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by Cde Anu

COMMUNITY ORGANISATION

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FOREWORD

Since its establishment in 1976, Acharya Nagarjuna University has been forging ahead in the path of progress and dynamism, offering a variety of courses and research contributions. I am extremely happy that by gaining 'A' grade from the NAAC in the year 2016, Acharya Nagarjuna University is offering educational opportunities at the UG, PG levels apart from research degrees to students from over 443 affiliated colleges spread over the two districts of Guntur and Prakasam.

The University has also started the Centre for Distance Education in 2003-04 with the aim of taking higher education to the door step of all the sectors of the society. The centre will be a great help to those who cannot join in colleges, those who cannot afford the exorbitant fees as regular students, and even to housewives desirous of pursuing higher studies. Acharya Nagarjuna University has started offering B.A., and B.Com courses at the Degree level and M.A., M.Com., M.Sc., M.B.A., and L.L.M., courses at the PG level from the academic year 2003-2004 onwards.

To facilitate easier understanding by students studying through the distance mode, these self-instruction materials have been prepared by eminent and experienced teachers. The lessons have been drafted with great care and expertise in the stipulated time by these teachers. Constructive ideas and scholarly suggestions are welcome from students and teachers involved respectively. Such ideas will be incorporated for the greater efficacy of this distance mode of education. For clarification of doubts and feedback, weekly classes and contact classes will be arranged at the UG and PG levels respectively.

It is my aim that students getting higher education through the Centre for Distance Education should improve their qualification, have better employment opportunities and in turn be part of country's progress. It is my fond desire that in the years to come, the Centre for Distance Education will go from strength to strength in the form of new courses and by catering to larger number of people. My congratulations to all the Directors, Academic Coordinators, Editors and Lesson- writers of the Centre who have helped in these endeavors.

Prof. P. Raja Sekhar
Vice-Chancellor
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COMMUNITY ORGANISATION

SYLLABUS

Course Objectives: The main objective of this paper is to analyze the community organization as a method of social work; community organization process and types of leadership in community.

Course Outcomes: Prepare the students about the concept of community organization; leadership.

UNIT – 1
Concept of Community: Definition, Meaning and Characteristics – Its Sociological Significance – Major Forms of Community and their differences.

UNIT – 2
Community Organization: Definition, Meaning and Scope – Community Organization as a Method of Social Work – Values and Principles of Community Organization.

UNIT – 3
Community Organization Process: Programmes and Content – Role, Functions and Skills of Community Organizer.

UNIT – 4
Concept of Extension: Definition and Principles – Mobilization of Resources – Leadership: Types, Role of Community Organization Process in Developing Leadership.

UNIT – 5
Role of NGOs – Self Help Groups – Micro Level Planning – Peoples' Participation in Development Programmes.

REFERENCES
1) Ross, M.G.   Community Organization, Theory and Practice.
2) Gangrade, K.D. Community Organization in India.
3) Jones and Mayo.   Community Work.
4) Moorthy, M.V. Social Action.
5) Siddiqui   Social Work and Social Action
6) Reports: 1) Social Education and Development Society.
                           2) Village Education and Development Society.
                           3) Rayalaseema Development Trust.
                           4) Young India Project.

CONTENTS

WORKING WITH COMMUNITIES AND SOCIETY

Lesson-1

Community-definition, meaning and characteristics

1.0 Objectives:

The objectives of this lesson are to explain the concept, definition, meaning characteristics and sociological significance of the community.

Contents:

1.1 Introduction :

The concept of community is applied to a village, a city, a tribe or a nation. When the members of a group live together and share the basic conditions of a common life, we call that group a community ones life may be lived wholly within it. All of one's social relationships may be found within it, A person rarely exists alone. People residing in a particular locality should develop social likeness, should have common social ideas, common traditions and the sense of belonging together. The fact of social living and common specific area gives birth to community.

2.2 Definition:

(i) Community is " a human population living within a limited geographic area and carrying on common inter-dependent life- (Lundberg)

(ii) Community is "any circle of people who live together and belong together in such a way that they do not share this or that particular interest only, but a whole set of interests- (Mannheim)

(iii) Community is " a social group with some degree of "we feeling" and " living in a given area". – (Bogardus.)

(iv) Community is " the total organisation of social life with a limited area ". (Ogburn and Nimkoff)

(v) Community is " the smallest territorial group that can embrace all aspects of social life." (kingsley Davis)

(vi) Community is " a group of social beings living a common life Including all the infinite variety and complexity of relations which result from that common life or constitute it"- (Ginsberg)

(vii) A community is a cluster of people, living within a contiguous small area, who share a common way of life" – (Green, Arnold).

The definitions refer to two approaches to the meaning of community. Some writers have given the areally based conception of the community. Others emphasized psychological aspects of the community. No community has walls around it. We may live in a village and yet belong to a wider community like nation community or world community. Communities exist within greater communities.

1.3 Characteristics of community:

The following are the Characteristics of the community.

(I) Locality:

A Community always occupies a territorial area. Even nomad community has a local basis, though changing their habitation. They will occupy some place or other wherever they are settled. The locality is a strong bond of solidarity. The development of communications weakened local bond in the modern times. This is evident by the fact that the urban patterns penetrated into rural areas. In the village people, there is unity because they reside in a definite locality. In spite of the extending facilities of communication in the modern world, the locality is still strong bond of solidarity.

(ii) Community sentiment:

The residents of a ward or district may lack common interests. They may not have conscious identification with that area. Such a 'neighbourhood' is not a community because, they do not possess a feeling of belonging together. They lack community sentiment. Though locality is a necessary condition is not enough to create a community. A community is an area of common living. There must be common living. The community should have awareness of sharing a way of life.

The great and small communities.

There is expansion of the concept of community to the dimensions of the nation and the world. The small communities still remain. The nation or world community does not eliminate the village or neighbourhood. We need smaller as well as wider communities. The great community brings more varied culture. But living in smaller community, we get more intimate satisfactions. The larger community provides peace, protection, patriotism. The smaller community provides friends and friendships, face-to-face contacts and local pride.

(iii) Group of people:

Community is a group of people. Whenever the individuals live together and share the basic conditions of common life, we call them a community.

(iv) Permanency

The community is not a temporary congregation of people. It includes a permanent life in a definite place.

(v)   Naturality:

Communities are not created by an Act or legislation, but are natural. An individual is born in a community.

(vi)   Likeness

In a community, there is a likeness in language, customs, mores etc. According to Green, " A community is a cluster of people living within a narrow territorial radius who share a common way of life."

(vii)   Wider ends:

The communities are not for particular end. The community has wider ends. they are natural and not artificial.

(viii)   A particular Name

Every community has a particular name. In the words of Lumley," It points identity. It indicates reality; it points out individuality; it often describes personality and each community is something of a personality."

(ix)   No legal status:

A community has no legal person. It cannot sue, nor it can be sued. In the eyes of the law, it has no rights and duties.

(x)   Size of community:

A community may be big or small. A big community like nation will contain within it a number of small communities. Today efforts are being made to create one world community.

1.4   Difference between community and Society:

To constitute a community, the presence of community sentiment and 'we feeling' are necessary. Society is web of social relationships. It refers to the structure of all social relationships direct or indirect. There is an element of likeness in society, but the enemies can also be included in society. When we think of 'society', we think of the organization. When we think of community, we think of life whence organization springs.

Society has no definite boundary or limits. Society is universal and pervasive. It is the network of social relationships. Community is a group of people living together in a particular locality.

Community is the species of society. It exists within society. Some communities are all inclusive and independent of others. Small communities exist within greater communities; the village within a town, the town within a region, the region within a nation.

Community is concrete, society is abstract. Society is a net work of social relationships which cannot be seen. It is an abstract concept. Community is a concrete concept. We can locate this group and locate its existence.

Zimmerman and Frampton describe the distinction between community and society as follows." In the community (Gemeinchaft), the group has a life of its own, superior to that of its temporary members. The group is an end in it self. In the society (Gesellschaft), the group is merely a means to an end. In the 'Gemeinschaft', we have faith, customs, natural solidarity, common ownership of property, and a common will. In the Gesellschaft we have doctrine, public opinion, fashion, contractual solidarity, private property, and individual will".

1.5   Differences between association and community:

Association is a group within a community. An association is partial, while community is a whole. An association is formed for specific purpose. A community includes the whole circle of common life. It is not deliberately created. It is more comprehensive, more spontaneous than any association.

Associations exist within community. There are a number of associations within a community. Association is an organisation within the community. Association is an artificial creation, community is a natural growth. Association is deliberately created for a specific purpose. Community is not created but it grows out of community sentiment. It is spontaneous.

Membership of an association has limited significance, while membership of community is of wider significance. Membership of association is voluntary, but the membership of community is compulsory. Community sentiment is an essential feature of community, but not of association. A community works through customs and traditions, while an association works through written laws and rules.

1.6   Differences between Institution and community:

Institution is an organization of rules, traditions and usages, while community is a group of people. Institution is a structure of society to fulfill some specific needs, while community fulfils almost all the needs. Institution is abstract whereas community is concrete. Individuals are the members of community and not of the institution. Every institution is concerned with one aspect of life, while community is concerned with the whole of social life. Institution is based on the collective aspects of human beings, while community is based on mutual relationships. Institutions are born in a community while a community grows
it self.

1.7   Community-its sociological significance:

Community is the most inclusive grouping of man. There is possibility for the individual member to live his whole life within it. Community possesses a distinctively territorial character. It implies a common soil as well as shared way of life. Geography sets broad limits within which may develop a wide variety of civilizational complexes. The local area is a basic condition of social relationships that holds the group together. It gives it a distinctive social form. There is relationship between locality and cultural development. The literature of human ecology reveals the accommodation patterns of man in different types of environment found within the city or the country. Every group creates, for all its members, an environment of its own.

Community sentiment stimulates a common interest among the members of a locality. This common interest has its broad or inclusive character. It is not attached to specific objects but to the whole background of daily life, to place and people together. It embraces both what

belongs to us, the heritage of tradition, the position we occupy in community, the familiar features and our possessions, and what we belong to, the obligations and responsibilities that hold us within the accepted social order. These strands are variously interwoven into the community sentiment.

Common interest here as elsewhere combines with self-limited interest in various proportions, that is, with individual perception of private benefits and advantages, and with the sense of prestige or privilege or power that the particular community bestows upon its members. In so far as the common interest extends among them, however, it represents an attachment to the complex unity of place and group.

1.8. Summary:

The concept of community is applied to a village, a city, a tribe or a nation. Community is a social group with some degree of "we feeling" and " living in a given area". The bases of community are locality and community sentiment. There is expansion of the concept of community to the dimensions of the nation and the world. The characteristics of the community include (i) Locality, (ii) Community sentiment, (iii) Group of people, (iv) Permanency, (v) Naturality, (vi) Likeness, (vii) Wider ends, (viii) A particular name, (ix) No legal status, and (x) Size.

There are differences between community and society. Society has no definite boundary or limits. Community is a group of people living together in a particular locality. There are differences between association and community. Association is a group within a community. Associations exist within community. There are differences between institution and community. Institution is a structure of society to fulfil some specific needs, while community fulfils almost all the needs.

Community is the most inclusive groupings of man. The individual lives his whole life within it. The local area is a basic condition of social relationships that holds the group together. Community sentiment stimulates a common interest among the members of a locality.

1.9. Key words:

(I)   Community sentiment.
(II)   Association
(III)   Institution
(IV)   Society.

1.10   Exercises:

1.   Define community and discuss its characteristics
2.   Bring out the differences between community and society,
3.   Discuss the sociological significance of community.

1.11.   Reference Books :

1. Maciver, R.M & page, C.H (1959)   :   Society, An introductory Analysis, London, MC millan & co.

2. Sachdeva, Dr. & Bhushan. V (1982) :   An introduction to Sociology, Kitab mahal, Allahabad, Delhi.

Lesson –2
Working with Communities and Society Major forms of Community

2.0. Objectives:

The Objectives of this lesson are to explain major forms of community and their differences.

Contents:

2.1. Introduction:

The term community we apply to a pioneer settlement, a village, a city, or a nation. Whenever 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 a common life, we call that group a community. The mark of a community is that one's life may be lived wholly within it. One cannot live wholly within a business organisation or a church; one can live wholly within a tribe or a city. The basic criterion of community, then, is that of all of one's social relationship, may be found (Maciver and page)

2.2. Meaning of community:

The word 'community' has been derived from two words of Latin namely:'com' and 'Munis'. In english 'com' means ' to serve together'. It means, the 'community', an organisation of human beings formed for the purposes of serving together. We know that a person cannot live alone. He is linked to his fellows in many ways. People who reside in a particular locality should develop social likeness, should have common social ideas, common traditions and the sense of belonging together. The basic elements of community are a geographic area and sentiment of unity.

Definition of community:

Bogardus defined community as " social group with some ' we feeling' and living in a given area". Where a certain number of individuals live a common life in a locality, we call those persons a community.

Osborn and neumeyer define the community as "group of people living in a contiguous geographic area, having common centres of interests and activities, and functioning together in the chief concerns of life".

Ogborn and /nimkoff define the community as " any circle of people who live together and belong together and not for one interest only, but for a whole set of interests".

In the concept of community, greater emphasis is put upon unity that is resultant due to common living than its regional aspect.

Lundey defined "community" as a collective institution of the people with common as well as diversified objects. He writes:

"A community may be defined as a permanent local aggregation of people having diversified as well as common interest and served by a constellation of institutions"

According to prof. Menzar, " A society that inhabits a definite geographic area is known as a community".

2.3. Elements of community:

The following are the elements of community.

1. Group of people:

Community is a group of people who live together and share the basic conditions of common life.

2. Common life:

Prof. Elwood maintains that the life of the people in a community is near about the same. There is not much difference between the way of life of the individuals. Their dietary pattern, dressing habits, language are found to be similar. Since they live together in a particular geographical area, they have emotional and cultural uniformity. Community is not deliberately formed with a certain aim or objective. They are the out come of social uniformity among the individuals.

3. Locality:

A community always occupies a definite locality. The area need not be fixed in one place. For instance, the nomadic tribe change their places of residence from time to time. Yet they live together as a community, wherever they occupy a particular locality. The communities develop strong bond of solidarity wherever they reside in a particular locality. The village people get unity because they reside in a definite locality. Due to development of communications in the modern world, the territorial bond has been weakened, " yet the basic character of locality as a social classifier has never been transcended".

4. Community always has a particular name:

Society may not be having a particular name; but community has a particular name. Community is always known with a particular name. For example, based on the linguistic condition, people living in Punjab are called Punjabis; people living in Kashmiri culture are called kashmiris.

5. Common Sentiment:

Community sentiment means a sense of belonging together. In big cities, a person does not know his next door neighbor. Intimate contacts are found lacking in big cities and it does not create community sentiment. For creating community sentiment, a group of people should live together in a particular locality and share basic conditions of life. Community is an area of common living. There should be awareness of sharing a way of life as well as the common earth to develop community sentiment. Community sentiment is an essential element of community.

6. Community has a spontaneous growth:

No community is deliberately created by the people with a purpose; but it grows itself spontaneously. Community has a natural origin and growth due to natural and automatic forces. Common customs, conventions, religious beliefs bind the individuals together.

7. Permanence:

Communities are durable because, they have developed themselves. There are age-old communities still existing in the modern era. A community may be big or small. There are big communities like the nation which include a number of small communities.

Now efforts are being made to make the entire world as one community. Big and small communities are essential for human life. While big communities give protection to the people, the small communities provide intimate relations, friendship, unity, solidarity and sense of belongingness.

Communities may be classified under three major forms i.e rural, urban and tribal communities. The characteristics and the differences among the major forms of the communities are described in the following lines.

2.4. The Rural community:

A rural community is that form of association maintained between the people and their institutions in a local area in which they live in a village which usually forms centre of a group of families living in a geographical area who generally think of themselves as living in the locality to which they often give a name, and who interact with each other through visiting, borrowing and lending tools, extending services, participating in social activities.

There is isolation in the country life and the family is also isolated from the rest of the world. The type of the family relationships that exists in the rural society are primary; family customs are deeply rooted in the individual. The individual has no relation with the other people of the world. The customs rule over him. So a rural society is characterized by primary relationships. The main occupation of the countrymen is fishing or farming. The occupation depends upon the geographical basis of the rural community. The ruralite makes out a living from the powers of the Nature. He is influenced by the climate, the nature of the soil and seasons. The agricultural occupation influences his social life also. His work and leisure are determined by the powers of the Nature. In bad years he falls into debt. In good years he may earn a living; he has to observe simplicity of living since his contacts are fewer; he need not be showy.

In rural life family imposes greater control over the members. The status of the individual is the status of the family. Property is considered as a family possession. Marriage itself is a duty to the family in rural life. Religion, occupation, mode of living, recreation and politics are influenced by the family conditions in the rural community. Social control exists in a large measure in a rural community.

The size of the rural community is relatively small. The density of population in a rural community is lower than that of the urban community. Rural communities are homogeneous in racial and psychological traits. Territorial, occupation and other forms of social mobility of the population are less in the rural community. There are less numerous contacts per man in the rural community. There is narrow area of interaction system in the rural community.

2.5. Change in the rural community:

The village community is undergoing change in different spheres.

(1) Caste system:

The British rule in India gave a serious blow to the caste system in the villages. The British rulers induced the different castes to adopt other occupations in the place of traditional ones. The hold of caste panchayat was loosened. Even untouchability is abolished.

(2) Jajmani system:

The 'Jajmani' system a feature of village community in India has weakened now. The occupations of the village people are now not based on caste system. The payment for services is not in kind; it is now mostly cash payment.

(3) Family system:

The joint family is no longer the characteristic of the village community. Nuclear families have come into existence. The family control over members is weakened.

