PREFACE

In the curricular structure introduced by this University for students of Post-Graduate degree programme, the opportunity to pursue Post-Graduate course in a subject is introduced by this University is equally available to all learners. Instead of being guided by any presumption about ability level, it would perhaps stand to reason if receptivity of a learner is judged in the course of the learning process. That would be entirely in keeping with the objectives of open education which does not believe in artificial differentiation. I am happy to note that university has been recently accredited by National Assessment and Accreditation Council of India (NAAC) with grade 'A'.

Keeping this in view, the study materials of the Post Graduate level in different subjects are being prepared on the basis of a well laid-out syllabus. The course structure combines the best elements in the approved syllabi of Central and State Universities in respective subjects. It has been so designed as to be upgradable with the addition of new information as well as results of fresh thinking and analysis.

The accepted methodology of distance education has been followed in the preparation of these study materials. Co-operation in every form of experienced scholars is indispensable for a work of this kind. We, therefore, owe an enormous debt of gratitude to everyone whose tireless efforts went into the writing, editing, and devising of a proper layout of the materials. Practically speaking, their role amounts to an involvement in 'layout of the materials. Practically speaking, their role amounts to an involvement in 'invisible teaching'. For, whoever makes use of these study materials would virtually derive the benefit of learning under their collective care without each being seen by the other.

The more a learner would seriously pursue these study materials, the easier it will be for him or her to reah out to larger horizons of a subject. Care has also been taken to make the language lucid and presentation attrative so that they may be rated as quality self-learning materials. If anything remains still obscure or difficult to follow, arrangements are there to come to terms with them through the counselling sessions regularly available at the network of study centres set up by the University.

Needless to add, a great deal of these efforts is still experimental—in fact, pioneering in certain areas. Naturally, there is every possibility of some lapse or deficiency here and there. However, these do admit of rectification and further improvement in due course. On the whole, therefore, these study materials are expected to evoke wider appreciation the more they receive serious attention of all concerned.

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Vice-Chancellor

Netaji Subhas Open University

Post Graduate Degree Programme

Master of Social Work
Course : Social Work Intervention-III
(Community Organization)

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Netaji Subhas Open University

PG : Social Work
(MSW)
(New Syllabus)

Course : Social Work Intervention-III (Community Organization)

Code : PGSW–IV

Module-1 : Introduction to Community Organization

Module-2 : Community Organization Process

Module-3 : **Strategies in Community Organization Practice and Role of Community Organization Practitioner**

Unit-1 ❑ Concept of Community

Structure

1.1 ❑ Objective

The learner would understand about the basic concept of a community, its basic characteristics and also about the various types of communities.

1.2 ❑ Introduction

The third Method of Social Work, amongst the Primary Methods i.e. Community Organization involves intervention into the community Setting to mitigate the community problems. In order to do this a social worker must be aware of the community power structure to carryout community organisation method, which is used for developing consciousness amongst the people for their sustainable development. At the time of community organisation one may also apply other methods of social work, like Casework and Group Work to work more effectively in the community level.

However before chalking out any plan it is important for the community Organizer to first understand the power structure of the community to practice community organisation method, which is used for empowering people for their development. Now we may try to understand the concept of Community, Power structure and also the negative and positive aspects of the Power Structure which lead to integration or disintegration of a community. Details are provided for social work students to understand and practice community organisation effectively

1.3 ❑   Concept of Community

Generally speaking, a Community is a geographical area (e.g. a country, village, hamlet, town, or neighbourhood) where people share common norms, religion, values, customs, or identity and also interact socially. People living in the community share common interest and Common heritage.

Community is an organised social unit in which a group of people live in close proximity and have some common idea, interest, concern, language and culture.In other words we can say that community is the complete organised unit wherein each and every element functions in a related manner and produces comforts for other living beings.

Bogardus defines community as a social group with some degree of we feeling and living in a given area. Socio logically it can be defined as a small isolated centre with a stable population in which all econonmic and social services necessary to life can be maintained. Community can further be defined as a small localised political, economic and social unit whose members share values in common.

McIver defined community as the term be applied to a pioneer settlement, a village, a city or tribe or a nation wherever the member of any group small or large not this or that in particular interests but with the basic conditions of a community life we call that group in that once life may be lived wholly within it. The basic criterion of community then is that of once social relationships may be found within it.

Community as we all know is the oldest form of human social organisation in which–

●   Social relations are primary, personal and direct.

- Common values are not reinforced by legislations but by a rich ritual life and by folkways and mores

- Traditions are treated as very valuable

- Violation of traditional customs results in ostracism.

- Members guard its isolation and culture against contamination by other communities

- People learn and develop the feeling of togetherness and belongingness.

- Develop reciprocal feelings of attachment towards the place.

In a study conducted in 1986 by McMillan and Chavis proposed the following four basic "Features of Community "-

1) **Membership**: Feeling of belonging or of sharing a sense of personal relatedness,

2) **Influence**: Making a difference to a group and of the group mattering to its members

3) **Reinforcement**: Integration and fulfilment of needs,

4) **Sharing**: Share emotional connection.

To build a healthy community we need active involvement of the community people. They are the best ones to know the actual problems of the community and may give proper inputs to solve them. Proper application of the Method of Community organization gives opportunity to its community members to improve their community problem and democratically keep their opinion for its development and may even take initiatives for improving their own locality. Thus the Community people are responsible for the growth and development of their communities by adopting a cooperative, collaborative and participatory attitude.

Let us now look into some definition of Community, given by some great social thinkers–

"Wherever the members of any group—small or large—live together in such a way that they share, not this or that particular interest, but the basic conditions of life, we call that group a community." – MacIver and Page.

As R.E. Park (1921) writes:

"Community, in the broadest sense of the term, has a spatial and a geographical connotation."

Weber meant that members "known each other" and have a degree of common consciousness and identity and exclude those unlike themselves.

According to Bogardus (Sociology, 1952), "a community is a social group with some degree of we feeling and living in a given area".

A nineteenth century sociologist, F. Tonnies, who has been described as the founder of the theory of community, defined 'community in his book Geminschaft and Gesalbchaft (Community and Society) "as an organic, 'natural' kind of social collectivity whose members are bound together by a sense of belonging, created out of everyday contacts covering the whole range of human activities".

Systems Perspective : From a systems perspective, a community is similar to a living creature, comprising different parts that represent specialized functions, activities, or interests, each operating within specific boundaries to meet community needs. For example, schools focus on education, the transportation sector focuses on moving people and products, economic entities focus on enterprise and employment, faith organizations focus on the spiritual and physical well-being of people, and health care agencies focus on the prevention and treatment of diseases and injuries (Henry, 2011). For the community to function well, each part has to effectively carry out its role in relation to the whole organism. A healthy community has well-connected, interdependent sectors that share responsibility for recognizing and resolving problems and enhancing its well-being. Successfully addressing a community's complex problems requires integration, collaboration, and coordination of resources from all parts (Thompson et al, 1990). From a systems perspective, then, collaboration is a logical approach to health improvement

Social Perspective : A community can also be defined by describing the social and political networks that link individuals, community organizations, and leaders understanding these networks is critical to planning efforts in engagement. For example, 6 tracing social ties among individuals may help engagement leaders to identify a community's leadership, understand its behavior patterns, identify its high-risk groups, and strengthen its networks (Minkler et al, 1997).

Virtual Perspective : Some communities map onto geographically defined areas, but today, individuals rely more and more on computer-mediated communications to access information, meet people, and make decisions that affect their lives (Kozinets, 2002). Examples of computer-mediated forms of communication include email, instant or text messaging, e-chat rooms, and social networking sites such as Facebook, YouTube, and Twitter (Flavian et al, 2005) social groups or groups with a common interest that interact in an organized fashion on the Internet are considered "virtual communities" (Rheingold, 2000; Ridings et al, 2002). Without question, these virtual communities are potential partners for community-engaged health promotion and research.

Individual Perspective : Individuals have their own sense of community membership that is beyond the definitions of community applied by researchers and engagement leaders. Moreover, they may have a sense of belonging to more than one community. In addition, their sense of membership can change over time and may affect their participation in community activities (Minkler et al, 2004). The philosopher and psychologist William James shed light on this issue in his writings. James thought it important to consider two perspectives on identity: the "I," or how a person thinks about himself or herself, and the "me," or how others see and think about that person. Sometimes these two views agree and result in a shared sense of an identity, but other times they do not. People should not make assumptions about identity based on appearance, language, or cultural origin; nor should they make assumptions about an individual's perspective based on his or her identity (James, 1890). Today, the multiple communities that might be relevant for any individual — including families, workplace, and social, religious, and political associations — suggest that individuals are thinking about themselves in more complex ways than was the norm in years past. The eligibility criteria that scientists, policy makers, and others develop for social programs and research projects reflect one way that people perceive a group of proposed participants, but how much those criteria reflect the participants' actual view of themselves is uncertain. Practitioners of community engagement need to learn how individuals understand their identity and connections, enter into relationships, and form communities.

Thus we may say that a community is a group of people living in the same place or having a particular characteristic in common such as norms, religion, values, language or identity. It is a group of people who share the same things, such as: where they live, work and play. It is also a place where people solve problems together.

Check your Progress

1   Explain the concept of Community from System's Perspective

....

....

....

2   What are four basic features of a community ?

....

....

....

....

1.4 ❑   Types of Communities

In common parlance, the word 'community' is used for a collection of people who do related kinds of work, such as the "teacher's community" or the "doctors community". It is also used to denote a collection of people who share something in common as the "Hindu community", the "Parsi community", or the "Christian community" without necessarily living in a particular area. Sometimes, it is used to describe a supposedly coherent group, such as 'international community'.

There are many ways by which we may categorize communities.On such kind of category is as follows-

● ***Location Based Communities***

Communities can be divided into three main types based on their location, interaction and ecology. They are-

Urban Community

Composed of such people who are mostly of migrated in character of. As a result they may be of various caste, culture, linguistic and religious group. These communities are heterogeneous in nature.

Rural Community

This community is small in size. The members of this community speak same language and share the same culture. They live together in the same area for a long period of time. People are interdependent on each others.

Tribal community

Besides the normal rural community there is tribal community who also live in the rural areas. Generally these communities are quite small in size and isolated from urban or rural communities. Basically such communities are located around or in the forest, coastal, hilly or even desert areas. These communities have their own indigenous culture, language, religious belief occupation and even governance. They are homogeneous community in true sense.

● *Identity Based Communities*

A common experience can bring people together and create a community. Such communities can be seen after unexpected tragedies such as terrorist attacks, natural disasters, and wars. The way in which community is perceived is likely to depend on a person's attitude, culture, or beliefs. In extreme cases, communities may remove themselves from the rest of society in search of their own way of life. These communities have strong 'community spirit', and the strength of bonds within the community members are the defining feature of such communities, which gives them a separate identity.

● *Organization Based Communities*

People can have their own associations one based on their day to day activities. Individuals who are engaged in business one their own organizations and belong to that particular communities.Thus we may have business communities, educational communities, or Bar council, which comprises of people associated with legal service. These organizations have their own norms and have common interest.

Further, Richard Millington mentioned five different types of communities based on the following :-

1. **Interest based -** Communities of people who share the same interest or passion.

2.   **Action based -** Communities of people trying to bring about desired change.

3.   **Place based -** Communities of people brought together by geographic boundaries.

4.   **Practice based -** Communities of people in the same profession or undertake the same activities.

5.   **Circumstance based -** When people of a Community are brought together by some kind of external events or situations.

People living in a particular community share the same kind of custom, tradition and culture. Broadly speaking, communities consist of the people and institutions shared beliefs, cultural ideas and some communities also share similar socio-political environment. Based on this there are three types of Communities i.e -pre-industrial, industrial and post-industrial community.

Pre-industrial Communities

Pre-industrial communities may be referred to those communities which prevailed

Pre Industrial Communities Source- https://www.google.com/search

between 1750-1850 which was much before the Industrial Revolution. This was a time when use of machines was not common and simple tools were used for performing various activities. Pre-Industrial communities differ from region to region depending on the cultural pattern, socio-political and historic background of particular geographic location. Pre-industrial communities were predominantly agro-based and limited, with division of labour, and class based stratification. These pre-industrial communities more or less shared these common characteristics features and the two specific forms of pre-industrial communities were hunter-gatherer and feudal communities.The Community people lived by collecting wild plants and hunting wild animals. They were perhaps nomadic and moved from one place to other for gathering food. These communities were perhaps non–hierarchical and egalitarian and there was discrimination on the basis of gender. The kinship character of the society was significant for its cooperative functional character, for the economic support was provided to the dependent and needy.

Industrial Period

Industrial communities were the communities that came up with the discovery of technology which enabled the people to go for mass production, and supported a large number of people to become economically independent along with a high capacity for division of labour. Such a structure developed in the western world in the period following the Industrial Revolution and replaced the agrarian societies of the pre-modern age.

In the eighteenth century, Europe experienced a dramatic rise in the technological invention, ushering in an era known as the Industrial Revolution. This period was remarkable for the number of new inventions that influenced people's daily lives. Within a generation, tasks that had until this point required months of labour became achievable in a matter of days. Before the Industrial Revolution, work was largely person or animal-based, and relied on human workers or horses to power mills and drive pumps. In 1782, James Watt and Matthew Boulton created a steam engine that could do the work of twelve horses by itself.

It was during the eighteenth and nineteenth centuries of the Industrial Revolution that sociology was born. Life was changing quickly and the long-established traditions of the agricultural eras did not apply to life in the larger cities. Masses of people were moving to new environments and often found themselves faced with horrendous conditions of

filth, overcrowding, and poverty. Social scientists emerged to study the relationship between the individual members of society and society as a whole.

It was during this time that power moved from the hands of the aristocracy and "old money" to business-savvy newcomers who amassed fortunes in their lifetimes. Families such as the Rockefellers and the Vanderbilt became the new power players and used their influence in business to control aspects of government as well. Eventually, concerns over the exploitation of workers led to the formation of labour unions and laws that set mandatory conditions for employees. Although the introduction of new technology at the end of the nineteenth century ended the industrial age, much of our social structure and social ideas - like family, childhood, and time standardization - have a basis in industrial society.

The United States, for example, was an industrial society because a considerable portion of its economy was tied to jobs that involve mechanized labour, like factory farming or auto-assembly plants, which involved a combination of machines and human employees to produce consumer products.

In most cases, the objective of an industrial economy is the mass production of goods, which is the fast and efficient manufacturing of standardized products. For example, if you've ever purchased a car, there is a high likelihood that your car was mass-produced because it operates similarly to other models and its parts can be replaced with other parts because they are identical.

Industrial society is one in which technologies of mass production are used to make vast amounts of goods in factories, and in which this is the dominant mode of production and organizer of social life. This means that a truly industrial society not only features mass factory production but also has a particular social structure designed to support such operations. Such a society is typically organized hierarchically by class and features; a rigid division of labour among workers and factory owners.

It is important to distinguish the descriptive from the analytical uses of this term 'Industrial society'. At a descriptive level, an industrial society is simply one displaying the characteristic features of industrialism. However, the term is also used in the abstract to denote the thesis that a definite type of society exists whose culture, institutions, and development are determined by its industrial production process.

The production of food is shifted to large commercial farms where the products of industry, such as combine harvesters and fossil fuel-based fertilizers, are used to decrease

required human labour while increasing production. Excess labour is no longer needed for the production of food; mechanization is utilized to further increase efficiency. As population grow, and mechanization is further refined, often to the level of automation, many workers shifted to expanding service industries.

Steam power began appearing everywhere. Instead of paying artisans to painstakingly spin wool and weave it into cloth, people turned to textile mills that produced fabric quickly at a better price and often with better quality. Rather than planting and harvesting fields by hand, farmers were able to purchase mechanical seeders and threshing machines that caused agricultural productivity to soar. Products such as paper and glass became available to the average person and the quality and accessibility of education and health care soared.

One of the results of increased productivity and technology was the rise of urban centers. Workers from rural areas flocked to factories for jobs, and the populations of cities became increasingly diverse. The new generation became less preoccupied with maintaining family land and traditions and more focused on acquiring wealth and achieving upward mobility for themselves and their families. People wanted their children and their children's children to continue to rise to the top, and as capitalism increased, so did social mobility.

Industrial society makes urbanization desirable, in part so that workers can be closer to centers of production, and the service industry can provide labour to workers and those that benefit financially from them, in exchange for a piece of production profits with which they can buy goods. This leads to the rise of very large cities and surrounding suburban areas with a high rate of economic activity.

Some theoreticians argue that we are located in the middle of a transformation or transition from industrial societies to post-industrial societies. The triggering technology for the change from an agricultural to an industrial organization was steam power, allowing mass production and reducing the agricultural work necessary. Thus, many industrial cities have been built around rivers. Identified as a catalyst or trigger for the transition to a post-modern or informational society is global information technology.

Point to Note

*Preindustrial societies, Durkheim explained, were held together by **mechanical***

solidarity, a type of social order maintained by the collective consciousness of a culture. Societies with mechanical solidarity act in a mechanical fashion; things are done mostly because they have always been done that way. This type of thinking was common in preindustrial societies where strong bonds of kinship and a low division of labour created shared morals and values among people, such as hunter-gatherer groups. When people tend to do the same type of work, Durkheim argued, they tend to think and act alike.

*In industrial societies, mechanical solidarity is replaced with **organic solidarity**, which is social order based around an acceptance of economic and social differences. In capitalist societies, Durkheim wrote, division of labour becomes so specialized that everyone is doing different things. Instead of punishing members of a society for failure to assimilate to common values, organic solidarity allows people with differing values to coexist. Laws exist as formalized morals and are based on restitution rather than revenge*

Post Industrial Society

Information societies, sometimes known as post-industrial or digital societies, are a recent development. Unlike industrial societies that are rooted in the production of material goods, information societies are based on the production of information and services. Digital technology is the steam engine of information societies, and computer moguls such as Steve Jobs and Bill Gates are its John D. Rockefellers and Cornelius Vanderbilts. Since the economy of information societies is driven by knowledge and not material goods, power lies with those in charge of storing and distributing information. Members of the post-industrial society are likely to be employed as sellers of services - software programmers or business consultants. Social classes are divided by access to education since, without technical skills, people in an information society lack the means for success.

In sociology, the post-industrial society is the stage of society's development when the service sector generates more wealth than the manufacturing sector of the economy. The term was originated by Alain Touraine. As the term has been used, a few common themes, including the ones below have begun to emerge. The economy in the case of post-industrial society undergoes a transition from the production of goods to the provision of services. Knowledge becomes a valued form of capital. Producing ideas is the main way to grow the economy. Through processes of globalization and automation, the value and importance to the economy of blue-collar, unionized work, including manual labour

(e.g., assembly-line work) decline, and those of professional workers (e.g., scientists, creative-industry professionals, and IT professionals) grow in value and prevalence. Behavioural and information sciences and technologies are developed and implemented.

A post-industrial society is a stage in a society's evolution when the economy shifts from producing and providing goods and products to one that mainly offers services. A manufacturing society is comprised of people working in construction, textiles, mills, and production workers whereas, in the service sector, people work as teachers, doctors, lawyers, and retail workers. In a post-industrial society, technology, information, and services are more important than manufacturing actual good.

1.5 ❏ Characteristics of the community

Each type of community has some special characteristic features which may be different from other communities .Women now discuss about some of these characteristic features briefly in the following manner-

Indian Urban Community-Source https://indiaclimatedialogue.net/2020/10/13/severe-air-pollution-

1.5.1   Urban communities

The urban communities are more populated and with lots of facilities. These are the communities which are more or less heterogeneous in nature .People do not share strong bonding amongst themselves and have a very fast life style.The urban communities are mostly self sufficient with all modern amenities. Following are the basic features of Urban life-

- The social institutions like family, kinship, marriage, caste system etc are less complex in urban communities. Families are generally nuclear in nature.

- People are less superstitious, more educated and social norms and values are not so rigid.

- Size of the urban area is quite large and the density of urban population is very high.

- Bringing changes in the lifestyle, occupation and social economic status is quite common in urban sector.

- Birth rate and death rate is comparatively low except in the slum areas of the urban societies.

- Social interaction is less and more formal in nature.

- Urban life is highly competitive and people are more ambitious.

- People believe in commercial recreation.

- People have more facilities in terms of education, health and commerce.

- Commercial goods are in high demand in urban areas.

- Women of the urban societies enjoy a much higher status compared to the rural societies.

- People speak different languages and have different cultures and tradition because people from various places come and settle down for job and other commercial purposes in urban places.

- Municipality or Municipal Corporation is the local self government of the urban area.

1.5.2 Rural communities

- The rural communities are much complex in nature. Families are joint and extended. Games in rural society Anne size within the relatives even with the very strong. The marriage system is also traditional in nature.

- It is mostly an agricultural society along with animal rearing, cottage industries and small scale industries. Land is the basic means of production and the cottage industry and animal rearing are other subsidiaries. Ordinarily all the members of the family including the children contribute to family business.

- Social norms,values, customs, tradition, superstitious beliefs and taboos are very common in Rural community. However with the influence of education changes are visible in rural communities.

- The rural communities largely depend on nature.

Rural Indian Society Source- https://www.dreamstime.com/indian-village-life-old-man-run-cow-vizag-india-indian-village-life-old-man-run-cow-image176352525

- Size of the rural community is smaller in area and the density is much lesser than that of the urban community. Thus the rural communities are not overcrowded.

- Birth rate is high which is due to lack of awareness about family planning, desire to have male child or non availability of contraceptives.

- Social interaction is much more informal in nature.

- It is largely autonomous in character which is evident from the fact that the village council looks after the village defence settles the village disputes.

- Panchayati Raj system is the form of the local self government.

- The village life is less competitive in nature and the ambition of the rural people is not very high.

Indian Tribal Community Source - https://indiantribalimages.com/blog/

1.5.3.   Tribal communities

- Tribal communities are very simple without any stratification on the basis of caste.

- Taboos and superstitions are very much prevalent in tribal communities.

- The relation of the tribal people with mothernature is very strong. The tribal people depend to a large extent on nature for their social, economic and cultural livelihood.

- Some of the tribal communities live by food collection or hunting.

- There is very less chance of maintaining confidentiality in the tribal societies as it is an open community with a lot of interference in the matter of the others.

- The tribal communities in some cases are matriarchal in nature.

- Ambition or competition amongst themself is almost absent in the tribal communities.

- The life is quite slow and the people have traditionally learned to remain content with whatever little they have.

- The tribal communities have several indigenous skills.

- The tribal communities love their culture and their heritage is their pivotal binding force.

- Consumerism is not at all present in the tribal communities.

1.6 ❑   Summary

It becomes very important to know about the nature of the communities like the geographic area, sentiments of the people, so that it becomes easier for us to work with in it. Knowledge about the community will help to frame correct strategier and thus work more effectively.

1.7 ❑ Exercise

1. Define the term 'Community'. What are its basic types ?

2. Enumerate the characteristics of Indian Community.

3. Differentiate between Urban & Rural communities.

4. Discuss briefly about post Industrial Society.

1.8 ❑ Reference

http://motu-www.motu.org.nz/wpapers/05_09.pdf

Unit- 2 ❑ Community Power Structure

Structure

2.1 ❑   Objective

In this Unit , we shall take a look at the roles that community organisers may play in consciousness raising and deconstructing power and oppression within the community.

2.2 ❑   Introduction

For centuries, philosophers, politicians, and social scientists have explored and commented on the nature of power. Pittacus (c. 640–568 B.C.E.) opined, "The measure of a man is what he does with power," and Lord Acton perhaps more famously asserted, "Power tends to corrupt; absolute power corrupts absolutely" (1887). Indeed, the concept of power can have decidedly negative connotations, and the term itself is difficult to define.

2.3 ❑ Concept of Power

Many scholars adopt the definition developed by German sociologist Max Weber, who said that **power** is the ability to exercise one's will over others (Weber 1922). Power affects more than personal relationships; it shapes larger dynamics like social groups, professional organizations, and governments. Similarly, a government's power is not necessarily limited to control of its own citizens. A dominant nation, for instance, will often use its clout to influence or support other governments or to seize control of other nation states. Efforts by the U.S. government to wield power in other countries have included joining with other nations to form the Allied forces during World War II, entering Iraq in 2002 to topple Saddam Hussein's regime, and imposing sanctions on the government of North Korea in the hopes of constraining its development of nuclear weapons.

Endeavors to gain power and influence do not necessarily lead to violence, exploitation, or abuse. Leaders such as Martin Luther King Jr. and Mohandas Karamchand Gandhi, for example, commanded powerful movements that effected positive change without military force. Both men organized nonviolent protests to combat corruption and injustice and succeeded in inspiring major reform. They relied on a variety of nonviolent protest strategies such as rallies, sit-ins, marches, petitions, and boycotts.

Systems Perspective

https://pixabay.com/users/openclipart-vectors-30363/
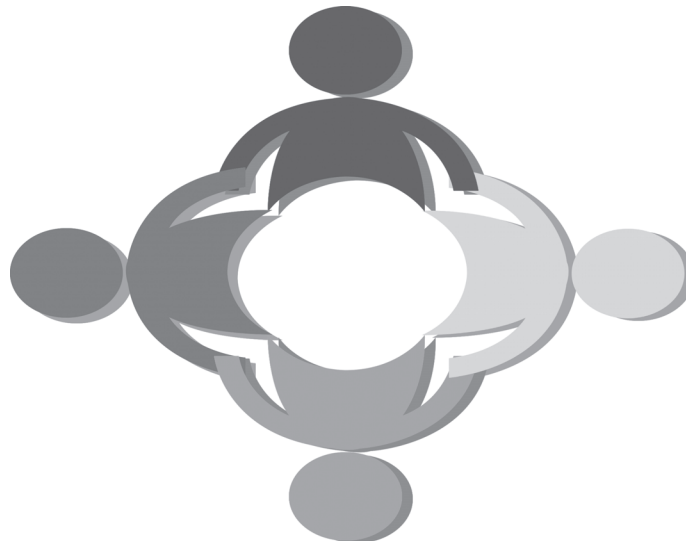
Some groups often use their power to accumulate privileges over the groups they oppress. The concepts of oppression and power are not only multi-dimensional but also involve multifaceted, complex means of being executed. Oppression may occur on any level from individual to societal. It also has a psychological piece. Those in power oppress individuals and groups by reducing their opportunities for education, work, housing, and health care. Then those on the receiving end of this oppression may take part in negative activity due to feelings of hopelessness and helplessness. In addition to the experience of exclusion and marginalization on a societal level, the problem of oppression is compounded when those oppressed engage in self-destructive patterns due to the internal feelings of hopelessness. In order to effectively conceptualize dismantling and disrupting power and oppression, it is important to delve further into looking at systems by which power and oppression exist and are maintained. Bronfenbrenner's ecological systems theory provided a framework for us to examine how power and oppression are carried out and perpetuated in individual and community environments. Yet, human behavior is not simply nested as Bronfenbrenner theorized, but our behavior is also networked, where each system is defined in terms of the social relationships surrounding a targeted individual, and where systems at different levels relate to one another in an overlapping fashion (Neal & Neal, 2013). Thus, dismantling power and oppression is a difficult task that requires a **community systems approach**. It is also important to note that historical events such as colonialism and change across time necessitate that idea that power/oppression must be continually re-examined and monitored.

2.4 ❑   Sources of Power

Having power and using power are two different things. For example, imagine a manager who has the power to reward or punish employees. When the manager makes a request, he or she will probably be obeyed even though the manager does not actually reward the employee. The fact that the manager has the ability to give rewards and punishments will be enough for employees to follow the request. What are the sources of one's power over others? Researchers identified six sources of power, which include legitimate, reward, coercive, expert, information, and referent (French & Raven, 1960). You might earn power from one source or all six depending on the situation. Let us take a look at each of these in turn, and continue with Steve Jobs from the opening case as our example. Having power and using power are two different things. For example, imagine a manager who has the power to reward or punish employees. When

the manager makes a request, he or she will probably be obeyed even though the manager does not actually reward the employee. The fact that the manager has the ability to give rewards and punishments will be enough for employees to follow the request. What are the sources of one's power over others? Researchers identified six sources of power, which include legitimate, reward, coercive, expert, information, and referent (French & Raven, 1960). You might earn power from one source or all six depending on the situation. Let us take a look at each of these in turn, and continue with Steve Jobs from the opening case as our example.

Legitimate Power

Legitimate power is power that comes from one's organizational role or position. For example, a boss can assign projects, a policeman can arrest a citizen, and a teacher assigns grades. Others comply with the requests these individuals make because they accept the legitimacy of the position, whether they like or agree with the request or not. Goenka has enjoyed legitimate power as the CEO of CESE, a principal of a school may assign . He could set deadlines and employees comply even if they think the deadlines were overly ambitious. Start-up organizations often have founders who use their legitimate power to influence individuals to work long hours week after week in order to help the company survive.

Reward Power

Reward power is the ability to grant a reward, such as an increase in pay, a perk, or an attractive job assignment. Reward power tends to accompany legitimate power and is highest when the reward is scarce. Anyone can wield reward power, however, in the form of public praise or giving someone something in exchange for their compliance. When Steve Jobs ran Apple, he had reward power in the form of raises and promotions. Another example of reward power comes from Bill Gross, founder of Idealab, who has the power to launch new companies or not. He created his company with the idea of launching other new companies as soon as they could develop viable ideas. If members could convince him that their ideas were viable, he gave the company a maximum of $250,000 in seed money, and gave the management team and employees a 30% stake in the company and the CEO 10% of the company. That way, everyone had a stake in the company. The CEO's salary was capped at $75,000 to maintain the sense of equity. When one of the companies, Citysearch, went public, all employees benefited from the $270 million valuation.

Coercive Power

In contrast, coercive power is the ability to take something away or punish someone for noncompliance. Coercive power often works through fear, and it forces people to do something that ordinarily they would not choose to do. The most extreme example of coercion is government dictators who threaten physical harm for noncompliance. Parents may also use coercion such as grounding their child as punishment for noncompliance. Steve Jobs has been known to use coercion—yelling at employees and threatening to fire them. When John Wiley & Sons Inc. published an unauthorized biography of Jobs, Jobs's response was to prohibit sales of all books from that publisher in any Apple retail store (Hafner, 2005). In other examples, John D. Rockefeller was ruthless when running Standard Oil Company. He not only undercut his competitors through pricing, but he used his coercive power to get railroads to refuse to transport his competitor's products.

