

PREFACE

In the auricular structure introduced by this University for students of Post- Graduate degree programme, the opportunity to pursue Post-Graduate course in Subject introduced by this University is equally available to all learners. Instead of being guided by any presumption about ability level, it would perhaps stand to reason if receptivity of a learner is judged in the course of the learning process. That would be entirely in keeping with the objectives of open education which does not believe in artificial differentiation.

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

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

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

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

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MASTER OF SOCIAL WORK

[MSW]

Paper – III

Characteristics and Basic Problems of the Community

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Unit 1 □ Definition, Types, Characteristics and Basic Problems of the Community

Structure

- 1.1 Objective of the Unit**
- 1.2 Concept of Community**
- 1.3 Types of Community**
- 1.4 Characteristics of the Community**
- 1.5 Basic problems of the Community**
- 1.6 Exercises**
- 1.7 References**

1.1 Objective of the Unit

The specific objective of the present unit is to give the primary idea to the learners with regard to the—

- Concept of community and its types in Indian context
- Basic characteristics and problems of the community
- The differences between various communities in characteristics and problems.

1.2 Concept of Community

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

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

MacIver defined community as 'the term we apply to a pioneer settlement, a village, a city, a tribe or a nation, wherever the members of any group, small or large, not this or that particular interest but the basic conditions of a community life, we call that group in that, one's life may be lived wholly within it. The basic criterion of community, then is that of one's social relationships may be found within it'.

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

- Social relations are primary, personal and direct.
- Common values are not reinforced by legislation but by a rich ritual life and by folkways and mores.
- Traditions are treated as very valuable.
- Violation of tradition results in ostracism.
- Members guard its isolation and culture against contamination by other communities.
- Members develop common modes of living for simple reason that they live together for a considerably long time.
- People learn and develop the feeling of togetherness and belongingness.
- Develop reciprocal feelings of attachment towards the place.

1.3 Types of Community

Communities can be divided into three main types based on location, interaction and ecology. The are :

(a) Urban Community

It is large in size and composed of such people who are mostly of migrated in character. As a result, they can be various, caste, cultural and linguistic group. Heterogeneous in character is the basic element of such community.

(b) Rural Community

This community is small in size. The members of this type of community speak same language and share the same culture. They live together in the same area for long. An element of interdependency is the rule in such community.

(c) Tribal Community

Besides the normal rural community, there is tribal community who also live in the rural areas. Generally these communities are quite small in size and isolated from urban or rural communities. Basically such communities are situated in the forests or even in desert areas of Rajasthan. They are homogenous community in real sense of the term.

Except above-mentioned three types of communities, there is another type of community known as Nomadic Community. This community is also extremely homogeneous who move from place to place for living.

1.4 Characteristics of the Community

Each type of community has some special characteristics, which differentiate the same with other communities. A brief mention of the same can be made in the following lines.

A. Urban Community :

- (i) The social institutions like family, kinship, marriage, caste system etc. are less complex in urban community. Families are generally nuclear. Neighbourties are poor.
- (ii) People are less superstitious. Social norms and values are also not rigid.
- (iii) Size is big or sometimes very large. The density of population is also very high.
- (iv) Bringing change in family occupation, economic status and social status is quite possible.
- (v) Birth rate and death rate is comparatively low, except in the slum pockets.
- (vi) Social interaction is less and format in nature. Anonymity is the rule in such community.
- (vii) The urban community is highly competitive in nature. People are more ambitious.
- (viii) Recreation is basically commercial.
- (ix) More desirous of having the benefit of education.
- (x) Rate of consumption of various commercial goods is very high.
- (xi) Status of women, particularly in non-slum areas, is high.
- (xii) Since it is composed of people migrated from different places, there lies difference in language, culture etc.

