, duties, and powers established by ordinance. A commission often has an administrative or functional responsibility, such as performing a review of economic development or preparing a land use plan.

12.9 SELF-ASSESSMENT QUESTIONS AND EXERCISES

Short-Answer Questions

1. Write a short note on the Samvardhan programme.

2. State the benefits of policy and legislative analysis.

3. Comment on the creation of adhoc citizen's committee.

Long-Answer Questions

1. Describe the strategies that can be used to deal with authorities.

2. Analyse the procedure for pending legislations.

3. How is individual consultation with key legislators on the implication of pending measures achieved? Discuss.

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BLOCK - V
RADICAL SOCIAL WORK AND APPLICATIONS OF COMMUNITY ORGANISATION

UNIT 13 RADICAL SOCIAL WORK

Structure

13.0 INTRODUCTION

Radical social work is a theory that reminds its readers that meaningful practice should always incorporate elements of political action. Social workers need to appreciate the public causes of private pain and misery.

Despite many deviations and misinterpretations of the term, a radical concept historically refers to a political theory and practice that aims to understand the root causes of social problems. While appreciation of these causes and alleviation of their detrimental effects on people's lives are important dimensions of radical social work, what really differentiates it from mainstream approaches is its emphasis on action that aims at social change.

13.1 OBJECTIVES

After going through this unit, you will be able to:

- Explain the meaning of radical social work
- Describe the techniques of radical social work
- Analyse the role of Paulo Freire, Saul Alinsky and Marx in social work theory
- Discuss the thoughts of Gandhi, Narayan and Bhave as radical social workers
- Understand community organization as a para-political process

13.2 MEANING OF RADICAL SOCIAL WORK

From the 1970s, radical social work or the 'old' radical social work approach focused mainly on Marxist social theories. It criticized the capitalist system and traditional social work and launched a call for changes that enabled social work to change capitalist society and favour the working class.

It is a difficult task to define social work. However, it may be said that generally, 'social work' refers to any activity that is undertaken for alleviating the hardships that people may face in maintaining a basic economic and social standard in their lives. It was only in the 20th century that the idea of social work as a career or a job took root. Even though social work as a profession has only been recognized in the latter half of the 20th century, the idea has been there since the time the man realized that he was a social being and that it was his responsibility to lend support to his fellow beings as and when needed. This activity has several labels, one of them being 'charity' or 'relief for the poor'. The call of duty for these good samaritans was at its peak in the aftermath of the two World Wars and the Great Depression, which caused untold suffering to millions of people all over the globe. It was in this backdrop that social work came to be identified as a profession. In this it was assisted by recognized schools, literature, and membership organizations that trained such workers. Every country has a different outlook towards social work. In some, it is referred to as almsgiving and in others as voluntary service.

The benefits of social work are twofold: (i) a destitute or an underprivileged individual is provided with some basic needs, and (ii) the religious or other obligations of the person performing the social work are met. From an individually oriented activity, social work has moved into the arena of organized government or non-government activity. This has happened in many countries over the years. It was increasingly felt that the requirement was not only to alleviate poverty but also to identify and remove the reasons that were causing it. This required institutionalized efforts of volunteers not only with kind hearts but also with trained

minds. In effect, it meant that those who were providing such a service needed to be given some training can how to go about it.

13.2.1 Techniques of Radical Social Work

Let us study the different techniques of radical social work.

Marxist Perspective

The several social theories that talk about social conflict have roots in the ideas of Karl Marx (1818-1883), the German theorist and political activist. The Marxist approach stressed on a materialist interpretation of history, a dialectical method of analysis, a critical stance toward existing social arrangements, and a political programme of revolution or, at least, reform.

The work that a person does most significantly influences his social life. This is the basic premise of a materialist view of history. According to Marx, the way in which work is socially organized and the technology that is used in production strongly impacts society. He said that everything of value in society comes from human labour. Thus, according to Marxian philosophy, men and women who are employed are also making their own society, and creating the conditions for their own existence.

The key elements of this materialist view of history are as follows: 'In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness (Marx, 1971).

Marx's Division of History

Marx divided history into several stages, conforming to broad patterns in the economic structure of society. The most important stages for Marx's argument were feudalism, capitalism and socialism. The greater part of his writing is about applying the materialist model of society to capitalism. This was the dominant stage of economic and social development in the 19th century Europe. For Marx, the central institution of capitalist society is private property. The main aspect of capitalist system is that capital (i.e., money, machines, tools, factories, and other material objects used in production) is controlled by a small minority of the population.

This type of economic-social system creates two opposing classes—the owners of capital (*bourgeoisie*) and the workers (*proletariat*), whose only property is their own labour time, which they have to sell to the capitalists. Owners make profits by paying workers less than what their work is worth and, thus,

exploiting them. In Marxist terminology, 'material forces of production' or 'means of production' include capital, land and labour; whereas 'social relations of production' refer to the division of labour and implied class relationships.

According to Marx, economic exploitation leads to political oppression. It is a vicious system, wherein owners use their economic power to gain control of the state and turn it into a tool of bourgeois economic interests. For example, they can use the police force to enforce unfair property rights and make unfair contracts between capitalists and workers.

Oppression can take subtle forms; like the religion can serve capitalist interests by placating the masses, and intellectuals can be paid by the capitalists to justify and rationalize the existing social and economic arrangements. Thus, the economic structure of society lays the groundwork for the superstructure, including ideas (e.g., morality, ideologies, art and literature) and the social institutions that support the class structure of society (e.g., the state, the educational system, the family, and religious institutions).

Since the social relations of production are controlled by the bourgeoisie, the dominant ideology in capitalist society is that of the ruling class. Ideology and social institutions reproduce and perpetuate the economic class structure. According to Marx, the exploitative economic arrangements of capitalism were the foundation upon which the superstructure of social, political and intellectual consciousness was built. To reverse the system and make it more fair, Marx introduced the method of dialectical analysis. According to this method, which is based on Hegel's idealistic dialectic, an existing social arrangement, or thesis, generates its social opposite, or antithesis, and a qualitatively different social form, or synthesis, emerges from the resulting struggle.

Marx believed that any exploitative economic arrangement was bound to fail as it created conditions for its own destruction. For instance, feudalism gave rise to a class of town-dwelling merchants, whose aim of making profits eventually led to the bourgeois revolution and the modern capitalist era. Similarly, the class relations of capitalism will lead to the next stage of socialism.

The class relations of capitalism carry an incongruity—capitalists need workers, and vice versa, but the economic interests of the two are at odds. Such contradictions mean conflict and instability, and lead to a class struggle. Added to this is the capitalist system's need for more markets and more investments in capital so as to generate more profits for capitalists. The resulting economic cycles of expansion and contraction, together with tensions within the working class as it understands how it is being exploited (and thus attains class consciousness), leads to a socialist revolution.

Even though this is expected to unfold logically, there is a need for social criticism and political activity, which will expedite the coming of socialism. Since

this system is not based on private property, it will not have as many contradictions and conflicts as capitalism. Marxists believe that social theory and political practice are dialectically intertwined.

The role of intellectuals therefore is to engage in praxis, i.e., to combine political criticism with political activity. Theory should be critical since the prevailing social relations are based on exploitation of the working class.

Feminist Perspective

Feminism as a theory and method has wide implications for social work. The influence of feminist theory on social work has come to be known as feminist social work (social work feminists). A feminist perspective can be seen in many areas of social work such as counselling, group therapy, therapy organizations, social policy analysis, and research in social work.

The three most recognized perspectives of feminism are: (i) liberal feminism, (ii) radical feminism and (iii) socialist feminism. Each feminism paradigm has a different perspective on the nature of injustice and oppression against women. Each of these has its own set of approaches and strategies to eliminate gender inequalities. Feminist theories have some similarities (Dominelli, 2002):

- To uphold women's rights.
- To guarantee freedom from oppression.
- To give women the opportunity to speak for themselves.
- To hear the issues of women.
- To create an alternative lifestyle.
- To integrate theory with practice.
- To find a match between objectives and the ways to achieve them.
- To collate collective solutions those respect the individuality and uniqueness of every woman.
- To appreciate the contributions of women.
- To use the experiences of women to explain social reality.

(i) Liberal Feminism

The theory of liberal feminism is based on the belief that women have not been given equal rights, particularly because they have been defined as a group rather than as individuals. There are several advocates of liberal feminism including John Stuart Mill, Harriet Taylor, Josephine St. Pierre Ruffin, Mary Church Terrel and Fannie Barrier Williams (Saulnier, 2000). Liberal feminism does not demand fundamental change in structure; instead it wants that women be considered an equal part of the existing structure.

Core teachings

Education is the key to social change. Bringing up children and doing household work are the traditional chores of women, which are seen as unskilled jobs. Liberal feminism demands political equality between women and men by increasing female representation in public spaces. Liberal feminists actively monitor elections and support those men who fight for the interests of women. Today liberal feminism is close to the model of egalitarian liberalism, and to welfare or the welfare state that supports the system and meritocracy.