Expert Power

Expert power comes from knowledge and skill. Steve Jobs has expert power from his ability to know what customers want—even before they can articulate it. Others who have expert power in an organization include long-time employees, such as a steelworker who knows the temperature combinations and length of time to get the best yields. Technology companies are often characterized by expert, rather than legitimate power. Many of these firms utilize a flat or matrix structure in which clear lines of legitimate power become blurred as everyone communicates with everyone else regardless of position.

Information Power

Information power is similar to expert power but differs in its source. Experts tend to have a vast amount of knowledge or skill, whereas information power is distinguished by access to specific information. For example, knowing price information gives a person information power during negotiations. Within organizations, a person's social network can either isolate them from information power or serve to create it. As we will see later in this chapter, those who are able to span boundaries and serve to connect different parts of the organizations often have a great deal of information power.

Referent Power

Referent power stems from the personal characteristics of the person such as the degree to which we like, respect, and want to be like them. Referent power is often called charisma—the ability to attract others, win their admiration, and hold them spellbound. Steve Jobs's influence as described in the opening case is an example of this charisma.

2.5 ❑ Understanding Oppression and Power

Power and oppression can be seen as two sides of the same coin. Where power causes harm, then it may be likely seen as oppression. Thus oppression emerges as a result of power. The segment of the society who are powerless are exploited and victimized in a variety of ways by agents of oppression and/or systems and institutions. They are subjected to restrictions and seen as expendable and replaceable—particularly by agents of oppression. This philosophy, in turn, minimizes the roles certain populations play in society. Sadly, agents of oppression often deny that this injustice occurs and blames oppressive conditions on the behaviours and actions of the oppressed group. Oppression subsequently becomes a system and patterns are adopted and perpetuated.

Additionally, socialization patterns help maintains systems of oppression. Members of society learn through formal and informal educational environments that advance the ideologies of the dominant group, and how they should act and what their role and place are in society. Power is thus exercised in this instance but now is both psychologically and physically harmful. This process of constructing knowledge is helpful to those who seek to control and oppress, through power, because physical coercion may not last, but psychological ramifications can be perpetual, particularly without intervention. As shared, knowledge is sustained through social processes, and what we come to know and believe is socially constructed, so it becomes ever more important to discuss dominant narratives of our society and the meaning it lends to our culture. It is our role as community Organiser to challenge the power hierarchy, to advocate, and to raise the voice and consciousness of those who lack power and /or the capacity to do so themselves. It is also our role to raise the consciousness of those who oppress and disempower.

A **social structure** is a set of long-lasting social relationships, practices and institutions that can be difficult to see at work in our daily lives. They are intangible

Community Power Structure
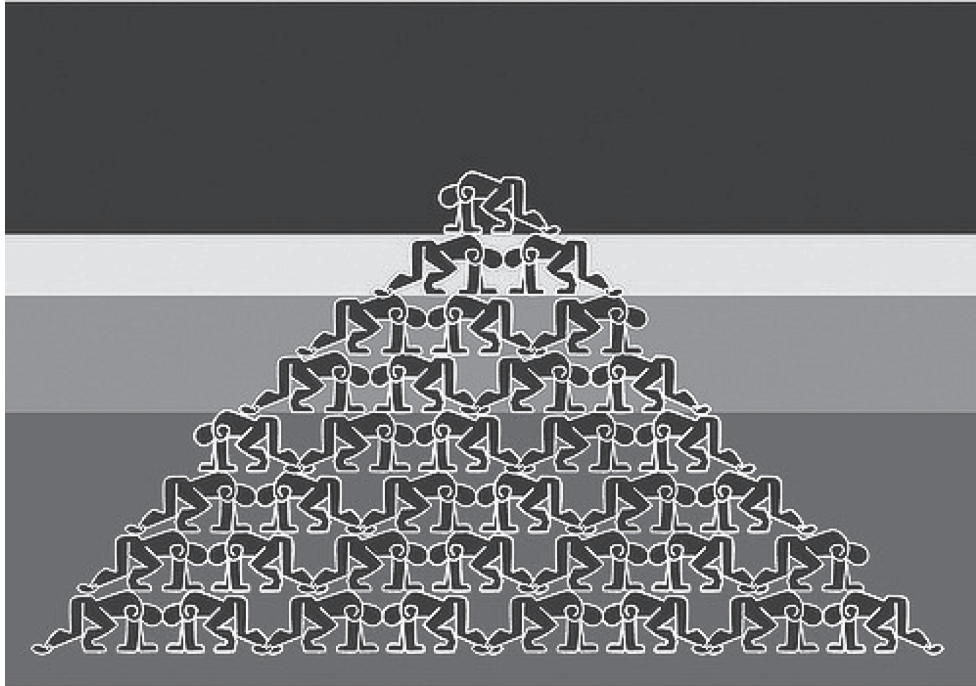
"Social Structure" by Shane is licensed under CC BY-SA 4.0

social relations, but work much in the same way as structures we can see: buildings and skeletal systems are two examples. The human body is structured by bones; that is to say that the rest of our bodies' organs and vessels are where they are because bones provide the structure upon which these other things can reside. Structures limit possibility, but they are not fundamentally unchangeable. For instance, our bones may deteriorate over time, suffer acute injuries, or be affected by disease, but they never spontaneously change location or disappear into thin air. Such is the way with social structures. Overlaying these social structures are structures of power. By power we mean two things: 1) access to and through the various social institutions mentioned above, and 2) processes of privileging, normalizing, and valuing certain identities over others. This definition of power highlights the structural, institutional nature of power, while also highlighting the ways in which culture works in the creation and privileging of certain categories of people. Power in Indian society is organized along the axes of gender, caste, economic status, and religious identities. Some identities are more highly valued, or more normalized, than others—typically because they are contrasted to identities thought to be less valuable

or less "normal." Thus, identities are not only descriptors of individuals, but grant a certain amount of collective access to the institutions of social life. This is not to say, for instance, that all white people are alike and wield the same amount of power over all people of color. It does mean that white, middle-class women as a group tend to hold more social power than middle-class women of color. This is where the concept of intersectionality is key. All individuals have multiple aspects of identity, and simultaneously experience some privileges due to their socially valued identity statuses and disadvantages due to their devalued identity statuses. At the higher level of social structure, we can see that some people have greater access to resources and institutionalized power across the board than do others. Sexism is the term we use for discrimination and blocked access women face. Genderism describes discrimination and blocked access that transgender people face. Racism describes discrimination and blocked access on the basis of race, which is based on socially-constructed meanings rather than biological differences. Classism describes discrimination on the basis of social class, or blocked access to material wealth and social status. **Ableism** describes discrimination on the basis of physical, mental, or emotional impairment or blocked access to the fulfillment of needs and in particular, full participation in social life. These "-isms" reflect dominant cultural notions that women, trans people, people of colour, poor people, and disabled people are inferior to men, non-trans people, white people, middle- and upper-class people, and non-disabled people. Yet, the "-isms" are greater than individuals' prejudice against women, trans people, people of colour, the poor, and disabled people. For instance, in the founding of the United States the institutions of social life, including work, law, education, and the like, were built to benefit wealthy, white men since at the time these were, by law, the only real "citizens" of the country. Although these institutions have significantly changed over time in response to social movements and more progressive cultural shifts, their sexist, genderist, racist, classist, and ableist structures continue to persist in different forms today. Similar-sounding to "-isms," the language of "-ization," such as in "racialization" is used to highlight the formation or processes by which these forms of difference have been given meaning and power (Omi and Winant 1986).

Unfortunately, conditions of exclusion and disadvantage are often ignored when those individuals with fewer resources try to obtain services. Furthermore, the economic inequality of people of colour, people with disabilities, and many other such marginalised groups of our country, contributes to their limited access to many services and supports.

Economic inequality also limits opportunities for employment, housing, health care, and education. These conditions can only be eliminated by changing unequal power relations and with the redistribution of wealth. Attention to the distribution of power and wealth is consistent with the principles of social justice, respect for diversity, and promoting social change. As Social Workers, Community Organizers are equipped with the skills and training, practice, and lived experience needed to address the most pressing of social issues and concerns in our communities today. The continuation of structural systems of oppression and power, and its effect on our communities, families, and individuals is a matter of concern and it is no easy task to engage in dismantling and addressing such structural power systems.

Paulo Freire (1970), Suggests most people who experience social oppression do not necessarily act to change their reality. This is because they have been taught to accept the dominant, or oppressors', narrative. That narrative has placed them in an inferior position and their oppressor's in a superior one. Over time, the oppressed come to believe in their inferiority and thereby internalize their oppression. The inferiority is now a part of their identity and affects the actions they take and the decisions they make in life. In turn, their acceptance of an inferior position in society enhances the dominance of their oppressors. Freire also argues that marginalized individuals do not have a critical awareness that allows them to see the injustices in their lives. They tend to be passive and unable to recognize their own capacity to transform their social realities, in part, because their condition of marginalization and oppression keeps them in a state of helplessness. Someone forced to the margins of society who lacks critical awareness may accept their low position. They may see it as the result of fate, bad luck or supernatural forces. This is why helping people develop critical awareness and understanding of the factors that contribute to their situation is an important early step in the process of empowerment. Thus the process of Empowerment may only initiate once people understand the reasons for their situation and the importance of taking action(s) in order to address their own problems.

2.6 ❑   Community Empowerment

Concept of community-level empowerment has now started receiving attention from Social Workers, who are working in various community settings. Community

empowerment means a community has the resources and talent to manage its affairs, to control and influence relevant groups and forces within and outside the community, and to develop empowered leaders and community organizations. One example of developing empowered leaders is community members learning to organize so they can take part in improving their communities and take actions toward these improvements. Empowerment may be particularly important for communities rebuilding after trauma, such as survivors of a natural disaster, or for individuals in a war-ravaged country (Anckermann et al., 2005). Indicators of community empowerment include processes such as collective reflection, social participation, and political discussions, as well as outcomes such as having obtained adequate resources for improving community well-being and social justice (Anckermann et al., 2005). Collective reflection means that community members get together and jointly examine the issues that have mattered to them over time. Community participation and social interactions are ways in which these communities can take the actions needed to empower themselves. Community empowerment works through increasing the community's influence over the structures and policies that affect the lived experiences of the community and its members. Increases in influence often occur through partnerships between those in power and other community members. These partnerships may take place in advisory boards, coalitions, or broader community inclusion initiatives (Fawcett et al., 1994). At times, community empowerment may mean that members of the community become empowered with the help of the community leaders and vice versa. Such "co-empowerment" may be challenging, yet can be very beneficial to communities (Bond & Keys, 1993). Along with the empowerment, the Social Workers working in the communities may use a variety of strategies to address power imbalances (Fawcett et al., 1994). These strategies can help reduce or eliminate barriers, develop networks, and educate others in the community (see Practical Application 10.1). They can also create opportunities for **capacity building** and allow participants to advocate for changes in policies, programs, or services. To promote empowerment at the environmental and societal level, it is important to examine national, state, and local policies. Many programs and services unexpectedly place barriers and stressors on oppressed groups, such as people with disabilities. Ultimately, empowerment efforts are directed at promoting social justice. The strategies highlighted in this chapter can serve as a guide for individuals interested in promoting empowerment in their communities. It should be noted that there are many tactics that have been used to promote change over time.

Community Integration is the opportunity to live in the community and be valued for one's uniqueness and abilities, like everyone else. (Salzer, 2006). Community Integration creates an environment that facilitates individual well-being. Community Integration is the right of all people.The process of Community integration helps people to optimize their personal, social and vocational competency to live successfully in the community. It also provides opportunities for community engagement, by either building practical skills or increasingly social access and participation for the people living in a community. The community integration enables participants to strive to learn, work, and socialize successfully in their local environment, all while enjoying the benefits of an active, engaged lifestyle. Each individual in the community possesses unique potential to create, grow, learn and adapt to various situation thus Community Integration allows people to participate in various community according to their own choice and capabilities. Thus Community Integration focuses on empowering the community people to enjoy a meaningful lifestyle and become more self-sufficient.

2.7 ❑ Summary

The knowledge of power in a community talks us about it stoucture community can take enough step to diament be the power structure which is oppressive in nature and thus the process of Community Integration is much inclusive in nature where everyone of the community, irrespective of their status in the power hierarchy within the society, may participate in their own developmental activities.

2.8 ❑ Exercise

1. Difine the term 'Power'. What are the various sources of power ?

2. Analyse the community power Structure particularly in indian context.

3. Discuss briefly about the notion of Paulo Freire.

4. What do you mean by Community Empowerment & Community Integration.

2.9 ❑ Reference

https://courses.lumenlearning.com/sociology/chapter/power-and-authority/

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https://press.rebus.community/introductiontocommunitypsychology/chapter/empowerment/

# Unit- 3 ❑ Basic Idea About Community Organization

Structure

3.1 ❑ Objective

- Understand why and how communities organize

- Explain bottom-up and top-down approaches to community organization

3.2 ❑ Introduction

Community organization, we know is more like a movement which is carried out for the enhancement and betterment of the community life. It is done with the active participation and initiative of the community people by creating awareness through provding information and raising their consciousness level. This approach is meant for the improvement of the general status and condition of the community as a whole. It is
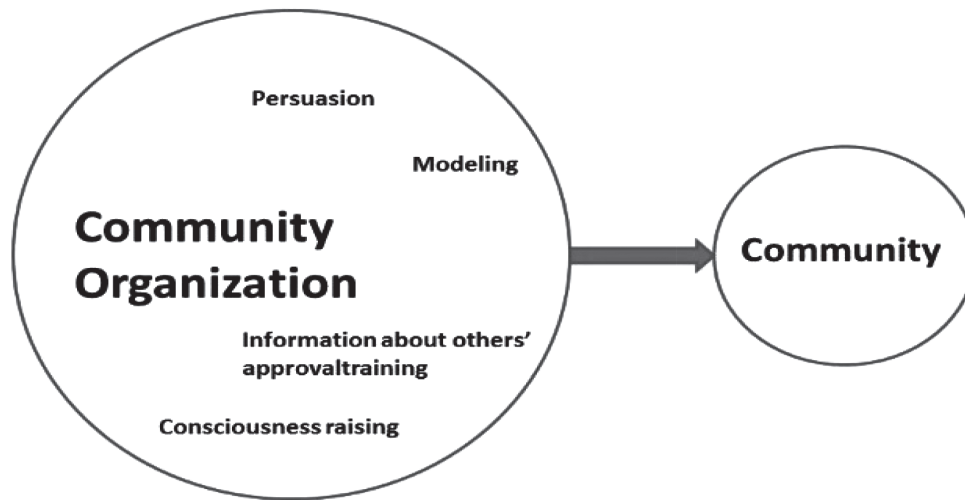
coordinated by community organizers who, works with the groups of people, helps the community to consulate and implement social projects and programmes for the benefit of the entire community. The basic aim of community organization is to promote self-reliance and collective socio-economic development within the community.

3.3 ❑ Definition of Community Organization

Community organisation is a methodological process of providing, building and enhancing opportunities of community life to people. 1t is one of the accepted methods of social work. It is helping process like casework and group work. It helps communities to cope with situation and problems they face from time to lime.

Community organisation is an enabling process. It helps in adjustment between people and environment in a community. The term organisation means an arrangement of persons or part. They function in a coordinated manner to accomplish a goal. Exist together for existing together remains as the ultimate goal of community organisation.

Community organisation is known as a complete method of social work since it is inclusive of casework and group work processes. It attempts to build, re-organise, strengthen, assist, ensure and develop in communities the sense of belongingness and togetherness. Specifically we can say that community organisation is the process of dealing with individuals or groups who are or may become concerned with social welfare services or objectives, for the purpose of influencing the volume of such services, improving the quality or distribution or furthering the attainment af such objectives'. It has again been

defined in the following manner. The term 'community organisation' is best defined as 'assisting a group of people to recognise their common needs and helping them to meet these needs'.

3.4 ❑   Scope of Community Organization

In the present day context scope of community organisation is enormous. With the pace of time nature, depth and dimension of community problems are significantly increasing. In one hand already existing problems are increasing and on the other hand new problems are taking place. The old community infrastructure is getting weakened. Mutual help and services are disappearing slowly. Coordination among the members of the community is becoming fade day by day. Mutual interaction is also decreasing.

It is in this backdrop that scope of community organisation has significantly increased. The supportive technique of community organisation can play an effective role to bring improvement in the overall situation of the community. The problems, which exist as a threat to the community can be successfully dealt with through the community organisation process. Thus, it is needless to say that the scope of community organisation is widening day by day.

3.5 ❑   Objectives of Community Organization

Various social scientists have described the objectives of community organisation some of which are enumerated below.

(i)   Community organisation aims at re-establishing and maintaining the community relations among the people for their happier living together.

-Dr. S. Singh

(ii)   The objectives of community organisation are to find ways of improving the community environment and to improve on the methods of community organisation for community welfare.   -Mac Miller

(iii)   It is bringing into (people's) participation in all phases of the process, individuals and representatives of groups concerned and of promoting interactions of attitudes ... With the object of reaching agreement through mutual understanding.   -M. C. Neil

(iv) Inculcation of community consciousness, protection of community from unwanted pressure and development of leadership.

-Polson & Anderson

Based on the above mentioned ideas one can say that the principal objective of community organisation is to help the members of community to lead a life on the basis of good understanding, coordination, interaction and participation.

3.6 ❏ Principles of Community Organisation

Principles are based on values. These are developed as a result of experience. Community organisation principles are based on social work values and long term experience of working with the communities. The aim of formulating principles in the practice of community organisation is making communities capable to take care of their needs or problems in more effective manner.

According to M. G Ross and K. D. Gangrade. principles of community organisations are-

(i) It should deal with the problems, which are recognised as problems by the community concerned.

(ii) It should help the community to go for self-determination.

(iii) It should involve the community actively to find solution of its problems.

(iv) It should move at a pace that is comfortable for the community.

(v) It should encourage and ensure development of the community by solving or minimising the problems.

(vi) It should inspire the community to have sound intergration and understanding.

Dr. Gangrade added that 'Great stress should be laid on the exercise of self·determination and self·realisation in the people.

Another Dunham has mentioned four major principles of community organisation which include :

(i) Principles of need-based programme planning.

(ii)   Involvement of people in programme planning.

(iii)   Voluntary cooperation as key to community organisation

(iv)   Emphasis on prevention in welfare programmes.

McNeil has suggested the following principles of community organisation:

(i)   Community organisation is related with people and their needs.

(ii)   Community is the main client in community organisation.

(iii)   It is essential to understand the environment of the community to be able to accept the community as it is.

(iv)   All the members of the community should remain involved in the process of community organisation.

(v)   No agency should work in isolation. There should be coordination and interdependency of social welfare agencies.

(vi)   Training should be imparted to the relevant persons through social work educational institutions.

Based on the principles mentioned above it can be summarised that the principles of community organisation process are :

(i)   To accept the community as it is.

(ii)   To undertake programmes on the basis of felt needs of the people.

(iii)   To discourage the idea of imposement in any sense.

(iv)   To avoid taking drastic action. Community people should get time for psychological preparation.

(v)   To organise programmes in harmony with economic, social and cultural background of the community concerned.

(vi)   To encourage the community to have understanding integration interpersonal relations.

(vii)   To keep in mind that communities are individualised.

(viii)   To show non-judemental attitude.

(ix)   To ensure right of self-determination.

(x)   To utilise the resources properly for the welfare of the community.

(xi)   To move at a pace that is comfortable for the society.

(xii)   To ensure that it is practised by the professionally qualified persons.

3.7 ❑   Methods/Process of Community Organisation

To make any effort successful, process adopted to do the job plays a pivotal role. In fact, it is as important as the programme component. Poet Rabindranath. who was also one of the pioneers of rural development in this country, exphasised that community organisat.on is a must for initiating any sustainable development programme. It includes the following processes :

1.   **Identification of Problem**

Each community is unique. All communities are liable to confront some problems. For organising the community these problems are to be identified. These can be on caste, illiteracy. unemployment or such other issues. Unless the basic problems are known with their depth and dimension, effort for community organisation cannot to taken seriously. Problems can be of different nature like –

●   Lack of resources for promoting economic status

●   Lack of ideas/awareness thereby creating socio-economic problems

●   Lack of cohesiveness which is the basis for development

●   Superstition and taboos-the great barriers of development

●   Lack of initiative

●   Atrocities on lower castes

●   Unemployment and underemployment

●   Basic health hazards, malnutrition

●   High birth rate

- Alcoholism, drug addiction

- No community-based institution.

2. **Programme Planning**

Community organisation is not a casual work:. It is scientific. Hence no programme should be taken without adequate planning. All programmes should be planned before initiation. Since community organisation always remains as a tough task programme of organising me community is needed to be planned properly. Working with human being is always difficult compared to working with machine. Organising any small thing also (e.g. a cultural evening, observation of days of national importance like 15th August. etc.) requires proper planning. In case of community organisation process is naturally very important for which proper planning is a must.

3. **Formation of Community Groups**

For community organisation community groups need to be formed. These can be youth organisations or mahila mandals. In absence of such groups mobilisation of community resources will not be possible. Community participation will also remain non-available.

In West Bengal situation groups are there in both rural and urban areas. In Manipur, mahila samities are in good numbers. In Bihar formal groups are less but castewise informal groups are there, _in_ Punjab group culture is missing. Situation-wise decision is to be taken-

- To form groups where it is not existing

- To strengthen the groups where these exist.

In Chile, Morocco. Philippines. Uganda the youth organisations are strengthened to address the health need of youth. In Malaysia youth groups are extremely strong.

4. **Organisation building**

Formation of group does not help much until some organisations is formed. Organisation provides umbrella to the group. For example. Swamiji formed a group of the disciples of Sri Ramkrishna. But he realised thaI this group should have the support of an organisation. So the Ramkrishna Math and Ramakrishna

Mission was established in 1987. Now with its more than 150 branch centres it is working for the development of people. particularly the downtrodden and distressed. From micro-level to macro-level everywhere efforts are marked for organisation building. e.g. Islamic countries organisations, SAARC, Commonwealth, Tea Board, AIFF, European Community, Chamber of Commerce. etc. Hence supreme importance should be given to build organisation of the community concerned.

5. **Evaluation and Feedback**

The activities initiated as a result of community organisation should be evaluated properly to assess the result as well as to get feedback from the exercise. This evaluation can be formal or informal. It can be done by self or by outsider. The feedback received as a result of evaluation helps in bringing necessary modifications in programme content, methodology etc. For example, CD programme was initiated on 2nd Oclober 1952. The programme was evaluated in 1962. This evaluation helped in getting a number of important feedbacks, which ultimately contributed in bringing a number of modifications in different areas of programme implementation including proper training of officials. This is Irue in case of any community work also. Any action of evaluation may provide feedbacks, 'which are of immense importance. Hence continuous evaluation of process and programmes in terms of outcomes is.essential. Recording becomes the only means through which proper evaluation can be done.

6. **Networking**

The objective of community organisation is development. And for sustainable development networking of organisations and services is a must. Networking helps in optimum utilisation of resources. In a community set up there may be youth organisations, mahila mandals, panchayats, educational institutions etc. A networking of all such agencies is considered as one of the processes of community organisaiton.

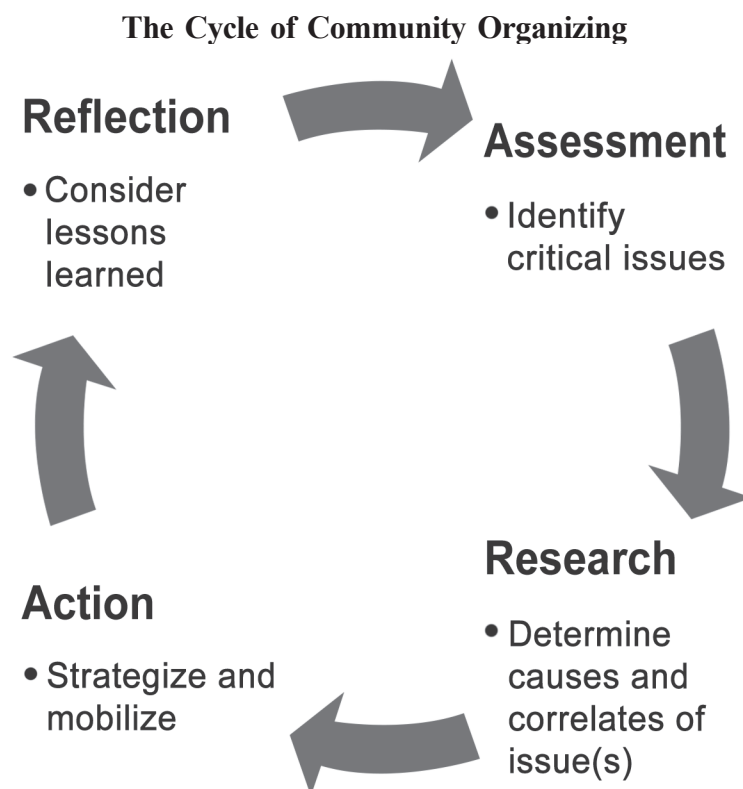7. **Follow-up**

In community organisation followup is also extremely essential. Community consists of individuals. Any individual human being is subject to commit mistakes. Follow up services help in preventing those mistakes. Secondly, experiences

say that result of any action is likely to remain incomplete in absence of regular follow up action. Follow up gives back up support in effective implementation of any programme.

Besides the above mentioned methods, the following methods should also be adopted.

● Continuous central recording

● Budgeting (planning applied to finance)

● Execution of joint financial campaign

● Promotion of voluntary agreements

● Evaluation and feedback taking.

The Cycle of Community Organizing

Reflection
● Consider lessons learned

Assessment
● Identify critical issues

Research
● Determine causes and correlates of issue(s)

Action
● Strategize and mobilize

Successful community organizing tends to follow a cycle: assessment, research, mobilization (action), and reflection (Speer et al., 1995). Lets assume that a Community Organizer has a desire to improve the access to health facilities within a community.In

this situation, he/she may first *assess* what resources already exist within the community. One-on-one or small group meetings with the stakeholders may be organized to better understand their experiences. If they can, they may also do a survey of a representative sample of community people. Their main questions may be things like: What issues do they face when dealing with their own health issues? Are they able to meet with the health workers when they need to? Are there differences in what groups readily have access to resources?

After this assessment stage, the Community organizer will want to enter the *research stage*. Here, it will be important to meet with local leaders to understand what funding and other resources are allocated for health centres. They may meet them to discuss different such aspects. They may even hold public meetings on the issue with the community members to raise concerns or to build up public support. This will help them move into the *action phase*.

In the action phase, the Community Organizer may host events raising awareness of various health concerns and how to address them. They may create and distribute a petition calling for administrators and the board of trustees to allocate more funding to hire more health workers or provide the health centre better infrastructural facilities with updated equipments and encourage the community members to demand for their Health Rights.

After these actions have been taken, the community will move into the *reflection stage*. Here, community leaders and their allies will want to reflect on what happened. What went well? What didn't go well? What's next? This would help to increase the bargaining quality of the community leaders' and also their reflections about their experiences, and they will also be looking forward to the next *assessment* stage.

It is important to recognize that time may be needed for communities to see the full effects of their efforts, as systemic change often takes time. As changemakers are considering what actions to take, they should always be mindful of intended impact. What outcomes would the community hope for? Perhaps the goal is shorter wait times for students needing access to services, or a reduction in the number of medical withdrawals for mental health concerns. These are easy to measure and track, assuming the students have access to these metrics. Some outcomes, however, are harder to measure: how do we measure a reduction in stigma against those with mental health-related diagnoses? For something like that, it will be important to consider change over time, both on campus and nationally. Perhaps it would be good for students to work with faculty to develop

a yearly survey to estimate attitudes surrounding mental health issues and maybe even prevalence of common mental health diagnoses.

As you might be able to see, measuring impact can get complicated pretty quickly, and often requires change leaders and others to think ahead and envision what factors will positively and negatively affect their ability to judge how things have gotten better or worse as a result of the actions they take. Some of the common obstacles found when trying to measure outcomes of coalitions include:

- Issues surrounding how representative their coalition and outcomes are compared to coalitions and outcomes generally

- Control of the independent variable (the coalition)

- Identification of extraneous variables and interactions between other extraneous variables

- Figuring out what outcomes to measure and how to measure them

- Changes over time in understanding and measurement of issues, and

- Fighting the desire to present results in a favourable way (Berkowitz, 2001).

As we have learned throughout this textbook, communities can vary widely in their membership, the contexts they inhabit, and their access to resources. While the complexity of working on and measuring the impact of community work makes this work challenging, Berkowitz encourages us to rise to that challenge and find new ways to measure what we need to measure in a reasonable and scientifically valid way.

3.8 ❑   Community Organizing Techniques

Typically, when communities organize, their goals fall within two broad categories: **resource provision**, or ensuring a community is provided with a resource it is lacking (a form of **first-order change**), and **transformation**, or fundamentally changing a community and its structures such that resources and power are more equitably distributed (a form of **second-order change**; Hale, 2014). For example, a community may be interested in improving the educational outcomes of its children. If the community's focus is on resource provision, they may push for smaller student-to-teacher

classroom ratios or better pay for teachers. If the community's focus is on transformation, they may push for a change in culture whereby community members share ownership of students' educational outcomes with teachers and create programs that engage all members of the community.

Those who put transformational change above resource provision argue that resources are necessary for communities and community change, but without attention to changing the systems that caused the lack of resources, there is a danger of recreating systems that allow for some groups to be left behind. For instance, if a community pushes for better pay for teachers, this may benefit teachers in some schools or school of the district more than others.

A key consideration for someone interested in community organizing is finding ways to keep volunteers engaged; organizations can only be as effective as their volunteers are when working together over an extended period. Some estimates suggest only one-third of first-time meeting attendees show up to later meetings. So, what factors affect whether someone stays involved? Some factors that seem to positively influence attendance include face-to-face meetings designed to build interpersonal relationships and attendance at research-related action.