(4) Marriage system:

The boys and girls are now consulted by the parents in mate-choice. The marriage rites are minimized. The custom of child marriage is now abolished.

(5) Living standards:

The standard of living in the village is going higher. There are changes in the diet and dress. Schools have been opened.

(6) Economic system:

The educated rural youth seek jobs in cities. The government gives financial assistance for setting up industries in villages. The per capita income has increased.

(7) Political system:

Panchayats promoted political consciousness. The newspapers, radio, and television have added to the political knowledge of the villages.

villages in India are passing through a transitional period. The old social relations, bonds and ties have disappeared. The community consciousness is decreasing.

2.6 Urban community:

Urban communities emphasize more the secondary groups. The Urban dweller comes into contact with many groups of people during a day. The populations of urban communities are relatively heterogeneous. Social mobility is high in the city. Urban communities have altered the natural environment more conspicuously than have most rural communities. There is predominance of man made environment over natural environment in the urban community.

The size of the urban communities is much larger than the rural communities. The density of population of cities is greater than in rural communities. Social differentiation and stratification is more in the urban community. There are territorial, occupational and other forms of social mobility of population from the country to city. There are more numerous contacts in the city; there is predominance of secondary contacts. There is predominance of impersonal, casual and short lived relations. There is greater complexity, superficiality and standardised formality of relations. Man is interacted as a name and address. The work of the urban dweller is specialized in the city. There is aggregation instead of isolation. There will be associations of many kinds. There is specialization of economic tasks. There are unlimited opportunities; there is a competitive living contrary to the rural life.

In an urban community family controls are weakened. Regulation of the conduct of the individual is undertaken by specialized associations. Police, courts and teachers take away the functions of the family. There the social control will be exercised by associations. In the city, the social status of the individual can be changed from time to time. There is uncertainty about future in a city. An individual's career is influenced by a lucky contact or sudden opportunity. The urbanite is influenced by novelty and excitation. Thus there is a marked contrast between the social life of the country and that of the city.

2.7 Tribal community:

Tribe is a social group having many clans, nomadic bands, villages or other sub-groups; living on a definite geographical area, a separate language, a separate and singular culture.

(1) Either a common political organisation, or.

(2) Feeling of common determination against those outside their trade.

Imperial Gazette of India define a tribe as, " a collection of families, bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and is usually not endogamous, though originally it might have been so".

Bogardus defines, " the tribal group is based on the need for protection, on ties of blood relationship and on the strength of a common religion".

Characteristics of a Tribe:

1. Tribes have a common territory
2. The members of tribe have a sense of unity.
3. All tribals belonging to tribe speak a common language.
4. A tribe is an endogamous group of people
5. A tribe has its own definite political organisation.
6. there is blood-relationship among the members.
7. Religion dominates the life of the people living in tribes.
8. Each tribe has its own common name.

Social life:

1. The tribal people lead a simple and integrated life
2. Their life is not multifarious. A tribal plays a single role.
3. In tribal community, the nature of social interaction is that of a primary group.
4. Folkways and mores regulate the life of people and maintain the law and order.
5. As far as punishment is concerned, it is generally group censure or in extreme cases punishment from the tribe.
6. Family is the only place for socialization of the Youngsters.
7. A tribal society is small as well as homogeneous in its organisational structure.
8. It is the duty of elders to see that the youngsters behave properly.
9. A tribal society is small as well homogeneous in its organizational structure.
10. It is the duty of the elders to see that the youngsters behave properly.
11. Tribal life is dominated by religion and the inhabitants believe in totemism, Magic and fetishism.
12. A tribal society is an endogamous group.

Economic life:

1. Their life is confined to a particular physical environment and resources.
2. The main occupations of the tribals are hunting and food gathering
3. Tribal's chief technology is development of hunting techniques and processing of animals into edible eatables.
4. Generally all the necessary articles are managed by the tribals and rarely they depend upon outside help.
5. Tribals weave, bark and process fibres from plants as their major source of housing and clothing.
6. Institutions of private property, Credit and exchange do not exist.

2.8   Summary:

The basic elements of community are geographic area and sentiment of unity. The other elements of community include:

2. Group of people
3. Common life
4. Locality
5. Community to have a particular name
6. Common sentiment
7. Community has spontaneous growth
8. Permanence

Communities may be classified under three major forms i.e, Rural, Urban and tribal communities. There is isolation in the country life and the family is also isolated from the rest of the world. A rural society is characterized by primary relationships. The main occupation of the countrymen is fishing or farming.

Now the village community is undergoing change in different spheres. The hold of caste panchayat was loosened. Even untouchability is abolished. The 'Jajmani' system, a feature of village community in India has weakened now. The occupations of the village people are now not based on caste system. The joint family is no longer the characteristic of the village community. The boys and girls are now consulted by the parents in mate-choice. The standard of living in the village is going higher.

Urban communities emphasize more the secondary groups. The populations of urban communities are relatively heterogeneous. Social mobility is high in the city. The density of population of cities is greater than in rural communities.

Tribe is asocial group having many clans, nomadic bands, villages or other sub-groups, living in a definite geographical area, a separate language, a separate and singular culture. Tribes have a common territory. The members of a tribe have a sense of unity. Each tribe has its own common name. The tribal people lead a simple and integrated life. The main occupations of tribals are hunting and food gathering.

2.9 Key words:

b) Jajmani system
c) Rural community
d) Urban community.

2.10 Exercises:

2. Discuss the major forms of community.
3. Bring out the differences among rural, urban and tribal communities.

2.11 Reference books:

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2. MacIver&R.M,Page,C.H.(1959)   :Society, An introductory Analysis, London, Mcmillan & Co.
3. Sachedeva, D.R. and Bhushan,V: An Introduction to sociology, (1982)   Kitab Mahal, Allahabad, Delhi.

Prof.M.Lakshmipathi Raju

Community Organisation Definition & Scope

3.0   Objective:

After studying the lesson you will be able to learn

- Definition of community Organisation and its objectives
- Scope and nature of community Organisation

Structure

3.1   Introduction:

Social Work functions to find solutions for problems of social adjustment, it aim is not only to help the individual, the family and the group in their relationship but it is also concerned with the improvement of general conditions. Social Work seeks two things for people-economic well-being and the deeper sources of happiness, that is self-realization. The aim of social work is to remove social injustice to relieve, distress, to prevent suffering and to assist the weaker members of society to rehabilitate themselves and their families and in sort, fight the five giant evils of (1) physical wars, (2) disease, (3) Ignorance, (4) Squalor, (5) idleness. Social Worker working as a caseworker efficiency and motivates them to take part in social action effectively. As a group worker he develops the capacity in individuals to lead happy group life. Through Community Organisation method attempts to maintain adjustment between social welfare needs and social welfare resources. Information regarding community are collected its needs and problems are studied, priorities are made, resources are mobilized to meet these needs, programmes are made for the development of the community. Programmes are organised on the basis of community. Programmes are organised on the basis of community participation, and interaction process is directed to achieve desired goals.

3.2 Definition of Community Organisation:

The term Community Organisation become an important concept in the Social

Work profession due to the publication of the Committee Report in 1939, which identified Community Organisation as a method of social work. Here we are giving some of the important definitions of Community Organisation formulated by different thinkers.

"Community Organisation is that phase of social Organisation which constitutes a conscious effort on the part of a community to control its affairs democratically, and to secure the highest services from its specialists, organizations, agencies and institutions by means of recognized inter-relations"
-   Lindmann (1921)

"Community Organisation in its generic sense is deliberately directed effort to assist groups in attaining unity of purpose and action. It is practiced, though often with out recognition of its character, whenever the objective is to achieve or maintain a pooling of talents and resources of two or more groups on behalf of either general or specific objective".   ——   Mc Millan (1947)

"Community Organisation is a process by which a community identifies its needs or objectives, orders (or ranks) these needs or objectives, develops the confidence and will to work at those needs or objectives, finds the resources (internal and/ or external) to deal with these needs or objectives, takes action in respect of them, and in so doing extends and develops cooperative and collective attitude and practices in the community"   ——   Ross (1955)

"Community organization refers to various methods of intervention whereby a professional change agent helps a community action system composed of individuals, groups or organizations to engage in planned collective action in order to deal with social problems with in a democratic system of values" — Kramar (1969)

Community Organisation includes two words: community and its organisation. Community has been defined in terms of geographical boundaries. The area must have some common characteristics Watner states "the word community denotes a number of people sharing certain interests, sentiments, behaviours and objects in common interests in the social welfare field and where the community organisation process is being attempted. It may be a small community, a section of a city, an entire city, a metropolitan area, a country, a state or a nation. Organisation is a process through which it is made possible for people of a community to work out problems involved in coordinating the social services that are provided by all types of agencies-economic development, health, welfare and others.

3.3   Characteristics of Community Organisation:

1. It is a process by which the capacity of the community to function more positively and progressively grows. The social worker makes this process conscious, deliberative and understandable.

2. Community Organisation makes possible the community to identify its needs when community involves itself in solving its problems, the first job of the worker is to help the community to focus its attention upon the problems about which it is disturbed.

3. After the identification of the needs, community is helped by a worker to establish some order of priority among these needs so that efforts may be taken accordingly to fulfill these needs.

4. Community organizer helps the community to locate the resources in the society through which the needs may be fulfilled. There are certain agencies in the community, which the people generally are ignorant about these agencies. Worker helps the community in such a situation and makes community able to use those agency resources for its development.

5. Community Organisation process identifies a problem about which some action is required and helps the community to take some action so that the problems are solved or needs are fulfilled.

6. As the process evolves and progresses, people in the community will come to understand, accept, and work with one another, that in the process of identifying and dealing with a common problem, subgroups and their leaders will become disposed to cooperate with other subgroups in common endeavors, and will develop skills in overcoming the inevitable conflicts and difficulties which emerge in such collective tasks.

3.4 Aims and Objectives of Community Organisation:

The general aim of community Organisation is to bring about and maintain a progressively more effective adjustment between social welfare resources and social welfare needs. It is connected with:

(a) The discovery and the definition of needs
(b) The elimination and prevention of social needs and disabilities.
(c) The articulation of resources and needs, and the constant readjustment of resources in order better to meet changing needs.

Objectives:

1. To secure and maintain an adequate factual basis for sound planning and action.
2. To initiate, develop, and modify welfare programmes and services, in the interest of attaining a better adjustment between resources and needs.
3. To improve standards of social work and to increase the effectiveness of individual agencies.
4. To improve and facilitate interrelationship, and to promote coordination, between organizations, groups, and individuals concerned with social welfare programmes and services.
5. To develop a better public understanding of welfare problems and needs and social work objectives.
6. To develop public support of, and public participation in, social welfare activities.
Financial support includes, income from tax funds, voluntary contributions and other resources.

Mc Neil has mentioned the following objectives of community orgnisation in the field to Social Welfare:

1. Analysing resource-services available to meet needs.
2. Gaining facts about human needs
3. Synthesis, correlation, and testing of facts.
4. Relating facts about needs to facts about available services.
5. Bringing into participation in all phases of the process, individuals and representatives of the group concerned.
6. Fostering interaction of attitudes and representative view points with the objective of reaching agreement through mutual understanding.
7. Stimulating citizen interest in social problems and creating motivation for action through participation and education

8. Determining priorities.
9. Developing and improving standards of services,
10. Identification of gaps and duplication of services.
11. Adjusting or eliminating existing services or developing new services to meet needs.
13. Mobilizing support- moral and financial.

3.5   Nature and Scope of Community Organisation:

The scope of community organisation is broad and their content is varied. It is needed in all types of communities in hamlets and villages in towns and cities and metropolitan areas- in primary services communities and in distributing communities, in industrial communities, educational centers, resort towns, and political centers. "The community organisation" process is used consciously or unconsciously, in many fields or human activity- in politics, in art, in education, in economic life. Wherever individuals and groups seek ways to pool their resources and efforts to achieve an improvement in community life, the community organisation process is at work.

The increasing necessity for more effective community organisation of social welfare services grows out of a number of factors:

1. Communities are becoming more complex.
2. The number of social welfare agencies has been increasing
3. Social Welfare needs are constantly expanding.
4. Higher standards, for services and more effective administration of them are required
5. The increasing specialization must be more evident in many communities;
6. Hazards to unity and coordination are becoming more evident in many communities;
7. Understanding and skill in cooperation, relationship are also becoming more and more necessary.

3.6   Steps in Community Organisation:

Lindeman has suggested ten steps in community organisation:

1. Conscious of need: Some persons, either within or with out the community, express the need which is later represented by the definite project.

2. A leader, with in some institution or group within the community, convinces his or her group, with in the community, convince his or her group, or a position of the group, of the reality of the need.

3. Projections of consciousness of need: The group interested attempts to project the consciousness of need upon the leadership of the community, the consciousness of need becomes more general.

4. Emotional Impulses to meet the need quickly: Some influential assistance is enlisted, in an attempt to arrive at a quick means of meeting the need.

5. Presentation of other solutions: Other means of meeting the need are presented.

6. Solutions for Conflict: Various groups lend their support to one or the other of the various solutions presented.

7. Investigations: It appears to be increasingly customary to pause at this point, and to investigate the project with an expert assistance.

8. Open Discussion of Issue: A public mass meeting or gathering of some sort is held, at which the project is presented, and the groups with most influence attempt to secure adoption of their plans.

9. Various solutions presented are tested, with an effort to retain some thing out of each, in the practicable solutions, which is now emerging.

10. Compromise on basis of tentative programmes: Certain groups, relinquish certain elements of their plans in order to save them selves from complete, defeat, and the solution which results is a compromise with certain reservations. The means selected for meeting the need are not satisfactory to all groups, but are regarded as tentatively progressive.

3.7   Community Planning and Community Organisation:

Planning is one of the methods of community organisation, It is the conscious and deliberate guidance of thinking so as to create logical means for achieving agreed upon goals. Planning is basic and fundamental approach, or way of dealing with the human problems, which beset us. Community planning can be defined as a process in which a number of activities are undertaken between community resources and felt community needs collectively determined by residents of the community themselves. Community Organisation is a broader word, which not only includes planning but also implements the programmes for the development of community and its relations.

3.8   Summary:

Community organisation refers to various methods of intervention whereby a professional change agent helps a community action system composed of individuals groups or organizations to engage in planned collective action in order to deal with social problems within a democratic system of values. Organisation is a process through which it made possible for people of a community to work out problems involved in coordinating social services that are provided by all types of agencies-economic development, health, welfare and others. "The community organisation" process is used consciously or unconsciously, in many fields or human activity- in politics, in art, in education, in economic life. Wherever individuals and groups seek ways to pool their resources and efforts to achieve an improvement in community life, the community organisation process is at work.

3.9   Key Words:

1.   Community Planning
2.   Community Organisation
3.   Investigations

3.10   Exercise:

1. Define community organisation and explain its significance
2. Explain nature and scope of community organisatiot and its characteristics

3.11 Reference Books:

1. Mc Neil,C.F(1954) 'Community Organsation for Social Welfare' in Social Welfare Year Book, p 122.

2. Ross.M.G (1955) 'Community Organisation : Theory and Principles', Harper and Brothers, ,New York.

3. Gangrade.K.D(1971) 'Community Organisation in India, Popular Prakashan, Bombay, p.28-29.

Lesson - 4

Community Organisation as a Method in Social Work – Principles of Community Organisation

4.0   Objective:

After studying the lesson you would be able to learn

∗   Community Organisation as one of the methods in Social Work
∗   Principles of Community Organisation.

Contents:

4.1   Introduction
4.2   Historical Background of Community Organisation
4.3   Characteristics of Community Organisation
4.4   Community Councils and Community Chests
4.5   Principles of Community Organisation
4.6   Skills in Community Organisation
4.7   Steps in Community Organisation Process
4.8   Summary
4.9   Key Words
4.10   Exercise
4.11   Reference Books

4.1   Introduction:

Community organisation as a Social Work process is distinct from case work and group work, which are concerned with the welfare of individuals through their inter personal, intra group relationship and in inter group relationships. It is directed to provide services for people with special needs. Community organisation is a process in which efforts are directed towards meeting the community needs and developing integration with in the community.

4.2   Historical Background of Community Organisation:

Community organisation in broad sense is as old as community life because wherever people live together some origanisations becomes necessary. But when life became more complicate, some formal organizations were set up for the welfare of the community. Elizabethan Poor Law in England was one of the first efforts to provide services to the needy. But the Charity Organisation Societies were forerunners of modern community organization planning. They were first organized in London in 1869 to eliminate indiscriminate alms giving by the relief agencies at that time. In America, the first Charity Organisation Society was organized in Buffalo in 1877. Later on these were organised in Pennsylvania, Boston, New York, Philadelphia and other places. The basic purpose of these societies was 'cooperation between all charitable agencies of a given locality and the best coordination of their efforts. They also organised a number of other

activities employment bureaus, day nurseries etc. The Settlement House Movement was another landmark in the beginning of community organization. Beginning with the establishment of Neighborhood Guild in the lower east side of New York City in1886, the movement spread rapidly in all industrial centers. James Addam's Hull house in Chicago and Mary Simkhovitch's Green witch House in New York City were among more famous settlements.

The American Red Cross Home Service programme began during World War I and had the concept of professional social work in its practice. At the same time many other agencies like Y.M.C.A., Y.W.C.A., the Boys Scouts, the Girl Scouts and the Camp Fire Girls, began extending their progarammes to many communities.

4.3   Characteristics of Community Organisation:

1.   It is a process by which the capacity of the community to function more positively and progressively grows. The social worker makes this process conscious, deliberative and understandable.

2.   Community organisation makes possible the community to identify its needs when community involves itself in solving methods of its problems. The first job of the worker is to help the community to focus its attention upon the problems about which it is disturbed.