B. Rural Community :

- (i) The social institutions are more complex. Families are generally joint or extended. Ties with the relatives, even with the distant ones, are being maintained. Caste system is prevalent. Marriage system is traditional.
- (ii) The economy is based on agriculture, animal rearing and cottage industry. Land is the basic means of production and the cottage industry and animal rearing are the subsidiaries. Ordinarily all the members of a family including the children contribute labour.
- (iii) Social norms, values, customs, traditions, superstitions and taboos are in force in the rural communities. Though changes are visible, it is fact that 'dynasty after dynasty crumbles down; revolution succeeds to revolution; but the village communities remain the same'.
- (iv) The rural community largely depends on nature.
- (v) Size of the community is smaller and density is much less than urban community. Question of over crowdedness does not arise.
- (vi) No individual can easily change his occupation and social status. Here occupation is largely traditional and social status depends mostly on the background of the family.
- (vii) Birth rate is high. The functional reasons behind the same are—
 - Each rural family is a production unit and as such needs enough workers
 - Lack of awareness
 - Non-availability of contraceptives etc. right at the villages
 - Desirous of having male child.
- (viii) Social interaction is more of an information nature. Here a man is interacted as 'human person'.
- (ix) It is largely autonomous in character, which is evident from the fact that the village council 'looks after the village defence, settles the village disputes, organises works of the public utility, and acts as a trustee for minors.
- (x) The degree of social solidarity is much higher in rural community. Anonymity is not accepted because people of rural community maintain a very direct relation.

- (xi) The village communities are less competitive in nature, since ambition of rural people is not very high.

C. Tribal Community :

- (i) The social institutions are simple. No stratification on the basis of caste.
- (ii) Taboos and superstitions are much more.
- (iii) Relation with the nature is very high. In fact their economic, social and cultural life largely depends on the nature. For example, since they live mostly in forest and hills hunting is a culture of tribal community.
- (iv) Food gathering and hunting, Jhum and terrace cultivation provide them food. Also they work as day labourer, particularly in the plains.
- (v) Size of population is very less and hence density of population is very low.
- (vi) There is very less chance of maintaining confidentiality. Tribal community is an open community and interference in the matter of the others is in practice.
- (vii) Change of occupation is a rare scene. For centuries they are involved in the same kind of occupation.
- (viii) Ambition and competition are almost absent in tribal community.
- (ix) Speed of life is very slow. Since they have traditionally learnt to remain content with whatever little they have, speed is out of question.
- (x) Total similarity is culture and language. They are far away from commercial recreation.
- (xi) Love for own culture is unquestionable. In fact this remains as their pivotal binding force.
- (xii) Consumerism is not in vogue in tribal community.

1.5 Basic Problems of the Community

communities—rural, urban or tribal—have various problems also. In the rural areas principal problems are :

- (i) Caste system is one of the main problems, which are reflected, in restricted occupation, segregation, prohibition etc. This creates an unhealthy atmosphere in the community.
- (ii) The immense poverty of a sizeable section of members of rural community is also a reality. 'Eternal fast' is the common phenomena for majority of the rural people.

- (iii) Unemployment is another serious problem of the rural communities. Underemployment is also the reality.
- (iv) Poor level of awareness is yet another problem. This naturally hampers the process of development.
- (v) Lack of proper transport and communications facilities is also an important problem of rural community. This, as we all understand, deprives the people of rural areas from fulfilling the very first precondition of development.
- (vi) Recreational opportunities are less. Though it is known that health recreation produces creativity, initiative and spirit, lack of recreational facilities as well as the scope is seriously missing in most cases.
- (vii) Illiteracy is also a problem to a section of people in most of the rural communities. Literacy drive in the recent years has minimised the problem, nevertheless, rural communities are not free from this problem.

In urban community as well as in tribal community also there are problems, which are somewhat similar and somewhat similar and somewhat different from the points mentioned above. Besides, it differs in degree. For example, transport and communication may not be a problem in urban community but is is acute problem in tribal community. Likewise, poor level of awareness may not be a serious problem in urban community but it is a alarming problem in tribal pockets.

Needless to say that owing to the development efforts made after the independence of the country lot of changes have taken place in the overall situation of the communities of all types. Today it is somewhat difficult to draw a line between tribal and rural community, rural and urban community. Rural Communities have undergone remarkable changes under the urban influence. On the other hand, there is no urban community without a considerable share of people of rural origin who still maintain rural habits or characteristics. Yet, considering the life and living of majority of the people in all three segments of community, it can be said that the characteristics and problems mentioned above against each type of community are fact every today.