3.9 ❑ Capacity Building

For change to happen, a community must engage in a process known as **capacity building**, or a process in which communities or organizations work to improve their collective skills and resources. In other words, before actions happen, communities need to make sure they can do the things they need to do to make that action happen and sustain the results they want. These things can include tangible resources like money or space, power, leadership, or the networks of people who care about an issue.

But why is capacity building important? Engaging in capacity building can improve community readiness for members to do the things they need to do for change to happen. For example, one study of seven Kansas communities trying to reduce underage drinking found that increasing a community's readiness through capacity building resulted in new programs, policies, and practice changes being more easily facilitated (Anderson-Carpenter et al., 2017).

Table 1. *Stages* **of** *Community Readiness*

No Awareness	● Community has no knowledge about the issue or local efforts to address it. ● Leadership and community members believe the issue is not a concern. ● There are no resources available for dealing with the issue.
Denial/Resistance	● Leadership and community members believe this issue is not a concern or think it can't or shouldn't be addressed. ● Only a few members know about the issue, and there may be misconceptions among community members about the issue and current efforts. ● Community members and/or leaders do not support using available resources to address this issue.
Vague Awareness	● A few community members have at least heard about local efforts but know little about them. ● Leadership and community members believe this issue may be a concern in the community. They show no immediate motivation to act. ● Community members have only vague knowledge about the issue. ● There are limited resources that could be used for further current efforts.
Preplanning	● Some community members have at least heard about the issue and local efforts but know little about them. ● Leadership and community members acknowledge this issue is a concern and that something must be done to address it. ● There are limited resources for further efforts to address the issue.

Preparation	● Most community members have at least heard about local efforts. ● Leadership is actively supportive of continuing or improving current efforts or in developing new effort. ● The community is concerned and wants to do something about it. ● Community members have basic knowledge about causes, consequences, signs, and symptoms. ● There are some resources for further efforts to address the issue; community members or leaders are actively working to secure these resources.
Initiation	● Most community members have at least basic knowledge of local efforts and current efforts. ● Leadership plays a key role in planning, developing and /or implementing new, modified, or increased efforts. ● The community feels a sense of responsibility, and some community members are involved in addressing the issue. ● Resources have been obtained and/or allocated to support further efforts.
Stabilization	● Most community members have more than basic knowledge of the issue and local efforts, including names and purposes of specific efforts, target audiences, and other specific information. ● Leadership is actively involved in ensuring or improving the long-term viability of the efforts to address this issue. ● The community has taken responsibility and is involved. ● A considerable part of allocated resources for efforts are from sources that are expected to provide continuous support.

Expansion/Confirmation	● Most community members have considerable knowledge of the issue and local efforts, including the level of program effectiveness. ● Leadership plays a key role in expanding and improving efforts.

Adapted from Tri- Ethnic Centre of Preventive Research 2014

Community readiness typically moves through nine stages and can increase or decrease depending on the community issue, the intensity of community efforts, and external events. Community readiness to implement interventions to prevent suicide amongst the school children.

3.10 ❑ Some relevant terminologies in Community Organization

Collective Efficacy and Participatory Efficacy

As we have learned throughout this chapter, the work of community psychologists relies heavily on community members acting collectively and intentionally (Foster-Fishman, et al., 2001). It also relies on a sense of **collective efficacy**, that is, the belief that the actions of the group can be successful in creating change (Zimmerman, 2000). Collective efficacy depends on many factors, such as the task at hand, access to resources, and leadership. It also depends on personal **participatory efficacy**—your own belief that you can effectively participate in community organizations. Both vary from situation to situation. For example, you may feel that the student group you belong to can effectively change the campus housing visitor policy (collective efficacy) and that your research skills will contribute to the group's efforts (participatory efficacy). On the other hand, you may feel that the local homeless coalition you volunteer for will effectively establish partnerships for affordable housing (collective efficacy) but feel that you cannot contribute effectively to that mission (participatory efficacy).

Burnout in Community Organizing

We can all relate to feelings of stress. In community partnerships and coalitions, stress can lead to **burnout** – that feeling of overall exhaustion when there's too much pressure (stress) and not enough sources of satisfaction or feelings of support (Maslach

et al., 2000). When coalition or team members experience burnout, it comes as no surprise that the quality of their work or willingness to participate deteriorates. Researchers have found six organizational factors that contribute to burnout: high workload, little influence in decision making, inadequate rewards (e.g., compensation, recognition), lack of social support, lack of fairness, and disagreement on values (Maslach & Leiter, 2008). Effective leadership and organizational capacity can aid in preventing many of these factors, and the way in which you define the social problem and decide how to change it can make a difference.

Small Wins Approach

Successes, and the recognition of those successes, can go a long way in community organizing. When the social issue your organization is tackling has opposition, seems insurmountable, or is controversial, it is important to identify and establish **small wins** early in the planning phase. Organizational theorist Karl Weick (1986) found that when proposed changes are wide-sweeping and extensive, it tends to increase feelings of threat, and hence, increases a community's resistance to change, and inaction among change agents. However, when proposed changes are small, concrete, and of moderate importance, risks seem more tolerable and manageable. These "small wins" also have the added benefit of attracting allies, preventing inaction, and deterring opponents.

Distinction between Community Organisation and Community Development.

There are many similarities between community organisation and community development. But for theoretical purpose it is possible to differentiate community organisation and community development.

a) Community organisation is a method of social work but community development is a programme for a planned change.

b) Community organisation emphasizes the processes, but community development emphasizes the end or goals.

c) Community organisers are mostly social workers and social change agents, but community development personnel can be from other professions including agricultural experts, veterinary experts, and other technical experts.

d) Community organisation is not time bound. It is achieved step by step according to the pace of the people. But community development is time bound and time is specified for achieving the development objectives.

e) In community organisation people's participation is important. But in community development people's development is important.

f) In community organisation governments and external agencies assistances are not important or needed. But in community development external assistance from the government or other agencies is considered important.

g) Community organisation is a method of social work and this method is used in many fields. Social Work Intervention with Communities and Institutions but unlike community organisation community development is considered as process, method, programme, and movement for planned change.

h) Community organisation is used in all the fields but community development is used mostly in economic development and for the development of living standards of the people.

i) In community organisation planning is initiated by the people through their participation. But in community development planning is carried out by an external agency mostly by the government.

j) In community organisation people are organised to solve their problem. But in community development goals have to be achieved and for that people are organised.

k) Community organisation is universal to all communities. But community development programmes differ from people to people depending upon whether the area is rural, urban or tribal, and other characteristics of the area.

3.11 ❑ Summary

This unit provided us the core idea about community organization & its scope. We became aware about the principles Techniques & other strategies involved, while we work in the community.

3.12 ❑ Exercises

1. Define Community Development. Differentiate between Community development and Communnity Organization.

2. Discuss the techniques of Community Organization.

3. Explain the term *Burnout*

4. Explain Collective Efficacy and Participatory Efficacy

5. State the basic principles of Community Organization.

3.13 ❑ Reference

Rubin, H. J. & Rubin, I. S (2007). Community organization and development, 4th ed. Boston : Purson / Allyn & Bacon.

Hardine, D. (2002). Andytical Skills in Community Organization Practice. NY : Calumbia University Press.

http://www.comm-org.wise.edu.

UNIT- 4 ❑ Different areas of Community Organization and Models of Community Organization Practice

Structure

4.1 ❑   Objective

- Understanding the application of Community Organization in the different areas of Social Work Practice

- To know the Models of Community Organization Practice and its utility.

4.2 ❑   Introduction

Social work consists of a number of methods of which Community Organisation is

one. The Community Organisations method has immense scope of working in total development of the community, Thus it has relevance to various spheres of social work intervention, The present unit is written to give a basic idea with regard to the same to the student social workers.

4.3 ❑ Meaning of Social Work

Social Work is a known and established profession in today's world. It provides services to the individuals, groups and communities for better adjustment and better living. According to Friedlander, it is a professional service which is based on scientific knowledge and skill with regard to interpersonal relations which helps individuals and groups. According to Konopka, social work is an identity which is reflected in three separate but inter related units such as network of social services, carefully adopted methods and social principles expressed through social institutions and persons. According to the resolution adopted in the conference of Professional Social Workers (1957), social work is rendering welfare services based on human philosophy. Scientific knowledge, professional skill etc. so that the individuals. groups and communities can lead meaningful life.

4.4 ❑ Concept of Community Organisation

In previous chapters the concept of community organisation has already been defined. However, in brief it can be said that community organisation is a method of social work which identifies the problems of the community, fixes them on the basis of priority, creates awareness and desire in the mind of the concerned people to fight out the problems, mobilises necessary resources, initiates adequate steps/ actions and promotes community integration for the betterment of the community.

4.5 ❑ Relevance of Community Organisation in Different spheres of Social Work Intervention

Community Organisation is such a method of social work which plays a significant role in promoting the well-being of the community.

In the lines below its relevance to different spheres of social work intervention can be briefly described.

(i) **Health sphere:** Health is one of the basic spheres where social work intervention is necessary. Traditional ideas, superstitions and dogmas create serious deadlock in improving the level of community health. Community organisation services are quite relevant in such situation. Community people can be made aware to diagnose it as a problem of the community and initiate necessary actions to bring attitudinal change in the mind of the people by enlightening them with modern ideas and outlook. This will immensely help in bringing change in the practice of immunization, small family norms, modem health and so on. It will also make the concerned people free from mental handicap resulting thereby poor health condition.

(ii) **Sanitation sphere:** Many Indian communities do not bother much about the hygienic practices. Open defecation is a common practice. Habit of cleanliness is also missing seriously in most of the communities, particularly in rural areas. Particularly this is true in case of tribal pockets, urban slums, most of the rural pockets. This naturally compels them to live in an situation which is not desirable. Community Organisation as a method of social work has relevance in the social work intervention in this sphere also. Through continuous effort it can create an environment where community people will go for bringing change in their practices.

(iii) **Education sphere:** It is another sphere where community organisation has relevance. There are communities where education is not considered as important. Particularly in some section of population, who are socioeconomically backward, education did not find place in the priority list. As a result, illiteracy is still a problem along with high rate of school drop out cases. Several Govt. and non-Govt agencies have played positive role. Nevertheless. problems are there. Here lies the scope of community organisation method which can effectively tackle the situation by ensuring peoples participation in minimising the depth and dimension of the problem.

(iv) **Housing sphere:** House is one of the determining factors of quality of life. If the houses are built in a planned manner maintained properly, hygienic aspects

are kept in mind, people can live in a better manner. Better use of homestead land is also very necessary. The living condition in many communities is extremely poor. Through the process of community organisation a continuous effort can be made to orient the people and initiate joint effort to bring positive change in the housing condition.

(v) **Displacement:** Due to various reasons such as earthquake, devastating flood, partition, riot, drought, etc. people are displaced. In such a situation the concerned people break down economically and psychologically. It becomes difficult for them to adjust with the new situation. Community Organisation method can be useful in such situation also. By involving them in various constructive activities meant for their own welfare it can help them to overcome the trauma. It can also help them to get settled in life keeping behind the helplessness.

(vi) **Income Generation:** Poverty among a section of people in each community of this country is more than a reality. Lack of resources, improper use of resources, no forward backward linkage between market and the production, unemployment and under employment, general apathy, lack of modern ideas and skill are some of the reasons responsible for poverty. Community Organisation as a process has relevance in poverty eradication by income generation also. It can effectively help the community to identify and properly use the available resources, upgrade the skill, overcome the apathy etc. An organised community can fight against the exploitation and under-employment also. It can also help in finding out new areas of income generation.

Thus, it can be said that community organisation process is relevant in different spheres of social work intervention.

4.6 ❑ Models of Community Organization

Jack Rothman developed three models of community organization in 1970, which are locality development, social planning and social action. Locality development is the model that most closely subscribes to the values and outcomes of what is typically

referred to as "community development." In practice however, many community development workers employ a range of techniques and approaches from locality development, social planning and social action models in their work with communities. The major focus of these models is community building and community empowerment.

4.6.1   Locality Development Model

This model of community organization practice is based on the belief that in order to effect change, a wide variety of community people should be involved in planning, implementation, and evaluation. Key themes include the use of democratic procedures, voluntary cooperation, self-help, the development of local leadership, and educational objectives.

4.6.2   Social Planning Model

A rational, deliberately planned, technical process of problem-solving with regard to substantive social problems, characterizes this model. The degree of community participation may vary. However, building community capacity or fostering radical or fundamental social change is not a major goal of this model of community practice.

4.6.3   Social Action Model

Practitioners practising this model assume that a disadvantaged segment of the population needs to be organized in order to make demands on the larger community for increased resources or improved treatment. Key themes in this model are social justice, democracy, and the redistribution of power, resources, and decision making.

Purpose in Considering the Various Models

To identify and make explicit the assumptions and conditions that influence the selection of a model (or mixing models) of organizing, as it effects the process and the outcomes of the community assessment.

● To integrate theory with the practice of community work.

- To facilitate discussion and reflection on the process of community work.

- To identify the types of skills and roles required by a community worker in different projects and the focus of how one spends his/her time.

- To structure the tasks and techniques that will aid in achieving the process goals of community development.

To assist community workers in understanding how their orientation towards a particular model has affected the kinds of community projects they have become involved in and how they have chosen to work within a community. To provide a framework for community workers to revisit those decisions and do future planning.

Strengths, problems and application of Rothman's Model

Strengths

While these three models are not exhaustive, this has been somewhat of a useful lens from which to conceptualize and develop and evaluate community change efforts. Each model has been utilized to some degree to help create and measure community change, has mobilized community members and has provided useful ways for people to address systemic problems.

Problems

In today's rapidly moving and complex social environment not all of the three models produce positive community change. In fact, they are likely outdated (Boehm & Cnaan 2012). To meet the challenges of today's societal demands, scholars and community practitioners have called for a hybrid approach due to the problems inherent in each modality. For example the locality approach emphasizes helping people help themselves, but this approach is often to blind to the larger factors of national, state or local government which often overshadows the ability of the localized population to mobilize for themselves see themselves as relevant actors (Carlton-LaNey, &Burwell, 1995). The social planning approach is criticized for being overly, rigorous, rational, and technical. In communities where the populace has less educational opportunities data driven strategies may leave people behind. Finally, one of the problems associated with the

Models of Community Practice in 21st Century Contexts

Comparative Characteristics	Neighborhood & Community Organizing	Organizing Functional Communities Social, Economic & Sustainable Development	Social, Economic & Sustainable Development	Inclusive Program Development	Social Planning	Coalitions	Political & Social Action	Movements for Progressive Change
Desired Outcome	Develop capacity of members to organize; Direct and/or moderate the impact of regional planning and external development	Action for social justice focused on advocacy and on changing behaviors and attitudes; may also provide service	Promote grassroots plans; prepare citizens to use social and economic resources without harming environments; Open livelihood opportunities	Expansion, redirection and new development of programs to improve service effectiveness using participatory engagement methods	Neighborhood, citywide or regional proposals for action by (a) neighborhood groups (b) elected body, and/or (c) planning councils	Build a multiorganizational power base to advocate for standards and programs, to influence program direction and draw down resources	Action for social justice focused on changing policies or policy makers	Action for social, economic & environmental justice that provides new paradigms for the healthy development of people and the planet
Systems targeted for change	Municipal/ regional government; external developers; local leadership	General public; government institutions	Banks; foundations; external developers; laws that govern wealth creation	Financial donors & volunteers to programs; beneficiaries of agency services	Perspectives of (a) neighborhood planning groups (b) elected leaders (c) human services leaders	Elected officials; foundations; government policy and service organizations	Voting public; Elected officials; Inactive/potential participants in public debates and elections	General public; Political, social and economic systems that are oppressive and destructive
Primary constituency	Residents of neighborhood, parish, rural community, village	Like-minded people in a community, region, nation, or across the globe	Low-wealth, marginalized, or oppressed population groups in a city or region	Agency board & administrators; community representatives	a) neighborhood groups (b) elected leaders (c) social agencies and interagency organizations	Organizations and citizens that have a stake in the particular issue	Citizens in a particular political jurisdiction	Leaders, citizens, and organizations able to create new visions and social structures

Comparative Characteristics	Neighborhood & Community Organizing	Organizing Functional Communities Social, Economic & Sustainable Development	Social, Economic & Sustainable Development	Inclusive Program Development	Social Planning	Coalitions	Political & Social Action	Movements for Progressive Change
Scope of Concern	Quality of life in geographic area; Increased ability of grassroots leaders & organizations to improve social, economic & environmental conditions	Advocacy for particular issue or population (examples: environmental protection; women's participation in decision making	Improve social, economic and environmental wellbeing; Employ equality, opportunity and responsibility to guide human behavior	Service development for a specific population (examples: children's access to health care; security against domestic violence)	(a) neighborhood level planning (b) integration of social, economic & environmental needs into public planning arena; (c) human services coordination	Organizational partners joining in a collaborative relationship to improve social, economic & environmental conditions and human right	Building the level of participation in political activity; Ensuring that elections are fair and not controlled by wealth	Social, economic and environmental justice within society (examples: basic human needs; basic human rights)
Social work/ Community Practice roles	Organizer Facilitator Educator Coach Trainer Bridge Builder	Organizer Advocate Writer/Speaker Facilitator	Negotiator Bridge Builder Promoter Planner, Educator Manager Researcher Evaluator	Spokesperson Planner/Evaluator Manager/Director Proposal Writer Trainer Bridge Builder Visionary	Researcher Proposal writer Communicator Planner Manager Evaluator	Mediator Negotiator Spokesperson Organizer Bridge Builder Leader	Advocate Organizer Researcher Candidate Leader	Advocate Facilitator Leader

Adapted from Gamble, D. N. & Weil, M. O. (2008)

social action approach is that is highly militarized (Hoefer &Chigbu). The use of confrontational tactics and pitting one group against another usually requires the use of a third-party to resolve the inherent conflicts.

Newer Approaches

The literature suggests newer models which have been developed in recent years including the community advocacy model, community engagement and feminist models, as well as a number of others (Boehm & Cnaan, 2012). While all these models have relevance and are more useful than previous ones, they are primarily rooted in the classical models so many of the original limitations exist. One of the main criticisms is the overall lack of community involvement from the beginning stages. Newer approaches will need to include community members and community practitioners' perspectives from conceptualization, implementation through evaluation. This empowers participants to share and build strengths as active initiators based on their perspectives on what needs to change, how it will change and when change will take place (Hoefer & Chigbu).

A new conceptual approach to community intervention is called the MAP-Motivation and Persuasion Process, which is a hybrid configuration that addresses most of the gaps in the 3 classic models .(Hoefer & Chigbu). A major criticism of all three classic models is the lack of community involvement of its members in decision-making (Boehm & Cnaan, 2012). Bundled in a theoretical framework of empowerment, the MAP brings together persuasive psychology, motivational counseling, and principled negotiation to integrate community involvement as central to the model. A number of studies indicate these approaches have been successful in working with communities, institutions and individuals (Cialdini, R.,2009; O'Donohue & Beitz, 2007; Pliois, 2007). The MAP helps community members develop skill in self- negotiation with institutions and is built on principles which are central to social work: self-determination and community empowerment (Goldworthy, 2007). Community members work alongside community practitioners and policy makers to learn a variety of skills leading to positive outcomes including use of authority, maintenance of consistency, demonstration of commitment, maintenance of objectivity, tactful response to resistance, display of empathy, and pursuit of self efficacy. These components comprise a model of community change by empowering community members to collectively come together with a skill set that can lead to successful outcomes (Hoefer and Chigbu).

4.7 ❑   **Summary**

In this unit we came to know about the application of Community Organization in different field of Social Work, the models described here would enable us to develop techniques to work in the community.

4.8 ❑   **Exercise**

1   Discuss the Relevence of Community Organization in various sphere of Social Work intervention.

2   Explain the strengths, problems and application of Rothman's Model.

3   Discuss locality Development Model and Social Planning Model.

4   Discuss the MAP approach.

4.9 ❑   **Reference**

https://macrosw.com/2017/06/01/community-intervention-models-problems-strengths-and-future-applications/

Unit- 5 ❑ Need Assessment

Structure

5.1 ❑ Objectives

After completion of the workbook, participants will be able to:

● Plan for a community needs assessment by:

● Identifying a community team

● Describing the scope of the assessment

● Listing the questions to ask

● Selecting sites

● Determining data collection methods or sources

● Identifying key informants

5.2 ❑ Introduction

– Learners having interest and exposure in learning about community and its needs

– Learners having graduate and above level education may apply their skill to exercise this.

Community organisation is treated as an important method of social work education. This is also considered as an important process of community development. In this process there are four important components. Such as identification of needs of the community, prioritization of the needs, identification of all forms of both local and external resources available to address the needs of the communities concerned, convergence of the inter agencies working for the cause of the community, taking action with the community participation to meet up the need. Besides, there are other important issues in community organisation process.

5.3 ❑ Concept of Community Need Assessment

In relation to improving human and organizational performance, *needs* are simply the differences between our current achievements and our desired accomplishments. Thus, most commonly needs represent the differences between our ambitions and the results of our current performance; though needs can in the same way represent an overabundance of success when your current achievement surpass our desired accomplishments.

Assessment is generally performed prior to taking any particular action. In case of need assessment it is said that an action is taken up to determine current situations and to identify various issues for taking appropriate step to mitigate. Need assessments establish the essential foundation for suitable planning to bring out community development step by step.

Therefore-

Needs: Discrepancies between the results currently be achieved and the desired results to be accomplished.

Assessment: A process for assigning value or worth to someone or something in order to make decisions.

Needs Assessments: A process to define, measure, and prioritize needs based on the cost to meet the need (or close the gap) versus the cost of not meeting the need (or not closing the gap).

5.4 ❑ Importance of Need Assessment

Community based need assessment provides community workers a snapshot of the local situation, community systems and environmental strategies currently in place and helps to identify areas for which improvement is required. With the help of skilled and trained manpower, community people can map out a line of actions for a positive and sustainable change in their communities. A community need assessment is a task which helps to understand what the community people have and what do they need to have. It is beneficial task for taking up any kind of development project, restructuring of ongoing projects as well as to undertake new projects. It is important to analyse that community people have worked together to fulfil one by one their needs so as to make themselves organised better towards bringing out community development. There are other importance also. Such as-

Defining the scope of work

Need assessment helps in identifying the community we want to serve. For instance, someone could assess the needs of children within the neighbourhood surrounding a local elementary school.

Helps to develop partnership/fellow feelings

It is imperative that to better start up a project we should consider community relationships as well as the partnerships. There are so many local organizations or non profit making organisations who can lend hand for becoming a development partner or for being with the people as fellow. Perhaps the Parent Teacher Organization of the elementary school would assist to understand the need of an elementary school.

Sharing information of common concern

In case the survey is conducted for collecting data in many forms, we need to frame a structure to understand what to do first. Someone may decide to host a community meeting and invite individuals to express the needs they see. Some other may decide to

send a survey to key community organizations to gather their input. Perhaps one could attend a meeting to learn what parents and teachers think in a guardians meeting.

Determination of start up activity

Once we have received information from the community concerned, we can review it and determine the key findings — such as community's strengths and gaps, as well as the opportunities and challenges it faces. Those key findings may be used to make informed decisions. Create an action plan with goals and objectives for a suitable project.

Helps to generate/ mobilise fund

Don't forget to share your findings. Other community entities will be interested to know what you've learned and may even want to partner with you. A complete community needs assessment can be especially helpful when approaching potential funders for a project.

In fact, it is a critical part of the community organisation to make grant application. We can learn more about conducting a community needs assessment by hand at the grass root which may help to determine why and how they need us.

Thus a community needs assessment in the process of systematically collecting, analyzing and using information to:

– educate and mobilize communities

– develop priorities

– gather resources

plan actions to impact the target population, neighborhood or community.

Need Assessment helps us to provide a basis for planning by identifying assets, service gaps, needs, trends and priorities to advocate for change or provide a service across the country or within an identified at-risk neighborhood or population.Thus needs assessments are based on the assumption that groups of people have needs that are not being met or addressed adequately. It seeks to uncover unmet needs, both recognized and latent.

It is a good idea to involve the local stakeholders like-service population, Service providers, Community leader, Faith based community leaders, Government and Non Governmental organizations, Business leaders, Community people, and other community

groups so that they may give their opinions and inputs from their perspectives in order to make the assessments more meaningful and effective.

Since needs assessment helps inform decisions, they can be used *proactively* to identify opportunities to improve performance, *reactively* in response to the consequences of less than desirable results, or *continuously* as an integrated component of a continual improvement program. This makes needs assessments a valuable tool for decision makers at all levels of an organization and in any role. From those wanting to improve individual performance or working to create a new initiative within the organization to those charged with developing complex programs with external partners or improving the outcomes of long-running organizational undertakings, needs assessment can be used to either formally or informally guide decisions. Nevertheless, whether the needs assessment is proactive, reactive, or continual, the needs assessment processes are best applied to inform performance-related (or results-focused) decisions.

Needs assessment can also help you avoid missteps. Often, the simple answers to your professional challenges don't provide the systemic solutions that you are ethically responsible to provide. After all, for every performance problem there is a solution that is simple, straightforward, acceptable, understandable… and WRONG. For instance, human resource officers commonly hear managers requesting new or additional training in a variety of organizational areas. While training may initially seem to be a reasonable solution to the organizational problems being faced by the manager, an informed decision about how to improve performance requires that additional information be considered before rushing ahead with any single solution. Most often, organizational challenges are not linked to any single cause; such as the perceived inadequate knowledge or skills of others.

Systems of solutions focus on building the capabilities of individuals and the capacity of the organization. These multi-activity systems are typically required to change behavior and improve results. Thus a need assessment can guide decision makers in evaluating the complex *needs* (or performance gaps) of an organization in order to come to solutions that address the systemic issues related to performance rather than merely the symptoms.

The following statements are often good indicators that a need assessment may be the appropriate next step before making any decisions:

"They really want this program to be put in place by next year."

"We need to provide more training to people working in the Ministry of Agriculture."

"At last week's meeting you decided that introducing [insert current title of best selling management book] would be a good place to start building capacity."

"They need to go to leadership training."

"If you had [insert latest technology gadget] then you would be more productive."

"You need to do an evaluation as part of that project."

When you hear these, or similar statement about what should be done, it is usually a good time to step-back and ensure that you know where you are headed before you take the first step. After all, if you are not headed in the right direction you could end up someplace other than where you want to be.

In addition to being reactive, needs assessments can, and should, also be a proactive or continuous part of your professional decision making. You can, for instance, use a needs assessment as an integrated part of a strategic or annual planning effort. In these situations the needs assessment provides continual feedback on the gaps between current and desired results to the planning process. These gaps will commonly fluctuate greatly from year-to-year, or as organizational goals and objectives shift in relation to external pressures or opportunities. Yet, without needs assessment data it is challenging for plans to provide essential direction for an organization; long-term goals that are only related to current realities (such as improved customer service or being #1) are rarely of value to the individuals and teams in the organization that must complete tasks for the organization's results to be accomplished. Thus a needs assessment can help you find alignments between the long-term strategic objectives of the organization and what the people — inside and outside of the organization — find of value.

As you all know, for better or worse most strategic plans only sit on bookshelves gathering dust. But this should not be the case; strategic plans should be used to guide decisions in your organizations. And by pairing strategic planning with needs assessments you can help bring plans into action. Then, while strategic planning efforts ensure that the organization knows where it is going, regular needs assessments will provide critical information for applying those plans to valuable decisions.

Use needs assessments proactively, continually, and reactively -

1. *Proactively* to identify potential opportunities for improving individual or organizational performance.

2. *Continually* to monitor your progress toward accomplishing desired results.

3. *Reactively* when new strategic, tactical, or operational objectives are to be achieved.

Need Assessments can be of various types like

●   Normative Need (defined by experts in the field)

●   Perceived Need (as seen by those experiencing the need)

●   Expressed Need (as seen by those who seek out the services)

●   Relative Need (needs and resources in one geographic area or population compared with needs and resources in another)

Need Assesement vs Need Analysis

●   A needs assessment is a process for both identifying and prioritizing needs (or gaps in results). Therefore, the assessment must distinguish and measure needs by collecting information through processes such as interviews, focus groups, surveys, document reviews, performance observations, and other techniques. Subsequently, in order to prioritize needs, the assessment must also analyze the identified needs to determine their contributing factors, the related costs, as well as estimates for improving performance in relation to the needs. The later process, of prioritizing needs, requires that you delve further into the identified needs in order to make reliable estimations of what factors are leading the performance gap and what it could take to close the discrepancy.

●   As part of your needs assessment, therefore, a needs analysis process will guide one in the examination of each gap in results (need) to determine its component parts and how to do those contributing factor influence the discrepancy between current and desired performance. Based on this information, along with estimates of the cost the meet the need versus the cost to ignore the need, you will then have information for making decisions about which needs should be high and low priorities. Consequently, a needs analysis is a practical, useful, and fundamental step in the completion of a needs assessment.

- When one considers the differences between *assessment* and *analysis*, the relationships between needs assessment and various analysis processes is clarified. An *assessment* is simply a process used to identify and appraise the importance, size, value, or worth of something in comparison to other similar items. In the case of needs assessment you are identifying and appraising performance gaps in order to make decisions about what actions should (or should not) be taken to improve human and organizational performance.

- An *analysis*, by comparison, is a process to separate a whole into its parts in order to identify the components, and their relationships. Thus, when one considers needs analysis, front-end analysis, root-cause analysis, or performance analysis he/she can see that these are processes that apply the results of a needs assessment in determining the details of why the needs are present in the organization.

- With this in mind, needs assessments become an essential precursor to *analysis* procedures. One must, in other words, go through a process for identifying and comparing his/her performance needs before he/she can enter into a set of procedures to analyze performance, needs, or even root-causes. In serving the role of providing a process for collecting information and guiding decisions, a needs analysis is nevertheless an essential part to any needs assessment. Without the analysis processes you would simply have identified needs without procedures, tools, or techniques for prioritizing those performance discrepancies for closure.

5.5 ❑ Components of a Need Assessment

The main components of a community needs assessment are

- Policy Change: This involves laws, regulations, rules, protocols, and procedures that are designed to guide or influence behaviour. Policies can be either legislative or organizational. Policies often mandate environmental changes and increase the likelihood that they will become institutionalized or sustainable.