(ii) Radical Feminism

Professional social work aims to improve social functioning capacity of individuals, groups and communities. In Marxism, a radical approach seeks to give a clear direction to the client in obtaining services. Radical social workers are more concerned with the professionalization of social work against the interests of clients and professional development contrary to the interests of the client.

(iii) Socialist Feminism

Socialist feminism came about in the 1970s. According to Jaggar, this school is a synthesis of historical materialist approach to Marxism and Engels and 'the personal is political' of radical feminism. However, there are many who are critical of Marx and Engels as they did not address the oppression and enslavement of women (Saulnier, 2000). Marx states, 'the material or economic condition is the root of culture and social organization'. According to him, the significance of human life is the result of what they produce and how they produce it. Thus, all political and intellectual history can be understood by knowing the 'mode of economic production' by the human race. Marx argued, 'that it is not consciousness determines life, but life determines consciousness'. According to Engels, women and men have important roles in maintaining the nuclear family. However, because women's traditional tasks include maintaining a home and food preparation, whereas the task of men is to search of food, own and govern slaves, and possess the tools that are needed to implement these tasks, men have accumulated greater wealth than women. Accumulation of wealth is what causes male position in the family to become more important than that of women and in turn encourages the men to exploit its position by taking control of women and ensure a legacy for their children (Saulnier, 2000).

Core doctrine

Women were not included in the analysis of class, because it was believed that women did not have a special relationship with the means of production. Therefore, change in the means of production was a 'necessary condition', although not a 'sufficient condition', if the suppression of women was to end.

Capitalism reinforces sexism, because there is a difference between paid work and household work and women were urged to do domestic work. Men's access to leisure time, personal services, and luxuries has raised their standard of living.

Subaltern Perspective

'Subaltern' denotes a person of inferior rank or position in a society; and this term has been frequently used in post-colonial studies to refer to the colonized, those who lack agency in society and access to social power. Under this heading are included the perspectives of the marginalized classes who have been excluded from different societies. The term 'subaltern' specifically denotes the oppressed group of at the margins of a society who are struggling against oppression (today, hegemonic globalization). Still, factors like the context, the time, and the place exactly determine who, among these groups of people are at the margins of a society, i.e., are subalterns. For example, in India, women, Dalits, rural people, tribals, immigrant labourers are considered to form the subaltern group.

Subordination in its various forms has always been the central focus of the subaltern studies. The last two decades of the 20th century witnessed the emergence of diverse themes within the subaltern historiographical perspective. It has been observed that the later volumes of the subaltern studies were dominated by the desire to analyse the portrayal of subalternity by the dominant discourses. The decade of the 1980s assumes a special significance due to the fact caste, gender, and religion became important reference points in history writing, subaltern history in particular understood the need to document the lives of all the oppressed people, including peasants and workers, tribals and lower caste women and Dalits, whose voices were always suppressed.

In India, the Dalit communities have over the years suffered the worst form of exploitation and oppression under the Hindu caste system, i.e., the world's longest surviving hierarchy. In spite of the ongoing atrocities against them, Dalit communities in today's world are increasingly asserting themselves. The Church in India predominantly comprises the Dalit communities. The Dalit communities actively participated in the proclamation and practice of the gospel, imaging creative modes of carrying the mission through, and set the agenda of the mission. In this process, the missionaries, the native evangelists and the masses had to come to terms with the position of 'power' of the missionaries and their own position of 'powerlessness'.

In the interaction of these two positions, the Dalit communities in India creatively navigated their quest for the reclamation of identity, self-worth and rights.

Ranajit Guha's *Elementary Aspects of Peasants Insurgency in Colonial India* is considered to be the most crucial work on subaltern history in India. By returning to the 19th Century peasants' insurrection in Colonial India, Guha offered a fascinating account of the peasants' insurgent consciousness, rumours, mystic visions, religiosity and bonds of community. He attempted to uncover the true face of peasants' existence in colonial India.

Subaltern studies form a part of postcolonial theory in literature and its application is very constructive in the study of certain texts (e.g., the Dalit Literature). The subaltern approach being adopted not only for the development of the Dalits

and the tribals in India, but is also being applied to the issue of caste. There is also an attempt to work in partnership to abolish discriminations in terms of power, class, gender, culture, ethnicity, etc. The move also calls for recognizing and valuing the potential of the Dalits and tribal groups, and women (generally the illiterate); and to develop strategies to tackle the inequalities in the Indian society.

Check Your Progress

1. What is the theory of liberal feminism based on?

2. What were the most important stages of Marx's argument of history?

3. What did radical social work criticize?

13.3 ROLE OF RADICAL SOCIAL WORKERS

Let us analyse the role of some radical social workers.

13.3.1 Paulo Freire

Paulo Freire is known for his contribution to the community through his radical approach of social work. His famous book, *Pedagogy of Oppressed* (1968) is a source of motivation and inspiration for social workers. Throughout his life Paulo Freire worked for the poor and illiterate people to increase the political awareness. He put emphasis on critical dialogue and raising of consciousness. Freire contributed a lot in the field of education and culture during his tenure in Department of Education and Culture of the Social Service in the Brazilian state of Pernambuco as Director. He organized a literacy movement by planning for the establishment of cultural learning circles. He had also contributed his services in Harvard University in 1969.

Paulo Freire was not in favour of traditional models of education which he considered was making the learner totally dependent and simply the consumer of knowledge from the teacher's end. He explained this education system as the banking system of the education where students are considered as the empty accounts and teachers are supposed to fill by their knowledge. He emphasized that this type of education system destroys the actual essence of relationship between teacher and a student.

Freire critically stressed that education can never be considered as neutral in nature. There are only two options for this; one is education as instrument for change and second is education used for dominating the oppressed. According to Freire, to form a new relationship between a teacher and student, change in the curriculum or content is not required but it is the pedagogical approach which can bring change in the mindset of people. Education should generate discussion among the learners to make them aware of the surroundings.

Paulo Freire advocated majorly three levels of political awareness. One is magical consciousness, second is naïve consciousness and third is critical

consciousness. He mentioned that through education we can make students to move from magical consciousness to critical consciousness through dialogue and liberation.

Key points highlighted from the Paulo Freire's work

- Social worker should treat every person with love and affection irrespective of their social status. It is essential to develop trust among the people in the society.

- Social worker should act as facilitator for bringing change and liberation. Social worker should not be influenced from the outer aspects of people's personality but try to observe what is going on inside the mind.

- Social worker should provide opportunity to people to think creatively and encourage people for active participation.

- The role of social worker to bring change in the society and in reshaping the society is of a catalyst. She/he can provide opportunity to the people to connect with the facts and problems persisting in their life as well as in the society.

- For a critical dialogue, critical thinking, giving weightage to other's point of view and mutual trust is needed.

13.3.2 Role of Saul Alinsky

In 1945, Saul Alinsky, one of the founders of modern neighbourhood organizing, reflected deeper into the different approaches of community organizing. According to Alinsky, social change and community organization can be primarily both reformist and revolutionary, or either of the two, depending on how fundamental the social changes are, which are sought. According to him, the organizations with a reformist stand primarily try hard to modify or reform the system; they make efforts to make it the existing system fall in line with the requirements of the community members. Whereas, the revolutionary organizations question core assumptions and propose radically different alternatives to the existing system. For example, changing the basic gender roles, or eradicating untouchability etc.

Saul Alinsky propounded two distinct approaches/traditions to organizing. These are:

(i) **Social mobilization tradition**: In this approach, the core strategic goal is to get community members to act together; to gain power through better people's participation. This is based on the assumption that such mass mobilization will make those in power comply with the demands of the community. In this tradition, emphasis is on the mobilizing effort i.e., contacting people and encouraging them to become socially and politically active. Social mobilization tradition encourages people to petition vigorously, protest, carry out demonstrations, and not to fear direct action and confrontation. Social mobilization efforts are in other words labelled as 'campaigns', for they utilize collective power to create change. Moreover, the changes brought

about through the campaigns are sometimes less significant, than the strength and unity that comes about through such mobilization i.e., empowerment of the community members.

(ii) **Social production tradition**: In this approach, the strategic goal is to acquire services, material goods and resources for the community members in need. The core emphasis is on achieving the outcome i.e., helping those in need with the problems they face. In order to achieve the core goal of acquiring goods/services for the target group/s or to attempt redistribution of resources/ benefits, the supporters of this tradition are more likely to work with those in power. People are encouraged to learn to participate in the political system and to manage relationships with agencies that provide services. The social production initiatives are usually labelled as 'projects' for they are primarily endeavours to create services that benefit those in need directly. It is to be noted that Alinsky preferred the term 'community organizing' over 'community organization' and laid emphasis on power, pressure and high profile public actions and interventions.