1.6 Exercises

1. Define the term 'Community' and write about its types.
2. What are the basic characteristics of urban community?
3. Enumerate the principle problems of rural and tribal community.

1.7 References

1. Introduction to Social Welfare—W. A. Friedlander.
2. An introduction to Field of Social Work—H.H.Stroup.
3. Encyclopaedia of Social Work in India, Vol I.—Durgabai Deshmukh.
4. Community Organisation—Theory and Principle—Ross G Murray.
5. Community Organisation, University of Chicago Press.

Unit 2 □ Community Organisation as a Method of Social Work—Definition, Scope, Principles, Methods & Techniques

Structure

- 2.1 Objective of the Unit**
 - 2.2 Definition of Community Organisation**
 - 2.3 Scope**
 - 2.4 Objectives of Community Organisation**
 - 2.5 Principles of Community Organisation**
 - 2.6 Methods of Community Organisation**
 - 2.7 Role and Responsibilities of Community Organiser**
 - 2.8 Exercises**
 - 2.9 References**
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2.1 Objective of the Unit

The present unit help the learner to be acquainted with the—

- Concept of scope of community organisation in the present day society
 - Basic principles of community organisation
 - Methods of community organisation as well as the role and responsibilities of community organisation worker.
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2.2 Definition

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

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

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

2.3 Socpe

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

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

2.4 Objectives

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

- (i) Community organisation aims at re-establishing and maintaining the community relations among the people for their happier living together.
–Dr. S. Singh
- (ii) The objectives of community organisation are to find ways of improving the community environment and to improve on the methods of community organisation for community welfare.
–Mac Miller

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

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

-Polson & Anderson

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

2.5 Principles of Community Organisation

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

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

- (i) It should deal with the problems, which are recognised as problems by the community concerned.
- (ii) It should help the community to go for self-determination.
- (iii) It should involve the community actively to find solution of its problems.
- (iv) It should move at a pace that is comfortable for the community.
- (v) It should encourage and ensure development of the community by solving or minimising the problems.
- (vi) It should inspire the community to have sound intergration and understanding.

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

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

- (i) Principles of need-based programme planning.

- (ii) Involvement of people in programme planning.
- (iii) Voluntary cooperation as key to community organisation
- (iv) Emphasis on prevention in welfare programmes.

McNeil has suggested the following principles of community organisation :

- (i) Community organisation is related with people and their needs.
- (ii) Community is the main client in community organisation.
- (iii) It is essential to understand the environment of the community to be able to accept the community as it is.
- (iv) All the members of the community should remain involved in the process of community organisation.
- (v) No agency should work in isolation. There should be coordination and interdependency of social welfare agencies.
- (vi) Training should be imparted to the relevant persons through social work educational institutions.

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

- (i) To accept the community as it is.
- (ii) To undertake programmes on the basis of felt needs of the people.
- (iii) To discourage the idea of imposition in any sense.
- (iv) To avoid taking drastic action. Community people should get time for psychological preparation.
- (v) To organise programmes in harmony with economic, social and cultural background of the community concerned.
- (vi) To encourage the community to have understanding intergration, interpersonal relations.
- (vii) To keep in mind that communities are individualised.
- (viii) To show non-judemental attitude.
- (ix) To ensure right of self-determination.
- (x) To utilise the resources properly for the welfare of the community.
- (xi) To move at a pace that is comfortable for the society.
- (xii) To ensure that it is practised by the professionally qualified persons.

2.6 Methods/Process of Community Organisation

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

1. Identification of Problem

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

- ❑ Lack of resources for promoting economic status
- ❑ Lack of ideas/awareness thereby creating socio-economic problems
- ❑ Lack of cohesiveness which is the basis for development
- ❑ Superstition and taboos—the great barriers of development
- ❑ Lack of initiative
- ❑ Atrocities on lower castes
- ❑ Unemployment and underemployment
- ❑ Basic health hazards, malnutrition
- ❑ High birth rate
- ❑ Alcoholism, drug addiction
- ❑ No community-based institution.