- Systems Change: Examples of legislative policies include taxes on tobacco products, provision of county or city public land for green spaces or farmers' markets, regulations governing a national school lunch program, and clean indoor air laws.

● Environmental Change: This involves change that affects all community components including social norms of an organization, institution or system. It may include a policy or environmental change strategy. This type of change relates to the physical, social or economic factors designed to influence people's practices and behaviours. Examples of alterations or changes to the environment include: the presence of programs or services, including the presence of healthy food choices in restaurants or cafeterias, improvements in the built environment to promote walking (e.g., walking paths), the availability of smoking cessation services to patients or workers, and the presence of comprehensive school health education curricula in schools.

● Economic changes: The presence of financial disincentives or incentives to encourage a desired behaviour including charging higher prices for tobacco products to decrease its use or the provision of non smoker health insurance discounts. These indirectly influence the change in economic pattern of the community.

Policies are often the driving force behind systems change. For example, implementing a national school lunch program across a region or provincial school system, or ensuring a hospital system becomes tobacco free.

5.6 ❏   Methods of Need Assessment

A proper assessment can help a community make decisions that are appropriate to its unique set of circumstances. Rick Maurer (Adapted from Tom Ilvento, Lori Garkovich, Gary Hansen and Ron Hustedde) has pointed out community need assessment in light of following six important issues. He has considered these useful in:

● Identifying community resources, opinions and goals

● Planning for the future

● Identifying local resources

● Encouraging local participation

● Marketing the community

● Identifying community needs.

As per Maurer, there are different methods of need assessment at community level. Such as

- Secondary data analysis

- Primary data Collection

- Key informants interview

- Focus group interview

- Expert presentation and testimony

- Environment scanning

- Community forum study

- Social Survey

5.7 ❑ Planning for a Community Need Assessment

- Identify and assemble a diverse community team

- Develop a team strategy

- Define the community to assess (e.g., school, districts, city limits)

- Identify community sectors to assess (e.g., health care, schools)

- Identify community components to assess (e.g., nutrition, tobacco use)

- Develop questions to ask for each component, including how the responses will be measured

- Select sites and number of sites to visit within each sector

- Determine existing data to use or methods for collecting new data

- Identify key informants to contact

Identifying 10-12 individuals maximum for the community team is recommended to ensure the size is manageable and to account for attrition of members. A community needs assessment should focus on a particular geographic area, sectors within that area such as health care and work sites, and community components to assess within each sector such as nutrition, chronic disease management, and tobacco use. A combination

of two or more data-collection methods is recommended at each site to confirm or support initial findings. Keep a comprehensive file of all sources of information, key contacts, and data to review at a later date or to share with coalition members.

Training for needs assessment

Opting for a need assessment in a training-only context is a fundamentally flawed way to begin your assessment. After all, training is just one of many activities that one will want to consider when making performance improvement decisions. Yet, a training needs assessment intentionally defines the improvement activity before the assessment process begins; leaving us with a solution in search of problem.

In the 1980s, the phrase "training needs assessment" became a popular way to describe most any process for determining what content should go into a training course. While making decisions about the content of training course is important, this is not the best use of needs assessment processes, tools, or techniques. Just as one would not want to conduct a mentoring needs assessment or a lay-off needs assessment, one does not want to prematurely select training as the hammer for every nail in your organization.

Conduct the needs assessments without any preconceived notions about which improvement activities will be most valuable to the organization; listening to others inside and outside of the organization, maintaining an open perspective to creative ideas, and collecting information that will justify the recommendations or decisions in the end.

Similar to the evaluation perspective described previously, one can nevertheless use many of the tools and techniques described in this book to determine what content should go into a training course. Use focus groups, fishbone diagrams, task analyses, and other techniques to collect valuable information to inform those decisions; but only after you have completed a needs assessment that finds training is an appropriate activity to achieved desired results. Many times it is part of an effective performance improvement system, but an impartial needs assessment is the best process for informing that decision.

5.8 ❑   Summary

Need assessments are not about choosing one improvement activity from a list; you should compare and contrast numerous activities — and differing combinations of activities — to determine which are accomplish desirable and sustainable results. Systems Theory tells us that there are always numerous options for accomplishing results within an open

system, that each of the systems are both interdependent and interconnected, and that success in one subsystem has the potential to sub-optimize the success of the whole system. Thus, single-solutions or "quick fixes" are rarely going to achieve desired results in complex organizational systems.

5.9 ❑ Exercise

1. What is need assessment ? What is its importance ?

2. Enumerate the Components of Need Assessment.

3. Explain the methods of Need Assessment.

5.10 ❑ Reference

https://wesharescience.com/na/nafaqs.html

UNIT- 6 ❑ Programme Planning

Structure

6.1 ❑ Objectives

After completion of the workbook, learners will be able to:

– Plan for a community organisation by:

– Identifying a common need

– Defining the scope of the planning

– Listing the components for planning

– Selecting areas of community settings

– Nature of community resources

– Identifying key functionaries

6.2 ❑ Introduction

– Learners having interest and exposure in learning about programme planning

– Learners having graduate and above level education may apply their skill to exercise community based programme planning.

6.3 ❑ Concept of Programme Planning

Community planning is an issue which has been evolved over many years. It is associated at the grass root level plan of action for community, plan of joint actions at the inter-agency level for the community and at the state and national level plan for public bodies/councils associated for community development.

| Public Bodies/Council level Planning for Community Dev. Programme |
| Agency level Planning for Community Development Programme |
| Grass root level Planning |
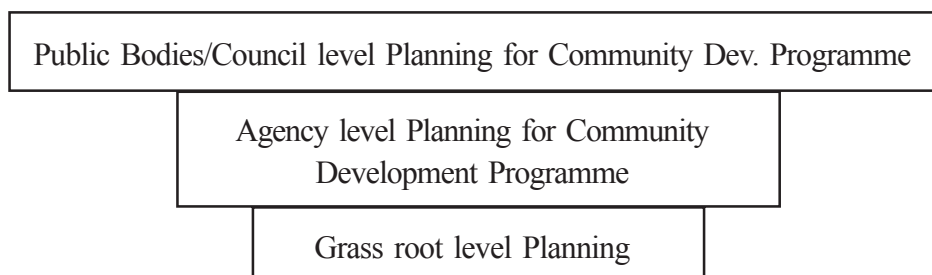
Besides, a *program planning* is the outline of events and activities that community members undertake to reach the goals in an organised way. A successful *program plan* provides detail and shows how each activity supports the main objectives of community organisation. Literally, plan is an outline/drawing, showing the proportion and relation of a community as well as arrangements of schemes beforehand of the community to achieve its target. The clarification of the objective of community organisation, action to be taken up, method to be followed, time frame to be fixed and by whom actions to be taken up are basic consideration for a programme planning in community organisation. There are different domains of programme planning in community organisations. Such as planning for a blood donation camp, community health programme, planning for welfare of elderly, planning for fund raising for renovation of school building, etc.

Programme – It is a written statement which describes proposed developmental activities, the problems they address, the actions & resources.

Plan – Plan is schedule of development work outting different activities in a developmental activities in a stipulated time period.

Programme planning – It is thus a process of making decision about the direction and intensity of development education efforts to bring about desirable change amongst the community members.

6.4 ❑   Importance of Programme Planning

In community organisation of social work practice, programme planning is very much important. There are may reasons behind it which may be learnt from the following.

Achieve the aims

Each and every programme is undertaken to fulfil certain aims and objectives during the course of operation or at the end of the programme. The success of the programme depends on various issues and factors that have been taken into consideration in the planning of such programme.

Avoid overlapping of resources

In some cases it has been found that different agencies give thrust on a particular community with all their resources and benefits. People in this particular community are benefited for single purpose from multiple sources. For example, a particular family is given tailoring machine from one agency, another agency is also giving same to that family, some other is giving cash benefit, technical benefit and similar machines, also. This is overlapping of services and benefits being provided without proper planning. We may avoid this with suitable programme planning for the community concerned and establishing coordination between the agencies.

Increase efficiency

It helps to make optimum utilisation of resources available at the community level and ensures highest return at the lowest possible cost of the programmes planned for effective implementation. The efficiency of staff, target group and service providing agency will increase in case there is proper planning of suitable programmes for the people.

Enhance proper coordination

Suitable planning of a programme helps to develop better coordination among the beneficiaries, implementing agencies and the other support services meant for the community. Each and every part of the programmes are better tied up due to its planning made well in advance. For example, in a school mid day programme, there are schools, students, guardians, cooking agency, teachers and school authority. There will be better coordination among all these in case they are taken care with due importance during planning for mid day meal programme for the school.

Helps in decision making

Decision making helps every plan of action to be undertaken in time for the targeted people with the resources allotted for it. It is in reverse, programme planning itself helps all stakeholders to decide on what to do, how to do and for whom to do.

Motivate people's participation

In almost every planning for the programmes under community organisation process, there is a motivational force which helps community people come together, sit, meet and decide for suitable need based programme planning.

Reduces the risks

There are different types of risks in planning of programmes for the community. It may be risk of fund availability, risk of trained persons availability, risk of other resources availability. These may be addressed properly in case programme planning is done professionally.

Ensure proper direction

Planning of each programme includes the operational procedure, time frame, target and allotment of resource which in other term may be said as the directions of the programmes being set in its planning. Anybody abiding by the planning of the programmes during its implementation may not have any confusion on how is it to proceed for.

Good control over resources

It is not desirable under a particular programme that any agency at any time can decide on how the programme can be done, personnel will be hired as and when required and they can incur expenses as per their wish. In that case, the said programme will not achieve success. Good control will automatically be exercised in terms of fund, manpower, agency administration and management of beneficiary which may be according to the planning as drafted earlier well in advance.

Encourage innovation

Programme planning helps to utilise both the internal and external resources for the betterment of the community concerned but that may not be confined in a routine

exercise. Need based and resource based community development planning always gives scope to encourage those who will carry out designed activities with innovations and professional expertise.

In addition to above, there is importance of programme planning for the betterment of community people as there is scope for monitoring and evaluation of the activities under a particular programme from time to time as the same has been articulated in the planning. Planning is also important for the programmes since it helps proper mapping of resources and documentation under various forms of data base, progress reports and audio-visual evidences through which progress of the programme can be judged following the components of planning.

6.5 ❑   Techniques of Programme Planning

It is always said that planning for a programme involves three important stages such as, pre programme stage, programme implementing stage and programme ending stage. It is a process since when conceptual framework for a programme has been developed. There are different techniques in planning of a programme for community organisation. We may have the outline of the techniques generally adopted for planning of programme as per diagram presented herewith as follows.

Programme Beginning Stage	⟹	Brainstorming, research, discussion, workshop, learning appraisal, sharing ideas, story-telling, mapping of resources, motivation
Implementing stage	⟹	Leadership development decision making, communication, cooperation and facilitation, training, capacity building, management of staff, fund and resources.
Programme closing stage	⟹	Evaluation, record keeping, conflict resolution, fund mobilisation, future planning, leadership development, generating community support

Diagram showing various techniques of community programme planning – by Author

Different types of techniques are applied for planning at the stage of beginning of the programme, such as:

- **Brainstorming**: It a technique applied to refresh mind and spirit for a common task of the participants assembled for planning in a common platform, meeting, work, seminar, drawing, mapping etc. Generally it is done through game, role play, music, playing audio-visual, film etc so that participants concentrate their mind.

- **Research/field survey**: It is an effective technique to understand what the community situation is, their language, culture, beliefs, norms, education, skills, knowledge and resources available to them both physical and financial.

- **Public Discussion/Meeting**: Public meeting or discussion in open stage situation may be held on the issues pertaining to need and feasibility of the community. It is generally held with different categories of community such as for women, men, younger generation, elderly, specially challenged and socially weaker sections for different agenda as will be fixed for planning a programme. Major tasks required for this are selecting a venue, target number of people, topic of discussion, time and date, nature of refreshment to be required, documentation of the discussions, etc.

- **Workshop /Seminar:** The technique of workshop some times yields good result for planning a programme in the community. Some important issues are clubbed together and concerned community people are invited to have learning about by taking part in the workshop. Subject matter experts are invited to discuss and deliver lecture for clarification and people are asked to discuss and sharing their views on that particular issues for better understanding.

- **Learning appraisal:** This is somewhat different from the workshop and discussion. In this technique, community people are invited to discuss and work out some special issues prevailed in the community systematically e.g., drawing a map of their village/ward/community using chart and posters, sketch and markers indicating the location of social institutions, households, forests, river, ponds, water bodies, tap water point/tube well/well, waste land, play ground, temple/church/gurudwara etc., so that anybody can easily understand/learn what the community is by putting a glance over the map.

- **Sharing ideas and story-telling:** Theses are helpful technique for the people as well as for the planner to learn about the prevailing community culture, barriers, languages, beliefs. It helps involvement of adults and elderly with more confidence to share their views on the programmes planned to be implemented.

- **Resource Mapping:** Resources are varied from community to community as well as from region to region. For making an effective planning, all sorts of available resources need to be identified through intensive home visit, community interaction, collecting information from community leaders as well as opinion leaders. Key functionaries may make themselves divided into team and carry out this exercise with drawing and drafting the strength and figures of resources including physical, financial, human and natural resources.

- **Motivational Camp :** In each and every step of exercising routine tasks of planning a programme, motivation plays a very crucial role. It is important technique for bringing people together to plan programme. It helps to stimulate their participation, generating their support to fulfil common goal of the programme planning. The stimulation for motivation varies from individual to individual. Sometimes, people are motivated to join a meeting as there is a good lunch, time set for it or other peer groups are coming to that. Some others are motivated as their is arrangement of travelling allowance, rewards for participation or famous personality of their interest is coming, and so many other different sources but it is to apply for the purpose of planning effectively.

Planning is also done for smooth running of the programme at the entire implementing stage so that no such incidents like, manpower shortage, fund shortage, problem in the operational areas and lack of effective participation of target groups are not taken place. Considering the importance of the programme in its implementing process, some techniques may be applied as mentioned below:

- **Technique of leadership development :** It is a technique as well as a process through which a group of people is mobilised and encouraged to perform certain tasks by inspiration from a leader. He/she may be a person whose behaviour influences others for a common purpose to achieve. Planning is never possible unless, in due process leadership is developed and unless an efficient leader is there to make the tasks required for drafting it.

● **Promoting decision making :** It is important to take decision in every stage of planning the programme. There are different opinions, needs and issues likely to be brought up and taking decision one by one can make the situation more effective and useful. Every one may get their problems/needs addressed properly in case decision is taken in time and according to the need of the people. Mainly, it is exercised observing best possible way out in hand or in the given situation to decide for optimum utilisation of the time and resources.

There are different areas in community organisation practices where programme planning is largely accepted as an important method of exercise. A gist of such areas may be put down herewith as follows;

Housing, health, nutrition, sanitation, awareness building, literacy, education, skill development, training and self employment, drinking water, rainwater harvesting, natural resource mobilisation and management, human development, etc.

6.6 ❑ Summary

Programme planning is thus an avoidable task. without a proper programme planning, the community organizer will fail to work efficiently and much of the important aspects would remained unaddressed, and the whole idea will get ruined. A well planned programme would increase community participations and ensure a greater success.

6.7 ❑ Exercise

1. Discuss the concept of programme planning why is it important.

2. What are the technique of programme planning.

3. How will you plan for an Anti-trafficting Awareness Programme in a rural community.

4. Write short notes on

a) Technique of leadership development

b) In what ways can motivate people to participate in a programme.

6.8 ❑ Reference

https://www.the community gruide.org

https://www.cgyankosh.ac.in

Unit- 7 ❑ Networking

Structure

7.1 ❑   Learning Objectives

After completion of the workbook, participants will be able to:

–   Understand the networking and its characteristics in community organisation process

–   Identifying an existing network team

–   Describing the scope of networking

–   Tools for development of networking

7.2 ❑   Introduction

–   Learners having interest and exposure in learning about community and its network

–   Learners having graduate and above level education may apply their skill to exercise this.

7.3. ❑ Concept of Networking

The term "networking" refers to the systematic establishment and use (management) of internal and external links (communication, interaction, and co-ordination) between

people, teams or organisations with an objective to improve performance. There are different elements for better defining the term of networking. However, key elements of this definition include, - (i) Systematic management (ii) communications, interactions and co-ordination between groups or individuals or institutions. (iii) improved performance. In literature various definitions of a network can be found. Often, it is described as a structure of relations and connections created by organizations due to the fact these organizations are mutually dependent to each and others. A network can be compared to a road or railway network. It contains various nodes like, stations, cities, traffic centres which are interconnected by lines of communications. This is also, found in community development in which setting the nodes like schools, colleges, universities are interconnected by the noble task of spreading education among all.

As organisational structures are to improve their effectiveness, the use of network since then, has been increasing as sources of knowledge in themselves in the form of sources for innovation. More and more of the innovation process takes place in networking as opposed to hierarchies only a small minority of firms and organisations innovate alone. There are many reasons that have been deep rooted in fundamental changes in the global economy, including the increasing importance of societal knowledge and the global scale of knowledge exchange, and so are on. Inexpensive, powerful electronic communication is becoming widely available and accelerating the process of networking. Scholar (Butler et. al 1997) argues that this factor may mean that the traditional role of intermediaries will disappear or be transformed primarily into support for market operations. In earlier times, organisations needed intermediaries to reduce transaction costs; as transaction costs fall, more consumers do their own searching network using the new media and on-line search agents. Learning in networks represents a special mode of knowledge production, which cannot easily occur within organisations or in the open

7.4 ❑   Characteristics of Networking

Networking has the following characteristics:

● Networks open access to a variety of sources of information.

● They offer a broader range of learning opportunities than is the case with hierarchical organisations.

- They offer a more flexible and, at the same time, more stable base for co-ordinated and interactive learning than does the anonymity of the market.

- They represent mechanisms for creating and accessing tacit knowledge. We are beginning to understand that part of the knowledge base for policies and innovation cannot easily nor only be captured in written form, whether reports are based on academic research or on best practice and experience.

- Much knowledge is embedded in social structures, and within or between organisations. It is very difficult and sometimes impossible to make that knowledge explicit. In education for example, there were high and optimistic expectations thirty years ago that research would provide the knowledge base for policy and practice.

- The community expectations are to be tempered in the light of experience and expertise. The reasons for this are not in the first place the poor quality of educational research or its insufficient volume or even lack of transfer mechanisms. A more basic factor is that educational knowledge is for a large part tacit in nature.

- Exchange and development of tacit knowledge require different processes and structures than doing and implementing research. The use made of written reports for innovation is often disappointing. One reason for this is that users need to share a tacit understanding of the process of codification with those who have constructed the report. This condition is often not fulfilled.

- Those engaged in the process of production have learned to analyse and combine data, to report in a coherent and attractive way, and so forth. Others, who have not been engaged in that work, find it difficult to understand what can be learned because they do not possess the necessary clues.

Networking may help to mediate codified knowledge by developing the needed complementary knowledge and interpretative meanings. It may establish the social life of documents. So, networking may complement written, codified information, and it may help to make documents more rational and reasonable.

7.5 ❑ Importance of Networking

(i) **Large networks tend to be effective** when they create and maintain a sense of belonging, cohesion and reinforcement of values.

(ii)   The participants involved in the process of networking **share a common purpose** among them. This may be a vision, a mission or a more concrete goal of the organisational setting.

(iii) Networks **enjoy a degree of self-management**. This does not mean that there are no leaders, or that the processes are not managed, as indeed these are even more critical than in traditional organisations.

(iv)   Participants **stay active in the network** so long as it delivers a benefit for them, which ultimately is also an advantage for the clients of the participants. In networked organisations, the profit is achieved while participants stay autonomous.

(v)   Networks come and go as they **are moved in the dynamic structures**. They change – in terms of type and number of participants, roles of participants, etc. – and they come to an end.

(vi)   **Electronic means underpin and enhance networking** such as internet, cell phone may have wide range of networking, but it is last of all accepted that networks are human. Electronic discussions require a high level of agreed codes concerning respect, for example, and trust contributes to their success. Virtual teams are only successful if their electronic communication is backed regularly by face-to-face contacts, contacts that may have more a social than a task-oriented purpose.

(vii) To be more directly productive, **larger groups tend to break into smaller networks**, and virtual teams often have a small active core of 5-7 people at the centre, even if there are extended memberships.

(viii) Networking **may be controversial because of conflicts of values** that characterise many Western organisations. It adds to and thus changes traditional management styles, and it reflects a shift in what is perceived as valued knowledge.

The importance is externalised between codified and codified is the combination. Networking may also replace the production of codified information because it is more cost-effective than producing books or databases. Networks can facilitate exchange of tacit knowledge in a direct way – avoiding the effort and cost of first codifying it. The

emerging networks for in-service training of teachers and school leaders in the community, for example, tend to be very effective compared with courses based on academic evidences.

7.6 ❑ Types of Networking

Formal-vs-informal: There are many types of networks. We may have very familiar forms of networking in community setting. It may be of two types which include the formal and the informal networking. Arrangements like clubs, mentorships, joint seminars, email networking and conferencing are the parts of formal networking. Informal networking may the arrangements like sports, cultural events, gossip of club members, typical daily dialogue of the community leaders, relationship of inter community.

Vertical-vs-horizontal: It may be in vertical arrangements between clients and organisations and horizontal among participants, target group, beneficiaries of each programmes.

Local-vs-regional: It may have regional or a local character. Regional networks deals with among organisations and key officials while local networks deal with individual to invidual, individual to organisations etc.

Also, global networks frequently organise interactions between enlisted agencies and knowledgeable in other parts. There are also three other types of networks which are found in practice of community organisation. Such as, (i) **need based network** is driven by the need of practitioners to find solutions of the practical problems. (ii) **Knowledge embedded networks** for the purpose of improvement of the organisational performance, knowledgeable persons are kept in close networking. (iii) **data based** networks, through which knowledge exchanged and embedded in such networks is often combined a well-organised database of communication

7.7 ❑ Steps of Networking

For those who will go for setting a formal network among the organisations, beneficiaries and the community itself, need to adopt certain steps for making such network more purposeful and need based. Few steps have been pointed out herewith as flows:

Step-1: Identifying key persons/officials

In case the networking requires among agencies, first and foremost work is to have identification of the key officials of the agencies otherwise key persons of the community may be identified for inter community network setting.

Step-2: Setting the goal

It is the first and foremost duty to all concerned stakeholders to set a common goal for establishing network between or among them. Once it is decided to set the network among, and all concerned are adhered to keep all their programmes and policies in operation according to that.

Step-3: Brainstorming the officials

At the initial stage there might have been knowledge gap, information gap and motivational gap among all the stakeholders being associated under a particular network. As a result of that time to time key officials/ persons may be brought together for face to face interaction, brainstorming and better knowledge sharing among them. This may brought resultant effect during the course of its operation

Step-4: Selection of support members

In general, all officials of all networking agencies will not have better understanding at the initial sgate. Not even, there will have interests of all officials or persons of the organisations under a particular network to keep it continued. For this, it is essential to select those who are keen to keep network continued with their self guiding motivational forces.

Step-5: Justification of significance

There is always a scope to justify the significance of network established between or among the agencies in terms of its further need and fulfilment of the purpose. Necessary modifications can be done in case there is lack of establishing suitable network at any stage of the programmes of the organisations is in operation.

Step-6: Mapping of network zone

The establishment of network is alway process oriented. It is varied in reference to place, programmes and participating organisations with their beneficiaries under target programmes. There is also, chance to map it out properly for enhancing the further scope and opportunity beyond the places, programmes and partners.

Step-7: Network situation analysis

It is important to analyse the outcome of network in terms of problem identification, interests served, resources mobilised and influence created so far for strengthening network situation.

Step-8: Strategy development

Strategy is essential for time to time development of existing network set up so that scope of given time, place, programmes and policies are in operation according to the target framework. There should have enough scope for time to time revision of the purposes and targets for which networks among organisations and individuals have been set up.

7.8 ❑ Concept of Supervision

The term supervision is commonly used in the welfare administration. It is an enabling process in which one designated person through the medium of his/her organisation effort looks after the work and assignment being accomplished properly by the supervisees or not. According to Williamson, 'supervision is a process by which workers are helped by a designated staff member to learn according to their needs to make best use of their knowledge and skills and to improve their abilities so that they can do their jobs more effectively and with increasing satisfaction to themselves and the agencies.' In brief we can put down certain aspects that have been observed in the definition. Such as

– It is a process through which workers of an agency are helped by someone of superiors

– Learn to best use of knowledge and skills according to the need of assigned work

– Improvement of the abilities and effectiveness of staff for job satisfaction

– It is a teaching learning process

– Best use of human capacities in an agency for fulfilling its goal

It is something like rendering certain enrichment of education, knowledge, oversight, control and surveillance which are necessary to better bridge between senior level management and frontline workers.

7.9 ❑ Principles of Supervision

Principles always help to move in a professional direction to the supervisor as well to the community organisor having deployed for a community setting. They are to observe certain principles while supervising to their subordinate staff members for a particular work and assignment. Such as-

● Principle of person centric supervision rather than product oriented,

● How the work done is more important than how much is done,

● Work should be assessed by better understanding not by making fearful environment,

● Responsibility of staff should be entrusted with required authority,

● One employee should have not more than one point of direction towards the work,

● Increasing possibilities of errors should be assessed and encouraged with suitable steps.

● Directed towards fact finding not fault findings,

● Re building and re-generating is in natural process of supervision.

7.10 ❑ Types of Supervision

In community based organisations and welfare institutions we generally found two types of supervision.

(i) **Substantive**- it is related to actual work done by the subordinates in an organisation and

(ii) **Technical**- it is concerned with the technical methods hired or adopted from outside agencies as per requirement.

In addition to that according to the style of functioning in various organisational set up supervisors are classified in three categories. Such as

(i) **Autocratic**- in this type, supervisor is the all in all and it leads to no initiative of work by subordinates, no productivity, no responsibility, no self esteem/ security, no delegation and decision making power.

(ii) **Laissez faire**- in this type, supervisor is within and among the subordinates to take initiative for work, equal responsibility, increase self esteem/security, decision making power and maintain productivity.

(iii) **Democratic**- in this type, supervisor allows delegation of power, initiate fully, work with full responsibility, maximization of productivity, self esteem and security is full.

7.11 ❑ Methods of Supervision

John D. Millet has suggested six methods of supervision. Such as

(i) **Prior approval**- supervisor needs to have prior approval to start supervision from his/her agency authority.

(ii) **Standard supervision**- it is to set the standard quality of supervision, its target, time frame and equality of work should always be kept in consideration.

(iii) **Approval of personnel**- in case of need of work and target of achievement, supervisor may engage staff if required for which there will be no delay of work and achievement.

(iv) **Reporting system**- what is supervised and the result of that should be kept in black and white. Proper documentation is important to keep and update from time to time.

(v) **Inspection**- it is very essential to visit the spot and interact with sub ordinates for effective supervision.

(vi) **Budgetary limitation--** the supervisor needs to take appropriate measures to keep all duties and assignment of supervision within stipulated budgetary limit of the organisation.

Besides the above, there are other methods of supervision in community organisation process. Such as,

- Visit to spot for observing real life situation.

- Holding group meeting of staff, beneficiaries, community workers, etc.

- Organising staff conference/workshop/open conference for community people.

- Scrutinizing daily work diary/reports of the staff,

- Holding focus group discussion

- Eliciting the reports of earlier supervisors.

In this way supervision in community organisation is done.

7.12 ❑ Role and functions of Supervision

Supervisor in a community based organisation has to perform various functions in different time of his/her work and assignments. These are put down in the following way,

(i) **Administrative function**: supervisor has to receive assignment of work of what and of whose work to be supervised. Also, he/she needs to have necessary facilities from the agencies.

(ii) **Function of teaching**: there is certain scope of providing necessary counselling and guidance to subordinates as well as to build up skills and capacity to do work with more efficiency in order to achieve the target.

(iii) **Linkage function**: supervisor has to act as the linkage between higher officials/ management and lower officials/ front line workers of the organisation they are working with.

(iv) **Assisting function**: there is human in the organisation so that supervisor has to maintain good relationship applying well knit channels of communication. This helps to the organisation avoiding overlapping of human resources by assessing actual work done and work targeted to be done.

(v) **Function of evaluation**: It is always desirable that personnel engaged at present may be sustained in future but there may be further requirement of staff in case further expansion is made by the organisations. Keeping in mind of all these, assessment of performance of the staff from time to time may be done and necessary actions may be suggested to the decision making point of the organisations.

7.13 ❑ Qualities of Supervision

The effectiveness of supervision always depends upon the quality of the supervisor as a person he will have for the fulfilment of his/her duties in an organisation. An efficient supervisor will always be an organisor, controller, friend and philosophical student of human psychology. He/ she will be-

– A dynamic person

– Helpful in nature

– Expert in human resource development

– Expert in work and assignment

– Great deal of human sensitivity

– Good observer

– Fair minded and

– Cooperative.

Besides, he/she should have qualities of three main directions as noted below:

Personal: Good education, ability and desire to learn, strong common sense, fair judgemental and open mindedness.

Developing personalities: Having self confidence, social sensitivity and initiative nature.

Leadership skill: Integrity, responsibility, ability to delegate and administrative ability.

7.14 ❑ Do(s) and Do Not(s) in Supervision

Do(s): encourage workers in difficult situation, praise them when they solve the problems, showing sympathy when they are in disturb and understand them in different situations.

Do not(s): No criticise in front of others, no demoralise in presence of subordinates, no favouritism.

7.15 ❑ Monitoring and Evaluation

In every welfare organisation there are some programmes either arranged by own source of fund or the financial support of the external sources. In all such programmes some routine work are done to see the progress of the programme as well to identify the gap for suitable measures to be taken up to minimize the gap. Monitoring is a routine and continuous assessment of the functioning of the programme activities in the context of its timeline, objectives, target areas as designed in each programme/project. It is simplest method of knowing where we are in relation to targets of the programmes. Monitoring is defined as, 'the process of routine collection and analysis of information to enable the assessment of the progress of the project during the course of its implementation.

7.15.1 Concept of Evaluation

Evaluation means to assess the progress and benefit achieved during and after the particular project is implemented. It is 'a systematic and objective oriented assessment of an ongoing or complete project'. ILO in its Technical Cooperation Manual has stated that Evaluation is an instrument in-

- Providing key stakeholder with information needed to guide the project strategy towards achieving the set goals and objectives.