External and Internal Resources

To implement the proposed plan of action, requisite resources in the community are to be assessed, identified and mobilized in the beginning. These resources may be in the form of money, time, manpower and material. An estimate is made and the sources are identified for mobilization. It is important to strike a balance between internal and external resources. The community organizer must involve the community in identifying the potential sources (internal and external) from which to obtain resources.

The internal resources of the community are of primary importance and so they have to be tapped. The community can provide resources in the form of space, materials, money/service charges, manpower (volunteers and advisors). However, where necessary, drawing upon resources from outside the community also becomes important.

External resources may be in the form of funding, expert advice, technical assistance etc. What is required in dealing with most community issues/problems is an awareness in the community about 'what we can do for development' and 'when and where the external aid is required'. To attempt to deal with the problems for which local resources are inadequate may simply cause frustration and a sense of failure in the community members in the long run. At the same time, too much reliance on external resources often leads to over dependency on outside help.

Communities just like individuals seldom use their own resources to the full. In communities, where the process of community organization is initiated and continued, people are often surprised when they tap their 'self-sufficient' resources and capacities to carry out the community initiatives.

Directive vs non-directive modes of community organization

In a directive mode of community organization, the planning is initiated by the planner, the formulated planning system, and other professionals, from the initiation phase to the final phase of the process. On the other hand, in the non-directive mode of community organization, the planner serves the role of a counsellor and a friend in need in a planning process in which the community members are enabled to make decisions, plan, and carry out the social project on their own. The assumption is that the more people do for themselves, with the assistance of professionals, the greater will be their chances of achieving a solution to social problems that is more suitable to their needs and their lifestyle (Mullender and Ward, 1990).

To examine the extent to which these two modes are applicable in real-life situations, a community organizer can ask the DARE questions:

- Who determines the planning goals?
- Who Acts in order to achieve the planning goals?
- Who Receives benefits from the planning activity?
- And who evaluates the activity?

The more the community and its members determine the goals, act to achieve them, enjoy the outcomes of the planning and evaluate to what extent the action was worthwhile, the more they direct themselves rather than being directed by others (Rubin and Rubin, 1992). The degree to which the professional intervention is directed has a further meaning.

It needs to be kept in mind that directive community planning relates to the community as an object of the planning—a planned community; whereas, non-directive community planning sees the community as a subject—the planning community. From a community's viewpoint, the important question is not professional or technical but rather a question of control. Thus, when we change our viewpoint, and shift from the professionals to the local people, the important questions change into political questions from professional ones (Marris, 1987). The non-directive mode of community organization leads to transition from existing social system to a new social system promoting common welfare. In this process, people who are objects remain silent; whereas, and their interpretation of real-life situations is not taken into account. People who are subjects are very much aware of their issues/problems. This is why they actively participate in community programmes after making a subjective interpretation of their situations.

13.3.3 Marx

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analysis, a critical stance toward existing social arrangements, and a political programme of revolution or, at least, reform.

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economic structure of society lays the groundwork for the superstructure, including ideas (e.g., morality, ideologies, art and literature) and the social institutions that support the class structure of society (e.g., the state, the educational system, the family, and religious institutions).

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The role of intellectuals therefore is to engage in praxis, i.e., to combine political criticism with political activity. Theory should be critical since the prevailing social relations are based on exploitation of the working class.

13.3.4 Gandhi

Gandhi believed in service to others and the pursuit of social justice. These two ideas match theory and practice of social work. He tried to integrate social service with social action, wherein he combined both micro and macro interventions. This is also the aim of social work. Gandhi opposed the Western model of Utilitarianism, which focused on the greatest good for the greatest number in society. On the other hand, Gandhi stressed on social justice as fairness to the individual, while giving precedence to the disadvantaged people.

Gandhi wanted that unjust rules, laws and institutions should be reformed or abolished. Towards this end, he went to South Africa and made it his mission to abolish apartheid against Indians. He returned to India and this time Gandhi worked tirelessly to provide political independence to India. He condemned colonialist-influenced industrial capitalism in his ethical response to economic materialism. When he argued for swaraj or self-rule, he wanted that India should return to her 'spiritual' traditions. This reflects the dichotomy that exists between the spiritualism of East and the materialism of West. The profession of social work is studying the use of spirituality in its practice. Here Gandhi's thoughts become relevant. Gandhi's ethical system developed out of his lifelong '*Experiments with Truth*' (Gandhi, 1993). These investigations were on non-Western culture. There have been innumerable developments since Gandhi, such as advancements in technology and spread of capitalism. Yet what Gandhi criticized in the industrial age has hardly disappeared from today's world (Walz and Canda, 1988). In fact many scholars believe that the economic developments that are taking place globally are neocolonial and that violence and terrorism are part of the redeployment of power from the political to the economic sector. Environmental degradation too is interconnected with the economic development. From this perspective, a review of Gandhian thought is relevant to today's profession of social work. Gandhian principles are based on his beliefs such as cooperation over competition, interdependence over individualism, compassion over self-interest, and social justice over individual achievement. The cornerstone of Gandhian ethics is service to others (sarvodaya) and justice for all (satyagraha). Gandhi's thought on social development rests on truth, love, harmony, and service to others.

He believed that all life was interdependent and should be harmonious. Gandhi urged the people to avoid being competitive. Conflict to him was an aberration; non-violence and cooperation were norms for the universe. People were only an aspect of the universe and not its focus. He preferred that we think of the world in holistic terms, with no centre or boundaries. Gandhian ethics changes the Christian adage from 'do unto others as you would have them do unto you' to 'what you do to others, you also do to yourself' (Weber, 1991). According to Gandhi, himsa or violence against another is himsa against oneself, because the self and all sentient beings are one. Social work should not be limited to the human social environment but should include broader environmental issues as well. Whereas Germain (1991) went along with this ecological perspective on social work, Gandhian thought extended to include the well-being of the planet, and sustainable and just lifestyles. Social work should not only concern itself with alleviating poverty but should also attack trivial and reckless consumption. Thus, any social functioning pattern that could threaten the planet could be a target for professional intervention. Whereas the NASW Code of Ethics calls for responsible behaviour vis-à-vis client and community, Gandhian ethics call for responsible behaviour toward all things.

A Jesuit social worker and scholar by the name of Biestek, published The Casework Relationship in 1957. He successfully identified the centrality of

relationship in the helping process, making it an essential part of social work ethics. How this relationship was to be interpreted became a subject of inquiry and was evaluated against several theories. While some of these theories recommended that objectivity and social distance be maintained with clients, others suggested a professional relationship. Biestek, like Gandhi, focused on the ethical base of human relationship and used it as a guide to professional work. Gandhi, however, went beyond in his effort to explore the ethics of human relationships. According to him, the goal of all mankind is love towards all.

The Gandhian ethics advocated that social workers maintain a close, personal, non-exploitative, and non-manipulative relationship with clients. It is a disciplined, truthful and non-violent relationship that has to be monitored carefully through supervision and self-evaluation practices. There can be no compromise on truthfulness. According to Gandhian ethics, social workers should have complete honesty in their relationships, especially with clients. The social worker must have complete regard for the client's understanding of his own needs and problems (De Jong and Miller, 1995; Saleebey, 1997). Gandhian thought goes beyond this expression. Clinical practice theories often achieve their goals by manipulation (such as paradoxical therapeutic techniques or imposed interpretations of client behaviour). Moreover, doctors too can fabricate medical information to expedite a client's request for services (Reamer, 1982).

Similarly, community workers can urge people to identify those with differing views as enemies so as to boost their own organization. The Alinsky (1971) school of organizing, followed in many schools of social work, is a 'win-oriented' approach, which allows workers to compromise the means for the end. From a Gandhian perspective, dishonest means will lead to dishonest goals. Gandhi (1959) insisted that every action should be non-violent. Ahimsa has a two-pronged strategy: service to others and pursuit of social justice. Gandhi's concept of ahimsa as receiving through giving is poles apart from the typical view that service to others is an exhausting activity, which people should shun. By being helpful, a person feels satisfied, experiences growth, and develops compassion.

Even as Gandhi propounded his theory of self-realization through service and action, he listed certain principles to go about it. The foremost among these is material simplicity. He suggested that those who had extra wealth should share it with those who did not. This would also serve as a guide to those in the profession of social work.

13.3.5 Jayaprakash Narayan

Jayaprakash Narayan was a radical social reformer who worked for the solution of basic problems in India specifically poverty and inequality among members of society. He was the great thinker who always emphasized on the welfare of all members of the society without any discrimination. He was very disappointed by observing the inequality in the society in terms of opportunities and unequal distribution of work. He agreed to the Marx point of view that the reason for

inequality in India is mainly due to the uncontrolled means of production in the society. For solving this problem, it is important to establish the ownership of the means of production.