3.   After the identification of the needs, community is helped by a worker to establish some order of priority among these needs so that efforts may be taken accordingly to fulfill those needs.

4.   Community organizer helps the community to locate the resources in the society through which the needs may be fulfilled. There are certain agencies in the community which work for the betterment of the life of people but people generally are ignorant about these agencies. Worker helps the community in such a situation and makes community able to use those agency resources for its development.

5.   Community organisation process identifies a problem about which some action is required and helps the community to take some action so that the problems are solved or needs are fulfilled.

6. As the process evolves and progresses, people in the community will come to understand, accept and work with one another, that in the process of identifying and dealing with a common problem, subgroups, and their leaders will become disposed to cooperate with other subgroups in common endeavors, and will develop skills in overcoming the inevitable conflicts and difficulties which emerge in such collective tasks.

4.4   Community Councils and Community Chests:

Community councils and chests are generally considered to be more specialized and primary community organization bodies in cities and metropolitan areas of America. In general, community welfare councils may be defined as inter group bodies composed of delegates or representatives, of member organizations and of the public. Three main type of councils may be distinguished (a) traditional councils of social agencies, (b) Community welfare councils, and (c) specialized councils. The first types of councils are concerned with the department of social welfare. Community welfare councils are concerned with social welfare in a comprehensive sense and frequently engaged in social action as well as in efforts to coordinate social agencies and improve health and welfare

programmes. Specialized councils are functional divisions of either of the two and are found in such fields as family and child welfare, health, mental hygiene, rehabilitation, youth services, and correctional programmes.

Councils are the voluntary bodies whose functions include: fact finding, planning stimulation of discussion, coordination and the improvement of team work and agency efficiency, consultation to neighborhood councils and to agencies, interpretation and the improvement of public relations, and promotion and social action. In addition, they may administer certain common services such as research information and referral, volunteer bureaus, and the social service exchange. Community chest is the modern counterpart of financial federations, which has been established to largely as a result of the desire to eliminate multiple social organisations. The main job of the chest is to raise adequate funds to finance the agencies. Community chests have two major functions campaigning annually for the support of member agencies and distributing the funds raised through joint budgeting.

4.5 Principles of Community Organisation:

Mc Neil has mentioned the following principles

1.Community organization for social welfare is concerned with people and their needs. Its objective is to enrich human life by bringing about, and maintaining a progressively more effective adjustment between social welfare resources and social welfare needs.

2. the community is the primary client in community organization for social welfare.

3. It is an axiom in community organization that the community is to be understood and accepted as it is and where it is. Understanding the climate in which community organization process is taking place is essential if seeds of that process are to bear fruit.
4. All the people of the community are concerned in its health and welfare services. Representation of all interests and elements in the population and their full and meaningful participation are essential objectives in community organization.
5. The fact of ever changing human needs and the reality of relationship between and among people and groups are dynamic in community organization process.
6. Interdependence of all the threads in social welfare fabric of organization is a fundamental truth.
7. Community organization for social welfare as a process is a part of the generic social work. Knowledge of its methods and skills in their applications will enhance the potentialities for growth and development of any community effort to meet human needs,

Ross has mentioned the following principles:

1. Discontent with existing conditions in the community must initiate and /or nourish the development of the association (organization).
2. Discontent must be focused and channeled into organization, planning and action in respect of specific problem.
3. Discontent which initiates or sustains community organizations must be widely shared in the community.
4. The association must involve leaders (both formal and informal) identified with and accepted by major sub groups in the community.
5. The association must have goals and methods of procedure of high acceptability.
6. The program of association which includes some activities with emotional content.

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

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

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

10. The association should be flexible in its organizational procedure without disrupting its regular decision making routines.

11. The association should develop a pace for its work relative to existing conditions in the community.

12. The association should seek to develop effective leaders.

13. The association should develop strength, stability and prestige in the community.

Johns and Demarche has narrated the following general principles of community organization:

1. Community organization is a means and not an end. Organisation, personnel, program, knowledge and skills are only means to an end – the welfare and growth of people are the end.

2. Communities are different from individuals and groups. Each has its own peculiarities, its own problems and needs. To deal with communities effectively they must be individualized. Communities have right to self determination like individuals.

4. Social need is the basis for organization.

5. Community welfare rather than agency self interest should be the first consideration in determining program.

6. Coordination is the process of growth.

7. Community organization structure should be kept as simple as possible.

8. Services should be distributed equitably.

9. Diversity in programmes approach should be respected.

10. There should be broad representation in inter agency bodies.

11. There must be a balance between centralization and decentralization.

12. Barriers to communication must be broken down.

13. Communities need professional help.

4.6 Skills in Community Organisation:

Harper and Dunham have mentioned the following essential skills essential for community organizer:

1. Skills to maintaining many relationships with individuals and groups; because individuals and groups, are simultaneously and often independently of one another; because individuals and groups may be fearful of hostility to one another and yet may all be engaged in solution of a community problem.

2. Skill in use of professional judgment in timing the contact of these relationships, after the worker has been able to resolve or modify the issues between them by an individual approach.

3. Skill in knowing where to take hold and when to let go of a project.

4. Skill in group thinking.

The following skills are essential for community organization worker:

1. Skill in establishing rapport.

2. Skill in releasing people's feelings and in overcoming resistance.

3. Skill in helping people to grow in personal and social understanding.
4. Skill in enabling people to find the ways to fulfill their goals.
5. Skill in motivating people in expressing their own goal.
6. Skill in enabling people to find the ways to fulfill their goals
7. Skill in communicating knowledge of programs and resources available to them.
8. Skill in stimulating people's movement towards achieving goals.

4.7   Steps in Community Organization Process:

The following steps are taken in community organization process:

1.Identifying the problem: Under this step the following information is gathered:

1. Nature of the problem;
2. Severity of the problem;
3. Implications of the problem;
4. Location (institutional/problem);
5. Causation of the problem;
6. Recognition of the need for change;
7. Scope of the problem (who are affected);
8. Efforts made to solve the problem;
9. Effectiveness of the previous efforts;
10. Reasons for success or failure.

2. Perception of the problem- Facts and Data:

1. Attitude of the community;
2. Perception of the problem;
3. Significant difference of the problem.

3. Structural – functional Analysis:

1. Origin of the problem;
2. Characteristics of community structure that maintains the problem;
3. Forces operating favorably and unfavorably
4. Significant elements of the social structure.

4. Beneficiaries' Profile:

1. Population segments;
2. Physical surroundings of the community;
3. Factors operating as behavior determined;
4.Client's divisional and cleavages;
5.Significant relations with other parts of the social structure;
6. Level of acceptance of plans;
7. Barriers into the way of acceptance;
8. Significance of the barriers.

5. Action Plan:

1. Thinking of various possible course of action;
2. Analysis of the course of action in terms of cost, efforts, consequences, effectiveness,

acceptability;
3. Selecting the best possible course of action;
4. Analysis of the problem solving structure and processes.

6. Determining of the Strategy:

1. Level of efforts required for success;
2. Nature of activities required;
3. Minimum work required;
4. Action system- individual, conscientization, organization, organization and planning, building and maintaining viable counter-system, developing skills, administrative techniques.

7. Linking People with Programme:

(i). Areas:

(a) Level of needs anlysis;
(b) Nature of activities required;
(c) Strategy determination;
(d) Planning action;
(e) Implementation and management

(ii) Approaches:

(a) Individual approach;
(b) Extensive approach;
(c) Community education;
(d) Need based approach;
(e) Social action.

(iii) Steps to be taken:

(a) Arousal of consciousness about problem;
(b) Popularization of the problem;
(c) Creation of motivation forces for solving the problem,
(d) Suggestion invitation;
(e) Rendering proper knowledge;
(f) Resource utilization;
(g) Promotion for action of practice;
(h) Regular contact,
(i) Follow up.

8. Implementation and Evaluation:

(a) Effectiveness of action;
(b) Success of strategy in problem-solving;
(c) Weakness in action;
(d) Designing new action and strategy;
establish some order of priority among these needs so that efforts may be taken accordingly to fulfill those needs.

2.Ross.M.G (1955)   'Community Organisation : Theory and Principles', Harper and Brothers, ,New York.

9. Building Counter- system:

(a) Such system – building aims to develop a power base from which changes in existing system can be achieved.

4.8   Summary:

Community organisation makes possible the community to identify its needs when community involves itself in solving methods of its problems, the first job of the worker is to help the community to focus its attention upon the problems about which it is disturbed. After the identification of the needs, community is helped by a worker to establish some order of priority among these needs so that efforts may be taken accordingly to fulfill those needs.

4.9   Key Words:

1.   Community councils
2.   Principles of community organisation
3.   Implementation and evaluation

4.10 Exercise:

1. Discuss how community organisation is a method in social work?
2. Explain the principles of community organisation.

4.11   Reference Books:

1. Gangrade.K.D(1971) 'Community Organisation in India, Popular Prakashan, Bombay, p.28-29.

2. Mc Neil,C.F(1954) 'Community Organsation for Social Welfare' in Social Welfare Year Book, p 122

3. Ross.M.G (1955)   'Community Organisation : Theory and Principles', Harper and Brothers, ,New York.

Lesson – 5

Role and functions of Community Organiser

5.0 Objective:

The Objective of the present lesson to explain the role and functions of the community organiser.

Contents:

5.1   **Introduction**
5.2   **Meaning of community organisation**
5.3   **Scope and functions of community organiser**
5.4   **Functions under community organisation in India**
5.5   **Community Organisation in rural reconstruction**
5.6   **Community Organiser role in rural programmes**
5.7   **Role of Community Organiser**
5.8   **Community Organiser and Community Health**
5.9   **Summary**
5.10   **Key Words**
5.11   **Exercise**
5.12   **Reference Books**

5.1 Introduction:

Community organisation is mainly aims at effective coordination of existing welfare services, fund raising, helping to organize new services, and educating public opinion about new social problems in order to secure participation in solution of these problems through community efforts. Here in India efforts are made to welfare services like crèches, balawadis, social education, maternity and allied services, recreational activities etc. to the members of the community. The method of community organisation is applied to different communities – rural, urban, tribal, and weaker sections of the community. The mode of service is a community centre, recreation, nutrition, and welfare fields organized by the community for the community. Self help is the basis of this work in a community centre.

5.2 Meaning of community organisation:

Community organisation refers to the adjustment of the needs and resources of the community. As a process, community organisation implied those welfare measures which are undertaken by the members of the community in accordance to their needs and resources. In other words, the process of community organisation denotes to that process in which development of community is taken in terms of a single unit. Community organisation is one of the main methods prevalent in the field of social work. From the analytical point of view community posses a distinctly local character. It has definite geographical and peculiar modes of living. In brief community refers to a definite pattern of relationship. From the practical point of view we do not find any community, entirely integrated and organized, therefore in social work our first task is to evaluate the needs and resources of the

community. This work is done with the help of scientific social survey and research. After collecting such information, the needs of the community are arranged into a priority order. There after community members are motivated to utilize the community resources.

5.3   Scope and functions of community organiser:

Community Organisation is a recent and developing branch of modern social work. Therefore its scope is not yet determined. In social work, there are various methods which are applied in accordance to the need and situation. Among them social case work, social group work and community Organisation are main. But we could not entirely separate these methods from each other. The aims of social case work, social group work and community organization are almost identical. Similarly the procedures and principles adopted in these methods are more or less same. There are certain elements which are common to all methods of social work i.e. social study treatment, Utilization of resources social change and evaluation. But the process of community Organisation is evolves certain things which reveals its distinctness. These are as follows

(1)   Centered on the objective: The method of community Organisation is oriented towards the central objective under this method the social worker has to work along with the community members. The main task before him is to del with the community problem.

(2)   Need for more resources: In comparison to social case work, community Organisation requires more resources. More than one methods are used as such more expenditure is needed.

(3)   Combination of many process: The method of community Organisation involves many processes i.e. preparation of solution, study, treatment, planning and mobilization of resources.

It is thus evident that community organisation has been evolved as a distinct method of social work. It is a organised system of various activities which is used by skilled social worker with regard the community problem. Thus community organisation is a method in which harmonious combination is achieved between the welfare needs of a community and resources available within the community.

Following are the functions of community organiser:

(1) Organising activities: The needs of the community are very diverse which require a balanced and integrated programme for fulfillment. Therefore, the social worker prepares a programme in accordance to community needs. He brings co-ordination between the community needs and resources.

(2) Leadership and promotional activities: The social worker develops leadership in the community. He motivated community members towards the solution of their collective problems. Thus the social worker encourages promotional activities.

(3)   To bring co-ordination between various activities: The functions dealing with community welfare are of diverse nature having numerous dimensions. In order to avoid repetition and waste of energy. Co-ordination between various activities is essential. In this regard social worker brings a desirable change on the behaviour of community members. He inspires scientific thinking regarding and social welfare.

(4)   Budgetary activities: When a programme is determined for community welfare, then the problem of finance automatically emerges. Therefore, the social worker has to make financial arrangements in accordance to the nature and scope of the plan.

(5)   Administrative activities: The success of any programme is based on its proper administration. Therefore, the social worker has to make financial arrangement according to the nature and scope of the plan.

(6)   Research activities: Under these activities, the social worker makes a review of his programme. On this basis he evaluates his achievements.

(7)   Development of Community Consciousness: The social worker endeavors to create the consciousness among the community members. It became possible with the help of education, Communication and participation.

5.4   Functions under community organisation in India:

        In general community Organisation includes many activities dealing with the different aspects of the community life i.e. evolution of community needs discovery of resources, coordination between various programmes, implementation of various programmes and their evolution. But in the context of rural communities in India certain activities are also important. Chief among them are as follows:

(1) To bring a change in tradition outlook : India's village communities are traditional and custom bound. People belonging to these communities are guided by customs and traditions. They are not prepared to accept easily the new ideas ways. Therefore along with economic and social development a rapid change in their outlook is essential.

(2) To improve the economic conditions of village communities: In order to improve the social condition, it is essential to bring a change in economic conditions. It is because social advancement is based on economic development.

(3) Improvement in agriculture: India is a predominantly a agricultural community. Majority of its population dependent on agriculture. In fact agriculture in India denotes a mode of living. Therefore community Organisation in India should also give emphasis on agriculture.

(4) Development of village industries: Village industries in India play a vital role in our national economy. Consequently proper attention should be given towards their development.

(5) Expansion of education: Indian village communities suffer from many problem. Lack of education is a man factor behind these problems. Therefore in order to motivate the village communities towards an advanced mode of living expansion in the sphere of education is essential.

        It is thus evident that community Organisation in India needs some additional activities. The problem before the village communities are interlinked as such an integrated approach is very useful

5.5 Community Organisation in rural reconstruction:

India is a country of villages. Bulk of its population resides in the rural areas and so if the economic condition of the country is to be improved, the condition of the villages has to be improved. That is why, in the constitution of India, it has been laid down that the state shall organize Gram Panchayats System, and they shall act as the units of the state. It was in consonance with the Gandhian Ideology of improving the village.

Role of Village Panchayats in rural reconstruction: Rural people suffer from conservation superstition, social evils because of which they are not able to make progress either in social or economic field. People form outside can not go and teach these people that they need to change their faith and believes. It is the village people who can make their do all this. Village panchayats that have representatives of the people on them can make them do all this. Village panchayats that have representatives of the people on them can play their role very effectively. So far these institutions have not played their vital role in this field, but they can certainly play their part, some of these things that they can do are enumerated below:

(1) Social Reforms: Village people are a prey to various social evils like child marriage, opposition to widow re-marriage, casteism, spending a lot at the time of marriage and other social and ceremonial occasion. Village panchayats, can help them in changing their habits in this regard and can also bring about their economic and social betterment.

(2) Making provisions for Education: In villages, illiteracy is the biggest problem. It can be removed only with the help of the village Panchayats. Once illiteracy is removed, many of the problems of the rural society shall automatically disappear, village panchayats can help in running schools for children, adults and programmes of social education. Some of the Panchayats have undertaken these programmes. Govt. agencies have also encouraged the panchayats to take up these programmes, of social education.
Some of these Panchayats have undertaken these programmes. Govt. agencies have also encouraged the panchayats to take up these programmes, but it can be said that they have performed their jobs successfully.

5.6 Role of Community Organiser in rural programmes:

1.   The community organize disseminates knowledge of various developmental programmes of the government including actual benefits available under there conditions of eligibility procedural requirements etc, as also various social welfare laws protecting and promoting the interests of weaker and vulnerable sections of the society.

2.   Community organiser helps the poor in actually getting the full benefits of these developmental programmes with out any share of the administrative machinery or of the locally influential persons.

3.   The community organizer persuades and some times pressurizes the government to take up such measures immediately as may be instrumental in controlling the case of public being caused as a result of inadequacies of the developmental programmes.

The community organiser provides sufficient knowledge to the poor with the subtle assistance to them. He finds out alternative sources of financial and other types of help provides legal and if required, and organizes them to jointly fight against oppression.

5.   The community organiser promotes the value of self employment in place of service, makes provisions for their training and assists in mobilizing of required resources, including credit for starting self employment.

6.   The community organiser disseminates necessary knowledge regarding new tools, equipments, methods, techniques, varieties and ways of using them and persuades people to adopt them for seeder and better economic development.

7.   The community organiser helps in changing the attitude and beliefs of rural people to attribute every thing concerning them including poverty to their destiny by convincing them that karma (action) nothing can be attained, let alone betterment in their life and living conditions.

5.7   Role of Community Organiser:

A number of roles are performed by community organiser depending upon requirements of the situation prevailing in the community. The following are the major roles:

1.   The Enabler: Helps people to understand their needs and problems, and knowledge of resources. He arouses in them the discontent with the existing situation and develop the capacity to deal with the situation.