- Providing early warning of activities and processes that need corrective action.

- Help improvement of project partner by creating opportunities for them to reflect critically on the project's direction and decide on improvement.

- Building understanding, motivation and capacity amongst those involved into the project.

- Assessing the progress to enable reporting requirement to be met.

7.15.2 Objectives of Monitoring and Evaluation

Major objectives of monitoring of the community based projects/programmes are as follows.

- To judge the effectiveness of the programme in view of the changing needs of the community.

- To avoid mistake, overlapping and duplication of resources.

- To ensure better coordination.

- Judicious allocation of funds and resources.

- To make administrative control

- To identify the priority of need and action taken up.

- To introduce remedial, corrective mid-course action for better implementation of the programmes.

7.15.3   Components of Monitoring and Evaluation

Major components deal with monitoring and evaluation of the project/programmes and its activities are as follows.

- Number of project, purposes, area of operation and their objectives

- Various units of the projects and personnel

- Standard of work both qualitative and quantitative aspects

- Coordination among various units and staff

- Controlling mechanism of the programmes

- Short falls of the programmes and positive forces

- Triangular relation among organisation, staff and beneficiaries

- Nature of communication and sharing information

- Community relation and participation

- Operating methods and procedures

- Future plan of actions

These components need to be taken care of while going to monitor the programmes and to evaluate in different span of time.

7.15.4   Types of Evaluation

There are three types of evaluation in the development of community. Such as

(i)   **Bench Mark Evaluation (En Ante)**- This is mainly carried out the study the baseline situation before the project is implemented better to state when the project is in planning stage. This is in other term called as Bench Mark evaluation. It is prospective.

(ii) **Concurrent Evaluation**- This is exercised at the stage of project has been in operation for a certain periods. This type of evaluation is also called as on-going or midterm evaluation. It helps to identify the short fall or pit falls of the project and to suggest the remedial measures to the implementing agency.

(iii) **Post Term Evaluation (Ex Post facto)-** After the project has been completed in order to assess the achievement of the objectives, this type of evaluation is conducted which influence the impact of the project so far been created to its totality. It is retrospective.

7.15.5   Methods of Monitoring and Evaluation

Monitoring and evaluation can be done by the internal support staff having adequate knowledge and skills required for it or it can be done taking help of the experts of outside agencies. Different methods involved with the monitoring and evaluation are as follows.

- **Identification of units** of the project during the planning and implementation need to be done so that different units involved with the project may be well shorted out for monitoring.

- **Information network** may be taken into consideration so that communication gap, work and achievement of the project are given due importance for monitoring.

- **Study of performance** need to be done with professional competency to assess the performance of staff, requirement of future staff position as well as listing out the excessive manpower in an organisation during the course of programme implementation.

- **Developing proforma** is also an important method to keep every unit, staff, beneficiaries and operational areas well tie up with the monitoring mechanism.

- **Meeting/seminar** may be arranged from time to time to share the feedback collected from monitoring to the decision making point of the organisation so as to transmit the decision to different decision making points.

- **Determining the periodicity** also needs to be taken into consideration for smooth operation of the monitoring in different timeframe. The system of reporting from time to time is captured through this mechanism.

- **Report writing** is an important tools for proper segmentation of what is monitored and what are different feedbacks received from different corner of the organisations. Also, analysing report may be made following suitable methods of reporting the monitoring work.

7.16 ❑ Record Keeping

7.16.1 Concept of Record Keeping

Record means keeping something in visible or in evidence which is asset to any individual and organisation settings. It is a persistent representation of activities created by someone, participants of the concerned activities or observers. A record is a visible state of information, facts whether it is in printed form, on file and electronic means or a book, a plan, a map, a drawing, a pictorial, a graphic work, a film, a sound recording and any other documentary materials. International Standard Organisation (ISO) has given standard definition 'a record as recorded information created, received, and maintained as evidence by an organisation or by person in pursuance of legal obligation or in transaction of business.'

7.16.2 Elements of Record Keeping

In case of community organisation practice, record keeping usually observed to have the following elements. In field work situation with community based organisation we keep records and write on-

(i)   Responses of the individual with others in the community work

(ii)   Background and type of participants in various programmes

(iii) Acceptance and rejection of ideas, knowledge and opinions of the community people

(iv)   Community organisation and its helping role

(v)   Relationship between different groups and communities in agency settings

(vi)   Growth and change of individual life in community work practice

(vii) Physical, financial and other contribution of the people in different programmes

(viii) Fund utilised and nature of benefits received by the communities

(ix)   Nature and types of difficulties faced in programmes or in any such activity

(x)   Type of data collection on various facts and issues of community interests.

7.16.3   Types of Record Keeping

The information, facts and field level data whether it is in printed form, on file and electronic means are generally classified in three different categories. Such as, statistical records, process records and programme records. In brief description we may narrate them individually herewith as follows.

(i)   **Statistical record**- it is a document prepared with statistical data sheet mainly the numerical records in terms of number of beneficiaries, age, status of education, caste, occupation, number of participants, financial status etc. are kept as statistical records in community organisation practice.

(ii)   **Process record**- chronological narrative write up of the community organisation such as basic information about the situation, facts and circumstances took place in the community life are kept in this types of record.

(iii)   **Programme record**- in this type of record details are given about what types of people are involved in different programmes, their baseline condition, training, meeting, workshop, target group, inputs, outputs and others pertaining to particular programmes are kept.

Besides, there are audio-visual records, electronic device based live documentation as part of records keeping in organisational set up which are used in social work practice particularly in practice of community organisation.

7.16.4   Importance of Record Keeping

Record keeping is very important practice in every development work undertaken by community based organisations. It is in the context of that -

(i)   It helps the worker to develop skills as required from time to time in working with the community.

(ii)   In every type of record, an idea will be developed about the community, groups and their different situations for better understanding about them.

(iii)   It provides the extent of changes occurred among the community people since their involvement have been maintained in day to day records with timely updating.

(iv) Provides feedback and elements of monitoring, supervision and evaluation done earlier.

(v) Give sources of information for future planning of action.

(vi) Provides historical information and facts to new entrants of the organisations.

(vii) Helps sharing necessary information to authority of the organisation, funding agencies and other supportive organisations.

(viii) Resolves difficulties with the help of records maintained previously on similar incidents.

(ix) Helps to carry out research, evaluation study and further improvement of records of the organisations.

(x) In each training, workshop and seminar it helps absentees to follow the discussion and progress.

(xi) Helps for staff development, fund generation and organisational development in its desired direction.

7.16.5   Basic Principles of Record Keeping

As a part of social work practice, record keeping in community organisation practice, also have some principles which need to be taken care while keeping records for community work. These are

(i) Principle of confidentiality

(ii) Principle of flexibility

(iii) Principle of selection of records to be kept as per priority

(iv) Principle of lucidity/readability of the records

(v) Principle of workers' acceptance of records

7.17 ❑ Summary

To carry out effective community organisation, must work in a team, for which proper Networking is extremely important. Constant supervision, Monitoring, conduction & Record keeping & follow-up will further enhance the quality of work.

7.18 ❑ Exercise

(1) Differentiate between Supervision & Monitoring

(2) What are the basic principles of Record keeping.

(3) What are the different types of Evolution.

(4) Discuss the concept of Networking write down the charactristics of Networking.

(5) What are the steps Netowrking

(6) What are the elements of Record keeping.

(7) What are keeping the components of Monitoring & Evolution.

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UNIT- 8 ❑ Advocacy

Structure

8.1 ❑   Objectives

After completion of the workbook, participants will be able to:

–   Understand the advocacy and its characteristics in community organisation process

–   Types of advocacy and its importance

–   Principles of advocacy

–   Tools and techniques of advocacy

8.2 ❑   Introduction

–   Learners having interest and exposure in learning about community and its network

–   Learners having graduate and above level education may apply their skill to exercise this.

8.3 ❑   Concept of Advocacy

Advocacy can be defined in the context of practical use of knowledge for the purpose of bringing out social changes. These can be directed to government policies, laws, procedures, or sometimes to ourselves so that it is therefore an act of supporting an issue that violates or deprives the masses and persuading the decision makers on how to act in order to support that issue. It is about motivating and mobilizing the community. It starts with a small group of people who share concerns about a specific problem and are willing to devote time, their expertise and resources available to reach the desired change. It has been observed that advocacy can help community based organization achieve its development goals.
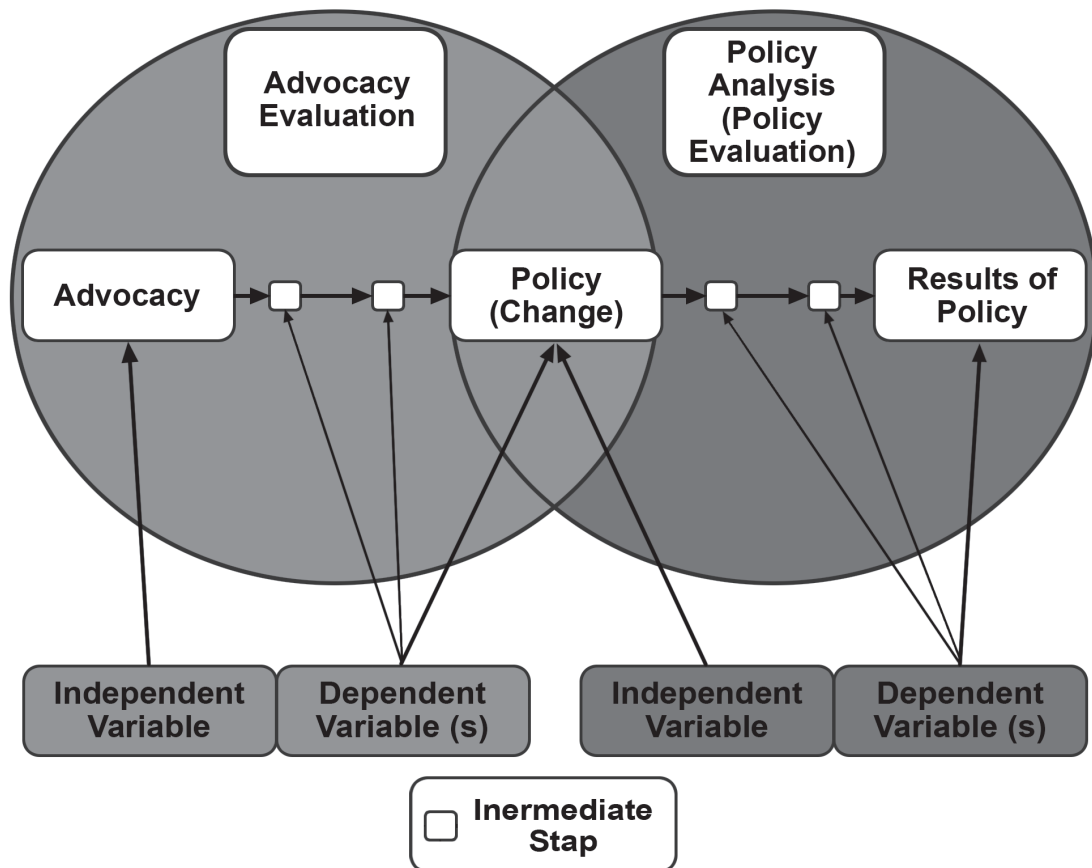
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Basic purpose of advocacy may be put down in the following manner

- improving public services such as transportation, information, etc.

- education

- accessibility

- development of community based services

- public health

- greater accountability of elected representatives of local and national authorities,

- decentralization of government decision-making process and public services,

- new laws that better protect the civil rights associations, including the legal recognition and other civil society organizations.

It is generally said that drawing attention to an important issue and helping decision-makers to make its solution so that accountability and transparency of local governments and public services/institutions are ensured.

8.4 ❑ Types of Advocacy

Advocacy can be divided into three types of activities, including:

Representation: to speak on their own or in other's name in public

Mobilization: to encourage others to speak in public with you

Empowerment: to let others know they have the right to speak in public and have the right to be heard.

8.5 ❑ Principles of Advocacy

Australian Psychiatrist Christine Brown has defined eleven principles of advocacy. Those are as follows.

Principle of Clarity of purpose: There should have enough scope to make clarity of purpose of advocacy among the participants and among the advocates.

Principle of independence: Exercising right to speak independently in public or in the in-house discussion and to motivate people on the issues of public interests so as to undertake appropriate actions.

Principle of confidentiality: The advocates should maintain confidentiality in every steps of promoting advocacy towards bringing out social change through necessary policy decisions.

Principle of person centric approach: This should be kept in mind that for generating mass mobilisation, individual approach or the person centric approach may be adopted first which may be group and community centric in later phases.

Principle of empowerment: During the process of advocacy both the advocates and the people will be able to get clear understanding about the issues, agents, administrative tools and policy related points of actions for which their empowerment will be a part during the course of action.

Principle of equal opportunity: In every stages of public awareness, opinion generation and leadership development, the principle of equal opportunity for all may be followed.

Principle of accountability: Who are involved, how the advocates are working and what are the methodologies are being applied need to be accountable as these are for larger interest of the community.
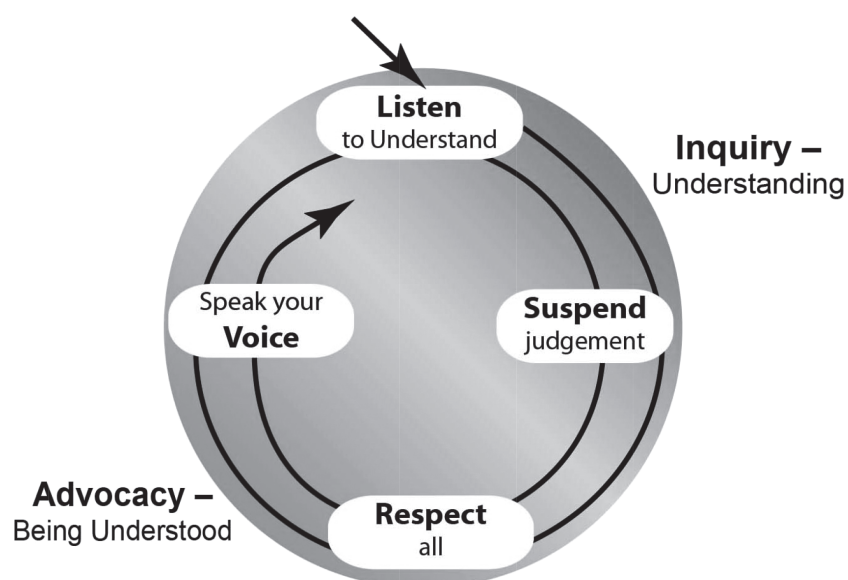
Principle of accessibility: Accessibility in terms of information, resources and services required for successful advocacy of a particular policy formulation.

Principle of purposeful complaint making: There are different types of sub issues and units associated in the matter of advocacy for a particular issue for which several complaints may be required to lodge. These are to be properly sorted out in terms of their purposes and therein after necessary complaints may be made to respective bodies.

Principle of supporting advocates: Advocates are not alone moving against the issue for which mass mobilisation and public support need to be generated to ensure that the issue is concerned of common masses.

Principle of safeguarding: While working for a larger interest or on such issues having concerned of greater number of community people, it is, therefore, possible that in some cases there may be incidents of fear of threat and challenges. Necessary mechanism should be planned well in advance for safeguarding the advocates as well as the leaders in the process of working.

8.6 ❑ Techniques/Method of Advocacy

We have observed that there are two main methods of advocacy applied in community organisation practice, such as :

Lobbying or direct communication: involves influencing through direct, private communications with decision-makers. Lobbying, particularly through personal meetings with decision-makers, can be a powerful and cost-effective advocacy tool.

Campaigning: involves speaking publicly on an issue with a view to generate public opinion and using a variety of techniques for it. Such as, chain e-mail or letter, opinion pieces and letters to the editor in newspapers, newsletters, celebrity endorsements, media partnerships with newspapers, journalists and film-makers, web-based bulletins and online discussions, public events, large-scale advertising campaigns.

The application of other suitable method depends on the issue/problem specified, target audience, the message to be conveyed, the resources available in the community. However, the other methods may be very useful which include-

i.   **Letter Writing**: It is important method through which clear message is put forward to the notice of respective authority and to keep them aware about

the situation, to seek their support and to request them to meet the concerned people.

ii. **Education**: Making people educated to such an extent that they can understand the genesis of the issues or facts for which their support, participation and formation of pressure group for suitable policy making or for change in administrative directions are taken place.

iii. **Legal Advocacy**: Legal advocacy means the provisions of legal support system are available to the people generating mass movement with the help of community leaders, better to say the advocates so that necessary policy documents are made maintaining close proximity to legal framework.

iv. **Communications:** The method of communication is commonly used in community development programmes. This method helps the advocates or the community leaders disseminate information, decision, direction, orders, message, etc., from one point to another and ensure receipt of necessary feedback to its source.

v. **Symbolic Acts**: This method is also very effective to build up awareness among the people who are just literates or illiterates. Role playing, street corner, road shows are some kind of symbolic actions generally followed in the advocacy at community level work.

vi. **Negotiations**: In case of conflict arises out, sustained and disputes occurred among the leaders in community advocacy, this method comes to a fruitful resolution. There are some experts like counsellor, middleman or the negotiator who are asked to work for this and the advocates keep close notice on them for resolutions on the facts.

vii. **Demonstrations**: It is such a method through which advocates can arrange workshop or seminar and demonstration on successful advocacy may be a method of discussion through case studies and documentation of live events.

viii. **Boycotts:** It is applied only then since when other formal methods fail to yield desired success and the policy makers remain hands off on the facts / issues for which mass mobilisation has been occurred. Boycotts are very effective for activation of service delivery system as felt necessary by the policy makers.

ix. **Model Programs**: In the model programme method, community people are brought under various services delivered through it and the advocates try to sensitize the people to be a part and parcel of advocacy.

x. **Fact Finding Forums:** Creating fact finding forum is also an important method through which time to time study can be conducted and necessary progress of advocacy along with shortfalls cane be sorted out.

xi. **Demystifying**: This method helps to understand any difficult issues into easier one which are essential as there is involvement of different backgrounds of community people. In this method audio-visual systems are used to mobilise the community.

8.7 ❑ Summary

Advocacy is an important instrument where by we may mobilize and motivate an entire community to bring about a constructive change. People may vouch for their legitimate rights through Proper Advocacy. It may be done to even reach out the policy makers to review and over change the policies for interest of the society.

8.8 ❑ Exercise

1. Define the term 'Advocacy, what are the various kind of Advocacy.

2. Give an account of the methods of Advocacy.

3. What are the basic Principles of Advocacy.

4. Write short notes on

    – Campaigning

    – Advocacy for mobilization of the community.

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Unit- 9 ❑ Communication

Structure

9.1 ❑   Objective

The basic objective of the present unit is to explain the strategies in community organization practice so that learners get the benefit of knowing the basic of its different issues such as communication, community participation, social Action, Sarvodaya movement and Leadership etc, in the context of community organization. particularly, its

objective is to help them to know the concept of communication, types, methods etc. so that they can take initiative to make themselves good communicator, which is a must for them.

9.2 ❑ Introduction

The learners of this programme are mostly in their youthhood. Everyday they interact with many people – known or unknown, purposefully or without any purpose. In the process they gain practical knowledge of various types which may be good or bad. This is one way of learning. There are few other ways of learning of which reading text books is one. For social work students such reading materials are prepared with a view to help them to learn a good number of topics which are very much important for would be Social Workers. The topics are carefully dealt so that learners allover the State or even outside the state can be equally benefitted. Keeping the all possible odds in mind, it is planned to cover even the minor details of the unit so that learners feel it truely useful.

9.3 ❑ Concept of Communication

Communication is a must in case of all living beings. In case of human beings it is one of the important factors based on which human society survives and progresses. By communication we mean :

   –   flow of information

   –   exchange of ideas and feelings

   –   shareing of data, information, views, sentiments etc.

   –   effecting an interchange of understanding between two or more people (Howland)

   –   those processes by which people influence one another. (Warrer Weaver)

   –   exchange of information, knowledge, ideas or feelings taking place between two individuals. (Dhama and Bhatnagar)

– the transmission of information, ideas, emotions from one person or group to another. (Hogman)

– attempt to affect a transfer between minds.

– the transfer of commonly meaningful information.

Thus, it can be summerised as transfer of commonly meaningful information by a person or group to another person or group or community or even the larger society. It has been derived from the Latin word 'Communis' which means to make common. It is essentially a continuous process and a two way traffic. It varies on the basis of mental make up, outlook, experience, situation and thinking process etc.

In case of community organisation, "Communication is understood as a means of exchanging messages. Democratic processes (community organization) are evolved along with the objectives of developing understanding among and between the people through exchanges. In community organisation, need meeting processes are built through communication. Building relations with community people, Strengthening interrelationship among community people, making people aware of their own needs .... are possible through appropriate use of communication methods."

– Dr. Mrs. Banmala

9.4 ❑ Variables

There are four variables in communication. They are :

(i) Sender, which means the person concerned through whom the information generates or who shares the ideas, information etc.

(ii) Receiver, which means the person or persons receiving the information.

(iii) Message, facts, information, which means the issue that is being shared, and

(iv) Method, which means the way being followed to pass the information.

All the four variables are equally important in the exercise of communication. If any one of them is missing, communication can not be made or it will remain highly ineffective.

9.5 □　Types of Communication

Generally communication is of the following types.

A. Formal and informal communication

Formal communication is one in which one communicates with other formally. They may or may not know each other but for some reason need of communication arises and to fulfill that need one party communicates to the other party mostly in written form. For example, an individual sends an application for a position in an office and he receives an interview letter against that is a formal communication from both ends.

On the other hand, informal communication is one in which a person communicates something informally without maintaining any record of that : For example, two persons met each other while inspecting the level of growth of their crops, exchange the radio news that on that particular day heavy rainfall is expected. This is informal communication and it has no official status.

B. Upward, Downward and Horizontal

Upward communication is that when a junior / subordinate / dependant communicates anything to his boss/senior/parents etc. Upward communication occurs when the person who is communicating and the person to whom he is communicating are not of same status. For example, when a student makes any communication to his Principal or a common citizen makes an application to the rationing anthority, slum dwellers make a prayer to their Municipal Chairman, a girl requests her father to provide some books to her is upward communication. In absence of appropriate upward communication, downward communication may also look ineffective.

Downward communication is just opposite to upward communication. It may take several forms and relate to information / instrnctions on various issues. In an office it defines the parameter writhin which an employee functions. In organizational set up it involves ideology of the organization. This can further be explained by using some examples such as :

When a Headmaster instructs his students to take part in a cleanliness drive, an Army Major directs a group of soldiers to move forward, a doctor advices his patient

to take full rest, an Engineer instructs his labourers to do the construction work in a particular manner or a chief secretary sends order to the district magistrates to maintain law & order properly – all these are downward communication where the persons to whom communication is made will have to obey the same. Here the communicators are in superior position, formally or informally.

C. Horizontal :

Horizontal communication is that which takes place between the people of somewhat same status. For example, the communication that takes places between the co-passangers, viewers of a cultural programme, discussion on political and other issues at a tea stall, propaganda by the members of a trade union and so on are horizontal communication.

Besides, there are one way and two way communication. When information or message comes from one person or one side and the other person(s) / side plays the role of receipient then it is called as one way communication. But when both the persons / sides take part in the interaction then that is two-way communication. And if many people take part in the process then that is many way communication.

In any community all types of communication are liable to take place based on the situation.

9.6 ❑ Importance of Communication

Communication is a must in humanlife. Even the animals, birds and other creatures also communicate in their own way. Human society can not survive without communication. One just can not think of a situation in a human society where communication does not exist. In the context of community organization and organization building etc., proper communication is a must. To form and strengthen the community based institutions, to diagnos the basic problems of the community trace out the resources available, making plan of action, initiating actions, leadership development, coordinating with relevant agencies, rendering monitoring and followup services, keeping records of the entire process etc. continuous communication is necessary, creating awareness among the people, creating motivation in them, integrating all sections of the community people also largely depend on adequate amount of communication. Thus communication is immensely important in the process of community organization.

9.7 ❑ Determinants

There are several determinants of effective communication, such as :

● Age of the communicator and receiver

● Gender of the communicator

● Caste and creed

● Educational background

● Level of general awareness

● Experience of communicating things

● Emotional status

● Sense of humour

● Interrelationship

● Socio-economic status

● Mental balance

● Presence of mind

● Social, political, physical condition.

All the above mentioned determinants are important in making effective communication.

9.8 ❑ Forms of Communication

Communication has various forms such as :

● Written (newspaper, book, magazines, letter, office order, forms, notices etc).

● Oral or vertual (face to face interaction between two or more persons)

● Pictorial (charts, diagrams, groups, signs etc)

- Physical expression (gesture, smile, angerness, willingness, lappiness, drowsy, tiredness etc. These are bodily reactions and reflex actions)

- Electronic media (T.V., radio, telephone, record player, film etc.)

- Physical contact (sand shaking, patting on the back, pushing, kissing, touching, embracing, slapping, touching foot etc).

All the above mentioned forms are used in human society. However, all are not useful to every individual. For example, an illiterate person can not use the written form of communication, a deaf & dumb can not use oral form of communication, a person suffering from object poverty has very less chance of using electronic media to communicate or to be communicated.

Besides the above forms, communication can be done by observing silence also. According to quantum theory, 'even if we do not talk, even if we do not look at each other, you affect me, I affect you.' So, silence can also be termed as one of the forms of communication.

9.9 ❑ Principles of Communication

Communicators should be guided by certain principles such as

(i) Understand yourself which means the communicators should have knowledge about self. They should have proper idea about their areas of strength and weaknesses based on which they can decides the issue on which they can speak, methods that they can follow etc. Suppose a person who does not feel comfortable to face a big gathering he should avoid communicating there before he gains courage to do so.

(ii) Maintaining intellectual honesty is another important principle of communication. One should communicate based on the theory 'What I say I mean'.

(iii) Demonstrating seriousness is also one of the principles of communication. The communicator should remain careful about 'it matters what I say'. If seriousness is not there, communication in the true sense of the term is missing.

(iv) It should be participatory and democratic. Efforts should be made not to make it one way traffic. Others may also have something to share, something to

debate or something to ask for better clarification. They should also get the opportunity to do so.

(v) Not abruptly disapproving the views or statements of others since that hurts the persons concerned. In such a situation communication does not reach to the person/persons concerned.

(vi) Issue of communication should be of immediate importance. If it is not so, none will attach importance to it and thus communication will remain unsuccessful.

A community organizer or would be social worker needs to keep these basic principles of communication in mind while communicating to others or helping community people to become effective communicator.

9.10 ❑ Methods of Communication

Using proper method of communication significantly contributes to achieve the objective of community organization. It also depends on the manner in which the method are used and the skill with which ideas, views, information are exchanged.

The methods of communication are principally the followings :

(i) Lecture method in which community leader or community organizer will formally speak out the ideas / information etc. before a gathering of community members.

(ii) Organising debate sessions on various relevant issues involving thereby the community members.

(iii) Organising conference wherein various stakcholders would be invited to share their views.

(iv) Meeting is another important method that should be used in the process of community organisation with a view ot achieve the objectives.

(v) making people of the community inviolved in formal and informal dialogue as and when required.

(vi) Songs are also very important instrument for communication. If this can be used in a planned manner it can produce effective result.

(vii)   Using andio-visual aids of various kinds can be another method of communication. To use this method there should be a person who can handle the same properly.

(viii) Organising seminar is also a method of communication. Through it a large number of people can be benefitted at a time by listening to the views of various experts on the subject.

(ix)   Street corner play is also known as one of the methods of communication. A professional person/group of persons can be hired to do to job. Through this method message can reach to anybody who pass through the road during that period.

(x)   Role play method can also be used to communicate ideas. The person giving the performance should have knowledge on the subject and skill of acting.

(xi)   Drama, specially written centering specific issues, can be another method of communication.

(xii)   Art on roadside wall, which gives specific messages is another important method of communication.

(xiii) Group discussion is also very usefull method of communication. Based on this method community participation can be enhanced, problems like casteism and alcoholism can be controlled, group conflicts can be arrested.

(xiv)   Story telling, particularly success stories of any community development initiative is also a good method of communication in the context of community organization.

In the modern society communication quickly and effectively reaches though news papers, journals, magazines, advertisements etc. All these have impact on different degrees. Communities are also intelligent enough to develop their own method of communication.

All the above mentioned methods are equally important but they need to be properly used. Since use of method depends on the social, economic, cultural background of the communities concerned, it is necessary to make the choice properly. Use of wrong method may not produce proper result, rather it may invite problems of various nature.

9.11 ❑   Barriers of Communication

Communication, as we have already said, is not an easy task to accomplish. Effective communication is hampered because of various reasons concering the sender, receiver, environment, methods used etc. Those are as below :

A. Sender Centric barriers :

Sender centric barriers are of various nature such as :

–   he/she is not adequately knowledgeable about the subject on which he/she is talking.

–   he/she is not serious enough to deal the issue properly.

–   he/she does not have idea about the background of the receiver.

–   he/she picks the wrong time and place for communication.

–   he/she shares ideas in a wrong forum.

–   he/she does not maintain intellectual honesty.

–   he/she abruptly disapproves the views of receiver.

–   he/she does not make it democratic.

–   he/she uses difficult and technical languages.

–   he/she uses improper method.

–   he/she is arrogant and hot headed.

–   he/she speaks even if listeners are not ready to listen

–   he/she is not a person of pleasing personality.

These are certain factors related to the sender of the ideas/information etc. to any person – known or unknown. These factors create serious problems in communication.

B. Receiver Centric Barriers :

Several issues relating to the receiver can also create problem in smooth communication such as :

– the receiver, at the point of communication, can remain preoccupied – physically and mentally as a result of which he/she fails to concentrate.

– he/she is not interested in the message that is being passed.

– he/she is having emotion an problem.

– because of some reason he/she is mentally disturbed.

– he/she is distracted.

– he/she pretends to understand when he/she does not.

– he/she does not feel comfortable with the communicator.

C. Other factors :

There are some otehr factors which are equally responsible for non-effective communication. They are :

– Socio-economic situation of the person, group, community.