Jayaprakash Narayan was influenced with the thought that the power should be given in the hands of masses. He emphasized the importance of socialist party for the achievement of this objective. He supported the role of people in economic decision related to them and in favour of strengthening the people with powers to take decisions for their welfare. In 1934, he established the Bihar Socialist Party to spread the socialist movement in India. Later he was successful in forming congress socialist party with the aim to fight against the inequality and exploitation irrespective of caste, class, creed and sex of the people in the society.

Participatory Democracy

Jayaprakash was also in favour of participatory democracy which actually meant "swaraj for the people". He was interested in making full participation of people in the political system of the country with equal distribution of power from bottom to top level. With the help of such a system, according to him, all the groups in the society would be benefitted. It was the democratic view of Jayaprakash Narayan that laid the foundation for Panchayati Raj System in India.

Total Revolution

Jayaprakash Narayan talked about the "total revolution" in his book *Prison Diary* where he mentioned irregularities of distribution of power, opportunities and issues of exploitation of the people. Various laws have been made to support the poor people but still in the major parts of the country, people are not getting benefits of the scheme and programmes made for their welfare. Therefore he advocated the concept of total revolution in social, economic and political areas in the society.

Jayaprakash Narayan was a great social reformer who was posthumously awarded the Bharat Ratna in 1998 in recognition of his social works. He always worked for the welfare of common people in the society.

13.3.6 Vinoba Bhave

Vinoba Bhave was closely associated with the Gandhian philosophy and was also known as the spiritual heir of Mahatma Gandhi after his death. He believed in the power of truth and non-violence. After independence, Vinoba initiated the movement of sarvodya society in 1951 with the objective of welfare of all. He visited many villages for land donations which give birth to the famous Bhoodan movement. He considered this movement as the foundation for the Sarvodya Society. Later on Bhoo Aandolan took the picture of gramdaan where the whole village was being donated to the poor. He considered the Bhoodan movement and Gramdaan as the transformational techniques for the establishment of new society. Vinoba Bhave emphasized that just earning the bread for life should not be our only aim. For the successful life, one needs moral and spiritual standards in life. He

was in the favour of spiritual foundation of education to bring quality in the life of a person. He considered the value of linking the education with nature through basic education. Main points related to Vinova Bhave are:

- 'Bhoodan Movement' (Gift of the Land) was one of the major contribution for bringing equality in the society.

- He was the first recipient of the international Ramon Magsaysay Award for Community Leadership in 1958.

- In 1983, he received Bharat Ratna posthumously.

- He was selected as the first Satyagrahi by Mahatma Gandhi.

- He worked very hard to eradicate social evils from the society with the aim of progress for all.

- To make women self -sufficient, he established Brahma Vidya Mandir in 1959.

- He motivated people and encouraged them for gramdan—i.e. a cooperative system where land will be recognized by all.

Check Your Progress

4. Why was Paulo Freire not in favour of traditional models of education?

5. What were the three levels of political awareness as advocated by Paulo Freire?

6. When did Vinoba Bhave initiate the movement of Sarvodya society?

13.7 COMMUNITY ORGANIZATION AS A PARA POLITICAL PROCESS

Community organisation is one of the famous methods of social work in community setup. It is mainly related with the problem solving approach to deal with various issues in the society. It is a collective effort to empower the community people for their welfare. It is very important for a social worker to know about the social structure and importance of empowering the community people for their development. In other methods of social work like case work, we deal with the individuals on one to one basis and in the group work; it is based on the group activities. In this important method of community organization, social worker deals with the community issues and problems. The efforts are planned to make community so organized that it helps in developing the capacity of people to face the challenges and solve the issues related to community people. This method is very useful for making balance between needs and resources of community. It also helps in bringing changes by distribution of powers among community people and makes them capable of taking decisions.

13.7.1 Role of Social Worker in Community Organization and Social Action

Following are the specific roles supposed to be performed by the social worker.

1. **Role of effective confabulator:** The role of the social worker as community organizer is very crucial. The information related to various issues of community people is supposed to be conveyed by the social worker. The sharing of information, experiences and thoughts help the community to be resourceful and empowered to face the various challenges. The social worker should be an effective confabulator to develop healthy relationship among the people through group discussion and meetings. The social worker being in the role of community organizer needs to give effective communicative training to the people to make independent and confident.

2. **Role of coordinator:** The social worker helps in bringing change in the society. For that there is need to make coordination between the community people for working to achieve desired goals. Social worker is supposed to emphasize on process rather than the results of process i.e. product. Being the coordinator, social worker helps in making people independent and motivates them to discuss about the work to be done in the community. This way people are made active participants of the process.

3. **Role of guide:** The role of social worker is to guide the people in the community about the process of social work. Being a guide never means that the social worker needs to carry the burden but to make them able to face the situation and react accordingly. The social work provides the information and supports with the resources and helps in searching the best possible way outs.

4. **Role of counsellor:** Social worker being the community organizer also works as counsellor for the people of community when they are in trouble. In the difficult time, people need a support so that they can share their feelings. In such situation if some kind of help is available from the worker's end, it is of great help for them. For providing effective counselling support to the people, it is essential that worker should listen the person carefully and then suggests or guide as per the requirement of the situation.

5. **Role of effective innovator:** Social worker plays role of innovator in community organization. The task of the organizer is to introduce new ways and means of dealing with needs and problems. The role is not limited to the solution of problems but to facilitate capacity building programmes for the community people. The worker needs to encourage the community people to come forward with the innovative ideas and discuss the use of those ideas in making their life simple and peaceful.

Check Your Progress

7. What is community organization?

8. How can a social worker be seen as a guide?

13.8 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. The theory of liberal feminism is based on the belief that women have not been given equal rights, particularly because they have been defined as a group rather than as individuals. There are several advocates of liberal feminism including John Stuart Mill, Harriet Taylor, Josephine St. Pierre Ruffin, Mary Church Terrel and Fannie Barrier Williams.

2. The most important stages for Marx's argument of history were feudalism, capitalism and socialism.

3. Radical social work criticized the capitalist system and traditional social work and launched a call for changes that enabled social work to change capitalist society and favour the working class.

4. Paulo Freire was not in favour of traditional models of education which he considered was making the learner totally dependent and simply the consumer of knowledge from the teacher's end.

5. Paulo Freire advocated majorly three levels of political awareness. One is magical consciousness, second is naïve consciousness and third is critical consciousness.

6. After independence, Vinoba Bhave initiated the movement of sarvodya society in 1951 with the objective of welfare of all.

7. Community organisation is one of the famous methods of social work in community setup. It is mainly related with the problem solving approach to deal with various issues in the society.

8. The role of social worker is to guide the people in the community about the process of social work. Being a guide never means that the social worker needs to carry the burden but to make them able to face the situation and react accordingly.

13.9 SUMMARY

• From the 1970s, radical social work or the 'old' radical social work approach focused mainly on Marxist social theories. It criticized the capitalist system and traditional social work and launched a call for changes that enabled social work to change capitalist society and favour the working class.

- The benefits of social work are twofold: (i) a destitute or an underprivileged individual is provided with some basic needs, and (ii) the religious or other obligations of the person performing the social work are met.

- The several social theories that talk about social conflict have roots in the ideas of Karl Marx (1818-1883), the German theorist and political activist. The Marxist approach stressed on a materialist interpretation of history, a dialectical method of analysis, a critical stance toward existing social arrangements, and a political programme of revolution or, at least, reform.

- Marx divided history into several stages, conforming to broad patterns in the economic structure of society. The most important stages for Marx's argument were feudalism, capitalism and socialism. The greater part of his writing is about applying the materialist model of society to capitalism.

- According to Marx, economic exploitation leads to political oppression. It is a vicious system, wherein owners use their economic power to gain control of the state and turn it into a tool of bourgeois economic interests. For example, they can use the police force to enforce unfair property rights and make unfair contracts between capitalists and workers.

- Marx believed that any exploitative economic arrangement was bound to fail as it created conditions for its own destruction. For instance, feudalism gave rise to a class of town-dwelling merchants, whose aim of making profits eventually led to the bourgeois revolution and the modern capitalist era. Similarly, the class relations of capitalism will lead to the next stage of socialism.

- Feminism as a theory and method has wide implications for social work. The influence of feminist theory on social work has come to be known as feminist social work (social work feminists). A feminist perspective can be seen in many areas of social work such as counselling, group therapy, therapy organizations, social policy analysis, and research in social work.

- Paulo Freire is known for his contribution to the community through his radical approach of social work. His famous book, *Pedagogy of Oppressed* (1968) is a source of motivation and inspiration for social workers. Throughout his life Paulo Freire worked for the poor and illiterate people to increase the political awareness.

- Paulo Freire advocated majorly three levels of political awareness. One is magical consciousness, second is naïve consciousness and third is critical consciousness. He mentioned that through education we can make students to move from magical consciousness to critical consciousness through dialogue and liberation.