2. The Pride: He brings people in contact with resources of the community which they need but do not make them aware about their existence.

3. The advocate: He pleads for his clients against injustice in the distribution of benefits and services. He make contacts with the concerned authorities and challenges the unjust instance taken by such organizations. He raises the voice against the grievances of people order to bring necessary change in politics, programmes, plans and procedures.

4. The Experts: He provides the expert advice to people in time of need analysis and makes diagnosis for effective functioning of the programmes.

5.The Therapist: He deals with the deep rooted problems and makes people conscious about the disruptive forces operating in his life. He takes all measures to built their ego strong.

6. Social Change: Community organiser tires to change the old habits to people methods of working and pessimistic attitudes towards life which are harmful in the process of socio- economic development .

7. The informer: He discriminates knowledge regarding various development programmes and actual benefits available with them.

8. The helper: He helps the poor in getting the full benefits of the developmental plans and advises them for its proper utilization.

9. The promoter: He promotes the value of self employment and arranges training facilities for the some and mobilizes required resources.

10. The preacher: He preaches to them theory of karma and pressurizes them into realize that their betterment in their hands.

5.8 Community Organiser and Community Health:

The community organiser tries to prevent the occurrence of disease and organizes programmes for their health promotion:

1. Nutrition Education: The community organiser provides the information regarding the society of food, diet, value of rich food, food poisoning, disease due to malnutrition, nutritional needs of children and pregnant mother, facilities available for them.
2. Water sanitation : The community organiser tells them the important of safe drinking water, types of water born disease, sources of pollution, how to make water safe and chlorination of water.
3. Control of insects: Community Organisation tells the methods and importance of disposed of waste property. He also makes them aware about the disease due to waste and excreta.
4. Control of Insects: Community organiser explains the disease due to biting of insects and how to control these diseases. He emphasis to follow the principle of environmental sanitation.
5. Personal Hygine: Personal Hygine is a science which help the man in keeping him healthy. Community organiser tells, them to follow healthy habits like cleaning of teeth and month, food, body, hands, hair, nails, eyes, clothes and keeping the food safe.
6. Health Education: Community organiser provides education concerning disease and their cause, control, methods, treatment, procedures etc.
7. Immunization campaign: The community organiser educates the mothers about the importance of immunization and mobilization resources for the needy.
8. Marriage Counselling: Community Organisation explains to the families about the role of heredity need of material adjustment, causes of stress and strain and effective family conflicts.
9. School health services: he helps in screening of the school going children and provides them necessary instruction for keeping their health personnel.
10. Recreational facilities: Recreation is an important factor in maintaining proper health. He organizes recreational programmes for the children, youth and old organizes recreational programmes for children youth and old persons separately

5.9 Summary:

Community organisation is one of the main methods prevalent in the field of social work. It has definite geographical and peculiar modes of living. In brief community refers to a definite pattern of relationship. From the practical point of view we do not find any community, entirely integrated and organized, therefore in social work our first task is to evaluate the needs and resources of the community. . It is a organised system of various activities which is used by skilled social worker with regard the community problem. Thus community organisation is a method in which harmonious combination is achieved between the welfare needs of a community and resources available within the community.

5.10 Key Words:

1. Community Organisation
2. Leadership
3. Enabler

11.11 Exercise:

1. Discuss the scope and functioning of community organiser.
2. Write the role of community organiser in working with community.

5.12 Reference Books:

1. Mc Neil,C.F(1954) 'Community Organsation for Social Welfare' in Social Welfare Year Book, p 122.

2.Ross.M.G (1955)   'Community Organisation : Theory and Principles', Harper and Brothers, ,New York.

3. Gangrade.K.D(1971)   'Community Organisation in India, Popular Prakashan, Bombay, p.28-29.

Lesson – 6

CONCEPT OF EXTENSION – DEFINITION AND PRINCIPLES

5.0 Objective:

The Objective of the present lesson is to explain the concept of extension and to give an account of the definition and principles:

Contents:

6.1 Introduction
6.2 Meaning of Extension and Need
6.3 Historical and Constitutional basis of Extension
6.4 Government Assistance
6.5 Participants and their roles
6.6 Extension is Education
6.7 Principles of Extension
6.8 Basic Elements in Extension Education
6.9 Summary
6.10 Key Words
6.11 Exercise
6.12 Reference Books

6.1 Introduction:

Three basic elements lie at the core of Extension Education for Community Development. Everyone engaged in programmes of rural development should clearly understand these. They are: (1) man himself, (2) man's environment, and (3) man-created force for his improvement. People are constantly in a state of trying to created forces for his improvement. People are constantly in a state of trying to create and maintain a satisfying balance between elements 1 and 2. The third, in the form of the National extension service – community projects programme in India, is designed to help people make desirable adjustments between elements 1and 2. It is maintained for the single purpose of helping rural people in India's 550,000 villages attain a more satisfying adjustment between internal stimuli they inherited as human beings and external forces imposed by their environment which they must modify in order to attain a more satisfying way of life. The key to rural development then, lies in the mind heart and hands of the rural people and those of their professional leaders. It is the people who must release the lock and swing open the door to progress.

The extent to which professional people manning the Community development programme gain the knowledge and understand of the role of extension Education and skill in its use will ultimately determine their success and that of the people in utilizing the available human and material resources for rebuilding Indian village life.

6.2   Meaning of Extension and Need:

It is said that extension work must be undertaken because we now live in a changing world. Extension work- the education of people to help themselves is thus selected as a means of guiding inevitable change in the right direction. The argument is something advanced that but for the machine age, our villagers would have remained contented and, perhaps would have been even better off if they had been left to their age-old ways. This is a half truth at best; it is not an entirely honest approach. Though the idyllic picture so often painted by people not themselves living in rural areas may have its appeal, it can scarcely be asserted with sincerity that the round of toil, privation, disease, and early death, which is, and has always should not be tampered with. It may be true that prior to the modern age the peasant was resigned to his fate, but that is not to say that it was an ideal fate. What has changed is that the peasant has recently become aware that there are kinder fates than his, and he has come to desire a kinder fate for himself. People in other walks of life, too, have looked with compassion on the lot of the peasant, and they have, more over realised that the welfare of India as a whole depends upon the welfare of her millions of villagers.

There are some of the basic reasons for change. Even if the world were not already changing, we would still need extension education, because change is necessary to make the world a better place to live in. India does not want conditions of the past. Its people are no longer satisfied with the status quo, even if it could be preserved. Once the basic fact is accepted, one can adduce further reasons for change. In any ecology, organic or social, a change in one part involves changes and forces of adjustments in other parts too. First of all he is not equipped with the knowledge to make a proper choice. He may have a general desire for better living, but he may not have a specific idea of what improvements are most desirable and most feasible. He may have the quite incorrect notion that the acquisition of more cooking pots or more jewellery would make him a more prosperous person. He needs to be taught true values. On the other hand, he may have a perfectly legitimate desire for a better road, or a roof that doesn't leak, or a bigger yield from his tiny plot of land, but he may not know how to go about getting any of these. He may visualize them as gifts form the gods or at least from wealthy benefactors, whereas a little guidance could indicate to him ways and means of obtaining them by his own labour.

There is still another reason why extension education is necessary in India. It has been mentioned that concerted work is necessary in India. It has been mentioned that concerted work is necessary to effect desirable changes. Unfortunately, much effort is expended on behalf of partisan interests. In the face of the sometimes enticing and conflicting claims upon his interest, the bewildered villager must be able to turn to some adviser in whom he can put his trust. The extension worker seeks to attack the evils of intolerance, superstition, and lethargy, which are ugly bolts on the fair fabric of our culture. If an attempt is made to apply specific modes of progress to a society burdened with these evils, the benefits will run out in the sand while the real man, the whole man is left no better for the expenditure of effort and resources.

6.3   Historical and Constitutional basis of Extension:

The student of Indian history can easily point to numerous instances throughout the ages when one or another philosopher ruler made a real effort to better the lot of his people. The Idea of extension work in its modern sense- that of helping the peasant by changing his attitudes and his way of life and work is, however, something quite new. Even in the west it is scarcely fifty years old.

Extension education as national policy and programme originated in the United States of America in the days of Abraham Lincoln in response to the need for informal and practical out of school education for rural people. The Government granted land for the establishment of colleges for teaching agriculture and mechanical arts on condition that they should cater to the needs of the surrounding population. Hence the popular name of these school 'land-grant colleges'. The extension work done by these colleges represents a partnership among the government , the land grant colleges , and the people. These colleges have become leading institutions today; they specialize in agriculture and home economics problems and make their teaching and the results of their research available to the farmers through an extension service that has offices in every country of the U.S.A. Thus, knowledge gained in the class-room and the laboratory is extended to the farmers and the members of the families in every part of the country. We can therefore, define extension as the increased dissemination of useful knowledge for improving rural living.

In India, extension work had its beginning with a few outstanding individuals of a philosophic and philanthropic bent of mind. For the most part they worked in isolation from one another and without government assistance. In some cases these men were governed servants whose interest had been aroused through their official contacts with villagers. There were others whose imagination and sympathy enabled them to desire and visualize a better way of life for the peasant. The work of most of them was necessary confined to relatively small areas.

One of the pioneers of rural welfare work in India was the famous poet and thinker, Rabindranath Tagore. An ardent organizer. Tagore aimed at inducing each villager to work to the limit of his capacity, and also to help his fellow men. Tagore believed in both self help and mutual help and was one of the first to recognize the need for a change in the outlook of villagers as a precondition for improvement. He, therefore, urged that every villager and his family should be educated. Community action and collective endeavour, based on the intelligent and informed participation of all the members of the community, he realized, were essential for improving the condition of the villagers.

Of wider general interest is the work of Mahatma Gandhi who considered the village to be the very essence of Indian life. The Gandhian approach to rural welfare emhapsised the role of the people themselves in any construction programme. The goal was the improvement of the inner man and the development of a sounder morality. According to him, self help was the first step towards moral advancement. Hence, the material advancement of the village was for him merely the means to moral betterment, or a by product of it. He started a number of movements which have spread throughout India, such as the all India village Industries organsiation, and Harijan Sewak Sangh. He founded a warm place in the hearts of his countrymen and his selflessness still inspires the work even of those who cannot entirely agree with all his views.

Among the well-wishers of humanity who chose to devote themselves to rural problems, an outstanding place must be reserved for Acharya Vinoba Bhave, the leader of the Bhoodan Movement. Like Gandhiji, Bahve has concentratd on the metaphysical aspects of life. He preaches that strength and power reside in the heart and thought of man. He defines power as being of only three kinds: the power of thought, the power of love, and the power of religion. Society, he believes, is sure to change itself, once people realize and understood love, religion, duty and truth.

Among government officials who interested themselves in rural development, the name of Mr. F.L. Brayne stands out. He started a fairly extensive experiment in rural reconstruction in the

Gurgaon district of the Punjab and succeeded in arousing considerable enthusiasm among the people. Coupling a practical turn of mind with a compassionate interest in the welfare of the peasants, he adopted a direct approach to development problems. He introduced such improvements into the villages as the construction of manure pits and ventilators, and the use of improved agricultural implements. He also encouraged the education of women. For the purpose of disseminating new knowledge among the villagers, Mr. Brayne introduced the idea of having a 'village guide' in each village. These guides were not however technical men, but merely served as channels for information from outside. Thus they could not themselves tackle the villagers problems.

As early as 1930, Sir Daniel Hamilton had experimented with model villagers along cooperative lines in Bengal. This work continued with the organisation of a Central Cooperative Bank and a Cooperative Marketing Society in 1924 and a Rural Reconstruction Institute in 1934. The latter offered training in cottage industries. Christian missions have for years included education for rural living in their work with missionary zeal. Further only the fine work done in rural reconstruction by V.T.Krishnamachari, as Dewan of Baroda, in the Sarvodaya Scheme in Bombay, and the Firka Development scheme in madras. These were all magnificent beginnings, but they suffered for the most part from lack of continuity.

6.4 Government Assistance:

After the Government of India Act of 1935, when the States were given more powers of administration, the concept of 'multipurpose work' grew. In Uttar Pradesh, an ambitious programme of rural development was launched and many new experiments were initiated. For the first time, the government adopted a coordinated approach to the problems of the villagers, replacing the former excessive departmentalization. It was felt that it would be practical to have one person who will be the fiend, philosopher and guide at the village level to give simple and practical solutions to rural problems on the spot. And, thus the concept of the village level worker came into being. The coordination of administrative machinery at various levels followed. Village uplift became a government concern.

Then came Independence, when the national consciousness was at its greatest height. Fortunately for India and for India's million of villagers, this national consciousness was directed not towards revenge and external arrogance, but towards a frank appraisal of the internal situation an earnest effort to meet the crying needs of the day. The framers of the constitution wee at pains to spell out their aspiration for the people of India. Their aim was to shape a constitution that would assure political and religious freedom within the frame work of democratic government. Accordingly, the Directive principles of State Policy laid down that "The state shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice, social, economic and political shall inform all the institutions of the national life."

6.5 Participants and their roles:

Extension work, like good government, is of the people, by knowledge and understanding gained from both sources; and he applies his ability on the spot to solve the problem of both thus reducing the burden on each and adding to the resources of each. The farmers want to grow better wheat, and the extension worker examines the farmer's resources and methods, finds out where they are defective and shows him how to improve upon them. The government wants a new method of cultivation introduced which it knows to be superior, and the extension worker studies the present methods of cultivation the villagers follow and the reasons for them, dispels villagers fears arouses their interest

and finally secures the introduction of the new method. But greater than either of these functions is his function as innovator and original contributor. The extension worker, with his technical training and broad outlook on the one hand and his initimate knowledge of local conditions and understanding of his fellow –men on the other, is in a unique position to perceive possibilities for improvements. He is in a good position to arouse the villager's interest and make feel the need for these improvements. He is in a good position to arouse the villager's interest and make him feel the nee for these improvements, and thus to effect changes which neither the villager not the central government as such could have conceived of. Then, through the office of the government or through direct contacts, he can pass his experiences and accomplishments on to other extension workers so that they may become the property of the nation.

But if the extension worker is to fulfill the expectations just enumerated, he must be special sort of person. The man or woman who aspires to such a post must be intelligent, sympathetic, dedicated, humble and well trained. The natural traits are pre-requisite, but they are not be sufficient in themselves. All the well meaning in the world will not sufficient in themselves. All the well meaning in the world will not, by itself do the job, although dedication often brings with it a sort of aptitude which seems to sense what methods will succeed. Unfortunately however, this cannot be depended upon, as witness the many philanthropists through the ages who have expended their efforts on fruitless projects. And even the most apt persons can be rendered more capable by proper training, just as a naturally musically talented person can most perfectly develop his skills under expert tutelage. That is why, having examined what is expected of an extension worker, we must turn to the methods by which he can achieve his objectives and in turn the objectives of the nation which has enlisted his services.

6.6 Extension is Education:

The present concept of extension has combined the concern of the philosopher and philanthropist for the development of the whole man with the methodology and efficiency of an organised programme. It recognizes the need for scientific knowledge and the large scale application of scientific methods, and at the same time it goes deeper to the human needs for dignity , self reliance, freedom and oral responsibility. In short it emphasizes the need for development of the whole man, for total involvement total conviction. It is this change of emphasis that most clearly distinguishes present day extension educational work in India from the previous efforts in this direction.

The basic philosophy of extension work that it is directed at conversion of the whole man determines the approach that must be adopted for its implementation. Compulsion does not persuade, and even a beneficent act does not necessarily improve the man whose lot is improved thereby. The only way to secure the intelligent and whole hearted cooperation of a person is to educate him. Nor does education mean there mere dissemination of knowledge- peddling of facts though the facts are necessary. The primary aim is to influence attitudes, modes of thinking and ways of doing things. The last mentioned will almost automatically change with a change in the other two, but it is not a simple thing to change attitudes and thinking processes.

Irrespective of natural mental capacity, education can increase the effective intelligence of an individual or a group. Even a savage tribe can profit by education the most primitive people can learn new social customs, become law abiding and improve their living conditions. The pattern of thinking of a young mind can be changed quite markedly by education, and even an older person some times alters his views radically if confronted with convincing advice. So despite the instinctive behaviour

patterns over which little conscious control despite intellectual short comings, despite the tenacity of prejudice and superstitions man has a great capacity for education a greater capacity than any other creature- and because of the complicated environment in which he is placed, he, of all creatures has the greatest need for it.

6.7 Principles of Extension:

Accordingly, the Directive principle of the state policy laid down that 'the State shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice, social, economic, and political shall inform all the institutions of the national life".

Elsewhere in the Directive principles emphasis is placed on the equal rights of all the citizens men and women to an adequate means of livelihood. They lay down that ownership and control of the material resources of the community are to be so distributed as best to sub serve the common good; the economic system must not result in the concentration of wealth and means of production in the hands of a few to the common detriment of all; there must be equal pay for equal work for both men and women; the health and strength of the workers men and women and the tender age of the children are not to be abused; citizens should not be forced by economic necessity to enter vocations unsuited to their age or strength. Child hood and youth must be protected against exploitation and against the moral and material abandonment.

Other guiding principles relate to the encouragement to be given to the villagers to organise their own units of the self-government for which they are to endow with the requisite power and authority. Provision is made for securing the right to work, to education, and to public assistance. It is also a matter of State policy to secure to all workers, agricultural or otherwise, a living wage and conditions of work, which will ensure a decent standard of living, full enjoyment of leisure and social and cultural opportunities. Also included in the constitution are provisions calling for free and compulsory education for all children, promotion of the educational and economic interests of the weaker sections of the people raising of the level of nutrition, and improvement of public health. Of special interest are provisions for the organisation of agricultural and animal husbandry along modern, scientific lines, and for the organisation of social welfare activities.