– Traditional values, customs and superstition of the people concerned.

– Pressure of work

– Physical illness

– Status and charisma of the communicator or the receiver.

– Hidden agenda of communicator, if any.

– Improper time and place etc.

9.12 ❑ Preconditions to effective communication

The objectives of community organisation are achieved if communication is made effectively. Naturally it is desireable that the community organiser and community leaders make planned and sincere effort to communicate ideas and information to the community fruitfully. The factors that play important roles in insuring effective communication are the followings :

(i) The communicator needs to have adequate knowledge on the subject concerned. He/She can share the idea effectively only if his/her knowledge on the subject is not poor. Knowledge helps a lot to communicate convincingly,

skillfully and confidentially. This naturally suggests the communicator to make effort to enrich his/her knowledge bases on the issues he wants to discusss.

(ii)   He/she should be open-minded regarding the issues and sub-issues of discussion. If there is any rigidity on this, the communication is lost. If the communicator thinks that his/her dicision is final and there is no reason to bring any modification in that, then communication remains ineffective.

(iii)   There can be some sensitive issues to deal with. In such cases, the communication is to be made very carefully so that no body feels hurt, injured and insulted. he/she should be very careful while communicating something on sensitive issues.

(iv)   He/she should do some home work to deal with the subject effectively.

(v)   Communication is to be made very clearly and without any ambiguity. If the people to whom the information is given become confused then the objective of communication remains unfulfilled. Hence one will have to express the ideas/ information very clearly.

(vi)   The communicator needs to have adequate idea about the overall background of the people to whom and with whom he is communicating. Knowledge base, awareness level, attitude, outlook, receiving capacity etc. are likely to differ from community to community, group to group and person to person.

(vii)   While communicating the communicator needs to keep it in mind that the issue has relevance to the community. If not, people will show no interest in the matter.

(viii)   Communication should be made according to the level of the receiver. Coming down or going up to the level of receiver is a must to make communication effective.

(ix)   Effective communication also demands a proper place, environment and time. Wisely choosing a proper place, time and condition immensely helps in communicating and shareing information and ideas.

(x)   Tossing around technical terms is to be avoided to the extent it is possible. People in general do not prefer to listen technical terms which are not that popular to them.

(xi) Communicator must not make any effort to give many ideas at a time. This is totally an unwanted plan and execution.

(xii) For making the communication effective the communicator will have to concentrate on the issue. This is a special skill which he/she should develop properly. In many cases the communicator goes out of context and he/she fails to feel that and in the process the very objective of communication remains unfulfilled. So one should remain careful about this tendency.

(xiii) The communicator should make effort to make the communication process easy interesting and encouraging. The way of passing information, giving ideas, using proper words and examples, sheareing quotations, using proverbs, narrating something relevant and maintaining pleasant personality are some important tips that help a communication to become effective.

(xiv) The communicator should follow a natural way of expression. He should not make it artificial since anything artificial does not produce positive results.

(xv) The communicator should be a good listner. It makes the communication two way traffic and democratic. Besides, it helps the communicator to have idea about the outlook and attitude of the otherside. And it helps in creating an environment where every one would feel that he and his opinions are honoured.

(xvi) The length of communication period should be reasonable. If it is very lengthy the receiver would be bored and disgusted. In that case he/she may not give proper attention. On the otherhand, if it is very brief the message may not reach to them properly. Therefore, the communicator should remain careful about the time frame while shareing any idea/information/data.

(xvii) Observing and looking for feedback is yet another factor responsible for effective communication. If any gaps are marked, necessary modification in the process can be made.

(xviii) The communicator should remain careful that he is properly audible. keeping eye contact is also equally important.

(xix) The communicator should have capacity to integrate different pieces of information properly.

(xx) Deciding about the suitable medium is also important to make the communication effective.

(xxi)   Demonstrating assertiveness or firmness as well as since of responsibility also helps in effective communication.

(xxii) Communication method should be chosen properly based on the type of community to whom communication is to be made.

(xxiii) The communicator should examine the actual purpose of communication.

(xxiv) He/she should consider the total physical and human setting.

(xxv)   Consult others, wherever necessary, in planning communication.

(xxvi) The communicator should keep it in mind that he/she is communicating for today as well as for tomorrow.

(xxvii) He/she should remain sure that his/her actions support his/her communication.

If the points mentioned above are taken care of by communicator, the process of communication would be smooth and effective. It is therefore essential that each communicator in the setting of community organization needs to attach proper importance to them.

9.13 ❑   Skills and Qualities of Effective Communicator

Communication is a difficult job to do. To do it effectively one needs to have certain skills and qualities which are as below :

(i)   He/she should have people facing quality. It needs steadiness. If fear psychosis is developed in the mind of communicator, he/she will remain ineffective. So, having mental strength to face people is very necessary. Through continuous practice one can develop this quality.

(ii)   He should also have some quality of using healthy jokes, appropriate proverbs, varieties of relevant examples to make the communication attractive. This also demands a special quality.

(iii) The communicator should be skilled in using various methods of communication, traditional and modern. Weakness in this may create serious problem in communicating anything.

(iv) The communicator should have strong presence of mind. In absence of the same none can make himself/herself a successful communicator.

(v) The communicator needs to be adequately skilled in language since weakness in language creates barrier in the proper expression of ideas and information. Thus, command over language is considered as one of the most essential qualities of a communicator.

(vi) He/she should have positive and constructive outlook. This quality of a communicator makes all the difference in making the communication effective.

(vii) The communicator should also have the quality of being impartial and unbiased. Needless to say that without this quality none can be a successful communicator.

(viii) A communicator must not allow his/her spirit to be dampened. Success and failures are there in life but he/she should have the guts to face and digest failures and make effort to overcome the weaknesses.

(ix) He/she should have the quality of being good listener. Through practice only this can be developed.

(x) He/she should have the capacity of making good beginning, purposeful middle and nice ending of communication.

9.14 ❑ Summary

Exchange of necessary & appropriate information is pre-requisite for any democratic process. while working in a community therefore we must be very careful when we share information, the people must know about it with full clarity and they may also get their doubts clear through proper communication.

9.15 ❑ Exercises

1. Define the term 'Communication'. What is its importance ?

2. Enumerate the types of communication and explain each one of them.

3. What are the variables of communication ?

4. Give an estimate of principal determinants of communication.

5. Communication has various forms. What are those?

6. Examine the principles of communication. Why one should follow these principles while communicating any idea/information etc?

7. Give an account of the methods of communication that are generally used.

8. What are the principal barriers of communication?

9. Analyse the factors responsible for making communication effective.

10. Communicator should have certain skills and qualities to communicate effectively. What are those ?

II. Analyse the following terms :

(i)   Variables

(ii)   Sender

(iii)   Formal Communication

(iv)   Downword Communication

(v)   Physical expression

(vi)   Intellectual honesty

(vii) Stake holders

(viii) Role play

(ix)   Barriers

(x)   Pleasing personality

(xi)   Sensitive issues

(xii) Two way traffic

(xiii) Outlook

(xiv) Presence of mind

(xv)   Assertiveness

(xvi) Democratic process

(xvii) Technical terms

(xviii) Receiving capacity

(xix)   Fear Psychosis

(xx)   Language skill

III.   Fill in the gaps

(i)   Communication is a process in which more than _____ person in involved.

(ii)   Communication is _____ of ideas and information.

(iii)   Receiver means the _____ receiving the information.

(iv)   Method is the way to _____ the information.

(v)   Downward communication is just _____ to upward communication.

(vi)   An _____ person can not use the written form of communication.

(vii)   Communication should be made according to the _____ of receiver.

(viii) Anything artificial does not _____ positive results.

(ix)   The communicator should remain _____ about the time frame.

(x)   The Communicator should have _____ personality.

IV. Match the followings

(i)   Communication means

   – Sending signals

   – Sharing information

   – Self talking

(ii)   Receiver is one who

   – Shares idea

   – Sends message

   – Receive the information

(iii)   Method means

   – the principles

   – the forms

   – the process

(iv) Horizontal Communication means

–   Communication with boss

–   Communication with subordinate

–   Communication with a person of same status

(v) Motivation means

–   Strong eagerness

–   drive

–   determination

–   all of these

9.16 ❑   References

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UNIT- 10 ❑ Important Movements

Structure

10.1 ❑ Objective

The objective of the present unit is to help the students of Social Work Master Degree course to have idea about the concept of Sarvodaya – Bhoodan – Gramdan, their importance in the context of bettering the community life, their objectives & methods, impact created and limitations etc. This unit has been so planned that students will enrich their idea about the basic philosophy of Sarvodaya – Bhoodan – Gramdan as well as their link with social work in general and community organisation in particular.

10.2 ❑ Introduction

This subunit is an issue that needs to be known by the community development agencies and community organisation workers. Sarvodaya is an unique movement for the literation of all sections of population. So, knowing about the details of it is absolutely necessary for any agency or worker dealing with the community organisation initiatives. in this backdrop the present unit has been developed so that it can meet that need of the students who are going to be the community organizers. Thus the unit is expected to make them knowledeable, skilled and competent to handle the job effectively in future.

10.3 ❑ Concept

The word Sarvodaya has been derived from two Sanskrit words – 'Sarva' and 'uday', which means 'welfare of all' or 'rise of all', or 'progress of all' or 'universal upliftment'. It is the 'greatest good of all'. It seeks happiness of all. it is 'Social upliftment, economic emancipation and moral resurrection of all'. it is a process by which socially and economically deprived individuals or groups can be steered towards development. Sarvodaya is 'an ideal of vision and a movement in gandhian

philosophy'. And it 'demands commitment of its followers to the care and the uplift of humanity'.

A person may be a man or Woman, educated or illiterate, a member of upper caste or lower caste, a resident of rural, tribal or urban area he has every right to progress in all respects. So, Sarvodaya is to ensure that everyone have balanced diet, a proper house to live in, adequate facilities for education, opportunity of getting medical services and so on. Everyone must 'have enough for his own needs'.

Sarvodaya is realization of true democracy and not making any distinction between (i) Community and Community (ii) Caste and out caste (iii) intellectual and physical labour. In a Sarvodaya environonment use of liquor and opium is also forbidden and swadeshi will be considered as rule of life. It is based on Gandhiji's realization that (i) Development of all is possible if others are developed (ii) All kinds of development efforts should be of some importance (iii) Each individual should play his role to develop the society.

10.4 ❑ Philosophy

The phylosophy of Sarvodaya is based on the philosophy of life and action of Gandhiji. People, as Gandhiji opined, are basically good. Such goodness is reflected in truthfulness, courage, sacrificing attitude, non-violence etc Nevertheless many of them do not get opportunity of living a meaningful life. In this backdrop the working philosophy of Sarvodaya is solving individual and social problems by using the principles of non-violence and truth. For this one must have "living faith in God." It is based on various constructive programmes also which are appropriate to the area concerned for making the communities self propelling and self-reliant.

The work of Sarvodaya is viewed as an offering to the God. It's philosophy is 'progress together without collision of interest". It is also to make attempt to reorient human mind to reconstruct human society. But consumerism, unhealthy competition, lack of safety, mistrust have eaten away the goodness of people. Values are also eroding day by day. People are facing various kinds of exploitation and becoming prey of administrative biasness. No matter whether the country is ruled by this or that party desired results. Two sayings of Gita – 'he who eats without putting labour eats stolen food' and 'needs of body must be supplied by the body' are also considered as philosophy of Sarvodaya. Gandhiji also emphasised that Standard of life is fundamental, nor the standard of living.

Gandhiji's philosophy behind Sarvodaya thus was based on dignity and worth of each individual. He firmly beleived in dignity of labour as well as right of all to earn a livelihood. He never supported the idea of imposing views on others. Rather he demonstrated love and understanding for the people. His constructive programme not only emphasised on the betterment of all but also with all aspects of life and living.

The philosophy of Sarvodaya which was imbibed by Gandhiji from John Ruskin's 'unto the last', thus rests upon the followings.

(i)   An individual can progress only when he thinks that progress of others is an important parameter in determining his progress and welfare.

(ii) Every activity carried out by any individual is equally important and of equal value.

(iii) Every individual should fulfill his obligation to the society through his own labour.

(iv) Special emphasis should be given on the welfare of the lowest and underprivileged such as Harijan, Women, destitute and rural folk.

(v)   It is also giving emphasis on 'Swarajya' and 'Lokaniti'

(vi) This philosophy is based on dignity and worth of individuals. Nothing should be by anybody on anybody.

(vii) People should remain satisfied with minimum wants and simple food and clothes.

(viii) People should make it a habit to adopt just means to achieve anything.

(ix) All have capacity which needs to be harnessed and promoted.

(x)   People have basic knowledge about their situation and the way to manage their life properly if necessary resources are provided.

10.5 ❑ Characteristic features

The basic characteristics of Sarvodaya movement are the followings :

(i)   **Dignity of labour :** Every individual should remain engaged in some kind of work. And a farmer or a lawyer, a barber or a public servant – work of all have dignity.

(ii) **Active participation :** To bring essential changes in the society active involvement of the people is a must. Since life should be led meaningfully nobody should remain idle.

(iii) **Non-violence :** People should demonstrate. 'Ahimsa' in their everyday life. This will help to create an environment of positive development.

(iv) **Adherence to truth :** People must be truthful. They should not have any hidden agenda and must not speak a lie.

(v) **Comprehensive programme :** Its another characteristics is that it believes in initiating comprehensive nature of programme, which has universal significance for achieving desireable objectives.

(vi) **Swadeshi :** It means using the home made goods and rejecting the foreign goods. All people should develop this habit.

(vii) **A strong spirit :** Chastity, fearlessness, honesty and self sacrifice are the important elements of sarvodaya movement.

(viii) **Untouchability :** Characteristics of Sarvodaya movement also includes stopping the practice of untouchability. Discrimination on the basis of caste should not be there.

(ix) **Respect for all religions :** This is another important characteristics of Sarvodaya movement. It never considers any religion higher or lower in grade. All are equal.

(x) **Happiness of all :** It firmly believes that none can be happy alone. Happiness can be achieved only through actions aiming at welfare of all. No one can enjoy happiness by himself.

10.6 ❑ Objectives or goals

Sarvodaya movement has the following objectives :

(i) To set up an ideal society together with decentralization of power from the hands of the people belonging to the higher strata of the society.

(ii) To make it possible to establish a Society that is casteless and classless.

(iii) To establish communal harmony by removing the communal feelings.

(iv) To ensure economic inequality to all. Homeless, landless, wealthless people should be promoted to 'haves' level.

(v) To give due emphasis on the welfare measures to be undertaken for the scheduled castes, scheduled tribes and other backward classes. Special initiative should be taken to promote their overall stutus.

(vi) To see that self-supporting village communities are established.

(vii) To establish gram Swaraj in real sense of the term, which means self-governance.

(viii) To organise the students as well as youth groups to make themselves involved in various constructive activities for the welfare of all.

(ix) To insist on duties also, not enjoying rights only.

(x) To give emphasis on Lokniti than Rajniti.

(xi) To stop exploitative practices.

(xii) To promote spiritual development.

(xiii) To promote sense of belongingness.

(xiv) To develop Cottage & Village industries.

(xv) To develop and use appropriate technology for meeting basic needs of life.

(xvi) To give equal job opportunity and rights to female members of the society to empower them.

(xvii) To form organisation of labour to generate employment.

(xviii) To develop agriculture for making the economy self sufficient.

(xix) To make people convinced to 'live in order to help others to live'.

(xx) To ensure total and integrated life.

(xxi) To promote the idea of trusteeship.

10.7 ❑ Major elements

Cestering the objectives or goals cited above the major elements of Sarvodaya movement are the followings :

(i)   Each member of the society has the right to get the taste of progress.

(ii) Each one's capacity has to be developed so that he can fight out the problems and enjoy a better status.

(iii) Society needs to be free from obstacles of various nature.

(iv) Autocracy has to be stopped.

(v)   A process of heart changing has to be adopted since that has been considered by Gandhiji as the principal means to make the movement successful.

(vi) Bhoodan, Gramdan and Gram Swaraj Should be considered as the other process of sarvodaya movement.

10.8 ❑ Development or Emergence

It was developed by Gandhiji for social reconstrnction. The rural reconstruction movement of Tagore and Gaekwad as well as Social Reform movement of Raja Rammohan Roy were transformed into a national movement by Gandhiji based on the principles of truth and non-violence. He believed that Sarvodaya Society is the aternative to the existing society of exploitation and unhealthy competition. Hence he worked for establishing Sarvodaya Society. He was inspired to work for Sarvodaya particularly after he read John Ruskin's book 'unto the last'. He felt that (i) individuals have capacities (ii) the same has to be harnessed and utilised for their own welfare, and (iii) by so doing overall scenario of the society would be changed towards positive.

After Gandhiji's death a Sarvodaya Samiti was formed in 1948 to ensure that Sarvodaya movement continues. Gandhiji's foremost disciple Vinova Bhabe by then was seriously involved in it. In 1951, under the leadership of him some landlords of Telengana donated some amount of their land to the landless people of the area. In 1963 initiative was taken to integrate Gramdan, Khadi and Shanti Sena as components of Sarvodaya movement.

Vinovaji worked for Sarvodaya throughout his life. Jaiprakash Narain also extended his support in the exercise. Vinovaji gave an outline of Sarvodaya. According to him the Indian villages (i) must become Self supporting. (ii) they should be free from fluctuations (iii) the villagers need to manufacture those goods which they reaqire (iv) there must not be any 'intervening agency between production and ultimate distribution' (v) Village industries must thrive. (vi) all the villagers must work and (vii) each and every member of the society should get food.

Thus it can be said that Gandhiji floated the idea of Sarvodaya movement and vinobaji renewed the same.

10.9 ❑ Methods

The methods that should be followed to achieve success in Sarvodaya movement are :

(i)   Demonstration of fearlessness : Since Sarvodaya is just not a propgramme but a movement, it needs fearless mind. Expected challenges can not be faced by the people who are fearful. Naturally it demands fearless mind.

(ii)   Non-violent approach : To make Sarvodaya achievable it is desireable to work on non-violence method. Unjust aggressiveness has no place in Sarvodaya. Talerance and advocacy are necessary which will ultimately lead to non-violence.

(iii) Justice : Since injustices are reality in our society it is necessary to give justice to all the people belonging to various religious groups, caste and economic background.

(iv)   Practicing celibacy : It is another method that should be followed in Sarvodaya movement. If it is practiced with determination one can be mentally strong enough to play effective role in this exercise.

(v)   Feeling of nearness : This is also considered as an important method since feeling of nearness or oneness adds strength to the society and create an environment conducive to Sarvodaya.

(vi)   The spirit of true nationalism : To make Sarvodaya movement successful it is also necessary to have the spirit of true nationalism. Such a spirit definitely helps the process to go ahead.

(vii) Giving importance to physical labour : Giving physical labour should be considered as must by all individuals – rich or poor, illiterate or educated, men or women. By making people motiveted to do physical labour Sarvodaya movement can be made successful.

(viii) Tendency to do good for others : Such a tendency needs to be developed in the mind of all. Such an attitude will immensely help in making the movement successful.

(ix) Non-violent non-cooperation : In the context of aggressive oppression by the administration of British regime, it was considered as one of the important methods of Sarvodaya. By taking part in such non-cooperation each individual can significantly contribute to propel the movement in right direction.

(x) Attaching importance to equality of all religions : It also acts as an effective method of achieving Sarvodaya. No one should have any negative feeling about other religions. By so doing one can help in bringing integration which is so very necessary in Sarvodaya.

(xi) Giving rights to all in the goods produced is yet another method that should be followed in the process of Sarvodaya. All should enjoy right to the products of the country without any discrimination.

(xii) Simple living : Standard of living should not be made high because that will promote the tendency of consumerism. Such a practice will ultimately help in giving opportuinty to all to fulfill minimum needs.

(xiii) Proper Planning : To give success to any effort proper planning is necessary. Since without need-based planning nothing positive can be achieved, it is a must that we give priority to make necessary planning.

10.10 ❑ Fundamental Principles

K. G. Mashruwala has enumerated the basic principles of Sarvodaya as mentioned below :

(i) Respect for life which means 'health and all-round development of the life and personality of India's living beings'.

(ii) Development of natural resources which can be considered as means for the development of life. The natural resources should not be extravagantly used. Rather nature has to be developed for our betterment.

(iii) Providing opportunity of job to every individual based on his knowledge skill and capacity.

(iv) 'The standard of life' should be distinguished from the standard of living'. Since standard of life is the fundamental issue and not the standard of living, one must make efforts to rise his standard of life.

(v) While planning for the development of people efforts should be made to remove natural or man-made hindrances from its path.

(vi) Efforts should be made of make people self-sufficient in respect of food as well as nutrition.

(vii) People should be provided with training appropriate to our nation building. It should be planned in such a manner so that it really develops the capacity of persons concerned to play their role properly.

(viii) Politics would not be the instrument of power and there will be no party system.

(ix) There will be no private property and profit motive.

10.11 ❑ Programmes for Sarvodaya

Vinobaji and other constructive leaders have suggested the following five-fold programmes to achieve success in Sarvodaya movement. They are :

(i) Maintaining internal purity which means leading a honest life by avoiding unfair ways of earning money for comforts.

(ii) Maintaining external purity which means cleanliness – both at personal level as well as public level. For making Sarvodaya drive effective maintaining clearniness is extremely needed.

(iii) Putting physical labour is another important condition for Sarvodaya. We msut give due weightage to the dignity of labour. All of us should put some physical labour and give due respect to those who are working as labour for generation after generation. Respect can not be assigned to property, power and formal education only.

(iv) Establishing peace is the fourth condition for Sarvodaya. Peace does not mean abolition of war only. it is to live in amity, stop inculcating fear and jealousy, solve minor disputes only.

(v) The last factor is dedication or Samarpana to the Samarpana ideal, non-violence, non-exploitation, use of physical labour, equal status of all etc.

On the other hand for building a Society of Sarvodaya following 18 fold programmes were suggested.

(i) Removal of untonchability

(ii) Communal harmony

(iii) Use of khadi

(iv) Giving emphasis on rural industries

(v) Attaching importance to village Sanitation

(vi) Conducting adult education programme

(vii) Introducing Nai Talim

(viii) Taking care of women upliftment

(ix) Uplifting the condition of Kisans

(x) Improving the condition of labour

(xi) Prometing the condition of tribals

(xii) Students upliftment

(xiii) Establishing economic equality

(xiv) Awareness generating on health and hygiene

(xv) Giving importance to provincial languages

(xvi) Attaching due importance to National language

(xvii) Taking care of Leprosy patients

(xviii) Prohibition on ill practices.

10.12 ❑ Sarvodaya and Social Work

Sarvodaya and Social work both are for human welfare. Similarities and dissimilarities between the two can be cited as below :

Sarvodaya	Social Work
● It is a philosophy	● It is a problem solving process
● It is a broader concept	● It is somewhat specific concept
● Betterment of weakest and others is the goal	● It is same
● Initiating programmes of various nature is the main way	● Helping people to help themselves is the basic issue.
● It is not a product of intellectual theorization	● It is product of intellectual theorization. Based on the knowledge from other branches of social sciences it has 'developed into a science of its own.'
● It is a movement	● It is not a movement.
● It is done by volunteers or Sanchalaks who are believers of Sarvodaya.	● It is done by professionally trained persons and community people.
● It is not a job-oriented work.	● It is a job-oriented work.
● Training of Sanchalaks is informal and apprentice based.	● Training is formal and class based.
● It has spiritual basis	● It is not based on spirituality as such.
● It strengthens the Social conciousness first followed by Gram Sankalpa and Lokniti.	● It helps individuals, groups and communities by using various methods of social work aiming at furthering the social welfare objectives.

Thus it is evident that there are both similarities and dissimilarities between the two.

10.13 ❑ Sarvodaya vis-a-vis Community Organisation

Both Community Organisation and Sarvodaya aims at the welfare of the community. However, there are some differences also between the two. They are as below :

Sarvodaya	Community Organization
● It is a movement based on certain philosophy.	● It is a method of working with community for the welfare of the same.
● It is based on certain methods.	● Itself is a method.
● Change of heart of rich gets emphasis	● No such specific emphasis is there.
● No professional person is engaged.	● Professionally trained persons are needed.
● It is considered as a movement.	● It is not a movement.
● It is a political action to some extent.	● It is not considered as such.
● It is volunteer based known as 'Sarvodaya Mitra'.	● It is not cadre or volunteer based.
● It collects and enrolls members	● No such effort is made.
● It encourages its members to lead a life of Tapas.	● No faith in such system.
● It advocates equal rights of all.	● It is same.
● Basic education programme is considered as one of the means to achieve the objectives.	● Awareness generating is emphasised, not educational programme.
● It forms tier based organs from village to national level.	● There is no tier based organisation.
● Non-possession and non-violence is emphasised	● It is same.

● It believes in democratic decentralisation.	● It is same.
● It has five segments – Shramdan, Premdan, Sevadan, Bhoodan and Gramdan.	● Community organisation is not based on such 'Dan' philosophy.
● Based on Gita following six are considered as essentials in Sarvodaya – clear mind (piousness) – Energy – Self-confidence – Strong step – Positive outlook – Calmness	● In community organisation cohesiveness and we feeling are the important aspects.
● It aims at uplifting the people in social, economic, political and moral aspects.	● It also takes care of overall development of people.

Thus it depicts that there are both differences and similarities between these two. However, we can say that objectives of the two are almost similar.

It can be concluded that Sarvodaya has a great influence in community organisation practice. Since it releases potentialities of the community and enable it to work together to overcome discrimination, apathy, vested interest etc. it can be said that Gandhiji and his brain child Sarvodaya played a significant role in preparing an intellectual climate for the growth of both community organisation process and professional Social work in our country.

10.14 ❑ Essential Qualities of a Sarvadaya Worker

Sarvodaya workers will have to transform themsehes and acquire the following qualities :

(i)   Truthfulness

  (ii)   Non-violent

  (iii)   Chastity (Brahmachairya)

  (iv)   Fearlessness

  (v)   Honesty

  (vi)   Non-possessive

  (vii) Avoider of drinks and drugs

 (viii) Self-sacrificing

  (ix)   Eager to do body labour

  (x)   Satisfied with minimum wants

  (xi)   Tolerant

  (xii) Cooperatives

 (xiii) Knowledgeable

 (xiv) Believer of God

  (xv) Disciplined

 (xvi) Have sense of dignity

 (xvii) Have living touch with masses

(xviii) Good anticipator

 (xix) Attitude to do good of others

  (xx) Non-egoistic

 (xxi) Clear vision

 (xxii) Strong determination

(xxiii) Dedication

The success of a movement like Sarvodaya depends on the following pillars :

   –   Truth

   –   Love

- Non-violence

- Physical labour and

- Proper supervision, utilization and distribution of property.

Besides, Sarvodaya movement will have to keep the target of establishing classless society, exploitationless society and a society which is self-reliant and believes in cooperative living. The Society will constantly try to make it free from dishonest practices. All these sounds very noble but difficult to practice. The world as a whole is competitive. In that environment, India alone can not have a noncompetitive and classless society. And bringing change in the heart of people also has very bleak possibility. Nevertheless it can be said that Sarvodaya can create some impact in the Society.

10.15 ❑ Concept of Bhoodan

Bhoodan means donation of some portion of their land by land owners for the common good. The farmers who have more than three acres of land should donate one sixth of their land so that the same can be shared with others for helping them to co-exist properly.

10.16 ❑ Genesis

Acharya Vinoba Bhabe is the founder of this movement. The movement began its journey in the year 1951. On 18th april 1951 Acharya Vinoba Bhabe made an appeal to the rich farmers of Pochampalli Village in Telengana to donate some amount of their land to the landless people of the area. Some farmers positively responsded to his appeal. Once Ramchandra Reddy alone donated 100 acres of land. That was the beginning of Bhoodan movement.

It ultimately spread over different areas under various states. Thus within 1967 about 42,64,096 acres of land was received from 5,76,000 big farmers, 90% of which was received between 1951 and 1957.

In the first few years of movement, rate of success was considerably good particularly in Bihar and U.P. As a result, by 1956 it received 4 million acres of land as donation. It became 4.5 million acres by 1957. The movement, thus, contributed to

reduce the gap between haves and have nots in rural india. This voluntary and unofficial movement aiming at land reform directly helped to promote Gandhian idea of trusteeship and a novel idea that 'all land belonged to God'.

10.17 ❑ Philosophy

The basic philosophy based on which Bhoodan movement was initiated is that anything which a person has, is not his property. Actually it is the property of the Society. According to this philosophy Bhoodan is not only donating some land to landless. It encompasses two other concepts also – 'Shramdan' and 'Premdan'. Like Bhoodan these two are also very important in the life of people. It makes people to look around so that none suffer. Naturally distribution of land is not the only issue here.

10.18 ❑ Objective

The basic objective of Bhoodan is to make 'a voluntary transformation in the distribution of land in rural india according to the principles of equality.' More specifically to say, its objectives are :

(i)   to initiate social and economic revolution,

(ii)   to transform the socio-economic scenario of India where everybody will have equal access to economic and other resources of the country.

(iii) to take care of moral regeneration of the people of India.

(iv) to improve the overall position of the landless people of the country.

(v)   to make people free from exploitation.

10.19 ❑ Methods

The methods that were adopted to carry out Bhoodan movement were :

(i)   Generating awareness among community people about how creating of just society is possible.

(ii)   Motivating rich farmers to donate a portion of their land to the needy people.

(iii)   Encouraging poor people to utilise the land that they received as donation in such a manner that they can promote their status.

(iv)   Giving ideas to the villagers and volunteers that initiative should be taken to bring social, economic and cultural revolution through Bhoodan.

(v)   Approaching Central and State Governments to implement some policies to augment this movement.

Keeping those methods in mind Acharya Vinoba Bhabe and his followers made padayatras from village to village for persuading the farmers who have large amount of land to donate at least one sixth of their land. Thus they kept a target of collecting 50 million acres of land which is one sixth of India's total cultivable land. When a particular farmer decides to donate, a deed would be prepared and signed by the donor and Vinobaji. There after a survey would be conducted to have data regarding the beneficiaries with the help of Panchayat. While donating the land first preference was given to the landless agricultural labourers followed by the farmers with insufficient land.