- In 1945, Saul Alinsky, one of the founders of modern neighbourhood organizing, reflected deeper into the different approaches of community organizing. According to Alinsky, social change and community organization

can be primarily both reformist and revolutionary, or either of the two, depending on how fundamental the social changes are, which are sought.

- The several social theories that talk about social conflict have roots in the ideas of Karl Marx (1818-1883), the German theorist and political activist. The Marxist approach stressed on a materialist interpretation of history, a dialectical method of analysis, a critical stance toward existing social arrangements, and a political programme of revolution or, at least, reform.

- Gandhi believed in service to others and the pursuit of social justice. These two ideas match theory and practice of social work. He tried to integrate social service with social action, wherein he combined both micro and macro interventions.

- The Gandhian ethics advocated that social workers maintain a close, personal, non-exploitative, and non-manipulative relationship with clients. It is a disciplined, truthful and non-violent relationship that has to be monitored carefully through supervision and self-evaluation practices. There can be no compromise on truthfulness.

- Jayaprakash Narayan was a radical social reformer who worked for the solution of basic problems in India specifically poverty and inequality among members of society. He was the great thinker who always emphasized on the welfare of all members of the society without any discrimination.

- Jayaprakash was also in favour of participatory democracy which actually meant "swaraj for the people". He was interested in making full participation of people in the political system of the country with equal distribution of power from bottom to top level.

- Vinoba Bhave was closely associated with the Gandhian philosophy and was also known as the spiritual heir of Mahatma Gandhi after his death. He believed in the power of truth and non-violence. After independence, Vinoba initiated the movement of sarvodya society in 1951 with the objective of welfare of all.

- Community organisation is one of the famous methods of social work in community setup. It is mainly related with the problem solving approach to deal with various issues in the society. It is a collective effort to empower the community people for their welfare.

13.10 KEY WORDS

- **Relations of production**: The term relations of production refers to the relationship between those who own the means of production (the capitalists or bourgeoisie) and those who do not (the workers or the proletariat).

• **Liberal feminism**: The theory of liberal feminism is based on the belief that women have not been given equal rights, particularly because they have been defined as a group rather than as individuals.

13.11 SELF-ASSESSMENT QUESTIONS AND EXERCISES

Short-Answer Questions

1. Write a short note on socialist feminism.
2. Differentiate between external and internal resources.
3. Write a short note on Gandhian ethics.
4. State the idea of total revolution by Jayaprakash Narayan.
5. How can community organization be seen as a para-political process?

Long-Answer Questions

1. Analyse the meaning and techniques of radical social work.
2. 'Paulo Freire was not in favour of traditional models of education.' Analyse the statement.
3. 'Saul Alinsky propounded two distinct approaches/traditions to organizing.' What are these two approaches?
4. Comment on the division of history by Karl Marx.
5. Describe the role of social worker in community organization and social action.

13.12 FURTHER READINGS

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UNIT 14 APPLICATION OF COMMUNITY ORGANIZATION IN DIFFERENT FIELDS

Structure

14.0 Introduction
14.1 Objectives
14.2 Application of Community Organization in Different Fields: Correctional, Rural and Urban and Industrial
    14.2.1 Councils of Social Welfare
14.3 Strategies of Community Organization: Advocacy, Campaigning, Lobbying and Networking
14.4 Application of Community Organization in Health
14.5 Application of Community Organization in Education
14.6 Answers to Check Your Progress Questions
14.7 Summary
14.8 Key Words
14.9 Self Assessment Questions and Exercises
14.10 Further Readings

14.0 INTRODUCTION

In the previous unit, you learnt about radical social work. In this unit, we will discuss the application of community organizations in different fields.

As you have learnt, community organization is one of the primary methods of social work. It deals with intervention in the communities to solve the community problems. As a method of social work community organization can solve the problems of many people in the community through their collective involvement. In this unit, we will study how community organization is applied in the fields of health, education, industry, and so on. The unit will discuss strategies of community organization such as advocacy, campaigning, lobbying and networking.

14.1 OBJECTIVES

After going through this unit, you will be able to:

- Discuss community organization in a correctional setting
- Analyse community organization practice in various settings in health, education and industry
- Describe the strategies of community organization

14.2 APPLICATION OF COMMUNITY ORGANIZATION IN DIFFERENT FIELDS: CORRECTIONAL, RURAL AND URBAN AND INDUSTRIAL

A community can be classified as rural, urban and tribal on the basis of its geographical location. The other classification of the community can be based on caste, religion, occupation etc. These communities are under different settings where community organization can be put into practice.

Community organization is applied when the community takes initiative in solving problems and meetings the needs of the community. In such a situation the community plays different roles in dealing with the various needs and problems. Usually, within the community, either the interested people or the people who are affected by an issue take up the lead in addressing the problem. In other words, they form the community and undertake different roles in solving the problems and needs get fulfilled.

The community organizer depending, on the setting, situation and the problems applies appropriate roles. The roles are likely to vary according to the settings, problems and needs. Community organization can be used by the community organizer in different areas or settings like, rural, urban, tribal, institutional, non-institutional settings. Whatever may be the settings depending up on the model of community organization like locality development, social planning and social action, the community organizer has to apply different roles respectively. Therefore a community organizer has to be familiar with all the roles of community organization institutional, non-institutional settings.

Settings of Community Organization

There are different areas where community organization has scope. The community organizer can practice community organization in such settings. The settings can be identified based on certain characteristics like location and the nature of administration. The target group with whom the community organizer is going to work with has to be identified and understood. The needs and problems of the community in different settings need not be the same, and moreover, the characteristics of the people in different settings are likely to vary. Hence, accordingly, the methods and techniques of community organization and the roles of community organizer have to be used.

The organizer can use different methods to identify, assess the need, analyse and understand the situation. There are two levels of understanding, the first level understanding of the community by the organizer and the second level is making the community to understand their own situation. Different methods and techniques can be used to understand and make the community to understand. Participatory

Rural Appraisal (PRA) and Appreciative Inquiry can be more useful in this regard. Since these are not the scope of this unit, they are not discussed here.

Whatever may be the settings, there is a community or a group of people with needs and problems. In other words, there is discontentment which has to be focused and channelized in such a way that the people come together, think together, plan together, implement and evaluate their actions. In all the stages, the community is fully involved and their capacity is increased in terms of access and control over resources and decision making. Therefore, in a community organization, the community organizer has to play different roles in order to make people independent.

In different settings, depending on the needs and problems and the situation of the community, the roles and strategies have to be changed. Moreover, all the roles need not be applied in all the settings. In order to adopt different roles the community organizer has to be very clear about the process or the steps involved in the practice of community organization methods and skills and accordingly the roles can be selected and applied.

In the institutional and non-institutional settings, people are organized and not organized respectively. In an institution, due to the organizational structure, there is a possibility to bring people together for any common purpose, whereas in the case of non-institutional setting, there is not a structured pattern and hence it may be difficult to bring them together.

The three models of community organization expect different sets of roles. In the locality development model, people come together to discuss and decide about the improvement of an area, or locality, emphasizing the broader participation at the local level in goal determination and action.

In the social planning model, people come together and gather pertinent facts about the problems, then decide on a rational and feasible course of action. It is a technical process of solving social problems. Such a model entails using external help to arrange and deliver goods and services to people whom need them. Interested group members participate in the model with broader participation being less.

In the social action model, basic changes in major situations are brought about by organizing the segment of the population so that they make demands on the larger community for increased resources or treatment more in accordance with social justice and democracy and redistribution of power, resources and decision-making.

Correctional Field

The community organizer has to see, observe and understand all the settings and the models before responding or making the people to non-institutional treatments are community-based correctional programmes that help in the reintegration of offenders.

Community-based correction is an effective method of accomplishing the changes in the behaviour of the offender by helping him to become a law-abiding citizen.

1. **Probation**: The term probation is used denote the status of a person placed on probation, to refer to the subsystem of the criminal justice system. Probation is an alternative to the prison/ special home. It is a sentence that does not involve confinement but may involve conditions imposed by the Court Juvenile Justice Board, usually under the supervision of a probation officer.

2. **Parole**: Parole is a treatment programme in which the offender, after serving part of a term in correctional institution, is conditionally released under the supervision and treatment of a parole officer. Parole is not of every individual in prison. It is respond to the situation.

3. **Community service**: In community service, the offenders must give personal time to perform tasks that are valued in the community. This programme is especially meant for juvenile and adolescents who are placed in community service organization.

4. **Work release**: In work release programme, inmates are released from incarceration to work. They enable the offenders to engage in positive contacts with the community, assuming of course, that work placement is satisfactory. They permit offenders to provide some support for themselves and their families.