The prohibition of discrimination on grounds of religion, race caste, sex, or place of birth has relevance to rural extension work as for uplift. For, such discrimination must be removed if the villagers are to become the nucleus of the healthy and progressive India. The constitution of India aspires to secure for all citizens, of which the preponderant majority are in the villages, such conditions of Justice, social, economic and political; liberty of thought, expression, belief, faith and worship, Equality of status and of opportunity and to promote among them all fraternity, assuring the dignity of the individual and the unity of the Nation. Thus, the constitution expresses comprehensively the basic philosophy of a free and democratic society seeking and achieving rapid and continuous economic progress 'with the largest possible measure of social justice'.

It visualizes an ideal society, yet it is not idealistic in the sense of being Utopiean. It recognizes the needs of man, and points out the specific objectives to be achieved with in this framework. This last point is perhaps the most significant of all for extension work, for the type of work envisioned here can be carried out only in an atmosphere of freedom and justice great material progress may be achieved, at least in the short run, by means of compulsion and even through the use of terrorist methods, but extension educational work can succeed only with the voluntary cooperation and whole-

hearted participation of all the members of the community. And only with this type of works can all round objectives of the constitution be achieved.

The state government had already become involved in community development or village welfare work before independence. At just about the time of independence, the state of Uttar Pradesh was going ahead with a new project in the Etawah District, the aim of which was 'to make maximum progress both in improving physical productivity and in developing people better land and better implements and at the same time to alert them for the future'. Conceived in 1947, this pilot project was inaugurated in September 1948, under the guidance of Lt. Col. Albert Mayer, an American who had come to India with the American armed forces in 1944. It received financial assistance form the United Sates point – 4 Programme. This project was started with 64 villages, and the number was later increased. As the name 'Pilot project' implies, this was in the nature of an experiment. The aim was not only to improve the selected villages, but also to find out just what improvements could be accomplished in a typical rural areas. It was to be a laboratory in village work for the guidance of workers elsewhere, and not just an isolated instance of benevolence. Moreover it was multipurpose in the deepest sense of the word. It was aimed at widening the horizon of the villager, arousing his interest and initiative as well as improving his crops and livestock. It encouraged the development of panchayats, an increase in educational facilities, spread of improved farming methods and the construction of roads and soak pits. Above all it is concerned itself with the methods by which these things should be accomplished. It was clearly established that villager should be educated rather than commanded, and that education should proceed through demonstration and persuasion rather than rote and compulsion. Here, then, were the ingredients for extension work embodied in a small pilot project. They had still to be taken up on a scale, which would be felt through out the length and breadth of the country.

The community development programmme is based on true democratic principle- It is intended to be a programme for and by the people. It is a multi-pronged attack on the manifold problems of Indian villages, and views the life of the farmer as an integrated whole. The aim is to realize the objectives of the programme by instilling enthusiasm in the people to participate both n its planning and its execution and thus to improve their own living conditions. The magnitude of the programme, itself, is expected to have favorable influence on the outlook of the rural masses, especially in the direction of building a stronger democracy.

6.8 Basic Elements in Extension Education:

Three basic element lie at the core of Extension Education for Community Development, which the extension educator must always deal with as they constitute the key to his success at influencing people. These elements are:

1. Man himself –physiological and psychological.
2. Man's environment – physical, economic, and social.
3. Man-created devices for improving his welfare.

Although acquaintance with each of these elements and skills in dealing with them is vital to the success of every extension worker. This is so because:

1. One's knowledge and perception of inner forces that motivates men-biological, physiological and psychological inherited and shaped by environment largely determine

one's attitude and shaped by environment largely determine one's attitude and the manner of approach toward the learners.

2. Ones knowledge and perception of external forces that motivates men-physical, economic, and social derived form environment and imposed from with out largely determine the direction of change one decides upon and the nature of agencies or institutions on attempts to create for promoting the change.

3. Ones knowledge and perception , and skill in the use of external forces –technology, means of communication, institutions, etc., created by man to help himself attain a satisfactory adjustment between internal and environmental forces- largely determine one's effective environment forces- largely determine the direction of change one decides upon and the nature of agencies or institutions one attempt to create for promoting the change.

These principles constitute the central orientation of the programme to train extension personnel for community development and provide a basic guide for determining their content.

6.9 Summary:

The present concept of extension has combined the concern of the philosopher and philanthropist for the development of the whole man with the methodology and efficiency of an organised programme. In India, extension work had its beginning with a few outstanding individuals of a philosophic and philanthropic bent of mind. For the most part they worked in isolation from one another and without government assistance. In some cases these men were governed servants whose interest had been aroused through their official contacts with villagers.

6.10 Key Words:

1. Principles of extension
2. Government Assistance
3. Extension in Education

6.11 Exercise :

1. Explain importance extension in social work education
2. what are the principles of extension?
3. How extension is useful in community development programmes?

6.12   Reference Books:

1. Mc Neil,C.F(1954)   'Community Organsation for Social Welfare' in Social Welfare Year Book, p 122.
2. Ross.M.G (1955)   'Community Organisation : Theory and Principles', Harper and Brothers, ,New York.
3. Gangrade.K.D(1971)   'Community Organisation in India, Popular Prakashan, Bombay, p.28-29.

Lesson – 7

MOBILIZATION OF RESOURCES

7.0 Objective:

The Objective of the present lesson is to explain the importance of mobilization of resurces for community development programmes:

Contents:

7.1   Introduction
7.2   Community resources and Social Welfare
7.3   Methods of fund raising
7.4   Temples and Trusts
7.5   Control on fund raising
7.6   Financing through grants in aid
7.7   Impact of grants-in aid
7.8   Funding by State Governments
7.9   Summary
7.10   Key Words
7.11   Exercise
7.12   Reference Books

7.1   Introduction:

Due to the higher priority accorded to other sectors in the development plans, the public sector allocations for social welfare have been less than 0.5 per cent. It is in this context of very limited governmental commitment of funds, that the community has to raise resources necessary for organizing social welfare services. The content of services, the inputs of finances and the methods used may vary from time to time, from community to community, and from service to service. The need for lager finance for social welfare has also arisen because of the use of techniques of social work to help individuals, groups or the community to diagnose their own problems and to help them to try to solve the problems themselves.

Community raises funds when there is felt need or a common danger or a threat, may be from flood, epidemic, war, fire, etc. Cash, voluntary labour and materials are contributed for such causes even by the poorest communities. One of the pre-requisites for raising funds by a community is that its purpose is based on the felt needs. Another principal pre-requisite is that depending on the project for which funds are sought to be raised, project planning is done by the community itself or in close cooperation and consultation with the majority of the members of the community. Third pre-requisite is that programmes are implemented by the community itself.

7.2   Community resources and Social Welfare:

Social welfare services have also been supported through small efforts of individuals who donate regularly for the maintenance, training, education and rehabilitation of orphans, widows and infirm persons. There are different considerations for contributing to social causes including social welfare, some of these are:

(1) Religious considerations: Among the Hindus, for instance, one gives charity with the view to (a) attaining Moksha; (b) pleasing cerain deities so as to wash away one's sins, to seek favours or to avoid inviting wrath. Among the Muslims, there is a system or Zakar, Sadakka and Khairat. Similarly, the Christians are ordained by their religion to donate for charity.

(2) Social considerations: Some people give to keep up the ideal of responsible citizenship. Sometimes, commitment to a cause is due to personal experience with a handicapped person in the family or learning or experiencing a social problem. Some contributions are made for a social cause to avoid its misuse by unscrupulous heirs or relations.

(3) Personal considerations: Some of the personal considerations for making contributons are existence of traditions of charity in one's family or caste; pleasing friends, relatives, colleagues, etc.

Some of the reasons for poor fund-raising for social welfare activities are: (1) improper programme planning and/or accounting; (2) out-moded methods of work of an organization; (3) Poor morale of the staff and lack of adequate education; (4) poor or limited contacts with the potential donars; (5) lack of imagination in identifying new sources and methods for fund raising; and (6) over emphasis on cash resources and not realizing the value of donations in kind or voluntary services.

7.3 Methods of fund rising:

Outmoded social welfare programmes and methods of financing result in poor availability of resources for social welfare. There is a need for devising new methods of raising of resources for voluntary social welfare, some of these are indicated below.

1. Campaigns : Though some voluntary organizations launch annual campaigns for raising funds there is no system under which the whole community is involved. In the United States, Canada and other Western countries, community chests are organised every year under which a registered organisation is engaged mainly in collecting funds from the community for social welfare programmes organised by different agencies in the community every social welfare agency does not have to raise its own resources rather it must concentrate on organizing welfare services; it is required to submit a statement of its programmes and moneys required for next year. The funds are raised by people specially qualified for this purpose; this helps in economizing on administrative expenditure and organizational expenditure for fund raising; the community chest has also have the advantage of emotional involvement of the entire community maintaining the welfare service in a community. Regular flow of funds to social welfare organisation through the community chests helps in continuity of programmes and job security to the staff besides avoiding duplication .

(ii). Some orgnisations have a system of running lotteries or organizing raffles for raising funds. Several state governments are running lotteries to raise the resources for various purposes including welfare services.

(iii). Income Generating activities through Industries: One of the methods of financing social welfare programmes and creating a sense of self reliance among the beneficiaries is organizing training cum production centers. This has been successfully trained under the title "Good will industries". In Northern America the oganisation collects un serviceable articles and gadgets which after being sorted out are innovated and polished by the handicapped persons and then are sold those who

cannot offer to buy new ones. Similarly several voluntary organizations in India have organised social economic programmes of income generating programmes for the benefit of the welfare programmes.

(iv) Other Methods: The other methods which are comparatively new for raising funds for social welfare include (a) contribution of Bank Interest (Pisa component only) at the end of each month by agreeable account holders at the request of an organisation (b) utilizing the funds of wakfs , temples, trusts, etc; (c) Sponsorship of children under which individuals or organizations pay regularly the cost of maintenance of children (d) organizing feasts, carnivals, tambolas, etc., and (e) organizing matches, cultural evenings, community kitchens etc.,

The desire to help the less fortunate member of those in need is found in all societies all religions enjoin charity under welfare and place a high premium and the act of helping and doing good to others. The commonly held belief that God always keep the door of heaven open to those who are endowed with the quality of charity and helping others has given rise to philanthropy. Religious institutions are often engaged in welfare work, their activities are facilitated through endowments and offerings donations etc. received from time to time.

7.4   Temples and Trusts:

large funds often running in the several crores of rupees are collected annually by temples and religious trusts. For a long time there was little control of the community on the utilization of the income of these temples nor did the community often think of utilizing this funds for charitable purpose. There is now growing trend towards community control on the income of temples and its utilization for social welfare purpose. In some temples the income of temples and their administration has been brought under the provisions of legislation and funds are utilized for educational purpose, welfare service etc. Very often, however the traditional concept of custodial care, governance, the welfare services are financed from such funds, some of the temples, trust like the Thirumala Tirupathi Devashanam trusts have huge earnings, a part of which is used for technical and general education programmes including those at college and university level and for welfare institutions etc.

Others like Jagannadh temple at Puri too have sizable earnings unfortunately during the last three decades it has not been possible to asses the total income and assets of all these temples and trusts through out the country. Since then social welfare should be primarily the concern of the community, it will be in the interest of the poor and the down- trodden if plans and programmes were prepared to asses and utilize the temple funds for social welfare programmes.

7.5   Control on fund rising:

Since Social Workers are busy in raising of financial resources through social welfare programme by voluntary efforts. On the whole there are some who try to take advantage of the charitable impulses for the people to meet the personal ends. Due to lack of proper effective accounting practices it is difficult to get proper feed back about the proper utilization of funds, collection of funds for social welfare those purposes can be divided into three categories they are

(1) Well-intentioned and well administrated;(2) well-intentioned but poorly administered; (3) Outright fraud or commercial enterprises in the name of welfare

Fund raising is much need for encouraging the community developmental programmes and also to regulate, supervise and monitor through the system of granting permission or a license. Agencies applying for the permission for fund raising should follow specific critrea, i.e (1) It should have a definite programme of welfare services for the community;(2) It should posses an active and reputed governing board or management committee; (3) it should posses a realistic budget and realistic system of accounting and audit by a qualified auditor.;(4) the community support is a must ; (5) the agency should have three years of working experience; (6) to continue early operations, the agency should raise the funds; (7) the agency should be on non profit basis and should be registerd.

An agency requiring permission or license for fund raising should file with the local authority with a prescribed form of application with the following information (a) Name under which the organisation intends to operate; (b) general purpose for which the organization is constituted and the purpose for which the public contributions are to be solicited; (c) the period of time during which and the areas where funds will be solicited; (d) the budget estimate for the following year and copies of the statement of accounts of the last three years along with a copy of registration certificate; and (e) other relevant information indicating the amount spent on campaigning in the previous year.

After an agency is registered with the appropriate local authority it should sunmit accounts indicating the amount raised through local contributions and how it has been utilized, supported by a copy of the annual report.

7.6 Financing through grants in aid:

In the First Five Year Plan effort s were made to find a frame work for organising   social welfare services based on the experience of the working of voluntary organizations. It was decided that (i) the responsibility for developing social welfare services would by and large be that of voluntary agencies; (ii) the sate would give financial assistance to the voluntary agencies in order to enable them to expand and improve their programmes; (iii) an autonomous organization known as the Central Social Welfare Board would be entrusted with the work of assisting social welfare programes through voluntary organisatiions

The Central Social Welfare Board's grants –in-aid system is based on the following conditions and principles: (i) a voluntary organization seeking assistance must be registered as a society, cooperative society, charitable trust, etc; (ii) the organization must have its own regularly constituted managing committee with broad-based representation; (iii) the programme of the agency should be with the purview of the Board; (iv) the agency should by and large raise at least 50 percent of the funds required for the welfare programmes; and (v) the programmes and accounts of the institutions financed by the Board should be open to inspection by nominee of the Board.

Before financial assistance is sanctioned to an institution/agency it is inspected by a nominee of the Board who scrutinizes the programme proposals prepared by the agency with the reference to the back ground of the agency and makes suitable recommendations in regard to the amount of grant which should be sanctioned. Grant funds are earmarked for specific programmes/items of expenditure.

7.7   Impact of grants-in- aid:

The Committee on grants-in-aid of the C.S.W.B. (1960) provide certain guidelines for evolving a grant-in-aid code. The Committee also gave suggestions for developing field counseling services and worked out minimum standards to social welfare services. The Board has not yet developed field counseling service which has stood in the way of implementing minimum standards. Unless the grants-in-aid system is dovetailed with minimum standards and field counseling, the funds given by the Board cannot be effectively utilized for developing social welfare programmes.

Though the Board was created to develop social welfare programmes and to promote voluntary effort with a certain amount of flexibility, this has not been fully achieved in as much as it has been felt by some that the procedures of grants-in-aid by the Board are more cumbersome than even those of the Government. In fact, some of the voluntary organizations feel that it is easier to get assistance from the government than from the Board.

Funding of welfare programmes alone does not go a long way in promoting social welfare programmes in the voluntary sector. It is said that because of the grants-in-aid system, voluntary organization have, by and large, become dependent on government assistance. One of the innovations which the Board should have tried and for which it made some attempts is how best it can make voluntary organizations in the field of social welfare financially self-reliant. The initial idea was that the grants-in-aid system would become a catalyst in generating local resources. In the initial stages, the Board even came out with the idea of trying community chests as is done in some of the western countries. Except in one or two experiments, the idea of community chest did not succeed.

7.8   Funding by State Governments:

Most of the state governments started taking interest in financing social welfare programmes after the Central Government took the initiative in allocating funds for social welfare in the five year plans. The centrally sponsored schemes helped in making budget allocations in the State plans for social welfare. In addition to plan funds being provided in the state sector, State government have also been running and assisting programmes of social welfare out of non-plan funds. As a matter of fact, the size could be deremined by considering financial allocations in the non plan sector of the state budget. The state departments of social welfare also give grants-in-aid to voluntary agencies primarily for running programmes and services.

Municipalities: Some of the Municipal Committees and Municipal Corporations in the country have also taken up social welfare programmes. Though on a small scale, many social services should be local responsibility. The Delhi Municipal Corporation was the first to start urban community development projects. This work is now being continued under the reorganized Department of community services. Similarly, Urban community projects are being organized in other metropolitan cities. Municipal Corporations have set up community halls/centers, reading rooms, libraries, craft classes for women, adult and social education centers, night shelters, Balwadis, crèches,etc.

Panchayats: The Gram Panchayats (Village Councils) Block Panchayat Samitis(block councils) have also some responsibilities for social welfare under stautes governing Panchayati Raj institutions. Though in some states there is provision for levy of a local tax or cess, by and large government funds are received for social welfare programmes. Panchayat Raj enactments of State Governments

provide for establishment in their jurisdiction of (a) information, community library and recreation centers, and (b) Youth orgnisatons, Mahila Mandals, farmers clubs, etc. The Gujarat Panchayat Act, 1961 and Karnataka Village Panchayats and local Board Act, 1961, and the Karnataka Viillage and Local Boards Act 1959, provide for construction of social justice committees for securing social justice to the weaker sections of society. It is hoped that with the implementation of the Report of the Committee on Panchayati Raj Institutions (1978), more financial and administrative power devolve on these bodies in order to enable them to take up more programmes of social welfare at the local level.