At the time of giving the land, entire village population used to be invited to gather on the specific date and time to witness the distribution process. The receivers were suppose to sign a printed application. On receipt of the same certificates of having received the land was issued. For completing the entire process no fees were charged from the beneficiaries. Three important conditions of Bhoodan are :

(i)   The beneficiary should start cultivating the land within 3 yrs. of receiving the same.

(ii)   He is expected to cultivate it at least for ten years.

(iii)   The donors will not get any compensation.

Considering the local situation and prevailing culture these procedures were relaxed from time to time. Some state governments such as Bihar, U.P. Orissa, Punjab, Rajasthan, Karnataka, M. P., Andhra Pradesh and Himachal Pradesh enacted legislations to facilitate the process of Bhoodan.

10.20 ❑ Impact

Though success rate of this movement is not that praiseworthy and the movement became short-lived, still Bhoodan has made some contibution. The unsuccessfulness of the movement was in terms of material achievement but in spiritual sense Bhoodan is definitely successful. At least it has created a sense in the mind of the people that those who are capable should contribute something to those who are resource poor. People also got this message that Bhoodan is one of the ways based on which society can survive and progress. This is the biggest impact of Bhoodan movement.

10.21 ❑ Limitations

Bhoodan movement suffered from the following limitations.

(i)   Within a very few years of initiation of the movement it lost the momentum.

(ii)   Distribution of land was also a problem. Out of 6.5 million acres of land that was received barely 4.5 lack acres could be distributed.

(iii)   For certain reasons some of the donors took back their land.

(iv)   Such a situation created doubts in the mind of many people.

(v)   Sometimes allotting authorities demanded money for recommending their names. Thus some undeserving people also got land.

(vi)   Same family applied for land in the name of different members.

(vii)   In some cases Bhoodan Workers became members of different political parties.

(viii) In some cases disputed land was donated.

(ix)   In many cases almost unuseable land was donated.

(x)   Government officials did not show must interest.

(xi)   Beneficiaries got small piece of land which did not help them to become self-sufficient.

(xii)   Cultivation of land involves some expenditure. most of the receivers did not have that fund.

(xiii) In was a kind of one man show and there was dearth of well-knit organisations to take care of the movement.

(xiv) Some of the states remained untouched. So it could not become nationwide movement.

(xv) This was more an emotion based project than logic based. Changing the heart of people is a very challenging task.

(xvi) There was no administrative back up to the movement.

10.22 ❏ Gramdan

10.23 ❏ Concept

It is donating 80% of their land by land owners of a particular village for the welfare of its landless population. Thus if at least 51% of the total land of the concerned village is donated then it is considered as Gramdan. Gramdan is biproduct of Bhoodan. Bhoodan was widened into Gramdan. It is the extended mission of Bhoodan. The ultimate idea of Gramdan is that the entire residents of the village would own the total property of the same village.

10.24 ❏ History

Gramdan, which is considered as last phase of Bhoodan movement first grew at Mangroth village in U.P. which was followed by several other villages in different states. In 1953, Gramdan was witnessed in Manpur under Cuttack district of Orissa. By 1955, altogether 26 villages went for Gramdan in 10 districts of Orissa alone. Some States passed legislation for the management of Gramdan villages.

10.25 ❏ Objectives

The basic objectives of Gramdan are the followings :

(i) Social reconstruction

(ii) Economic upliftment

  (iii)   Building a new social order based on equality and cooperation.

  (iv)   Developing a culture of collective ownership.

  (v)   Removing problem of rural indebtness.

  (vi)   Increasing standard of morality, and

  (vii)   Ending the litigation

10.26 ❑ Process

It starts with creating collective will among the entire population of the village concerned. Followed to that efforts are made to create Gram Sankalpa so that the Villagers accept the Gramdan movement, which will ultimately result in generating Lokshakti and then Lokniti. The concerned village needs to take three steps to become gramdan village. Those are :

  (i)   A village assembly should be constituted.

  (ii)   A village fund will be created.

  (iii)   The village would transfer the deeds of their land to the village assembly which is legally constituted.

  It has three stages such as

  (i)   Prapti – to get the landed property

  (ii)   Pusti – to distribute the same among landless

  (iii)   Nirman – to reconstruct through Gramsabha.

10.27 ❑ Impact

Gramdan has created a definite impact. Gramdan and Bhoodan are two "most far reaching" programmes of redistribution of land. A good amount of land was received from various donors accross the country for effectively using the same by the villagers. In the process many downtrodden families of concerned villages got the opportunity to be co-owner of village property. Through Gramdan it became possible to give the taste of being landowner to a good number of socially and economically backward people.

10.28 ❑ Weaknesses

Though gramdan has created some impact around the country this movement has not been able to get desired results. The reasons behind not being able to get very effective result are the followings :

(i) People suspected the initiative. So they did not show interest in donating the village.

(ii) Inadequecy of trained and properly motivated workers to effect the transfer of land.

(iii) Lack of necessary cooperation from the government departments.

(iv) Lack of adequate plan to utilise the landed property properly.

(v) Since religion and caste feeling was in the blood, cooperative living was a very difficult task to achieve.

Thus, Gramdan movement failed to achieve success. By 2009 only 500 gramdan villages remained. People throughout the country did not accept this idea and after the death of Vinobaji and Jaiprakashji the movement came to an end.

10.29 ❑ Summary

The learner well now be able to understand the ideologies behind the important movements like Sarvodaya, Gramdan, Bhodan. They are now in the position borrow these concepts and link it up with Social work ideologies, thus making the whole curricullur of field practices ever more meaningful and understand the Community and its Sentiment in a better way.

10.30 ❑ Review Questions

1. Underline the Similarities and differences between Sarvodaya and Community Organisation.

2. What is Bhoodan? What are its limitations ?

3. Define the term Gramdan and analyse its process.

4. Enumerate the essential qualities of a Sarvodaya worker.

5. What do you mean by Sarvodaya. Analyse its basic philosophy.

6. Give an account of the objectives of Sarvodaya.

7. What are the basic characteristic features of Sarvodaya ?

8. Write short notes on

    (i)   Untouchability

    (ii) Active participation

    (iii) Economic equality

    (iv) Feeling of nearness

    (v)   Non-cooperation

9. Fill in the gaps

    (i)   An individual can progress when others are allowed to _____.

    (ii) People should remain satisfied with simple _____ and _____.

    (iii) People should follow the path of _____ in their everyday life.

    (iv) important elements of Sarvodaya are _____ _____ and _____.

    (v)   Gramdan is biproduct of _____.

10. Match the followings :

    (i)   Justice should be given particularly to
          – Economically backward people
          – All people

    (ii) In Sarvodaya it is necessary to maintain
          – High standard of life.
          – Internal purity

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Unit- 11 ❑ Leadership

Structure

11.1 ❑ Objective

The main objective of this unit is to enhance the knowledge-base of the social work students on the topic concerned. Since the students of this course are expected to play the role of development workers as well as community organizers they are in need of developing their knowledge and properly shaping their attitude and outlook. Ultimately they will have to play to role of a leader and hence the objective of the present unit is to equip them with the knoweldge and skill that are required to do justice to their role of leader.

11.2 ❑ Introduction

Through the present unit attempt will be made to bring in light various aspects of leader and leadership. A community organizer is a friend, philosopher and guide to a given community. He plays the role of a leader in true sense of the term. No body can deny that to bring a substantial change in the life and living of the people at a given community, strengthening the community is of importance. And to do that leadership role is to be played by some including the community organiser. There is no doubt that the

entire process of community organization will remain unsuccessful if community leaders and community organizer do not play their role properly. Here the community Organizer has a significant role to play. Keeping that in consideration the present unit will deal with all the relevant issues that will help the community Organizer to play his/her role effectively. It will deal with the subject in such a manner that his/her competencies are developed to the extent those are needed. The following pages are expected to meet the need of the students concerned to become effective community organizer by playing the leadership role properly.

11.3 ❑ Concept of Leadership

The word 'Leader' or 'Leadership' is known to everyone. Community organization practice largely depends on the quality of leadership. This compels the students of social work to study the various apects of leadership including the concept, type, skill and qualities needed etc. Let us first deal with the concept of leadership and leader.

According to H. K. Coons "Leadership is the behaviours of an individual when he is directing the activities of a group towards a shared goal".

According to W.G. Bennis "Leadership is the capacity to translate vision into reality."

A chinese proverb says "A leader is one who knows the way, shows the way and goes the way."

According to Sri Ramakrishna, 'he who sacrifices most is the leader'.

According to some social scientists leadership is an activity through which the behaviour of others is influenced.

To some others leadership is an instrument for coordinating the group efforts and channelising them into concrete action.

Peter Drucker said "The only defination of a leader is someone who has followers".

The core points, that rrun through all these definitions constitute the following :

(i)   He is a person who can

       – influence others

       – Make decisions

       – initiate action

    – advice the members

(ii) Who is

    – Acceptable to others

    – Knowledgeable

    – Physically and mentally fit

    – moderately powerful in the group

(iii) Who possess

    – a set of qualities

    – Some charisma

    – some 'divine grace'

    – abilities and resources to influence others.

    – pleasing personality

(iv) Who keep faith

    – in the capacity of others

    – in his/her own capacity

    – in the organization

(v) Who has

    – risk taking ability

    – good communication skill

    – honesty and transperancy

    – Positive outlook

    – Strong we feeling

    – Patience

    – Courage and Commitment

    – Inovativeness

– Spirit

– Basic discipline

– mental make up to learn from mistakes

– flexibility

(vi) Who remains

– loyal

– energetic

– active

– intelligent

– punctual

– responsible

(vii) Who is able to

– Co-ordinate group efforts

– change behaviour of others

– help people to move towards achievement of goals.

– remain first among equals.

– express himself properly.

One thing should be mentioned here that leadership does not flourish in vacuum. It always envisages followers. Secondly, one should keep it in mind that leader is the person and leadership is the role he/she plays.

11.4 ❑ Types of Leader

In our day to day life we see different types of leader. On the basis of style of functioning and selection process etc. We can classify them in the following manner.

(A) On the basis of style of working :

(i) **Democratic leader :** A democratic leader is one who has firm faith in the

capacity and initiative of each individual member. He also keeps faith in the theory of giving due importance to the opinion expressed by co-workers while taking any decision. He never tries to impose anything. He will consider himself as one of them (the members) with some additional responsibility. A democratic leader believes that people would put in their best efforts in the tasks if they feel that the programmes are in line with their interest and they get due respect and appreciation from the leaders. Such leadership also believes that the programmes are development oriented and motivational aspect is taken care of adequately then active participation of the members is forthcoming. He/she acts accordingly.

(ii) **Authoratarian Leader :** Such leader is just opposite to the democratic leader. He/she beleives in dictating others or issuing instructions to the members. He/She does not attach any importance to the community or group members as well as co-workers. Such leader has only one concern – task and performance. He/She considers people as unreliable and incompetent and hence they should always be controlled. Such leadership feels that members should be constantly pushed so that under threat they run for achieving to goal. He/She also beleives in punishment theory and guiding/teaching the members whenever he/she feels likes. Believing in the idea that leadership is to enjoy power that comes through position. Thus a thoroughly directive approach is followed by such leader.

(iiii) **Laissez – Faire leader :** This type of leader gives higher degree of freedom to his/her co-workers and members of the group or community. He/she keeps full faith in the capacity of then to work independantly, and naturally do not make unnecessary intervention. Such behaviour is known as laissez-faire behaviour. This provided opportunity to all concerned to work with higher degree of independance. They are permitted to get involved in any kind of activity they think fit for the group or community. No procedures as well as policies care framed. In this leadership style no one influences others. it marks absence of formal leadership. Any leadership that is being exhibited is informal in nature and emergent.

(B) On the basis of system of Selection :

(i) **Elected :** Some become leader on the basis of election. They contest in the election – formal or informal and become leader by getting majority of votes.

This method helps in getting opinion of the members concerned in a reliable way.

(ii) **Selected :** In small organizations and groups leaders one generally selected. The members sit together and discuss the issue of leadership and select somebody to lead the group/community on the basis of choice of majority.

(iii) **Nominated :** In such process leaders are decided on the basis of the decision of the higher anthority. In that case his/her length of association, commitment, efficiency trustworthiness are considered. Leaders of this type are neither elected nor selected. They are imposed by the authority.

(C) On the basis of success rate :

(i) **Successful leader :** He/she is a successful leader who is capable of fulfilling the objectives or vision-mission of the organization / group / community. He/she can motivate people to go ahead, can keep them integrated, mobilise mesonrces, make reality oriented plan and so on. He/she is not ready to compromise with failure.

(ii) **Unsuccessful leader :** The leader who does not have the capacity to motivate the members properly, create workable environment, keep members integrated, create good image of the group/community / organization is known as unsuccessful leader.

(iii) **Effective leader :** Effective leader is one who not only produces good results but can make the objectives of the organization clear to the members, create an enthusiasism in them to initiate appropriate actions to fulfill those, involve everyone in the process of development, promote leadership quality in members, achieve the target, remain unbiased and transparent, keep continuity and promote the image of the group/organization / community. Such leaders will demonstrate courage and wiseness to make, the development process self propelling.

D. Based on relationship :

(i) Leader who maintains good rapport with all concerned but he may be poor performer.

(ii) Leader who fails to maintain good rapport but is a good performer.

(iii)   Leader who is good in rapport building as well as is excellent performer.

(iv)   Leader who is bad in rapport building and at the same time gives poor performances.

11.5 ❑   Traits of good Leader

The effects or good leaders should have the following traits.

(i)   Proactiveness

(ii)   Straight talking

(iii)   commitment keeper

(iv)   Loyalty demonstrator

(v)   Transparent

(vi)   Owner of learning mind

(vii)   conceptualizer

(viii) Respect shower

(ix)   Result producer

(x)   Constantly improver

(xi)   Reality confronter

(xii)   Courageous

(xiii) Expectation clarifier

(xiv)   Trust extender

(xv)   Activator

11.6 ❑   Role of a leader

Leaders in any set up have varieties of role. In the practice of community organization also leaders need to play various role. They are as below :

(i)   **Team building :** By establishing rapport with the group or community members

he/she will build the team that will take care of the welfare of the group / community.

(ii) **Promoting team work :** He/she inculcates sense of collectivism in his followers and helps them to work as a team. A leader has to understand the varied interests and multiple goals and reconcile those conflicting goals and restore equilibrium as far as possible. Thus his role is to ensure team work.

(iii) **Ground rule establishing :** He/she will take care of establishing ground rules for the group/community members which are so very necessary.

(iv) **Planning :** As a planner the leader is responsible for chalking out proper plans for attaining the group/community goal.

(v) **Rendering advocacy services :** One of his/her main role is to work for awareness generation with regard to the group/community situation and the nature of involvement needed from the members to bring necessary change in the overall situation.

(vi) **Helping to understand methods of work :** The leader is expected to help the members of the community/ group to perceive the methods to be applied to achieve the goal. He.she also helps them to understand the diverse effects of unwanted situations.

(vii) **Role of Therapist :** The leader, in the context of community organization, also performs his role as therapist. Once the problems are diagnosed, he/she will suggest the process of treatment by organising people, mobilising resources, initiating activities and closely monitoring the same.

(viii) **Helping to Realise Potentials :** The leader will extend his support to make people coming together and realise their own potentials and power. He may also offer suggestions to the community people in their decision making process.

(ix) **Promoting leadership qualities :** His/her another important role is to promote leadership qualities among the existing and prospective leaders of the group/ community. Since one of the pre-conditions for any effective community organisation is the availibility of good leadership, developing community leaders is a must. The leader, therefore, has a very special role to play in the area.

(x) **Role of worker :** Leader is expected to play the role of a worker. He/she will not only dictate or guide only to the members but also take part in the

actual work. By doing so he/she can create an example which will inspire general members to be more involved in the work undertaken.

(xi) **Ensuring democratic functioning :** he/she should also ensure democratic functioning of the group/community. He will look into the matter that all the memebrs get the opportunity of taking part in all stages of community organisation as well as getting the benefit of community welfare initiatives.

(xii) Helping the community to establish coordination with various appropriate agencies is also considered as one of his/her roles. Such agencies can be local self government institutions, non-govt organizations, Govt. Department etc.

(xiii) **Empowering :** The leader will assist the community in preparing and maintaining reports, records, proceedings of the meeting etc. He/she will make effort to check the dependancy syndrome which is against the spirit of development.

(xiv) **Managing programme execution and fund :** The leader is also responsible to take care of programme execution and fund management.

(xv) **Representing the group/community :** The leader is linking pin between his community/group and other communities/groups. They leader serves the role of representative here. He will directly communicate with others and carry the voice of his community/group to others.

(xvi) **Role of Counsellor :** Members of the group/community sometimes suffer from emotional disequilibrium. In such cases leaders play the role of counsellor. By rendering counselling services he/she makes effort to remove the barriers and instil confidence in them.

(xvii) **Protector of Ideas :** Members may ventilate ideas of different types at different time. The same may be attacked by some others. The leader protects each member and their ideas from attack by other group members.

(xviii) **Keeper of discussions on track :** In all meetings there remains possibility of going out of track. The role of leader in such circumstances into keep the discussions on track.

(xix) **Resource mobiliser :** The leader should play the role of resource mobilizer in true sense of the term. Resources as we all understand, are both manpower and material.

(xx) **Role of Monitor and Superissor :** He/she should also play the role of monitor and supervisor of all programmes initiated for the welfare of the concerned group / community. It is through him that this process will revolve.

(xxi) **Responsibility Fixed :** The leader's another important role is to fix responsibility to each member so that responsibility is shared. He/she should do it wisely so that it suits well to the quality and skill of the members concerned.

(xxii) **Promoter of participation :** He/she should also play the role of promoting an environment of full and equal participation by every group member.

(xxiii) **Planner and implementor :** The leader should remain actively involved in planning and implementing programmes. He/she should make endeavour to plan meticulously and implement the same with all seriousness. Everything in the society is dynamic and prone to changes. For keeping track with the changes, additions and alterations to existing plans and strategies is essential. The leader has to be vigilant about it.

From the points discussed above, one can understand that a leader in the context of community organisation has to play varied roles which can be broadly divided into the following categories.

(i) Acting as a guide, Advocator, Counsellor, facilitator etc. to help the community in problem situation and effective communication between all members of the community.

(ii) Promoting the level of awareness of all members of the community, getting them involved in the process of community organisation, pooling internal and external resources for the fulfillment of community goal, holding meetings and keeping the discussion in track, preparing and maintaining reports and records properly.

(iii) Maintaining a favourable environment in the community, fixing responsibilities of different members, motivating and encouraging the members to get involved in the process of community organisation, establishing and maintaining coordination with others.

So, in brief it can be said that in the context of community organisation a leader has multi dimensional roles to play aiming at taking care of the welbeing of his members.

In fact, he is a father figure in the community since manything depends on the qualitative role played by the leader.

Factors responsible for ineffective leadership :

There are several factors behind the causation of ineffective leadership. They are :

(i)   Poor knowledge base

(ii)   Inadequate problem solving skill

(iii)   Poor managerial insight

(iv)   Low level of creativity

(v)   Poor skill of interpersonal communication skill.

(vi)   Lack of visible personal commitment

(vii)   Fails to learn from mistakes

(viii) Does not practice what he preaches

(ix)   Absence of innovativeness and risk taking ability.

(x)   Becoming prisoner of system

(xi)   Raising false expectations

(xii)   Not able to get confidence of others

(xiii) Not developing realistic time table and not fixing responsibilities.

(xiv)   Not keeping track with what is happening

(xv)   Not maintaining good image

(xvi)   Behaves like an officer and not like a leader

(xvii) Have less adjustability, etc.

11.7 ❑ Essential skills and qualities of a leader

To play his/her role effectively, a leader needs to have certain skills and qualities in absence of which he/she can not play the role properly. The following skills and qualities are needed by a leader engaged in the process of community organization :

(i) He should be knowledgeable. Strong knowledge base is the added advantage to the leader. It is a factor that makes a person strong. The sound knowledge base helps the leader to perform more effectively as well as to get respect from the members and agencies with whom networking is done. This also promotes the level of self-confidence of the leader.

(ii) He/she should have proper outlook, attitude, general awareness and presence of mind. These are the qualities that contributes in the improvement of performance level of a leader.

(iii) Honesty, transparency and leading a simple life is another important quality of a leader. In absence of the above cited traits the leader can not expect confidence and respect from his team/community members. Hence, to be an effective leader one will have to have the qualities mentioned above.

(iv) Another very important quality of a leader is to have better communication skill. To be an effective leader in any field of life, good skill of communication is an added advantage. In the process of community organisation also this skill is highly essential to the community leaders.

(v) He/she should poses pleasing personality. If he is a boring personality, coworkers will not feel attracted to him and naturally question of being influenced and motivated does not arise. The leader should also be extrovert.

(vi) The behavior of the leader needs to be balanced one. He/she should act as a model. He should know how to be rational in expressing emotion, articulating views and facing difficulties. He should be a man of initiative and drive.

(vii) The leader should be a good listner too. By becoming good listener the leader can establish good rapport, know the opinion of members on various issues, understanding the outlook and atitude of them which has its own importance.

(viii) The leader should have good health. Since he/she has to put more physical and mental labour than others maintaining good health is very necessary.

(ix) A leader should have the quality of chosing and adopting appropriate method of working.

(x)   Since working with people and considering himself as one of them are pivotal aspects of getting success in any community welfare activities the leader should have the quality of becoming like that.

(xi)   He should have the patience and tenacity so that he becomes capable of making effort to constantly encourage the membrs to remain involved in the process of development.

(xii)   Risk taking ability is another important quality of a leader. It is not expected that a leader will play his role without facing a situation where he needs to take some risk. If he/she has the mental strength to take that risk she/he will get respect from the community members and co-workers.

(xiii) He/she should keep firm faith in the goodness of the coworkers as well as capacity to perform. The leader should create an environment where all members would feel that leader has full faith in them.

(xiv)   His/her involvement would be such that people would consider him as a guide, helper, expert and therapist.

Besides the above mentioned points the leader should poses the following skills and qualities also.

– Capacity to control meeting, conflict situation and plan of action in cooperation with the members.

– Capacity to work under pressure

– Maintaining proper work culture

– Power of decision making

– Remaining attentive

– Attitude of sacrifice

– Creativity

– Quality to mix with others

– Style of working that does not make things complicated.

– Wiseness to initiate capacity based and need based programmes.

- Becoming a practioner of innovative ideas and not the follower of traditions.

- Quality of actualizing the process of decentralization.

- Developing attitude of working based on values and unbiased attitude.

- Having tendency to show respect to the Organizational discipline.

- Maintaining a good image of himself.

- Having capacity to influence others.

- He/she should be the user of proper dress since "clothes make the person".

- He/she should have the quality to manage self, managers, others, programme execution and fund.

- Risk searching capacity

- Quality of becoming proactive

- Quality to be Conceptualizer, Analyser, Affiliator and Activator.

- He/she should be biased towards opportunities over problems.

- The leader needs to be a team builder.

- He/she should have the quality of becoming good judgementor.

- He/she should be critical and quick thinker.

- The leader should have the skills and qualities for accessing to technologies and resources.

We rarely find a leader who posses all the skills and qualities mentioned above. However, leaders must make effort to acquire as more qualities and skills as possible. Since effective leadership is the pre-condition for better functioning of group community, leader has no other way but to promote his/her skills and qualities to the extent it is possible.

11.8 ❑ Summary

A good leader can be the torch beazer and keep the community to choose the right path. A leader hars to bear a lot of responsibilities. He must posses special qualities to motivate people and must be capable to take right decision to successfully manage various programme.

11.9 ❑ Exercises

1. What do you mean by 'Leadership'? What are its various types ?

2. Make a comparison between the Authoritarian leader and a Democratic leader.

3. Emunerate the basic traits of a good leader.

4. Analyse the important roles of a leader in the context of community organisation.

5. Examine the factors responsible for ineffective leadership.

6. What are the essential qualities and skills of an effective leader?

7. What is the importance of leader in the process of Community Organisation ?

8. Write short notes on

   (i)   Laissez-faire leader

   (ii)   Transparency

   (iii) Advocacy services

   (iv)   Empowerment of people

   (v)   Role of counsellor

   (vi)   Communication skill

   (vii) Risk taking ability

   (viii) Work culture

   (ix)   Team building

   (x)   Risk searching capacity

9. Analyse the following terms

   (i)   Innovativeness :

   (ii) Selected leader :

   (iii) Eeffective leader :

   (iv) Learning mind :

(v) Counselling

(vi) Resource mobilization :

(vii) Balanced behaviour :

(viii) Decentralization of power :

(ix) Analysing and activising :

(x) Conflict management skill :

10. Fill in the gaps

(i) Leader is one among the _____.

(ii) To a leader _____ attitude is needed.

(iii) Maintaining intellectual honesty is one of the _____ of a leader.

(iv) He/she is a _____ leader who does not dominate others.

(v) a leader should have _____ image.

(vi) _____ should be physically _____ and mentally _____.

(vii) He/she should have _____ personality.

(viii) To a leader programme _____ skill is necessary.

(ix) Successful leader is one who can _____ the objectives.

(x) Unsuccessful leader is one who does not produce _____.

11. Match the followings

(i) Leader can
   – Study the mind of the people
   – forget easily
   – react strongly

(ii) Leader is
   – Very introvert

       – generally silent type

       – extrovert

(iii)   He knows

       – how to threat others

       – how to overuse power

       – how to bring people closer

(iv)   A leader should have

       – negotiation skill

       – advocacy skill

       – both of them

(v)   Leader fails to perform if he is

       – less educated

       – a person of ordinary physique

       – a person of poor image

(vi)   Strong leadership is necessary for

       – fulfilling objectives

       – producing desired results

       – Both of them

(vii)   Gandhiji was a unique leader because of

       – his innovative ideas

       – Simplicity

       – Both of them.

11.10 ❑ References

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UNIT- 12 ❑ Community Participation

Structure

12.1 ❑ Objective

The principal objective of the present sub topic under unit 3 is to help the learners to understand the meaning of community participation, importance of the same, its types as well as the methods to be used to achieve participation of community members in the process of community organization so that they can achieve the same while working with some organization in their future life. It can further be said that the objective of the present unit is to promote the skill and the level of self-confidence of the would-be Social Workers so that they can perform properly in their future life.

12.2 ❑ Introduction

The present sub unit under unit 3 in one such issue that needs to be taken care of by the community organization workers/agencies. Community organization is a tough job and it is not anybody's cup of tea to make people agreeable to be involved in the process of community development/welfare even it it is for their own wellbeing. Lots of

motivation is necessary which can be generated only by properly trained personnel through appropriate measures. Keeping that in mind the present sub unit is so designed that it helps the social work students to make themselves competent and adequately skilled to achieve community participation in the endeavours of changing the overall condition of the community towards positive.

12.3 ❑ Topic Name : Community Participation

As regards the concept of community participation there are diverse opinion. However, it can be defined as an active involvement of majority of people of any community in the process of community organization aiming at community welfare.

According to Keith Devis "Participation is defined as mental and emotional involvement of persons in group situation that encourage them to contribute to group goals and share responsibility for them". For social work practitioners it is the involvement of people of the concerned community "in a situation or action meant to enhance their well being'. It further means creating a genuine and trusting partnership and working together for betterment of the entire community.

For better clearification of the concept it can be said that when the people of a given community take part in the following activities aimed at community welfare, then it is termed as community participation.

   (i)   Setting the objectives.

   (ii)   Designing the programmes based on the felt-needs of the area concerned.

   (iii) Fixing the priorities considering the depth and dimension of the problems.

   (iv)   Planning the budget and mobilizing resources to match the budget.

   (v)   Planning the details of actions to be initiated to fight out the problems.

   (vi)   Fixing responsibility of different activities to different persons or group of persons.

   (vii) Finalising monitoring arrangements.

   (viii) Deciding about benefit shareing.

   (ix)   Making arrangements of follow-up and in house evaluation.

(x)   Forming Subgroups based on the prevailing situation.

Thus, it can be said that when people of any given community voluntarily come togetehr to make planned effort to initiate programmes for the welfare of the entire community is termed as community participation.

12.4 ❑ Importance

Pelple's participation has immense importance in the process of development of any community and even the nation as a whole. it's importance can be enumerated as below :

(i)   It helps the people of the concerned community to avoid dependencey Syndrome. By nature we love to depend on others for our welfare which is never a qulity or welcome situation. Such a mental make up needs to be changed and make community people involved in the initiatives for their own welfare can be one of the methods through which culture of dependency can be brought under control.

(ii)   It contributes in developing the capacity of individual members of the community.

(iii) It creates an environment of co-operation which is so very necessary for the welfare of any community.

(iv)   It gives opportunity to utilise community resources. Generally people expect resources from outside and forget to identify and utilise its own resources. By encouraging people to participate in community organization process, identification and utilization of resources available within the community can also be ensured.

(v)   It helps to ascertain public opinion about any development proposal to make the same a realistic planning. As we all know, unrealistic planning never yields results, making realistic planning by involving people is very necessary.

(vi)   It makes the implementation process much easier and self-propelling.

(vii) It improves the level of self-confidence and self-desire to develop in absence of which real welfare of any community is just not possible.

(viii) it promotes the sense of belongingness.

(ix) It helps people to be more active, vibrant and creative because togetherness is very positive.

(x) It brings under control the level of gaps based on religion, caste, social status, economic status, gender etc. Since people work togetehr to achieve a common goal it naturally wither away the narrow barriers.

(xi) It helps in the capacity development of the people. Capacity is a mental phenomenon and it can be enhanced only if somebody achieves success and give mental strength to the individual members of the community.

Considering the above mentioned points it can be firmly said that people's participation has its own importance in the field of community organization and community development – be that a slum community, a rural community, a tribal community or any other community.

12.5 ❑ Methods to be used

Achieving community participation is always a challenging task. It never flows automatically. To make it success one needs to follow certain methods. By adopting such methods an environment can be created in which community participation would be forthcoming. The methods that can be adopted to achieve community participation include the followings :

(i) Identification with the people of the areas :

The community organizer/the agency concerned needs to establish a sound working rapport with the people of the concerned community people so that he/the agency can be treated as one of them by the community members. This mutual trust building is considered as one of the important methods since in absence of it, participation will remain in word's only "Those for whom and with whom we work, we know not, neither they do know us" kind of culture should be abolished if whole hearted participation of the community members is to be achieved. 'I-they' feeling should be eliminated from the very core of the mind of both the community organizer and community members.