Community organization in correctional setting

Community organization has an important role in rehabilitation and reintegration of released offenders into mainstream of the society. At the same time, community organization is used widely for the prevention of crime and delinquency. The convicts after completing the sentence usually face problems in the adjustment with family, relatives, peer group, neighbourhood and even for acquiring employment. Social workers consider family to be an important unit that can provide support to released offenders to take care of his various needs and aspirations. For these, a social worker has to mobilize the resources for meeting the needs of individuals and establishing support groups on whom one can rely u take care of his various needs and aspirations.

Role of Social Worker in Industrial Setting

According to Saini (1975), industrial social work has come to be defined as a systematic way of helping individuals and groups towards a better adaptation to work situation.

Concept of Industrial Social Work

Personnel social work is a systematic way of helping individual and groups towards a better adaptation to the working situation. Social problems in an enterprise arise

whenever an individual employee or a group and the work situation cannot adapt to each other.

Later on, the term occupational social work was developed, and being increasingly used in the West for the reason that the scope of social work can be extended to include all kinds and variety of occupations. Occupational social work can be broadly defined as a specialized field of social work practice, which addresses the human and social needs of the work community through a variety of interventions, which aim to foster optimal adaptation between individual and their environments. In this context, occupational social worker may address a wide range of individual and family needs, relationships within organizations and the broader issues of the relationship of the world of work to the community at large. (NASW 1987).

From the definition, it is clear that no matter by what name we call it, social work, when applied to business and industry, is a utilization of social work knowledge, skills and values to bring about goodness of fit between man and his work environment. According to M.M. Desai, the professionally trained social worker can develop his/ her programmes at the following levels:

Preventive and Developmental

- Informal educational programmes aimed at enlightening the workers on issues pertaining to work life like industrial safety, functional literacy, saving habits, social security, etc.

- Promoting the use of health and medical programmes for workers and their families (health check-ups, inoculation campaigns, family planning, informative sessions on nutrition, low cost diets, childcare, etc.

- Personal and environmental hygiene, etc.

- Developing recreational programmes like library services, prime sports gatherings, various skill competitions, exhibitions, film shows, etc. celebration of cultural festivals, supplementary income programmes, hobby classes, vocational guidance programmes, etc.

Curative

Curative programmes are aimed at handling problem situations faced by the individual worker by helping him to make maximum use of his own potentials and the resources offered by the industry and the community. Counselling to the individual employees and their families can be given for problems, such as alcoholism, indebtedness, and absenteeism, etc.

The counselling services can be coupled with concrete assistance by the way of:

1. Securing medical help within or outside industry.
2. Planning the family budgets.
3. Helping employee family members in obtaining funds.

Here the social worker can help business to understand the total community in which they live and utilize its resources to benefit the community on one hand and the organization on the other. The problems, such as lack of educational facilities, proper recreation, medical facilities within the workers community, can be attended to by the social worker. Community consciousness and development are being given importance by the management where the skills of the professional social worker can be effectively used.

The social worker is not only very useful to help employees and their families to overcome their problems but he/she could also improve the community life of the employees and also assist in village adoption and other such programmes. Some problems of an environmental nature like lack of educational facilities, proper recreation, medical facilities etc. could be taken up by her/him with the appropriate authorities. So he or she could develop the programmes at both the preventive as well as the curative levels. The areas of scope for work include promoting the use of health and medical programmes such as health check-ups, inoculation campaigns, and health awareness for workers etc. Resources from within the industry could be tapped for recreational services like libraries, social get together, sports etc. Inviting the participation of voluntary organizations like ladies clubs, vocational guidance centres, etc., could also be considered. By and large progressive managements have realised that on their own initiative they should take more interest in the welfare of their employees including the family and the community.

An organization may begin its social work activities by carrying out a survey of needs and problems of employees and their families from which common problems could be identified and action strategies considered. At the second stage, the organization may try to identify the communities where the employees are residing and then organize a survey to identify the community problems. Once this is done on action plan could be chalked out to take care of these problems. The social worker can definitely be an asset to any medium or large organization.

14.2.1 Councils of Social Welfare

Councils of Social Welfare are private organizations that promote community welfare, giving high priority to public interests.

What does 'community welfare' mean in this context?

Not only welfare and health services but also connections with neighbours and friends are essential for elderly persons, disabled persons, and other people in need of support to continue to live in the communities where they have lived so long. It is hard for them to continue to live in the communities without community people's intention to support them as members of their communities and their actual support. It can be said that community welfare is a system whereby specialists and community people can jointly support people in need of support.

Community Chest

In a broad sense we can say wherever people have lived together; some form of organizations has emerged. These informal associations of people have always tried to do help people in need and protect the rights of the society. The first efforts at community organization for social welfare were initiated in England to overcome the acute problem of poverty, which led to beggary.

A community chest reefers to a cooperative organization of citizens and social welfare agencies in a city. It is also known as a united fund. A community chest has two objectives: to raise funds through an annual campaign for its member agencies and to budget the funds raised. The fund is administered by the community chest or united fund itself, or as a joint endeavour with a community welfare council.

The idea of cooperative collecting for charitable purposes originated in England, in the city of Liverpool in 1873 and in the city of Denver in the United States, in Denver (1887). In 1900, the Cleveland chamber of commerce went a step further and assumed responsibility for endorsing the agencies seeking funds; 13 years later Cleveland brought almost all its welfare organizations together in the Cleveland Welfare Council. The name community chest was coined in Rochester, N.Y., in 1913.

14.3 STRATEGIES OF COMMUNITY ORGANIZATION: ADVOCACY, CAMPAIGNING, LOBBYING AND NETWORKING

Let us now discuss the strategies of community organization, beginning with campaigning and networking.

Campaigning

Community organizing is a process where people who live in proximity to each other come together into an organization that acts in their shared self-interest. Community organizers work with and develop new local leaders, facilitating coalitions and assisting in the development of campaigns. Campaigning is about creating a change. One may call it influencing, voice, advocacy or campaigning, but all these activities are about creating change.

Campaigning can be the best and most effective way of achieving goals. There are many reasons why voluntary and community organizations campaign as a way of achieving their mission:

- Campaigning can address the root causes of social problems and not just their effects. Some organizations may take a two-pronged approach - they might provide services to support people experiencing a particular problem, while also campaigning to tackle the root cause of the problem. An example might be a government policy or decision.

- Campaigning can shine a spotlight on emerging issues that have not yet been picked up by policy makers.

- Campaigning can help give a voice to those without voice.

- Campaigning can lead to social change and the provision by the state of resources, services and entitlements that are many times greater than the resources that were used to run the campaign.

- Campaigning is sometimes the only action possible, especially when the scale of the problem is large or cannot be dealt with without state intervention.

Networking

We have already discussed networking in an earlier unit. To briefly recapitulate, networking is the action or process of interacting with others to exchange information and develop professional or social contacts. In the field of social work, networking is one of the social work strategies which is put into practice to bring various together diverse social structures for achieving an end which is common or a goal which is shared. Networking involves establishing coordinated and collaborative relationships in order to access the resources of other persons and social systems.

Lobbying

Lobbying has also been discussed earlier. To recapitulate, lobbying is a technique of influencing the legislation and creating legislative opinion favourable to the group or interest on behalf of which the lobby operates.

Advocacy

Advocacy involves pleading and fighting for the service of the clients, whom the service system otherwise rejects. It requires seeking different interpretations or exceptions to rules and regulations, to clients' rights to services and undertaking aware above the blockages to clients in receiving or using an agency's services. In advocacy, the social worker speaks on behalf of client. Before engaging in advocacy, a worker must first be sure that the client(s) desire(s) the worker to intervene in this manner. The client should clearly understand the risks involved and be motivated to use the service(s) if it is obtained. Secondly, the worker must carefully assess the risks involved for the client if advocacy is used.

Check Your Progress

1. What do you understand by the term parole?

2. What does networking entail?

14.4 APPLICATION OF COMMUNITY ORGANIZATION IN HEALTH

Community health is defined more broadly and encompasses the entire gamut of community-organized efforts for maintaining, protecting and improving the health of the people. It involves motivation of the individual and groups to change the pattern of behaviour. In addition, it also seeks to plan medical care to achieve optimal health of the members of community as a whole. Previously, the subject of community health was covered in Hygiene, Public Health or Preventive and Social Medicine.

In community health, instead of studying individuals as patients, it is essential to understand that:

- The patient represents the community.
- Diagnosis of disease in the community, (referred to as community diagnosis) is essential.
- Planning treatment for the community is the objective.

For example, a single case of a cholera patient detected in a village is a danger signal. It shows that the disease is present in the community, there may be many cases of it and unless checked its spread will grip the whole village. So the appropriate measures for treatment and control of the disease are planned in advance. Since it is a water-borne disease, water sources— river, wells or underground water—are examined for infection and accordingly treated. In addition, necessary treatment for the affected people and precautions such as vaccination for vulnerable group is also done. Community diagnosis may require relevant data such as given below (these are collected and interpreted):

- Age and sex distribution in the population under study and its distribution in social groups—in the community.
- Crude birth rate, infant mortality rate, maternal mortality rate, child death rate, prenatal mortality rate and neonatal post-neonatal death rate, etc.
- Incidence and prevalence of certain diseases in the area.