7.9 Summary:

Community raise funds when there is felt need or a common danger or a threat, may be from flood, epidemic, war, fire, etc. Cash, voluntary labour and materials are contributed for such causes even by the poorest communities. One of the pre-requisites for raising funds by a community is that its purpose is based on the felt needs. Another principal pre-requisite is that depending on the project for which funds are sought to be raised, project planning is done by the community itself or in close cooperation and consultation with the majority of the members of the community. Social welfare services have also been supported through small efforts of individuals who donate regularly for the maintenance, training, education and rehabilitation of orphans, widows and infirm persons. Funding of welfare programmes alone does not go a long way in promoting social welfare programmes in the voluntary sector. It is some thing said that because of the grants-in-aid system, voluntary organizations have, by and large, become dependent on government assistance. One of the innovations which the Board should have tried and for which it made some attempts is how best it can make voluntary organizations in the field of social welfare financially self-reliant.

7.10 Key Words:

(1)   Community Resources
(2)   Grants-in-aid
(3)   Fund raising

7.11 Exercise:

1. Explain the importance of mobilization of resources in community development programmes?
2. What are the methods of fund raising?

7.12 Reference Books:

1. Desai, A.R,   Introduction to Rural Sociology in India, Bombay , 1953
2. MacIver R.M   A Text Book of Sociology , 7th Printing , New York, Farrar and Rinehart, 1945.

Lesson - 8

MICRO LEVEL PLANNING, PEOPLES PARTICIPATION IN DEVELOPMENTAL PROGRAMMES

8.0 Objective:

The Objective of the present lesson is to explain the significance of micro-level planning and people's participation in community development programmes:

Contents:

8.1	**Introduction**
8.2	**Micro-level Planning and participatory approach**
8.3	**Micro-level planning for community mobilisation**
8.4	**The process of micro-level planning**
8.5	**Defining participation and typology of participation**
8.6	**Enablement of participation**
8.7	**Peoples participation: advantages**
8.8	**Methods of participatory rural appraisal**
8.9	**Summary**
8.10	**Key Words**
8.11	**Exercise**
8.12	**Reference Books**

8.1 Introduction:

Micro-level Planning is gaining momentum in developing countries. The Planning steps, the data needs, the institutional requirements, the macro-micro linkages and the information flows are necessary to make the planning process effective. Indian planning and development process is a heading for a change from the centralized to more of decentralized approach in order to give due recognition to the micro-level needs and potentials in decision making. The committee on Study Group on Information Gap, constituted by the Planning Commission, Government of India, in 1989 has recommended for the creation of data bases on (i) Plan Information, (ii) Plan Monitoring, and (iii) Plan Evaluation, in districts. This committee has also recommended to develop databases with respect to (i) Socio-economic, (ii) Agro-economic, (iii) Infrastructure, (iv) Demographic, and (v) Natural resources.

8.2 Micro-level Planning and participatory approach:

Many educational innovations of recent years are based on the strong foundation of community support and participation. When progress is discussed and analyzed of different levels within the project, "people's acceptance and participation" is used as an indicator.

Participation in the development of municipal micro-level planning has to be seen with in this wider context. It serves to fulfill four major functions.

Need orientation: ensuring that people's needs and problems are taken into account.

Appropriative ness of solutions: using the knowledge and experience of local residents and communities in order to arrive to appropriate and sustainable solutions and measures for the problems.

Community ownership: Mobilizing local residents and community's initiatives and recourses and encouraging co-operation and partnerships between municipal government and residents for implementation and maintenance.

Empowerment: Making integrated development planning a pubic event and a forum for negotiating conflicting interests, finding compromises and common ground and, thereby creating the basis for increased transparency and accountability of local government towards local residents.

8.3 Micro-level planning for community mobilization

As a process of community mobilization and community empowerment, it should organise people at the grass root level, especially women and the socially disadvantaged through Village Education Committees to participate meaningfully in their educational programmes. A realistic assessment of the existing educational situation with active participation of the community should be undertaken and the preparation and implementation of educational plans should involve the local people at all stages.

Micro-Planning for Bridging Disparities

Micro-planning methods should help in identifying under-served areas and disadvantaged populations. In Lok Jumbish (LJ), Micro-Planning has facilitated delivery of primary education that in its outreach, content and delivery is better suited to the life-styles and economic routines of the marginalised groups, especially girls, and children belonging to minority communities, and communities living in the most inaccessible pockets.

8.4 Micro-Planning: A Learning Continuum

Micro-planning should be viewed as a continuous maturing process. In-built flexibility, continuous evaluation, and a self correcting mechanism are essential aspects of the micro-planning process to facilitate revision of strategies at different stages of project evaluation. Review and planning mechanisms should promote a process of learning, unlearning and relearning in non hierarchical groups of field functionaries and community representatives working together with external experts for a more objective viewpoint.

Composite Micro-Planning

Micro-planning for achieving UPE in under-served areas and for marginalised sections of the population may be seen as a composite process encompassing the design, planning, management and implementation of programmes best suited for these marginalised groups for achieving UPE. In a country like India, with wide social and economic disparities, the planningprocess should also demonstrate the discipline of detail so as to be able to respond to contextual requirements during implementation.

Micro-Planning in Partnership with NGOs

The experience of working successfully in partnership with NGOs in LJ suggests the need for building partnership with voluntary agencies outside state dominated structures, if micro-planning is to be genuinely community based and decentralised. The role of NGOs in an intervention is determined by situational requirement assessed through micro- planning exercises.

Micro-Planning in Primary Education

Today, micro-planning has emerged as one of the major tools for realising the goals of Universalisation of Primary Education. It is an effective mechanism that can involve the community in this effort, not only as an active agent but also in removing social factors acting as obstacles to UPE. Micro-planning can rejuvenate the ailing government school system by reviving the interest of the community in the schools and establishing a strong linkage between school and the community.

The process of micro-level planning

There is a need for creating the proper environment for the initiation of the micro-level planning process and putting the tools in place. This can be done by taking into account the following steps:

1. Environment building.

2. Identification of Animators from amongst the community during environment building.

3. Participatory (field staff, animators, teachers and interested members of the community) household survey and analysis of data.

4. Sharing of the data with the community, teachers and community leaders/PRI members.

5. Putting in place *Village* Education Register (VER) with detailed infor-mation on the present status of every child of school-going age, and with in-built scope for regular revision.

6. Formation of village or school level committee such as Village Education Committee (VEC)/ School Management Committee (SMC)

7. Training of the committee members on process of monitoring enrolment, attendance and retention, and the overall functioning of the school.

8. Orientation of teachers on the need and process of micro-planning so that the community and the teachers act in unison.

9. Preparation of Village Education Plan (VEP) by the committee and teachers.

10. Putting in place a forum and mechanism whereby teachers and VEC/SMC periodically meet and discuss progress towards universalisation, review and revise the VER.

11. The animators/volunteers would facilitate the whole process with the help of the field functionaries of the agency sponsoring the micro-level planning exercise.

12. The animator ensuring regular meetings of the VEC, specially where the problem is more acute, to ensure village-wise and child-wise planning and implementation.

The environment building exercise needs to be carefully planned as the initial stage of the micro- level planning process is very intense. Once put in place under micro-planning, these processes would need a follow up action plan, especially after the initial euphoria subsides

8.5 Defining participation and typology of participation:

Participation occupies a central place in development thinking and practice. Governments, funding agencies, donors, and civil society actors including NGOs and multi-

lateral agencies like the World Bank and the International Monitory Fund have all arrived at a near consensus that development cannot be sustainable and long-'asting unless people participation is made central to the development, there is a wide spectrum of views on the concept of participation and the ways of achieving it.

Community participation is an active process by which beneficiary or client groups influence the direction and execution of a development project **with a view** to enhancing their well-being in terms of income, personal growth, self-reliance, or other values they cheish (Paul, 1987)

Typology of Participation:

Passive participation: People participate by doing told that what is going to happen or has already happened it is a unilateral announcement by an administration or project management without listening to peoples responses. The information being shared belongs only to external professionals

Participation is information Giving: People participate by answering questions posted by extractive researches using questionnaire surveys or similar approaches. People do not have the opportunity to influence proceedings as the findings of the research are neither shared nor checked for accuracy.

Participation by Consultation: People participate by being consulted, and external people listen to views. The external professionals define both problems and solutions, and may modify these in the light of peoples responses. Such a consultative process does not concede any share in decision• making and professionals are under no obligation to take on board people views.

Functional Participation: People participate by forming groups to meet predetermined objectives related to the project, which can involve the development or promotion of externally initiated social organization. Such involvement does not tend to occur at the early stages of project cycle or planning, but rather after major decisions have been made. These institutions tend to be dependent on external initiators and facilitators, but may become self-dependent.

Interactive Participation: People participate in joint analysis, development of action plans, and formation or strengthening of local institutions. Participation is seen as a right, not just the means to achieve project goals.

Self-mobilisation: People participate by taking initiatives independent of external institutions to change systems. They develop contacts with external institutions for resources and the technical advice they need, but retain control over how resources are used. Such self-initiated mobilization ad collective action may or may not challenge existing inequitable distributions of wealth and power.

8.6 Enablement of participation

Enabling local leadership, promoting democratic rule, exercising public authority and using public resources in all public resources in all public institutions at all levels in a manner that is conductive to ensuring transparent, responsible, accountable, just, effective and efficient governance of towns, cities and metropolitan areas;

Establishing, where appropriate, favorable conditions for the organization and development of the private sector, as well as defining and enhancing its role in sustainable human settlements development, including through training;

Decentralizing authority and resources, as appropriate, as well as functions and responsibilities to the level most effective in addressing the needs of people in their settlements;

Supporting progress and security for people and communities, where by every member of society is enabled Jo satisfy his or her basic human needs and to realize his or her personal dignity, safety, creativity, and life aspirations;

Working in partnership with youth in order to develop and enhance effective skills and providing and provide education and training to prepare youth for current and future decision-making roles and sustainable livelihoods in human settlements management and development;

Promoting gender-gender sensitive institutional and legal frame work and capacity-building at the national and local levels conductive to civic engagement and broad based participation in human settlement development;

Encouraging the establishment of community based organizations, civil society organizations and other forms of non- governmental entities that can contribute to the efforts to reduce poverty and improve the quality of life in human settlements;

Institutionalizing a participatory approach to sustainable human settlements developments and management, based on a continuing dialogue among all actors involved in urban development (the public sector, private sector and communities) especially women, persons with disabilities and indigenous people, including the interests of children and youth;

Fostering capacity-building and training for human settlements, planning management and development at the national and local levels that includes education, training and institutional strengthening, especially for women and persons with disabilities;

Promoting institutional and legal frame work at the national and legal enabling frame works at the national, sub national and local levels for mobilizing financial resources for sustainable shelter and human settlements development; Promoting equal access to reliable information, at the national, sub national and local levels, utilizing where appropriate, modern communications technology and net works;

Ensuring the availability of education for all and supporting research aimed at building local capacity that promotes adequate shelter for all and sustainable human settlements development, given that the challenges make it necessary to increase the application of science and technologies to problems related to human settlements;

Facilitating participation by tenants in the management of public and community-based housing and by women and those belonging to vulnerable and disadvantaged groups, in the planning an implementation of urban an rural development.

Peoples participatory approach:

Programmes like Janmabhoomi, Velugu, DWACRA and others involve an element of people participation. The efficacy and success of the programme depends on this. People's participation strengthens the programme as any programme is ultimately oriented to people welfare.

The approach, so far, has been to devise the development policy and schemes at the state or central level and to implement the same at the grass-roots through half-committed bureaucratic channel. The development functionaries called development agents were not trained adequately about the social statistics and dynamics and consequently, their approach had always been target
meeting approach.

There are broadly four elements of **PPA;**
1. People's participation in decision making
2. peoples involvement in the implementation of the programmes
3. opportunity for supervision an monitoring by the people in the execution of the programmes and
4. Evaluation by the people.

There are certain methods which can be applied in PPA

Social Mapping: A Social map of the village which can be prepared that gives a clear picture of physical structure of the village, its infrastructure, demography, socio-cultural characteristics and any other feature that can be represented on the map by the people.

Resource Mapping : This is done to study the land, tree, water and other resources in and around the village. It helps in planning and development activities, agriculture, and horticulture activities, forestry etc.

Transect walk: Transect walk can be undertaken through the village to study the natural resources of a village, problems associated with them and assess opportunities.

Seasonal Analysis: This technique helps us to understand seasonal variations of any given activity or phenomenon (credit, rainfall, vailability of labour, agriculture operations etc,). The local   calendar

is to be used for this. Information relating to rainy days, crops, fuel; migration, food availability, total rain, animal fodder, agricultural labour, expenditure and sickness can be obtained by this technique.

Trend/Time Line: This helps us to understand the history of the Village/ Community/activity/ phenomena, etc. Major events of the Village/ Community should be traced out chronologically, and using this as a reference other things should be filled in, to give complete historical profile.

Matrix Ranking/Matrix Scoring: This technique is used to study villagers. It helps to understand farmer's priorities in crop varieties, vegetables, tree species, livestock categories, etc. The purpose of this is to   gain better understanding of farmers

decision-making process and identify criteria used to prioritize and select certain items of activities over others.

Venn (Chapati) Diagram: This diagram gives an insight into people's perceptions of relationships within the community between important persons, classes, government departments and such other, or between the community and outsiders.

Wealth Ranking: It is a process by which-members of a community jointly determine the relative wealth of all its members taking into account all assets, sources of income and liabilities of an individual family. In village wealth ranking, the criteria for rich or poor to be determined by the villagers themselves may interestingly vary from land-holding to the number of chronic patients in the family.

The above methods help the people to grasp the total situation in the village thoroughly so that problems can identify and tackled under various programmes that are under the operation.

8.7 Peoples participation- advantages:

Participation in development is now being sought the world over, not because it is a fad but because there has been a consensus on the usefulness of participation on development projects. The majority advantages of participation as enumerated by Oakley et al. (1991) are:

Efficiency: Participation can ensure effective utilization of available resources.The people and other agents-work in tandem towards achieving their objectives. The local people take responsibility for various activities. All these improve efficiency and make the projects more cost-effective. There is the danger, however that the government and other agencies, in the name of people's participation, may assign a fewer resources and transfer the burden of projects costs onto the local people

Effectiveness: Lack of peoples involvement has been seen as one of the major causes of the failure of most projects to be effective. Peoples participation can make the projects more effective by granting them a say in deciding the objectives and strategies, and by participating in implementation, thereby ensuring effective utilization of resources.

Self-reliance: Many development interventions have been seen to create a kind of dependence syndrome. For instance, in India, because of wide spread government development programmes, people have started looking to the government for solutions to every problem that they face. If the local resources however -both human and material are utlised on the basis of decisions taken

by the people themselves, the realization grows that many problems faced by the people have local solutions at their levels. With active involvement of the local people, it is possible not only to break te mentality of dependence but also to increase their awareness, self-confidence, and control of the development process. In fact, the involvement in decision-making, implementation and monitoring helps in developing local human resources.

Coverage: Development interventions are directed towards the upliftment of the weaker sections of society. Despite professed target groups and attempts to cover the weaker sections, however, most projects target groups and attempts to cover the weaker sections, however, most projects have been at best only partially successful. The benefits are corned off by the non poor, the elite, and the powerful. Peoples participation can be a potent way of ensuring the flow of the benefits to the target group. Furthermore, the cost-effective operations can ensure that resources are available for wider coverage of the weaker sections of society than would otherwise be possible.

Sustainability: Generally, development intervention are funded either by the government or by donor agencies. Experiences has shown that development interventions from the externally assisted projects fail sustain the required level of development activity once support or inputs are diminished or with drawn by funding agencies. People's participation is regarded as an essential pre requirement for the continuity of the activities. The involvement of local people and the utilization of local resources generates a sense of ownership over the development interventions to the people. This sense of ownership is essential for the sustainability of the interventions even after external funds cease to flow.

8.8 Methods of participatory rural appraisal:

A large number of participatory methods are in use today and many more are being developed and improve by the practitioners in the field. These methods are based on what aspects they deal with can be broadly classified as space, time, and relationship methods.

Space-related participatory methods: Space-related participatory rural appraisal methods are useful for exploring the spatial dimension of people's reality. These methods deal with mapping and the focus is on how people perceive and relate to space rather than just to the physical aspects, as they exist. The community used space-related methods are the social map, resource map, participatory modeling methods, mobility map, services and opportunities map and transect.

The social map is used to depict the habitation pattern while the resource map is focused on the natural resources. Participatory modeling is a three-dimensional depiction of an area. Mobility mapping is used to depict and analyse the mobility pattern of the local people while services and opportunities maps help in presentation of the availability of various services and opportunities in the locality. Transect provides a cross-section of an area and is particularly useful in natural resources management.

Time-related Methods: Time-related methods are used to explore temporal dimensions of people's realities. What is unique about these participatory rural appraisal methods is that they allow people to use their own concept of time. The commonly used time-related methods include time-line, trend analysis, historical transect, seasonal diagram, daily activity schedule, participatory genealogy and dream map.

Time-line is commonly used to depict an aggregate of the various landmark events as perceived by the local people while trend analysis focuses on changes that have taken place across certain time the local people while trend analysis focuses on changes that have taken place across certain time land marks. Historical transect, 'then and now' and 'past, present and future' methods are variants of trend analysis. The daily activity schedule depicts how the people spend their day from the time they get up till they go to bed. Seasonal diagrams

depict the changes in peoples lives across the annual cycle and across seasons or months. The participatory genealogy method is helpful in pin pointing the various generations, descent and the changes that have taken place over the generations. A dream map depicts the future vision and aspirations of the people.

Relation Methods: This category or participatory rural appraisal methods includes flow diagram like cause-effect diagrams, impact diagrams, system diagram, network diagram, and process maps; as also well-being ranking method, Venn diagram, pair-wise ranking method. matrix scoring/ ranking method, force field analysis, pie diagram, livelihood analysis, spider diagram and body mapping. These methods have been commonly use to study the relationships beween various items or various aspects of the same item. At the end of each of the three chapters on methods, a unique and novel ready reckoned of participatory rural appraisal methods is enclosed in the form of matrix. Practitioners and reader will find them to be very useful.