2. Programme Planning

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

3. Formation of Community Groups

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

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

- To form groups where it is not existing
- To strengthen the groups where these exist.

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

4. Organisation building

Formation of group does not help much until some organisation is formed. Organisation provides umbrella to the group. For example, Swamiji formed a group of the disciples of Sri Ramkrishna. But he realised that this group should have the support of an organisation. So the Ramkrishna Math and Ramakrishna Mission were established in 1987. Now with its more than 150 branch centres it is working for the development of people, particularly the downtrodden and distressed. From micro-level to macro-level everywhere efforts are marked for organisation building, e.g. Islamic countries organisations, SAARC, Commonwealth, Tea Board, AIFF, European Community, Chamber of Commerce, etc. Hence supreme importance should be given to build organisation of the community concerned.

5. Evaluation and Feedback

All activities initiated as a result of community organisation should be evaluated properly to assess the result as well as to get feedback from the exercise. This evaluation can be formal or informal. It can be done by self or by outsider. The feedback received as a result of evaluation helps in bringing necessary modifications in programme content, methodology etc. For example, CD programme was initiated on 2nd October 1952. The programme was evaluated in 1962. This evaluation helped in getting a number of important feedbacks, which ultimately contributed in bringing

a number of modifications in different areas of programme implementation including training of officials. This is true in case of any community work also. Any action of evaluation may provide feedbacks, which are of immense importance. Hence continuous evaluation of process and programmes in terms of outcomes is essential. Recording becomes the only means through which proper evaluation can be done.

6. Networking

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

7. Follow-up

In community organisation follow-up is also extremely essential. Community consists of individuals. Any individual human being is subject to commit mistakes. Follow up services help in preventing those mistakes. Secondly, experiences say that result of any action is likely to remain incomplete in absence of regular follow up action. Follow up gives back up support in effective implementation of any programme.

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

- Continuous central recording
- Budgeting (planning applied to finance)
- Execution of joint financial campaign
- Promotion of voluntary agreements
- Evaluation and feedback taking.

2.7 Role and Responsibilities of Community Organiser

Community Organiser is catalyst in the process of community organisation. He can also be termed as Change Agent. He is the main person to carry on community organisation process. His role and responsibility includes the following :

- (i) Studying to community and its people.
- (ii) Planning and organising programmes with the concerned people.

- (iii) Conducting group activities and group discussions.
- (iv) Making effort to resolve conflicts between the people and the groups.
- (v) Mobilising resources from within and outside the community.
- (vi) Promoting and maintaining public relations.
- (vii) Generating awareness.
- (viii) Creating public opinion.
- (ix) Promoting organisations within the community.
- (x) Organising exposure visit, cultural programmes, sports & games etc.

His roles and responsibilities can be placed under the following sub-heads :

- (a) Organising activity
- (b) Promotional activity
- (c) Coordinating activity
- (d) Educational activity
- (e) Public Relations activity
- (f) Fact finding activity
- (g) Administrative and documenting activity.

Skill Needed

To perform his/her role and responsibilities effectively the Community Organiser needs to have some knowledge, skill and qualities. They are—

- (i) Relation establishing skill
- (ii) Fact finding, consultation and conference skill
- (iii) Use of professional self
- (iv) Communication skill
- (v) Programme planning skill
- (vi) Organising skill
- (vii) Knowledge relating to various issues of life
- (viii) Skill of evaluation and follow up
- (ix) Skill of record preparing and maintaining
- (x) Mental strength to face difficult situation.

2.8 Exercises

1. What is the meaning of community organisation? Write about its scope and objectives.
 2. What do you mean by principle? What are the basic principles of community organisation?
 3. Illustrate the methods of community organisation.
 4. What are the roles and responsibilities of community organiser? What qualities and skill he/she requires to perform properly?
-

2.9 References

1. Community Organisation—Theory & Practice : R. G. Murray
2. Concept and Methods of Social Work : W. A. Friedlander
3. Community Organisation in India : K. D. Gangrade
4. Rural Community Organisation : Sandarson & Polson
5. Encyclopaedia of Social Work in India : Ministry of Welfare, Government of India.