Besides investigating health problems, it is also essential to find out the various social and economic factors in the area influencing the above data. This helps in identifying the basic health needs and health problems faced by the community.

After studying all the problems, the priorities are established and community action is planned. This involves a health service system which plans for improvement of water supplies, immunization, health education, control of specific diseases, and it in turn requires health legislations. Such health services are planned at individual level, family level and at the level of community. It is also essential that health care must be planned in such a way that it could be easily utilized by all and encourage people to participate.

Another positive feature of community action is that it brings coordination between voluntary organizations and government agencies engaged in overcoming similar problems.

India has a long history of Community Health Insurance (CHI). The past decade has seen a remarkable increase in number of people coming under the umbrella of CHIS. The main characteristics of India CHIS are that they are initiated by voluntary organization mainly to increase access to health care for the poorer sections of society, especially Adivasis, self-employed women, farers and Dalits. Unlike the Mediclaim policies, the CHI cover is tailor-made to suit the local reality. Thus, upper limits are moderate and exclusions are minimal.

Community organization in terms of health is closely associated with community health which a field of public health. Public health can be defined as 'a discipline that deals with the study and betterment of the health characteristics of biological communities'. Community health generally focuses on geographic areas rather than people with shared characteristics. Health is a major concern plaguing India, especially the rural population which constitutes a major chunk, approximately 65 per cent. India is the second most populous country of the world, only next to China. The ever-changing socio-political demographic and morbidity patterns across India are increasingly attracting global attention in recent years. Despite several growth-oriented policies and health care reforms adopted by the successive Governments of India, the widening disparities viz., economic, regional, social and gender are constantly posing challenges for the evolving health sector which is in its nascent stage of evolution.

About 75 per cent of health infrastructure, medical or health care manpower and other allied resources are concentrated in urban areas; where only 27 per cent of the total population of India resides. Contagious, infectious and water borne diseases such as amoebiasis, diarrhoea, infectious hepatitis, measles, malaria, pneumonia, reproductive tract infections, respiratory infections, typhoid, tuberculosis, worm infestations and whooping cough dominate the morbidity pattern, especially in rural areas. However, non-communicable diseases such as blindness, cancer, diabetes, hypertension, HIV/AIDS, mental illness, accidents and injuries are also on the rise. The health status of Indians, is still a matter of grave concern, especially that of the rural population. This is reflected in the life expectancy rate (63 years), infant mortality rate (129/1000 live births), maternal mortality rate (438/100,000 live births). However, some progress has been made with the passage of time in this direction.

In spite of impressive progress and rapid strides made in the all-round development process of Indian economy, the demographic and health scenario is a matter of grave concern requiring urgent action with the implementation and achievement of the desired objectives. The ever-exploding population growth in India accompanied with little success of family-planning initiatives has an adverse effect on the health of people, the quality of their lives and Indian economy at large. The mortality rates for women and children continue to remain high. Almost

one-third of the total deaths among the children occur below 5 years of age. Efforts for raising the nutritional levels among the Indian masses have yet to bear fruit and see the daylight. The extent and severity of malnutrition along with worm-infestation continues to be exceptionally high especially among the rural populace of India. Many villages still lack in proper sanitation facilities including faeces disposal. Only 0.5 per cent enjoys basic sanitation facilities. There is lack of sanitary education and hygienic standards among the Indians. Many individuals do not wash hands properly with soap and water after defecation, thereby resulting in poor or ill health. Communicable and non-communicable diseases have yet to be brought under effective control, and systematically eradicated in a phased manner. There is a high incidence of blindness, leprosy and tuberculosis among Indians. Only 31 per cent of the rural population has access to potable water supply. Ignorance about basic facts is largely prevalent among the rural masses.

The existing situation has evolved by the wholesale adoption of health manpower development policies and the establishment of curative centres by blindly following the Western models. These Western models are inappropriate and irrelevant to the real needs of the Indian masses and its socio-economic conditions. The hospital-based disease treatment and curative approach has provided benefits only to the upper sections of the society, especially those individuals residing in the urban areas and continues to elude the rural masses. The proliferation of this approach that has been adopted by the successive Indian Governments has been at the expense of providing comprehensive primary health care services to the entire population, whether residing in the urban or the rural areas.

Furthermore, the continued emphasis and stress on the curative approach has led the preventive, promotive, public health, rehabilitative and wellness aspects of health care to be neglected. The current approach, instead of improving awareness and building up self-reliance among the Indian masses, has instead tried to enhance dependency among the masses and weaken the community's capacity to cope with various health care related issues. The prevailing outdated policies with regard to the education and training of medical and health personnel, at various levels, has resulted in the development of a cultural gap between the public and the personnel providing care. By and large, the various health programmes have failed to involve individuals and families in establishing a self-reliant community. Over the years, the planning process has become largely oblivious of the fact that the ultimate goal of achieving a satisfactory health status for all Indians cannot be secured without involving the community regarding identification of their health requirements and priorities pertaining to healthcare aspects accompanied with effective and successful implementation and management of the various health and allied programmes.

To effectively tackle the currently prevailing situation, the problems plaguing rural health are to be addressed both at macro (national and state) and micro (district and regional) levels, a well-balanced holistic method needs to be adopted to address the outstanding and unresolved issues in a time-bound manner with

genuine efforts to bring the poorest of the population to the centre of the fiscal policies formulated by the Government of India. A paradigm shift from the current 'Bio-medical model' to a 'socio-cultural model', that should bridge the gaps and improve quality of rural life, is the current need of the hour and an answer to the prevailing scenario in India. A revised and suitably amended National Health Policy addressing the prevailing inequalities in the current scenario and working collectively towards promoting a long-term perspective plan, with main focus on rural health is crucial and imperative.

Progress Achieved

Since the attainment of Independence, considerable progress has been achieved in the promotion of the health status among the Indians. Smallpox has been eradicated from India. Instances of plague are under control. Mortality rates, on account of cholera and water-borne related diseases, have significantly decreased. Occurrence of malaria has been effectively brought under control. The mortality rate per thousand of population has been reduced from 27.4 to 14.8 per cent and life expectancy at birth has increased to 63 years of age. An extensive network comprising PHC (Primary Health Centres), dispensaries, polyclinics, nursing homes, hospitals, old-age homes, rehabilitation centres, de-addiction centres and institutions providing specialized curative care has developed. There is no dearth of qualified medical and health personnel at various levels. Significant indigenous capacity accompanied with cutting edge-technologies for the production of drugs and pharmaceuticals, vaccines, sera, hospital equipment, etc., have been established.

Some of the leading organizations in the field of health are as follows:

(i) The Uday Foundation provides support services to the Indian families of children afflicted with congenital defects, critical disorders, syndromes, and diseases that affect their health condition, education and growth. Advocacy on Indian public health policy, awareness and implementation of various health related projects for common citizen is the organization's objective. Also to create awareness of congenital defects to the media, to governments, to all professionals who need to know about the disabilities of those they deal with on a daily basis, and ultimately, the general public, is its work.

(ii) **Smile Foundation:** Following Peter Senge's philosophy that social equality and environment are business problems in today's world, Smile Foundation was formed by a group of friends, established corporate professionals themselves, who wanted to make serious social contributions. And with their in-depth corporate insight, these friends decided to make Smile function like a catalyst stirring change at the grass roots, while also enabling the civil society to engage proactively in the change process following the idea of Civic Driven Change and adopting the highest standard of governance. Since 2002, Smile has been working on the subjects of education for children, livelihood for

the youth, health care in rural villages and urban slums, women empowerment and sensitization of the privileged masses. As it completes 10 years of catalysing development, Smile has successfully reached out to over 2 million beneficiaries across 22 states in India. A synergy of achieving highest SROI (social return on investment) by deploying best possible methodologies and technology, practising and promoting Good Governance, linking business necessities with critical development indices and promoting Civic Driven Change is the approach that Smile Foundation works with.

(iii) **SHARP:** School Health Annual Report Programme is a non-government organization (NGO) with scientifically planned health programme for school children, professionally managed under the guidance of eminent medical experts, sociologists, educationist, psychologists, nutritional specialists and others who have vision of promoting health care of children throughout the Third World countries. School Health Annual Report Programme (SHARP), was started in July 1998 with participation from number of schools of Delhi. The programme is currently operational all over the country with its various projects running in the schools of Mumbai, Pune, Bangalore, Chennai, Hyderabad, Kolkata, Lucknow and various towns of Haryana, Punjab, Himachal Pradesh and Uttranchal. The programme is unique in being the first programme to computerize and place health records of lakhs of children on the internet. The innovative approach of the programmes has made it the most popular school health programme in the country with lakhs of children taking benefit out of it through its various projects.