8.9 Summary:
Micro-level Planning is gaining momentum in developing countries. The Planning steps, the data needs, the institutional requirements, the macro-micro linkages and the information flows are necessary to make the planning process effective. Indian planning and development process is aheading for a change from the centralised to more of decentralised approach in order to give due recognition to the micro-level needs and potentials in decision making. Participation occupies a central place in development thinking and practice. Governments, funding agencies, donors, and civil society actors including NGOs and multi-lateral agencies like the World Bank and the International Monitory Fund have all arrived at a near consensus that development cannot be sustainable and long-lasting unless people participation is made central to the development, there is a wide spectrum of views on the concept of participation and the ways of achieving it.

8.10 Key Words:
1.   Participatory Approach
2.   Community Mobilisation
3. Participatory Rural Appraisal

8.11 Exercise:
1. Discuss the need and importance of Micro-level planning in community development?
2. Explain the methods of participatory rural appraisal?

8.12 Reference Books:
1. Desai, A.R. Introduction to Rural Sociology in India, Bombay, 1953
2. Somesh Kumar Methods for Community Participation, Vistar   publication
New Delhi, 2002.

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Lesson – 9

CREATING AWARENESS

9.0. Objectives:

The objectives of this lesson are to explain how to create awareness about the problem confronting the community

Structure

9.1.   **Introduction**
9.2.   **Role of Research**
9.3.   **Lectures**
9.4.   **Seminar**
9.5.   **Conference and Congress**
9.6.   **Signature Compaign**
9.7.   **Summary**
9.8.   **Key words**
9.9.   **Exercises**
9.10.   **Reference Books**

9.1 Introduction:

The effectiveness of social action depends on the number of people in a given community are aware of their own problems and supporting measures for the removal of such problems. Until a sizable majority cognizes problems and extend support for remedial measures, the problems will remain and social action will not take place.

Creating awareness is one of the objectives of a social worker functioning in the role of a social actionist. Social awareness is understood not merely problem consciousness. It is something more than that. It implies physical, emotional, moral support for the measures to solve the problem. Mere mental cognizance of the problem is not enough. In social action process, unless there is physical and emotional involvement of the community, mere consciousness of the problem will not help to change the situation or solve the problem. " He alone is more knowledge able who also acts". However, the conversion of knowledge into action depends on early discipline and also multifarious social, environmental factors. For instance, knowing that alcoholism is an evil, many people will become victim to it. So also for many evils like gambling, crime, prostitution etc., many people become victims. People generally do not act immediately for achieving desired purposes. They need to be slowly and steadily roused to collective action. There should be persistent and organized effort on the part of the social actionist.

9.2. Role of Research:

It is said that knowledge is power. People with knowledge of the problem or awareness about the problem will act better than those without knowledge. Hence it is necessary to acquire more knowledge about the problem by gathering facts relating to the situation. social situation, it is always better and more effective to act with knowledge than to act without it. It is the duty of the social worker to create in the minds of the people awareness of the problems affecting them. Social research is one of the means of creating such awareness. By research, we can investigate into the origin, development and extent of social problems. By research, we can have an understanding of the

etiology, typology and dimensions of the problem. For this purpose, one can undertake field research covering observation and interview besides referring the Library, using secondary and tertiary sources of data.

To illustrate, we may take the problem of beggary prevalent in the society. The social worker to undertake social action, in the first instance, he has to take up research study of the problem of beggary. He has to gather facts regarding the problem of beggary i.e classification of beggars into various categories such as the able-bodied and disabled, women, child beggars. Beggars with diseases, etc. One should also investigate into the causes of beggary i.e the economic, social, psychological religious causes, undesirable effects of beggary, and the crimes associated with beggary. A well conducted research study will suggest possible remedies to meet the social problems of any place.

By research, we can present facts to the people. The community is convinced when we present facts. This is one way of educating the community about the problem, its various dimensions, its effects on the society. If the people come to know that children are kidnapped; and they are deformed for the purpose of beggary, it will rouse the feelings of the community to take action against the offenders. In social action, social research has a more dynamic and practical function. Social work process involves study, diagnosis, assessment and treatment. The first step in social work process is study which means also research, without study and assessment, we can not undertake social action.

After completion of the research, the findings of the study are to be made known to the public to rouse their feelings and to act for solving the problem. The findings of the study are to be published in the news papers and magazines. The research report should also be published so that it serves as a reference book for the students and teachers and scholars. Most of the research reports gather dust because they are not published. It is also necessary that the findings are reviewed by popular journals and current newspapers. Articles could be written; lectures may be delivered; posters could be made and shown; slogans to be invented, seminars and discussions may be arranged on the subject. To focus on the attention of the community on the topic or problem, celebrations could be arranged, such as Anti – drink Day, cleanliness week, Anti – Beggary Day, illiteracy fortnight etc. Rallies may be conducted with placards and banners exhibiting the evils and bad effects of the problem.

For Propagating about the problem it is necessary to secure the support of the people. Local news paper editors, correspondents, theatre owners, ports, religious leaders, social workers, N.G.Os, youth leaders, local self Governments, singers, artists, women's organisations should be made use of, for educating the community about the problem.

Social action implies involvement of people. It is appropriate for social activist to involve people in research also, at various stages. Involvement in research will sensitize the people about the problem and they are acquainted with various dimensions of the problem. It is also an educational process. If the persons to be educated are also involved in research, they are made aware of the problem and social action becomes more effective. Greater the involvement , the greater will be the success of an educational endeavour. The degree of success of educational experience will depend upon the degree of involvement of the people to be educated.

We can involve the youth of the community in the implementation of the research in various ways i.e collection of data, analysis, interviewing, compiling, classifying data, and composing case studies. By involving the youth of the community, we can make them more knowledgeable about the problem. Thus through association in research, a group already aware of the problem, supporting its abolition will be formed. Thus social action gains its first votaries.

In publicizing findings of research, adhoc and permanent committees could be formed in cities, towns and villages to spread the facts about the problem by organizing seminars, lectures and discussions. Instead of forming new committees, the existing committees may be used to avoid duplication, conflict and waste of resources. " greater success in social work is assured by the activization of existing agencies rather than by the starting of new ones". (M.V. Moorthy). Much failure, confusion, frustration and waste in social work endeavours are largely due to this important law being ignored.

The involvement of people in the committees will have to be done systematically. The village or town should be divided into sizeable units, wards or neighbourhoods. Five to ten households in a village, between twenty to thirty households in a town, thirty to fifty houses in a city could form into a neighbourhood. There could he several neighbourhood, committees depending on the size of the population. These committees are horizontally linked in terms of their function. All villages in a district will have horizontal linkage. The committees will have vertical linkage also. The relation between village committee and town committee could be described as vertical linkage. The town committee will be linked to the district committee, and these in turn to the state committee. Again the state committees would be represented in the national committee or council.

Organization implies functions, responsibilities, and resources. The members of the committees should meet periodically and discuss the problem in all its ramifications and take stock of the situation. They have to review the progress of work from time to time. The success of the committees depends upon the leadership available at horizontal level and also at the vertical level. A net work of active committee organizations at all levels constitutes the basis of successful social action.

We have already made reference to the importance of seminars, conferences, lectures as useful means for creating awareness in the minds of the people. It is now appropriate to discuss in detail about the role and importance of each one of them in creating awareness and for the successful implementation of social action programmes.

9.3. Lectures:

Lectures serve as powerful instruments to educate and motivate people for social action. Lectures consist of meaningful words which appeal to the good sense of the people. Speeches are used when occasions arise to stir a mass, restrain a group or instruct an audience. Dayananda saraswati and swami vivekananda were great speakers who influenced the thinking of men and women of their times. Great speakers and orators with the magic of their words could bring about the change in the altitudes of the people.

The subject of speech should cover the problem or an aspect of it. The titles for talks should catch the attention of the people. Instead of putting the title as ' the Harijan problem', we may put it the other way i.e ' who made the Herijans' so also the title of " should we encourage the Lazy' may be preferred to the title of ' the Beggar problem. If the problem affects the community, the people would

evince interest in the problem. Sufficiently notice is to be given to the people for arranging the Lecture. People should come to know about the meeting well in advance. When the topics are of timely importance, processions of people with slogans and placards are to be arranged, the procession starting from one direction, going through all directions and reaching a central point where the meeting is arranged. One or two good speakers will have to address the gathering. Too many speakers may create disinterest for the audience. The meeting should be commenced in time as per the schedule and it should not be prolonged for longer hours. The speaker should be well-informed about the subject, and he may use facts and figures of the subject to convince the people. If the speaker has personality, impressive voice, and good presentation of the subject, it will add to the success of the programme.

Speeches in social action are of three types. 1) Factual; 2) Ideological, 3) Declamatory. The factual speech comprises facts and figures of a subject. It is monotonous for the audience. They will not find it interesting. Facts should not be presented profusely. Facts may be presented in terms of percentages and proportions i.e for example 80 paise in a rupee.

Ideological speeches are abstract. They consist of concepts and trends in thought. They are suitable to small intellectual groups for clarification of conepts, ideological discussion in a seminar group. They form the intellectual backbone of any movement.

Declamatory speech is emotional and appeals to heart. It consists of sarcasm and rouses the emotions of the masses. Edmund Burkes speeches are very illustrative of factual, ideological and declamatory types. The speech of Antony in Shakespear's Julius Caesar is largely declamatory. These three types of speeches are only suggestions of types and we can imagine more. Finally it can be said that the speeches are the powerful instruments of social action.

9.4. Seminar:

Seminar is a prearranged and intensive discussion of any subject amongst a group of people. The seminar group is composed of five to twenty five persons. The subject of the seminar is circulated among the members of the group well in advance. The members will prepare the papers and present them in the seminar. The participants will discuss the subject by raising questions and issues. Copies of the papers are circulated to all the participants at the time of the seminar. The main discussant may speak on the subject without reading the paper. The questions are put, observations made and criticism offered. Thinking leads to rethinking. Doubts are cleared, Issues are clarified and conclusions are made.

Both ideas and facts are presented in the seminar. The facts and ideas are brought together to confirm a prevailing theory. Some of the subjects which have factual and theoretical bias are ' gender discrimination, 'child abuse', 'human rights', domestic violence, crimes against women etc.,

Sometimes the seminar group is divided into sub-groups to discuss the sub-themes in separate sessions and finally all the sub-groups report their findings to the original, general group. The problem is thrashed out from various points of view.

A Seminar is more valuable than lecture from the point of view of creating awareness. Seminar is a process of group thinking. The participants come into contact with one another. Every participant becomes important through his contribution to the knowledge. The seminar generates literature by way of presentation of papers. Group proceedings could be recorded, collected and printed and they

are made available to all for permanent reference. Useful literature is built up and it is of considerable significance for social action.

Seminars may be organised at reasonable intervals, that is once in three or six months. The success of seminar depends on the quality of the participants and the papers they present. Hence persons who made significant contribution to the subject should be invited to prepare papers. The other participants who are invited for the seminar should be serious of purpose and capable of critical thinking. The cause of social actionist gets additional strength by the number of participants he involves. His purpose is to secure the involvement of intellectuals.

Regarding the duration of the seminar, it may last for half day, or one day or two or three days depending upon the scope of the subject of the seminar and the various sub-themes and issues identified by the organisers of the seminar. Too many papers would not give scope for detailed discussion on the subject. Moreover they cause fatigue and slacken interest of the participants. The social actionist should know when to extend the time for discussion and when to cut it short. To avoid fatigue and monotony, it is better to arrange recreation and entertainment in the evenings.

9.5. Conference:

A conference is a larger group of persons meeting to discuss the problems of common interest and exchange of views on issues that interest them. In a conference, resolutions are made, recommendations and appeals are sent to appropriate authorities. Compared to the seminar, the conference is a larger body, providing for larger discussion amongst larger groups and including subjects of larger and more general interest.

There could be conference of teachers, social workers, vice-chancellors, workers, students, ministers, engineers, lawyers etc., Anyone interested in the problem may attend the conference as a delegate, or observer. Exclusive conferences are restricted to members of that particular profession only i.e minister's conference, Mayor's conference and Vice-chancellor's conference.

Conferences may be held at district, state, National and International level. There are adhoc conferences and conferences of permanent nature, meeting at regular intervals, holding annual meetings. For example the Indian society of professional social work and the Association of schools of social work hold annual conferences. A permanent or adhoc conference may enrol members from the district, state and the national level. There will be head office either at the district, state or national level. The conference at the centre may have executive members such as 'president', Vice-President and other executive members such as treasurer. Any conference organization, penetrating and spreading like, blood vessels throughout the entire system of national life, will be surely a potent force for social action.

Conferences usually meet once in a year, discuss the problem, pass resolutions and do not follow up the action thereafter. It is of no avail if there is no follow up after the conference is concluded. The resolutions and recommendations made in the conference should be communicated to the concerned authorities. Local committees of the conference meet frequently for making representation to the district bodies. The state-level committees will have to represent the issues to the state authorities. Sporadic efforts will not lead to social action. Social action is a result of animated, extensive and continuous awakening and endeavour. It is animated because, it energizes the masses; extensive because it spreads and becomes general, continuous because it is ceaseless till the goal is reached.

For making social action more effective, the social actionist will have to, involve in the conferences and seminars important persons like governors, ministers intellectuals, national leaders, eminent people working in the field of social activism. If the people at the seats power are convinced, it becomes easy for bringing about legislation and change in the thinking of the people in the political circles and the government functionaries.

9.6. Conference and congress:

There is difference between conference and congress. Originally the term congress is used to signify a political assembly, but the word congress is used very often to denote a big organization. Thus we have trade union organizations such as the Indian national trade union congress (INTUC) and all India trade union congress (AITUC). Even academic bodies are also designated as the Indian science congress. Sometimes distinction between conference and congress is confused. The conference is problem oriented and the congress is concerned with periodical review.

9.7. Signature campaign:

Signature campaign is also one of the phases of social action. It is not merely collecting the signatures of the persons whomever we come across. One should collect the signatures of important persons who are connected with the problem. They should have reputation in the society. Before collecting the signatures, knowledge and awareness of the problem or issue should be spread in a proper way. For this purpose, important persons are to be invited to address the audience. The signatories will have to be acquainted with the problem or issue before putting their signature on the paper.

Some times the signatures are forged to add more numbers. Even the signatures of important people are forged to intensify support for the cause. Mere collection of fictitious signatures, signatures of ignorant people, forged signatures of important persons may damage the social action process. Hence it is important to get the signatures of knowledgeable and socially important people.

The signatures are to be obtained from the persons who are connected with the problem. For instance, for the problems of Health, diseases, Nutrition and family planning, the signatures of the Doctors are to be obtained. The issues concerning education require the signatures of teachers, students and parents. So also the issues connected with women require the signatures of women and those working in women welfare agencies.

One should not be under the impression that we have to collect the signature of only those who are connected with the problem. Others also should support the cause and put their signatures. The social actionist may collect the signatures in the first instance from those who are connected with the problem. The campaign would be strengthened if others also extend their support for the cause. People who are indirectly connected with the problem may also sign the papers.

Signatures collected should be legible with full addresses so that people will not suspect about the veracity of the signatories. Signatures should be collected not only from the people connected with the problem but also from the sympathisers. For nation – wide problems, nation-wide sympathies should be marshalled.

The person collecting the signatures should be acquainted with the problem and have full knowledge and understanding about the problem. He should have ability to convince people and persuade them. Any person may be entrusted with this work. But students from schools of social work and social work organizations, people holding respectable positions my be used for this kind of

work. It is better to collect as many signatures as possible. There is no limit for the collection of signatures. But it is not number of signatories that count, but also their status in life.

Social action is a democratic process. One should not use force or pressure in getting the signatures of the subordinates in the offices. Such practices should be discouraged since social action, for that matter, social work is a democratic process. Force or violence may vitiate the very nature of social action.

Signatures could be obtained in several ways. They can be obtained by house to house campaign. They may be collected in a meeting convened for the purpose. After collecting the signatures, the memorandum will be framed and the list of signatures should be enclosed with the memorandum. The memorandum is to be submitted to the concerned authorities i.e to the district collector, a state minister, a Municipal chairman, a Mayor, a Governor or a union minister. The memorandum with signatures is intended for spreading awareness and creating sentiment in defence of or against a cause such as banning nuclear weapons. The purpose of the signatures is to convey to the authorities that so many hearts, minds and voices are behind the move.

The mass signatures are used to call parliaments, dissolve legislatures and demand re-elections. The memorandum should be prepared carefully, explaining the problem, its extent and its evil consequences, and the remedy proposed. The memorandum should be concise and clear. The signatories should know what they are signing for; it is a capital of good will for the social actionist; it is a capital of good will for the social actionist; it is a fund of emotional sympathy of the masses which alone can achieve results in social action.

In some cases, one gets signatures from the masses and then prepare a memorandum. The signatories may not approve, the form and contents of memorandum and dissociate themselves from the campaign,

Social awareness of problem is necessary for social action. Greater and wider the awareness, the more effective and speedier will be social action. The masses of people should be roused to a state of mental awareness and a condition of emotional sympathy in regard to social problems. Social research, publications, exhibitions audio-visual education, theatrical representations. Posters, slogans, public lectures, seminars, conferences and congresses are all useful instruments of social action. Since social action is organized effort, it implies systematic and purposive direction of mass energy by the social actionist. Formal and democratically organized network of committees, from the village up to the national level, will be helpful in promoting social action.

9.8. Summary:

The effectiveness of social action depends on the number of people in a given community are aware of their own problems and supporting measures for the removal of such problems. Creating awareness is one of the objectives of a social worker.