Unit 3 □ Leadership in Community Organisation— Concept, Theories, Types, Role

Structure

- 3.1 Objective of the Unit**
- 3.2 Definition of Meaning of Leadership**
- 3.3 Types of Leader**
- 3.4 Essential Qualities of Leader**
- 3.5 Role of Leader**
- 3.6 Essential Skills and Knowledge**
- 3.7 Exercises**
- 3.8 References**

3.1 Objective of the Unit

Leadership plays a vital role in the family, group, community and any other institution. To run these effectively, individual and/or group leadership is essential. In the practice of community organisation also role of leadership is essential. Success of community organisation largely depends on the quality of leadership. This warrants the students of social work to study the basic of leadership including its concept. The present unit has been composed if fulfill that objective.

3.2 Definition or Meaning of Leadership

The word leadership is not new to anybody. The use of this word is perhaps as old as society itself. There are formal and informal leaders in all the institutions starting from the family.

Leadership is to guide the people in the family, group, community and larger society. A leader guides the people, give protection in need and helps in the process of progress. He also makes them involved in the process of development, encourages to have strong desire to progress. He facilitates the process of progress of the community. In brief we can say that the person who can coordinate the group or community efforts and effectively utilise the for the betterment of them. is a leader.

According to a Chinese proverb a leader is one 'who knows the way, shows the way and goes the way'. It clearly means that a person who is knowledgeable, capable of guiding others and desirous of being involved in the effort of achieving the goal is a leader. Sri Ramkrishna has also given a beautiful concept of leader in his unique way. He said, he is leader who can sacrifice most. This means that leader should have the attitude to sacrifice and taking risk.

In the opinion of some social scientists 'Leadership may be viewed as an instrument for coordinating the group efforts and channelising them into concrete action. In the opinion of some social scientists 'Leadership is an activity through which the behavior of the members is influenced, either directly or indirectly. Tead--another Social Scientist thinks that 'Leadership is the activity of influencing people to cooperate towards some common goal which they come to find desirable'. The opinion of Cartwright and Zander is somewhat same. To them leadership is performance of acts which enables a group to move towards goal achievement'.

3.3 Types of Leader

In our day to day life we see different kinds of leader. Based on style of functioning, selection process etc. We can classify them in the following manner.

(i) On the basis of system of being selected :

- **Elected** : The person who gets the job or holds the position on the basis of being preferred by majority of the members. It follows a process of election by using ballot box or any other method that helps in collecting opinion of the members concerned in a reliable way.
- **Selected** : If the group/organisation is small and somewhat informal then the members generally discuss the issue or leadership in meeting and select somebody on the basis of choice of majority.
- **Nominated** : Leaders are decided on the basis of the decision of the higher authority. Such leaders are not elected for selected by the members but imposed by the authority.

(ii) On the basis of Style of Working :

- **Democratic** : The leader who keeps faith in the theory of giving due weightage to the opinion of co-workers while taking any decision is a democratic leader. He never tries to impose anything. He will consider himself as one of the members with some additional responsibility.

- **Authoritarian** : The leader who believes in dictating others without giving any weightage to the views of other members or co-workers. This kind of leaders are in majority.
 - **Laissez Faire** : Leaders of this kind gives higher degree of freedom to his co-workers or members. Such leaders keep total faith in capacity of their colleagues and allow them to work independently. Such leaders do not make unnecessary intervention.
- (iii) On the basis of success rate :
- **Successful leader** : A leader who can fulfill the objective of the group or agency is known as successful leader. He will not compromise with failure.
 - **Effective leader** : There are leaders who can make the objective or vision-mission of the organisation clear to the members, can help them to understand their role, can integrate the members and remain unbiased & transparent, success and promote the image of the organisation is an effective leader.
 - **Unsuccessful leader** : The leader who fails to motivate the members, keep them integrated, achieve results and create good image of the organisation is know as unsuccessful leader.
- (iv) Based on relationship and success rate :
- Good rapport builder but poor performer.
 - Poor in rapport building but good performer.
 - Good in rapport building and excellent performer.
 - Bad in rapport building as well as in performance.