(iv) **ACMI:** Action for Mental Illness is a UN-recognized ADVOCACY initiative for Persons with Mental Illness (PwMI) founded in 2003 in Bangalore, and ROSHNI in Delhi. ACMI is dedicated to the issues of Mental Illness (MI) in India. This means that ACMI works for the diverse aspects of the illness, treatment, medication, rehabilitation, awareness building, etc., in a Pan-India framework through ADVOCACY and followed by ACTION. So ACMI undertakes only those activities and programmes that directly campaign for the rights and needs of the 60 million PwMI and their families.

(v) **Oxfam India:** Oxfam India, a fully independent Indian organization (with Indian staff and an Indian Board) is a member of a global confederation of 17 Oxfams. The Oxfams are rights-based organizations that fight poverty and injustice by linking grass-roots programming (through partner NGOs) to local, national and global advocacy and policymaking. All of Oxfam's work is framed by its commitment to five broad rights-based aims: (a) the right to a sustainable livelihood, (b) the right to basic social services, (c) the right to life and security, (d) the right to be heard, and (e) the right to

equality: gender and diversity. Oxfam India's vision is to create a more equal, just, and sustainable world. The overarching vision of Oxfam India is "right to life with dignity for all". Oxfam India fulfils its vision by empowering the poor and marginalized to demand their rights, by engaging the non-poor to become active and supportive citizens, advocating for an effective and accountable state and making markets work for poor and marginalized people. Oxfam India works in partnership with 200 grass root NGOs to address root causes of absolute poverty and inequality in the four areas of (a) economic Justice, (b) essential services, (c) gender justice and (d), humanitarian response and Disaster Risk Reduction (DRR). Oxfam India's programme is focused on seven states—assam, Bihar, Chattisgarh, Jharkhand, Orissa, Uttar Pradesh and Uttarakhand—and four social groups—Dalits, tribals, Muslims, and women.

14.5 APPLICATION OF COMMUNITY ORGANIZATION IN EDUCATION

One way to examine the application of community organization in education is to look at community level programs in operation in India. The Sarva Shiksha Abhiyan (SSA) is envisaged as a three-tier programme; monitoring at the local community level, at the state level, and the national level. Community based monitoring is one of the strengths of the programme. And if not done properly, leads to a major weakness in the entire implementation. The community, through its representative institutions like Village Education Committees, has been entrusted with the primary level of ensuring that the schools are functioning effectively. Most of the qualitative impressions on the school functioning can be effectively monitored only at local level and are difficult to capture either at the State level or the National level. For monitoring the qualitative aspect from the national level, reliance may have to be placed more on assessing the effectiveness of community-based monitoring at the local level and ensuring that this system is functioning properly. In addition, at the State and National level, monitoring would focus more on the quantitative aspect of both the status of the implementation of the project and the progress made towards the achievement of the SSA goals.

The best example of community organization in education is observed in case of pace-setting schools.

Navodaya vidyalayas **(Pace-setting schools):** It was realized that good quality education was to be made available to children with special talent or aptitude, to proceed at a faster pace whether they could afford to pay for it or not. Special residential schools were set up for this purpose. The objective was to encourage the raising of levels of excellence on an equality basis (with reservation for the rural areas, SCs and STs). These schools would also promote national integration

by the provision of opportunities to talented children from all over the country, when they came together to live and learn, and be part of a nationwide effort to improve the standard of learning in schools.

National Policy on Education, 1986, envisaged the setting up of model schools, one in each district. Accordingly, a scheme was formulated under which it was decided to set up co-educational residential schools (*Jawahar Navodaya Vidyalayas*).

Navodaya Vidyalayas are fully residential co-educational institutions providing education up to senior secondary stage. The *Vidyalayas* envisaged a new style of growth with identification and development of talented, bright and gifted children predominantly from rural areas. Efforts are made to ensure that at least 33 per cent of the students enrolled are girls.

Migration is a unique feature of *Navodaya Vidyalayas* scheme, whereby 30 per cent of students of Class IX from a *Vidyalaya* located in Hindi speaking area spend one academic year in a *Vidyalaya* located in Non-Hindi speaking area and vice-versa to promote national integration through understanding of the diversity and plurality of country's people, their language and culture.

Main features of *navodaya vidyalayas*

- They cater to the talented students.
- They are residential.
- They provide free education.
- They cater primarily to rural areas.
- Reserved seats for SCs and STs as per actual population in the district.
- They foster national integration.
- A special emphasis is laid on diagnostic and remedial teaching.
- They are expected to provide full scope for innovation and experimentation.
- These schools implement Three Language Formula.
- Selection will be based on scholastic aptitude test aimed at eliminating subjectivity.

Community organizing in education aims at bringing change in the longstanding power relationships that produce failing schools in under-served communities in order to create excellent and accountable school systems for students of all communities.

Community organizing for equitable school reform works as it:

- Brings together public school parents, youth, and community residents and/or institutions to engage in collective dialogue and action for change.
- Form grass-roots leadership by training under-served parents, youth, and community members in organizing and civic engagement skills.

- Build political power by mobilizing general masses around a unified vision and objective.

- Realize that education problems and their solutions are systemic, and hence focus on accountability, equity, and quality for students; other than exclusively focusing on benefits for individual students.

- Understand that the education system is a central part of community well-being and that improving schools also includes building the economic, cultural, and political well-being of the community in general.

- Use the tactics of organizing people concerned with an issue, even other support groups to pressurize the decision-makers or public systems for welfare.

Check Your Progress

3. Define public health.

4. What is the Sarva Shiksa Abhiyan?

14.6 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. Parole is a treatment programme in which the offender, after serving part of a term in correctional institution, is conditionally released under the supervision and treatment of a parole officer.

2. Networking involves establishing coordinated and collaborative relationships in order to access the resources of other persons and social systems.

3. Public health can be defined as 'a discipline that deals with the study and betterment of the health characteristics of biological communities'.

4. The Sarva Shiksha Abhiyan (SSA) is envisaged as a three-tier programme; monitoring at the local community level, at the state level, and the national level.

14.7 SUMMARY

- A community can be classified as rural, urban and tribal on the basis of its geographical location. The other classification of the community can be based on caste, religion, occupation etc.

- The three models of community organization expect different sets of roles. In the locality development model, people come together to discuss and decide about the improvement of an area, or locality, emphasizing the broader participation at the local level in goal determination and action.

- In the social planning model, people come together and gather pertinent facts about the problems, then decide on a rational and feasible course of action. It is a technical process of solving social problems.

- The community organizer has to see, observe and understand all the settings and the models before responding or making the people to non-institutional treatments are community-based correctional programmes that help in the reintegration of offenders.

- Community organization has an important role in rehabilitation and reintegration of released offenders into mainstream of the society.

- Curative programmes are aimed at handling problem situations faced by the individual worker by helping him to make maximum use of his own potentials and the resources offered by the industry and the community.

- Councils of Social Welfare are private organizations that promote community welfare, giving high priority to public interests.

- Community organizers work with and develop new local leaders, facilitating coalitions and assisting in the development of campaigns. Campaigning is about creating a change.

- Advocacy involves pleading and fighting for the service of the clients, whom the service system otherwise rejects.

- Community health is defined more broadly and encompasses the entire gamut of community-organized efforts for maintaining, protecting and improving the health of the people. It involves motivation of the individual and groups to change the pattern of behaviour.

- One way to examine the application of community organization in education is to look at community level programs in operation in India.

- The Sarva Shiksha Abhiyan (SSA) is envisaged as a three-tier programme; monitoring at the local community level, at the state level, and the national level.

- The best example of community organization in education is observed in case of pace-setting schools.

- Community organizing in education aims at bringing change in the longstanding power relationships that produce failing schools in under-served communities in order to create excellent and accountable school systems for students of all communities.

14.8 KEY WORDS

- **Probation:** It means the release of an offender from detention, subject to a period of good behaviour under supervision.

- **Advocacy:** It is an activity by an individual or group that aims to influence decisions within political, economic, and social systems and institutions.

- **Community health:** It encompasses the entire gamut of community organized efforts for maintaining, protecting and improving the health of the people.

14.9 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short-Answer Questions

1. What is industrial social work?
2. What is the meaning of community chest?
3. Write a short-note on the Sarva Shiksha Abhiyan.

Long-Answer Questions

1. Discuss how community organization is applied in a correctional and industrial setting
2. Describe the various strategies of community organization.
3. Explain how community organization has been applied in the health sector in India.

14.10 FURTHER READINGS

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COMMUNITY ORGANISATION AND SOCIAL ACTION

II - Semester

ALAGAPPA UNIVERSITY