Social research is one of the means of creating awareness about the problem. By research, we can present facts to the people. Lectures serve as powerful instruments to educate and motivate people for social action. A seminar is more valuable than lecture from the print of view of creating awareness. For making social action more effective, the social actionist will have to involve in the conferences important persons like Governors and Ministers. There is difference between conference and congress. Signature campaign is also one of the phases of social action. The signatories will have to be acquainted with the problem or issue before putting their signature on the paper.

Social research, publications, exhibitions, audio-visual education, theatrical representations, posters, slogans, public lectures, Seminars, conferences and congresses are all useful instruments of social action.

9.9 Key words:
   a) Social action
   b) Seminars.
   c) Conferences.

9.10. Exercises:
   1. Discuss various Means of creating awareness.
   2. Explain the role of research in creating awareness about the problem.

9.11. References:
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(M.Lakshmipathi Raju)

Lesson –10

SOCIAL RESOURCES AND MOBILISATION

10.0. Objective:

The objectives of this lesson are explain how to mobilize the resources for social action.

Contents:

10.1. Introduction:

The social actionist is interested to create awareness of the community about the problems affecting the people. For that purpose, he has to undertake various activities such as lectures, seminars, research, publications, audio-visual propaganda, exhibitions, tours etc. such activities cost money. The resources of the community should be mobilized to meet the cost of these programmes. When once people are made aware of the problems, they will realize their responsibility for mobilizing men, material and money for meeting the situation and solving the problem. It is also necessary to start a journal or newspaper to report about the movement and write articles on the problem for sensitizing the people. Since social action is an organized movement, there is need for the personnel to carron the work on regular basis until the objectives are achieved. Even after social reform and legislation are achieved, personnel are required to implement the legislation.

For maintenance of staff, and payment of salaries, one requires financial assistance. In addition to the personnel recruited on payment basis, social action should be carried on by trained voluntary social workers and with the cooperation of masses of people. If may be mentioned here that money is only one resource amongst the many other resources. Money is not the only resource for the successful implementation of the social action programme. The social actionist may also use other resources to get enthusiastic and committed people who are interested to work for the cause in lending the facilities like use of their offices, homes, equipment and their good will. He should be able to know the sources for the availability of resources and pool those resources for his and his colleagues work.

The resources are available in the community to be served. Even though people are interested to remove the problem, they may not be prepared readily to part with money for the purpose. So the social actionist must be aware of the methods of collecting finances: (i) Regular subscriptions; (ii) Periodical collections; (iii) Donations; (iv) Business and (v) Foreign AID.

10.2. Subscriptions:

Subscriptions may be collected from the members of the specific associations working for the cause. Membership of the associations may be enrolled from the primary members, associate members, ordinary members and student members. The membership fees may vary from primary members to ordinary members members. A local service league could be organized with annual membership fee ranging from ten to hundred rupees. The women's organizations, social reform leagues etc could be started. The human rights forms may be formed to represent the interests of disadvantaged groups and weaker sections and protect their rights. The people are interested to belong to the associations by enrolling themselves as members to get a sense of belonging and psychological satisfaction and status. Many persons feel that membership in rotary club, lions club and other social organisations is a matter of social prestige. It is not enough to collect subscriptions from the members. The associations should be active in organising the programmes for sustaining the interest of the members. Some organizations like Rotary club or Lions club confer designations like Rotarian and him to provide incentives to the members. The rotary and lions have branches all over the country and also in other countries. When ever the local members visit other branches, they receive them well, give them good treatment and recognition. Thus brotherhood is established among the members which will facilitate the propagation of the cause.

Getting subscriptions for a newspaper or journal may not suffice to finance social action many newspapers and journals like the 'Harijan' and ' social reformer' were started earlier and they could not be continued for long with the subscriptions they could get. They had to incur losses and they were closed. When the initial hurdles are over come, and the newspapers and journals become popular, they have to sustain themselves with the help of advertisements. They can get good resources by way of advertisements. Most of the newspapers and journals in the contemporary society rely upon advertisements for getting considerable resources for getting income. This source of income comes under the category of business. The social actionist should not rely upon business for promoting social action. He should keep in mind that he is not for making money. Money is not the primary concern for the social actionist. The purpose of money here is only for financing social action, not for amassing more wealth. It is only a means for promoting the process of social action.

Whenever an association is formed and subscriptions are collected, the association is to be registered and proper receipts are to be issued after collecting the subscriptions from the members. A democratically elected committee should be entrusted with the powers and functions, we may state it as a law of social action that the more the powers and functions are distributed and decentralized properly, more will social action succeed.

10.3. Donations:

Donations are given periodically or in lump sum. People give donations when they support or sympathise with the cause. It is expression of their good gesture or good will. When the social actionist appeals to the good sense of the donors, they donate a few thousand either in their name or in memory of their beloved departed relative. Some people donate money for a cause as religious sentiment. Thus we had instances of libraries being built, houses donated and land given in support of causes.

Contribution may be made not only by the rich but also by the middle class and poor people if they are convinced about the cause. People will contribute liberally for a good cause irrespective of their economic capacity and level of incomes. Periodical collections may be made from sympathizers

for the cause in instalments at regular intervals. Though contributions are in small amounts, the very fact that people are supporting the cause will give strength to the social action.

Some employers engage persons to collect money and pay commission on the amounts collected. This kind of practice should be discouraged. If necessary permanent staff may be employed by the organisation for collection of contributions. The services of trusted volunteers may also be utilised for this purpose. The social actionist will have to approach the donors at the appropriate days or weeks when they are likely to have money with them.

Collections can also be made by a group of volunteers going in a procession with placards, slogans relevant to the problem. We may sell stamps, tokens for fund raising. Though they are not useful to the buyer, they will purchase them as token of their support to the cause. Donations could also be secured by persuading business associations to levy cess on the sales of the products. The amount accruing from that source can be utilised for propagating the cause. Welfare measures can be subsidized by such causses. There is also an instance of a college being maintained by Jaggery merchants by levying cess in Anakapalle, a small town in Andhra Pradesh.

In U.S.A the Business houses donate funds to the universities and colleges. In fact there is what is called the concept of community supported institutions. It is the social obligation of the people to support educational institutions and other institutions serviong the needs of the people as part of social responsibility. The government may not be able to bear the burden of maintaing the educational institutions and for that matter the social welfare programmes. Particularly in the context of privatization, the Government is withdrawing its responsibility and the civil society is assuming more and more responsibility not only for education and social welfare, but also for all matters of public interest. In the future the people supported institutions will come up in large number by building educational institutions, hospitals and also institutions for the aged, the infirm, and the physically and mentally challenged persons. If the social actionist appeals to the good sense of the people and mobilizes them, enthusiastic people interested in the issues of public interest come forward to donate the funds for supporting the movement. Also such donations are collected for famine, flood and fire relief as and when such calamities occur.

Communities raise funds when there is felt need or a common danger or a threat, from flood, epidemic, war, fire etc, cash, voluntary labour and materials are contributed for such causes even by the poorest communities. the purpose of fund raising is based on the felt needs. There are different considerations for contributing to social causes. For religious considerations among Hindus, one gives charity with a view to attaining Moksha. The Christians are also ordained by their religion to donate for charity. Some people donate funds for social considerations to keep up the ideal of responsible citizenship. Some of the personal considerations for donating funds are: 1) Traditions of charity existing in one's family; 2) for becoming popular and saving on income tax, etc. The donations are encouraged by the state by providing tax relief to the donors. The business men and business houses are induced to donate money towards charities and causes in order to get tax relief. Instead of paying the tax to government, donating a part of their income to a good cause would easily give credit and prestige to the donor. He has double advantage of getting social prestige and tax exemption. Donations by business houses are not made only to social causes, but to polical parties also. They may get the pressure from the ruling party to donate to party funds. They may also be interested in the ideology of the political party. Their business interests are protected and promoted by donating funds to political parties, particularly to the ruling party.

13.4. Business:

Investment of money collected through donations and subscriptions in profitable undertaking should be done cautiously. Such investments may yield periodical returns, while maintaining capital. But sometimes the very capital invested in certain undertakings may last for various reasons. The money collected from the public is public trust. One cannot run the risk of losing that money. The social actionist has social accountability and responsibility. He is answerable to the people for the money he has collected from the public. Safety of the capital should not be jeopardized by hazardous investments. There are several instances of private finance companies getting closed overnight, deceiving the people who invested money. The social actionist is a public servant. He is answerable to the people for all his actions because the problem he is dealing with is concerned with the community and the people are involved in some form or other in tackling the problem. He is answerable to himself and to god also. He has legal obligations also. Investments may include shares, security deposits, long term deposits, buildings, land including gardens etc. Such investments may yield periodical returns which would help for the maintenance of on-going programmes. Some organizations may directly start an enterprise or take over a " going concern". But it is not desirable to run an enterprise directly, since, the primary objectives of the social actionist will be diverted and his energies are dissipated; the resources are wasted and misused. The legitimate goal is not achieved.

Starting newspapers and journals is another form of business. But for creating awareness about the problem, the press is a powerful instrument. In the history of social reform and social service, many newspapers and journals were started. When they are well run and organized, they will yield considerable returns. During the charity movement in England, many progressive newspapers were started by reformist leaders. But it becomes difficult to concentrate on two fields i.e business and public causes. If the social actionist works with commitment, there is no reason why he should not succeed in financing public a causes through business of the press.

In modern days, movies are very popular and they are a good source of income for producers, distributors and theatre owners. The social actionist can arrange benefit shows, approaching a theatre owner and convincing him about the cause. The tickets will be sold to the public, donors and rich people who are interested in the problem. The amount collected through such movies can be utilised for financing social action. Similarly professional dramatic companies can also be approached for conducting playlets of social significance and the collections from such plays may be utilised for the purpose. Popular singers, artists, musicians can also play an important part by giving their performances for the raising of the funds for this purpose for any women's cause, or child uplift or welfare programmes, it would not be difficult to get famous women singers and dancers to give performances. A thematic drama may not only get money but has its own propaganda value in gaining supporters to a move.

10.5. Foreign Aid:

Foreign aid is an important source of finance. But it is a delicate source in the sense that foreign aid from unfriendly countries may not be acceptable to the state to which the social actionist belongs. There are instances of foreign aid being extended to anti-social elements, terrorists and traitors to cause damage to the interests of our country. Even if an important cause is financed by an unfriendly country, it may not be acceptable to the native state. Hence before approaching foreign countries for assistance, one should keep in mind the above considerations and reject such aid. There is always the suspicion of ulterior motives being attached to such assistance.

Foreign aid could be in the form of good will, material of useful types, personnel including money. If a cause is of universal acceptance, the moral support they extend to the cause, will be of great value. It gives strength and succour to the cause. When Mahatma Gandhi started his campaigns against racial discrimination in south Africa, and against untouchability in India, he received world-wide moral support. The gesture of goodwill from progressive people of the world was a source of great strength to him. In addition, the cause will be known beyond the national borders, to the wide world. One gets worldwide support for the cause. The success of Gandhi's struggle for independence and the Achievement of Independence by Indians were due to the goodwill and the moral pressure of the freedom loving countries all over the world. Though good will is immaterial, it matters most for the success of any movement. It has great value and force. It wins causes and wins over enemies.

Foreign personnel aid means expert services for various projects implemented in our country. Already we have Technical Advice services for various schemes financed by other countries. We have technical advice in military, industrial, medical and health, labour and management, educational, agricultural and a host of other fields. Foreign aid in the form of foreign personnel services is extended to the developing countries as a gesture of goodwill, to promote development in all spheres. The foreign personnel services are also extended to private agencies also through the government for considerations of prestige, international security and foreign exchange. Foreign personnel services should be availed by developing countries for promoting the technical know-how and to step up the development of the country concerned. There is what is called international cooperation in matters of economic and technological development between the developed and developing countries. There are several international conventions promoting the interests of all nations in matters of common interest i.e human rights, women's issues, child rights, child labour, AIDS and other issues.

It is observed that where the indigenous reformers and social actionist have not touched a problem, the foreigners are entering the field and exploiting that situations for their own ends. For instance, much of the work of Christian Missionaries amongst Harijans, tribal and other handicapped groups, in educational, health and home-care services is of this nature, and partly oriented towards winning converts. As observed by Prof. M.V. Moorthy, where there is no social work or social legislation pertaining to handicapped populations in a society, such populations will become low-pressure area, and such socially low-pressure groups are subject to influences by higher pressure groups.

Foreign Material aid includes equipment, Machinery and any other relevant help in kind which would help the cause. Material aid may also include money also. The social actionist may utilise material aid in times of emergencies such as floods, earthquakes, cyclones and other natural calamities. Material aid may also be required for promoting the industries, supply of medicines, medical and surgical equipment and all mechanical appliances and devices. This material aid is of considerable financial value and will go a long way in building up movement. There may be states which hesitate to involve themselves in the affairs of another country particularly in matters of social causes, even if it be only to the extent of financing the movement.

Our country would not promote or finance an anti-purdah movement in Pakistan or any social action intended to get bigamy abolished in that country. So also, we cannot finance anti-segregation move in United States. The U.S.A will not interfere with the caste system in India. Usually the foreign countries will not interfere in the internal matters of other countries, particularly with the social customs and the social system. But there are certain social problems which are universally recognized evils which need intervention without reservation. For instance there are international conventions on

elimination of child labour, women's issues and human rights for which many countries are signatories. Evils such as illiteracy, malnutrition, infant mortality, tuberculosis, unemployment etc; are universally accepted problems which need to be eliminated. Foreign financial aid in the form of money and material and would be forthcoming in times of natural calamities such as famine, floods, earthquakes cyclones etc. such aid would be in the form of clothes, medicine, milk powder, rice, wheat etc. in addition to money and credit.

While resourceful social actionist can mobilize the assistance of various types from multifarious sources, the best source is what is available within the community itself. The philosophy of social work is based on self help. In social action also, assistance secured and utilised from and within the community will best serve the purpose. There is no substitute to self help. When we utilise the local and indigenous resources, the social actionist will be creating awareness of the problem amongst the community members. In mobilizing the personnel and other resources, the social actionist is creating a sense of social responsibility among the community members. Social action seeks to make each person realise his own responsibilities in his social set-up. In the final analysis, social action is social responsibility in action. In using public funds, the social actionist is handling a double-edged sword. He should be skilled, wary, cautious, honest. An unscrupulous use of resources is dangerous to the social actionist as well as to the public cause. Knowledge and proper use of resources, combined with an un flinching devotion to the cause, will lead to the realization of ends.

The desire to help the less fortunate members or those in need is found in all societies. All religions enjoin charity and welfare and place a high premium on the act of helping and doing good to others. The commonly held belief that god always keeps the doors of heaven open to those who are endowed with the quality of charity and helping others has given rise to philanthropy. Religious institutions are often engaged in welfare work. Their activities are facilitated through endowments and offerings, donations etc, received from time to time.

10.6. Resources of voluntary Agencies:

Charity is given a high place in the cultural heritage and social system in India. There is shift of emphasis from charity to organised programmes of self-help and rehabilitation of persons in need. The collection of funds for social welfare activities by voluntary agencies has undergone a change. Donations from zaminders (Landlords) are not available after the abolition of the zamindari system. Industrialists are not able to contribute large funds because of heavy taxation; religion no longer makes it difficult for agencies to run even the existing services with normal resources. Further with the development of social work methods, the cost of services in terms of trained staff, equipment, accommodation, etc., has increased. Funds raised in the community are now being shared by a larger number of agencies.

10.7. Summary:

The resources will have to be mobilized to finance social action. When once people are made aware of the problems, they will realize their responsibility for mobilizing men, material, money, for meeting the situation and solving the problem. The social actionist must be aware of the methods of collecting finances; (1) Regular subscriptions, (2) Periodical collections; (3) Donations, (4) Business and (5) Foreign Aid

Subscriptions may be collected from the members of the specific associations working for the cause. Membership of the associations may be enrolled from the primary members, associate

members, ordinary members and student members. Donations are given periodically or in lump sum. People give donations when they support or sympathise with the cause. It is expression of their good gesture or good will. Investment of money collected through donations and subscription in profitable undertaking should be done cautiously. such investments may yield periodical returns, while maintaining capital. But one must be cautious in investing public money in business enterprises. One should not run the risk of losing public money.

Foreign aid is an important source of finance. But it is a delicate source in the sense that foreign aid from unfriendly countries may not be acceptable to the state to which the social actionist belongs, charity is given a high place in the cultural heritage and social system in India. There is shift of emphasis from charity to organized programmes of self-help and rehabilitation of persons in need. The collection of funds for social welfare activities by voluntary agencies has undergone a change.

10.8. Key words:

(a) Donations
(b) Subscriptions
(c) Foreign aid

10.9. Exercises:

(1) Discuss the sources for financing social action
(2) Discuss various social resources for undertaking social action
(3) What are the limitation in mobilizing resources for social action.

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M.Lakshmipathi Raju

ACHARYA NAGARJUNA UNIVERSITY
CENTER FOR DISTANCE EDUCATION
SEMESTER – II
SOCIAL WORK
Paper-2: **COMMUNITY ORGANIZATION**

Time: Three hours   **Maximum: 70 Marks**

Answer any Five Questions

All questions carry equal marks

1. Define community and examine the characteristics of community.

2, Discuss the sociological significance and major forms of the community.

3. Distinguish between rural and urban communities.

4. Explain the community organization as method of Social Work.

5. Explain the process of community organization.

6. Discuss the role and functions of community organizer.

7. Define extension, and discuss the importance of extension education.

8. Discuss the role of leadership in the process of community organization.

9. Evaluate the significance of Social Work in community organization.

10. Explain the principles of community organization.

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