3.4 Essential Qualities of Leaders

Leaders need to have certain qualities and skill. In absence of the same it is difficult for these to play their role properly. Following are the skills and qualities needed by the leaders.

- (i) **Extrovert and pleasing personality** : Members need to be influenced and motivated by the leader to take active part in the process of development. If he is a boring personality, co-workers will not free attracted to him and naturally question of being influenced and motivated does not arise. Co-worker can enjoy and feel comfortable in his association if he is a man of pleasant personality.

- (ii) The leader should have good health condition. Since he needs to put more labour—physical and mental he should maintain good health which will help him to be inspired and hard-working.
- (iii) Honesty, transparency and leading a simple life is another important quality of a leader. In absence of the above mentioned traits the leader can not expect confidence and respect from the members. To be an effective leader one will have to have the qualities mentioned above.
- (iv) Keeping faith in the goodness and capacity of the co-workers or members is also an essential quality. If one fails to keep faith in them they would not feel like to shoulder any responsibility. To avoid such tendency of the members leader must create an environment where the members would feel that leader has full faith in them.
- (v) The behavior of the leader should be balanced one. Here he should act as a model. He should know how to be rational in expressing emotion, articulating views and facing difficulties. He should be a man of initiative and drive.
- (vi) He should possess the quality of having proper outlook. Intelligence, presence of mind and appropriate outlook make the leadership effective. These are the qualities which ensure qualitative improvement in the performance of the organisation.
- (vii) Risk taking ability is another important quality of leader. It is not expected that a leader will play his role without a situation where he needs to take some risk. If he has the mental strength to take that risk he will get respect from his coworkers as well as organisation/group will have a sound footing.
- (viii) His knowledge in different subjects is an added advantage to the leader. Since knowledge is a factor that makes a person strong, leader should be equipped with knowledge preferably more than the members. The sound knowledge base helps in performing more effectively, having self-confidence and getting respect from the members within and outside the organisation/group.
- (ix) A leader should have the quality of choosing and adopting appropriate method of working. Working with people and considering himself as one of them (the members) are pivotal aspects for getting success in any group or community welfare initiative. With patience and tenacity he must be capable of making effort to constantly encourage the members to remain involved in the process of development.

- (x) The leader should be good listener also. This attitude helps in establishing rapport, knowing the opinion of others on various relevant issues, understanding the outlook and attitude of others which in turn helps in the adoption of programmes and implementation of the same.
- (xi) Another very important quality of a leader is to have superior communication skill. To be an effective leader in any field of life, good skill of communication is an added advantage. In the field of community organisation also this skill is highly essential to the community organiser and community leaders.

In addition to the above mentioned skills and qualities, some other qualities and skills are also important. They are :

- Style of working that does not make things complicated.
- Creating an attitude and environment of 'we feeling'
- Wisdom to initiate capacity based programmes.
- Knowing the art of learning from mistakes and situations.
- Becoming a practitioner of innovative ideas and not the follower of traditions.
- Actualising the process of decentralisation.
- Not creating unnecessary expectations in the mind of members.
- Developing attitude of working based on values and unbiased attitude.
- Showing respect to the organisational discipline.
- Having the capacity of influencing others etc.
- Maintaining a comfortable image of himself.

We rarely find a leader who poses all the skills and qualities mentioned above. However, leaders must make serious effort to acquire as more qualities and skills as possible. Since good leadership is the precondition for better functioning of groups, communities or agencies, leaders have no other way but to promote their qualities and level of necessary skills.