(ii) Programme planning on the basis of felt needs of the community :

While working in any community our common practice is to plan the programme at a higher level and implement the same at the grassroot in the way they think

appropriate. But the characteristics, problems, awareness level, attitude and outlook of the people of different communities are not same. Their priorities are also likely to differ. If programmes are planned keeping these in mind the members of the community will show interest to participate in the whole exercise of community welfare. Therefore, the method of formulating programmes on the basis of actual felt-needs of each community should be adopted for achieving active and effective participation of community people.

(iii) No tendency to bring drastic change :

A community organizer, after visiting a community, may feel that there are lots of ill practices that need to be addressed immediately. But he should not be desirous of bringing changes drastically since that produces negative result. Hence, instead of making effort to bring overnight changes, efforts should be made to help the community people to become adequately aware about their problems as well as reasons behind the causation of the same.

They should also be made concious that for better living they need to bring certain changes step by step by themselves. Making effort for bringing drastic change in the community's overall situation will never help a community to develop and hence the community organizer should not follow that path.

(iv) Making culture-bound approach :

Culture is one of the important aspects in human life. Cultural practices differ from religion to religion, caste to caste and community to community. The taboos, superstitions, faith, traditional way of life, status of women etc. naturally differ from community to community. Culture is very much the part of life and dearer to everyone. So, adequate care should be taken so that we do not give any scratch on the cultural fabric of the community concerned. The various aspects of culture of a particular community may not be liked by the community organizer or his agency but he can not go against it directly. If any change is to be made, the members of the community themselves will take care of the same based on the slow but steady changes in their awareness level and outlook. The community organiser/his agency can help them of feel the areas which are weak points in their culture but they must not dictate the community to bring changes in those areas. If such efforts are made, relationship between the community and the agency/community organizer will be strenous. To ensure the community participation the

community organizer will have to accept their cultural situation or background as it is and his approach must not disturb their cultural faith and practices.

(v) Authority delegation

Without any exception all the members of any community have some sense of dignity. All the members – rich or poor, educated or illiterate, upper caste or lower caste men or women have some capacities too. Hence, the development agency/community organizer should delegate some authority to them without concentrating the same in its/his own hand. More the authority is delegated, more the people's participation is expected. By giving authority trust of the people towards the agency/community Organizer can be increased. In the process they will also feel it obligatory on their part to make themselves involved in the work for the development of the community.

(vi) Active and dedicated leadership development :

Leader plays a prominant role in shaping the destiny of any group or community. He makes sincere effort to involve the community people in the entire process of community betterment. By playing an effective role in leadership development one can help in the process of sustainable community development. To play his role effectively, both the community organizer and community leaders need to develop requisite skill and qualities through formal and informal training and work experience.

(vii) Effective communication :

It is another important method that should be followed to ensure people's participation in a given society or community. Untill and unless the ideas/information/ messages/objectives are made clear to the community members they will not readily come forward to be involved in the process of community organization. To convey the same in the right perspectives, one should adopt proper communication method appropriate to the social set up of the concerned community. Therefore the community organizer/ Leaders of the locality should be equipped with knowledge and skill of communicating ideas etc. to the people of the concerned community.

(viii) Joint Supervision :

Supervision of the work should be done jointly by the development agency / community organizer and the community leaders / representatives. By doing so, a mentality of joint responsibility can be created which will ultimately lead to the higher

degree of people's participation. In obsence of such joint supervision, effective monitoring would not be possible. Considering this, the present method should also be followed with all seriousness.

(ix) Improving status of women of the community :

Women are almost half of any community. Naturally it warrants their participation also in the community welfare activities. Involving only the male members can not be a right approach. Women also have positive ideas, desire to promote the condition of the community, own assessment of the community problems and the ideas about ways & means to improve the situation. Therefore, efforts should be made to have their full participation in the entire process of community welfare through community organization. In absence of the same human resources of the community will not be harnessed properly.

(x) Maintaining Continuity in the work :

This is also an important method of community organization. Any initiative that has been adopted should not find gaps in between. Continuity adds strength to the programme and tendency to show eagerness to participate effectively.

Thus, it can be said that just initiative is not enough. It should be supported by appropriate methods of work. If the above mentioned methods are properly followed there is every possibility that level of participation of the members of any given community including the women will be enhanced causing thereby positives impact on the community.

12.6 ❑ Types of Participation

The participation in the context of community organization is generally of two types. They are :

(i) Active Participation, and

(ii) Passive participation

In active participation people continuously get actively involved in the entire process of development of the community concerned which includes need identification, resource

identification and mobilization, Programme planning, programme management, working out modalities of implementation etc. The community people will voluntarily come forward to demonstrate their concern for the welfare of the community and feeling of togetherness.

On the otherhand, passive participation would mean awareness regarding the benefits and actual receipt of the same. They support the idea and initiatives but due to various reasons don't get involved in the process.

12.7 ❑ Reasons Behind Lack of Participation

Participation is generally not forthcoming. Even after making sincere efforts many a times it is found that participation is not achieved at the desired level. Sometimes it remains at very poor level. There are definite reasons behind it which include the followings :

(i) Lack of adequate knowledge and experience on various issues relating to life & living.

(ii) Not feeling comfortable in shareing ideas and also working together with other members of the community.

(iii) Lack of mutual trust and understanding as a result of century old socio-economic and religious practices.

(iv) The programmes that are planned for implementation do not match with the actual needs of the community concerned.

(v) Weaknesses in the arrangement of discussion sessions, resource mobilization and implementation strategy of the programmes designed.

(vi) Experience of failure in the past. Since it creates mental set back, the people concerned remain demoralised. Such a mental condition do not help any person to join hands in any common endeavour for common welfare.

(vii) Pressure of vested interest groups is yet another factor responsible for the causation of non-participation in community welfare activities. Since such groups are always there in communities a section of population become disgusted and feel like avoiding such groups.

(viii) Sometimes no planned and organised effort is made to build community feeling. In absence of such feeling a section of community people keep themselves away from the community organization process.

(ix) Lack of proper community leader is also a barrier in the process. If the leader or leaders are biased, lazy, skillless, short of ideas, poor in communication, shy of facing people, not having clean image then he can't attract people to join hands in the community welfare activities.

(x) Lack of ambition, spirit and determination is further a cause of non-participation. If, by nature the community people are like that, the level of participation will naturally remain poor.

(xi) People are basically self-centric and indifferent towards community welfare issues. Such a situation does not create an atmosphere in which people will come forward to participate.

(xii) Factlessness on the part of the community organizer / the agency concerned can be treated as another problem in achieving participation. Such a situation arises when the agency or the community organizer is new in the field, lacks experience and knowledge, lethargic, not sincere enough to deal the issue properly.

(xiii) Conflict between the sub groups within the community is yet another factor responsible for non participation or poor participation of people. Sometimes it is so nasty that withdrawal of a section of community people is sriously marked in any community welfare activity.

(xiv) Lack of community based institution is also a vital reason behind lack of participation in community welfare activities. If exists, these institutions can play a significant role in community organization. But if it does not exist or exists in name only then a player in the field is missed out and mobilization process of people is hampered resulting thereby low rate of participation.

(xv) Absence of inner urge of the development agencies to involve the community to the extent it should be involved. If the agency works with such a hidden agenda because of fear to face the large number of people the participation level is bound to be poor.

(xvi) The communities, both in rural and urban areas, are generally segregated on the basis of religious background, caste, economic status etc. They maintain distance with each other, knowingly or unknowingly. This creates hindrances to come together and jointly work for the welfare of the community.

(xvii) Poverty and apathy is also considered as one of the important reasons of lack of participation. The poor people generally suffer from apathy. They hardly belive that their condition will ever be changed. With that kind of a mental make up it is very challenging to get them involved in the process of community organization.

(xviii) Absence of feeling of social responsibility is also a reason behind poor or no participation. Until and unless people feel that all individual members of a given community have some social responsibility or responsibility towards others nothing positives can be achieved. Due to various reasons in most cases this feeling is seriously missing as a result of which participation of people lacks.

(xix) Not attaching priority to it is yet another factor responsible for poor participation rate. People one generally confined to their own family affairs and does not give priority to community affairs. This type of a culture reduces the possibility of community participation.

(xx) Lastly, it can be stated that even if panticipation becomes available at the initial stage at some points of time it disappeares or becomes weak. If proper monitoring is not done, sustainibility aspect is not taken care of participation aspect will naturally remain low.

The paragraphs cited above give some indication about the possible reasons behind lack of participation in the context of community organization. Keeping these in mind if adequaty precautions are taken rate of participation is expected to go high. Therefore, the development agency and its community organizer need to remain careful about the steps that are to be taken to avoid the negatively contributing factors as mentioned earlier.

12.8 ❑ An Example of People's Participation

On the side of High way in Sibsagar district of Assam there are four-five villages in a cluster. While making the High way, deep ditches came into being on both sides of the road. Rainfall rate of this part of Assam is comperatively high. As a result, almost

about eight-nine month these ditches used to remain full or half full with water. No bridge was constructed over it. This compelled the villagers of the concerned villages to cross it by wearing local handmade towels. Particularly for women crossing the water full ditch was a nightmare.

At a point of time the community people of the concerned villages seriously felt it essential to construct some bridge. They approached the elected leaders, govt officials starting from block level to district level but nothing positive lappened. It took two more years, Then they sat together and decided to do it by putting their own efforts and resources. They collected some wood from the Forest dept., mobilised fund to purchase other essentials and meet the cost of skilled labour. One adult member from each family gave voluntary labour for 10 days. ultimately the wooden bridge was constructed. This gave them impetus to go further. Next year they repaired both the primary schools of the area. Thus, through active community participation two problems of the area could be addressed effectively.

12.9 ❑ Summary

Much of he success of any programme defend on the participation of the community members. If the people feel that their rights & entitlements will be fulfilled, by being a part of a action programme, they will definetly come forward, otherwise they will not. Thus to increase community participation one must keep in mind the interest of the people only then it would enhane the effectiveness any programme & be fruitful in true sense.

12.10 ❑ Review Questions

1. What do you mean by Community participation ?

2. Explain the importance of community participation.

3. What are the reasons behind the lack of community participation in the process of community organization ?

4. Briefly describe the type of community participation.

5. Give an account of the methods that can be followed to achieve community participation.

6. Analyse the following terms

   (i)   Sub groups :

  (ii)   Felt-needs :

 (iii)   Monitoring :

 (iv)   Evaluation :

  (v)   'I-they' feeling :

 (vi)   Dependancy syndrome :

 (vii)   Realistic Planning :

(viii)   Identification with people :

 (ix)   Culture-bound approach :

  (x)   Sense of dignity :

 (xi)   Self-propelling :

 (xii)   Supervision ;

(xiii)   Active participation

(xiv)   Resource mapping :

 (xv)   Resource mobilization :

(xvi)   Vested interest :

(xvii)   Segregated life style :

(xviii)   Apathy :

(xix)   Self-centric and indifferent ;

(xx)   Social responsibility :

(xxi)   Socio-economic practices :

7. Fill in the gaps

   (i)   _____ is the primary reason behind apathy.

(ii) _____ participation is that in which people come forward to take part whole heartedly.

(iii) If community organizer can establish proper _____ with the community level of participation is likely to improve.

(iv) _____ _____ is another important factor responsible for non-participation.

(v) _____ _____ is a must to initiate any community welfare programmes.

(vi) _____ _____ are to be assessed before planning any community welfare programme.

8. Match the followings

(i) Joint supervision should be done by :

- Govt. and NGO
- Panchayat and development agency
- Community leader and community organizer.

(ii) The method is :

- How we work
- Who works
- Why works

(iii) Skill means :

- expertise
- Knowledge
- Working ability

(iv) We evaluate because

- We want to find the faults
- We want to examine the achievent level
- We want to see the qualitative aspect

   (v)   Felt-needs are those (in C. O. practice)

         – Which are felt by community organizer

         – Which are felt by the agency concerned

         – Which are felt by the community people

   (vi) Segregation is the result of

         – Caste

         – Religion

         – Economic condition

         – Geographical loction

         – All of them.

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UNIT- 13 ❑ Social Action

Structure

13.1 ❑ Objective

The principal objective of this unit is to assist the students of social work to get clear idea about the concept of Social Action, its importance in the context of community welfare, methods to be applied to make Social Action movement fruitful, its characteristics, principles and strategies etc. The present unit will also provide them idea with regard to goals, steps and procedures. Thus the present unit has been planned in such a manner that students will get thorough ideas about why and how Social Action movement is undertaken and the ways that should be adopted to make it fruitful.

13.2 ❑ Introduction

The present sub-unit is one such issue that needs to be taken care of by the community organisation worker/agency concerned and the community leaders. Initiating

Social Action movement is no doubt a challenging job. Hence one should have clear perception about it, learn the principles and mthods and apply the same properly. It is in this background that the present unit has ben designed to meet that need of the students who are the would-be-social workers. The unit is expected to make them skilled and competent to do the job successfully.

13.3 ❑ Concept

Social Action is a process by which a large number of public is oriented towards creating a change for community welfare. This process is initiated either by an individual or a group of people who has a sound understanding regarding the desired change. The power of the social Action movement lies in the motivation of the mass and in the belief of the common people that what they are going to do is social and right.

It is said that Social Action "is an organised effort to bring change in the social and economic institution of the society and unlike social work and social welfare which aims at social change but not any change in the established order of the society."

Social Action is a process by which

– People are organised and oriented towards bringing desireable change in social and economic institution.

– People work against change that is detrimental to them.

– People bring change contributive to them.

– People are reorganised to take action against some acute problems of the society.

Social Action, as has been stated by Elizabeth Wiokneden, is "a term commonly applied to that aspect of organised Social welfare activities directed towards shaping, modifying, maintaining the social institution and policies that collectively constitute the social environment".

According to manry Richmond "Social Action is mass betterment through propaganda and social legislation".

On the other hand M. C. Nanavati viewed social Action as "a process of bringing .... desired changes by deliberate group and community effort".

K. K. Jacob has defined it as "essentially an effort of initiating suitable changes and reforms to improve socio-economic condition and to better social climate".

The Institute of Gandhian Studies defined Social Action as "a term commonly applied to that aspect of social welfare activity which is directed towards shaping or modifying the social institutions and policies that constitute the social environment in which we live in".

According to Dr Mrs Banmala it is "people's collective effort directed to bring about favourable social change".

The analysis of the definitions cited above leads to the conclusion that it is a process in which concious, systematic and organised efforts are made to bring about necessary change in the system for solving problems and improving the existing conditions, which limits the social functioning of some sections of population. It is thus more nearer to social reforms than to social revolution. It is both militant and non-violent in nature. It is individual, group or community effort within the framework of social work philosophy and that aims to achieve social progress, to modify social policies and to improve social legislation and health & welfare activities.

Social Action is considered as one of the secondary methods of professional social work. It is new addition to the list of social work methods. Nevertheless both welfare and development of any community largely depend on Social Action. Gandhi, Marx, Chaitanya, Martin Luther King, Jayprakash Narayan, Mother Teressa, Sundarlal Bahuguna, Medha Patekar, Aruna Roy and Anuradha Talwar led various kinds of movements for Social Action resulting thereby for reaching transformations in the social psyche.

Grace coyle has defined Social Action as "the attempt to change the social emvironment in ways, Which we believe will make life more satisfactory. It aims to effect not imdividuals but social institutions, laws, custons, communities." And according to Keneth Pray Social Action is the "Systematic concious effort directed to influence the basic social conditions and policies out of which arise the problems of social adjustment and maladjustment to which our service as social workers is addressed."

13.4 ❑ Initiator

Social Action is generally initiated by some individual or a group. Sometimes it takes place without serious planning. But generally the change agent or initiator gives enough time to study the problem, motivate people, establish coordination with various institutions, arrange fund before initiating the action. Though in some cases it is naturally evolved, leadership is found to be present in all the cases of Social Action. Whether the initiator or leader is an individual or a group he/she/it needs to have

– Foresightness

– Public relation skill

– Research skill

– Negotiation skill

– Motivation skill

– Advocacy skill

– Skill of effective communication

– Fund raising capacity

– Challenge facing capacity

– Capacity to play the role of spokes person.

13.5 ❑ Characteristics of Social Action

The basic characteristics of Social Action are the followings

(i) The action might begin with the initiation of one or more individual, and group action and active involvement of the communities concerned is essential to fulfil the objectives.

(ii) Action should be initiated in accordance with the established rights of the citizens and democratic practices.

(iii) Belief in the social welfare and social progress is one of the principal motivating factors and naturally it should form the motivation force of the participants.

(iv)   The force behind the Social Action lies in the group compulsion. It involves an element of group pressure or Loka-Sakti. It is the group which will determine whether Social Action is for change or against change.

(v)   Social Action does not take place until majority of the community people come forward and support the remedial measures. So the objective of the initiator would be to create strong social awareness among the target group. Social awareness is not restricted only to make people aware about the problem but it also includes moral, emotional and physical support for remedy.

(vi)   Social Action leaves final decision with regard to strategy, method, timings etc. on the target population for whom the action is directed.

(vii)   Social Action is fundamental in nature and it tackles the problems at its root and makes effort to remove the very cause of the problem.

(viii)   It encourages to bring about action by some person other than the social actionist. The social actionist has an objective but that can be fulfilled only if group or community support is achieved.

(ix)   For initiating any Social Action programme knowledge regarding depth and dimension of the problem, root causes behind, awareness level of the problem etc. is essential. And to get this knowledge properly some amount of research work is necessary.

(x)   For launching an action programme it is necessary to embrace educative method and non-violent approach. The above mentioned chanacteristics are accociated with Social Action along with a few more. But at this juncture it should be mentioned here that there is some confusion about whether Social Action is a part of the social work methods or a separate method. There are some who believe that it is a part of community organisation.

As early as in 1922 Social Action was recognised as a method of social work by Mary Richmond. However, it did not receive much attention of social workers. It was more true in case of developing countries where it was perhaps more relevant. But slowly people in the field have started beleiving that it is one of the methods of social work and not a part of any other method. Both Nanavati and Moorthy believed that though Social Action is used for Community Organization, its scope is wider and hence it is a separate method.

Thus, the characteristics mentioned earlier are associated with the Social Action which is an independant method of social work.

13.6 ❑ Importance

In all communities problems of various nature existed in all ages. At some point of time people of the concerned community may start thinking that its negative impact on the socio-economic life of the people is very acute. They start beleiving that without fighting it out, life of people will become miserable. Then they adopt the method of Social Action to rescue themsehes from such situation. Since Social Action is a kind of method which is very much appiopriate in such situation the people of concerned communities have naturally felt its importance.

13.7 ❑ Goals, Steps and Procedures

Social Action could be of various types. And it can be carried on in different settings. All Social Action movements have a common goal. They are, for example, the power that controls community welfare should be transferred to the poor people and oppressed for making them capable of controlling their own destiny and guide their welfare all by themselves. The goal of Social Action here is to see that the welfare goods reach the poor.

So, the goal of Social Action is to ensure that power of establishment is taken away from the establishment and transfer of the welfare measures to the distant consumers or to those whom it does not reach.

Now, what about the steps and procedures? They are tracing out the nature and depth of problem, number of people being affected, creating awareness in them, deciding strategy and methods etc. Procedures include :

   (i)   Sensing the problem

  (ii)   Identification of problem

 (iii)   Finding a support base

 (iv)   Problem diagnosis

(v)   Gathering of detailed information

(vi)   Setting goals of action

(vii)   Deciding about approaches

(viii) Weighing alternative approaches

(ix)   Making final plans

(x)   Going ahead with the action

(xi)   Assessing and evaluating.

13.8 ❑ Strategies of Social Action

To make it effective several strategies are to be adopted but there is no consensus on the strategies that can be adopted. However, the strategies that form the core of any social action practice are of the following three categories.

(i)   Collaborative

(ii)   Bargaining, negotiation advocacy

(iii) Conflictual and confrontational

Under collaborative strategies efforts are being made to bring change in the institution through education, persuasion, demonstration as well as experimentation. This strategy is based on the assumption that no one stands to lose power, authority or wealth. All would prefer to protect their interest at any cost if they are convinced that their interests are challenged. While working with this strategy the social activists collaborate with the local authority and various other agencies for bringing about improvements in the social policy that exists.

The second strategy on the other hand, is principally based on the assumption that one anticipates resistance to change. Thus the activity of social activist or change agent should be accompanied by appropriate tactics, which are not persuasive but affect change through pressure. These strategies could include bargaininng and negotiation, publicity that leads to discomfort for the persons or agencies responsible, advocacy through the media etc. and attempts to isolate the target group from the opinions of the community at large. This strategy also includes dramatising the situation for creating public opinion.

The next set of strategy is based on the expectation that in the struggle between pro-change and pro status quo. This dynamics of conflict is a reality in the social action effort, that may include fasting, sit ins, boycotts etc.

According to Richard Bryant there are two sets of strategies. They are bargaining and confrontation. Bargaining includes submitting petitions, lobbying, information shareing, publicity campaigns etc. On the otherhand, confrontation means strikes, demonstrations and sit ins.

According to khinduka and Coughlin "Social Actionists employ both norm – adhering and norm – violating strategies, his social philosophy and theoretical starting point are neither the consensus or integration model of soceity nor the conflict or coercion model. To social actionists both models are useful.". It is difficult to "conceive of a society unless we realise the dialectics of stability and change, integration and conflict, function and motive force, consensus and coercion".

The above mentioned strategies and techniques are selected basically depending on the existing situation, target group and the goal to be achieved. Sometimes rather than maintaining watertight compartments the strategies go on overlapping. Sometimes social action movement may start with collaborative or bargaining strategies but ultimately move on to the confrontational strategy.

In this context one may final it logical to give some reference to Gandhian strategy of social action considering its effectiveness. In the Gandhian approach non-cooperation, pursuation and non-violent intervention have been incorporated as the broad categories of strategy and emphasis has been given on strategic wisdom in their use.

How the strategies are decided? These are generally decided on the basis of the factors for action such as social siluation, people's tradition, extent and depth of knowledge, experience of non-violent action possessed by the concerned population, appraisal about resources at the disposal of opponent, possibility of coalition with any other forces to achieve the goal, risks involved and the aftermath of movement. Strategies may also differ from area to area.

While concluding this portion of discussion it should be clearly mentioned that the strategies are bound to remain ineffective if they fail to take care of people's active participation in the entire process of social action. People's participation means harnessing the power of people that generally lie dormant in them. It is the "process of crrative

involvement of the concerned people in defining and fulfilling the objective. It is not a passive taking part in activities designed by others, not an act or mere consuming the fruits of economic and social activity. It is the taking of initiatives to decide. What is to be done and how, and to do it'' Thus Social Action is considered as the learning and experiencing of people's participation rather than the achievement of goal.

The social activist needs to keep it in mind that no strategy fits well in all situations. Wise decision will have to be taken after considering various issues mentioned above before going for any social action.

13.9 ❑ Methods of Social Action

The methods of Social Action are mainly the followings.

 (i) Proper identification of problem. It should be of immediate concern and felt by the people concerned.

 (ii) Doing research on that which means collection of data regarding the problem. It may take some time to gather relevant information concerning the issue but it should definitely be done at the initial stage of Social Action.

(iii) Educating people of the area concerned with a view to create inner urge to go for Social Action. It is very essential since without their active involvement in the process this movement can not go ahead properly.

(iv) Having dialogue with resourceful persons whose opinion, suggestion, cooperation and good wishes matters.

 (v) Mobilising man, money and materials which are so very necessary to make the movement successful. This is one of the principal methods since without resources nothing can really be done.

(vi) Conferring people before drawing up plan. This method should be adopted because if it is not done people may feel that they are neglected. And if such feeling exists in the mind of the people then movement can not be made successful. Besides, views of the people concerned may give some more light on how aspect of the movement.

(vii) Developing capacity before jumping for remedy. The capacity development initiative should be made based on definite planning so that it remains productive.

(viii) Slow but steady change will be the objective of the movement. It should take reasonable time to give proper direction to the movement.

(ix) Making the mass effort sustainable by not allowing the momentum to go down. Generally it so happens that after some time the initial initiative of the people comes down. The leaders should remain careful about that and do not allow the level of participation and spirit go down.

(x) All the players should labour through a solution. Undirected effort has no future and hence people should put their energy to see the face of solution.

(xi) Collecting feedback and bringing changes wherever necessary. This is also an important method in the process of Social Action since at different stages of the movement bringing some changes or modifications would be necessary on the basis of the feedbacks received form time to time.

We may further mention the methods suggested by some social thinkers / Scientists.

As per Clearke and Helen there are some main methods or techniques of Social Action. They are :

– Acquisition of facts and use of the same

– Education, interpretation of facts and situation and public relation.

– Administration and enacting legislation of appropriate nature.

Dr. Kirpal Singh and Shrivastava have mentioned the following three methods of Social Action.

– Study of social issues, formulation of judgement as well as recommendation of programmes thereof.

– Organising aehocacy and gaining public support

– Influencing policy wokers

And according to less the methods of Social Action are :

– Research

– Education

– Co-operation

–   Development

–   Arbitration

–   Negotiation

–   Mild coercion

–   Violation of legal norms

–   Joint Action

The points mentioned in above few paragraphs are the principal methods of Social Action.

13.10 ❑ Principles of Social Action

The basic principles of Social Action are the followings :

(i)   **Credibility building :** This principle calls for building a public image of the leadership, the organization concerned and even the participants of the movement as champions of justice and truth. Good image helps in securing due recognition from the opponents and the peripheral participants of the movement. Since without such image movement can not gear up, the principle of image or credibility building should always be followed.

(ii) **Legitimization :** It is the process of convincing the reference people as well as the general public that the movement is a right kind of action. Legitinization is a continuous process. Before launching the programme, the leaders junstify their action. As the movement grows and some new dimensions are added to it, the leaders and their co-workers put forward fresh arguments. This principle has been extensively used by the Satyagrahis to get social approval and support of the non-committed people for the cause of the struggle. The classic example fo this is the situation of strikes and lockouts in which both the management and the unions make serious effort to get sympathy of the public.

(iii) **Demonstration :** It is the principle of mass mobilization by which the leaders of this movement galvanize the population into action by emotional appeals, sensational news management, catchy songs and such other techniques.

For creating enthusiasm use of appropriate songs is very important. Powerful speeches also can be used to make people aware about the situation that campelled to go for Social Action as well as feel motivated to support the movement. Slogan is another way to get the support of the common people. Boycott is also a dramatic way of influencing public opinion. Attempt should also be made to involve women in all the stages of social action programme.

(iv) **Making dual approach :** Any Social Action activist has to build counter system which is beneficial to the needs of the mobilized public of the area on a self help basis without involving the opponent. It is a common experience that constructive programmes, in absence of conflictual programmes can not achieve the goal. Therefore, non-conflictual constructive actions should be set in motion simultaneously with conflictual process.

(v) **Undertaking manifold programmes :**

To mobilize targeted population, a variety of programmes should be undertaken such as :

– Social programmes which include eradication of prejudices against untouchables, prevention of early marriage, ensuring women's rights etc. The main purpose of such initiative is to build up the human resources. Removal of oppressive patterns of social interaction is an important aspect in the consolidation of any movement including Social Action.

– Economic Programme should also be initiated for encouraging people to actively support the movement. Gandhiji initiated khadi & village industries to the people with the ultimate objective to ensure their participation in the freedom movement.

– **Political Programme :** Along with the social and economic programmes political programme should also be undertaken to build up cohesion among various sections of the people fighting for a common cause. The activists need to suppress the tendency of divisive nature through political programmes of various kind.

13.11 ❑ Summary

This unit explained clehorately one of the secondary method of social work. The

ideal given in the unit will help the learner the mohilize the community and take appropriote steps in addressing social problem & establish justice in the society.

13.12 ❑ Review Questions

1. Define the term Social Action.

2. What are the characteristics of Social Action ?

3. In Social Action some principles are followed. What are those ?

4. Illustrate the strategies of Social Action.

5. The initiator of Social Action should have some skills and qualities. What are those ?

6. What are the steps and procedures of Social Action ?

7. Analyse the methods of Social Action.

8. Write short notes on :

    (i) Dual approach

    (ii) Goals of Social Action

    (iv) Collaborative Strategy

    (v) Credibility building

9. Analyse the following terms :

(i) Reforms

(ii) Social institutions

(ii) Social climate

(iv) Social change

(v) Coordination

(vi) Challenge facing capacity

(vii) Spokesperson

(viii) Social Progress

(ix) Problem diagnosis

(x) Negotiation

(xi) Active participation

(xii) Research

(xiii) Mild coercion

(xiv) Demonstration

(xv) Mobilization

10. Fill in the gaps

(i) In Social Action people are _____ and oriented towards bringing desireable change.

(ii) Social Action is _____ betterment.

(iii) In is generally initiated by _____ .

(iv) The initiator of Social Action should have _____.

(v) Social Action was recognised as early as in _____.

(vi) Identification of _____ is one of the procedures of Social Action.

(vii) No strategy _____ well in all situations.

(viii) Having dialogue with _____ persons is essential in the process of Social Action.

(ix) Slow but _____ change should be the objective of Social Action.

(x) Good image helps in securing due _____ from the opponents.

(xi) Mass _____ is must in Social Action.

(xii) Along with socio-economic programmes, _____ programmes should also be undertaken.

11. Match the followings

(i)   In Social Action efforts are made to
   – bring change
   – Stop some change to come
   – both

(ii)   Social Action is applied to
   – modify the social institution
   – bring positive change in social environment
   – both

(iii)   The leader of Social Action movement should have
   – foresightness
   – selfishness
   – biasness

(iv)   Initiator of Social Action can be
   – an individual
   – a group
   – even a community

(v)   Steps of Social Action include
   – deciding about approaches
   – finding a support base.
   – problem diagnosis

(vi)   Social actionists employ
   – norm-adhering strategy
   – norm - violating strategy
   – both

(vii)   Social Action methods are :
   – Arbitration
   – Negotiation
   – Education

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