3.5 Role of a Leader

Leaders in any set up have varieties of role. In the practice of community organisation also, leaders need to play various role :

According to M. G. Ross there are four major roles of community organiser, who is also, leaders need to play various role :

According to M.G. Ross there are four major roles of community organiser, who is also one of the leaders. There roles are :

- (i) Role as a guide.
- (ii) Role as a helper
- (iii) Role as an expert
- (iv) Role as a therapist

According to Arther Dunham, his role should be that of constructive leader, who thinks and acts properly.

But besides the community organiser, a number of community leaders will be there in the process of community organisation. Their roles can be enumerated in the following manner.

- (i) One of his main role is to make people aware with regard to the community situation and nature of involvement that is needed from the members to bring necessary change in the situation.
- (ii) Leader will also play the role of a worker. He will not dictate or guide only to the members but also take part in the actual work. By doing so, he should create an example which wil inspire general members to be involved more actively.
- (iii) He should make effort to be knowledgeable about the community—its needs & aspirations, strength & weaknesses, infrastructural facilities & available resources, traditional practices & community norms etc. For acquiring such knowledge he will have to observe, discuss, listen, realise and conduct survey. With the pace of time requires to renew his knowledge lease.
- (iv) The Community Organiser will have to establish rapport with the community based organisations. He can help the members of the CBOs to be development oriented, to be more active in the matters of community welfare.
- (v) The communities where there is no existence of CBOs, he can take initiative to convince and encourage the community people to go for forming such units and strengthen them for the interest of the community.
- (vi) His another role will be promote leadership qualities among the prospective and existing leaders of the community. Since pre-condition for any effective Community Organisation is the availibility of good leadership in the

community, developing leadership skill & qualities of the community leaders is a must. The community organiser, therefore, has a very special role to play in the area.

- (vii) The Community Organiser is expected to help the community people understand and perceive the methods by achieving community goals. His role is to simplify the process of community organisation to the community people. He also helps them to understand the diverse effects of unwanted situations.
- (viii) He needs to help people to come together and realise their own potentials and powers. He also offers suggestions to the community people in their decision making process. He gives them ideas with regard to the importance & methods of study analysis, organisation and resource mobilisation.
- (ix) A community organisation worker also performs his role as a therapist. Once the problems are diagnosed, he will suggest the process of treatment by organising people, mobilising resources, initiating activities and closely monitoring the same.
- (x) He will also take care so that democratic functioning is ensured. The spirit of voluntarism is to be created and maintained. He will look into the matter that community remain integrated and all its members get the benefit of community welfare initiations.
- (xi) The community organiser's another role is to bring an attitudinal change in the mind of the people of the community so that they learn to be selfrelient. He will make effort to check the dependancy syndrome which is against the spirit of development.
- (xii) Helping the community to establish coordination with appropriate agencies is also considered as one of his roles. These agencies can be Local Self Govt. Institutions, Non-Govt. Organisations (NGOs) and Govt. Departments.
- (xiii) Assisting the community in preparing and maintaining reports, records, proceedings of the meetings etc. is yet another role of community organiser.

3.6 Essential Skills and Knowledge

To play the above mentioned roles effectively the community organiser needs certain basic skills and some knowledge. The are :

- (i) Skill to know the community through very many ways.
- (ii) Skill of communicating ideas/information

- (iii) Skill of diagnosing community problems
 - (iv) Skill in relation building and maintaining
 - (v) Organising skill
 - (vi) Resource mobilisation skill
 - (vii) Conflict management skill
 - (viii) Programme planning skill
 - (ix) Knowledge & skill of record keeping
 - (x) Skills in creating discontentment about harmful conditions
 - (xi) Supervision & monitoring skill.
 - (xii) Evaluation and report writing skill.
-

3.7 Exercises

1. Define the term 'Community Organisation' and explain its importance.
 2. What are the basic objectives of Community Organisation?
 3. Enumerate in details the basic principles of Community Organisation.
 4. What are the methods of Community Organisation?
 5. Specify the roles of a Community Organiser. What skills are required to play those roles properly?
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3.8 References

1. Community Organisation—Theory and Principles, R. G. Murray.
2. Encyclopaedia of Social Work in India, Ministry of Welfare, Govt. of India.
3. Concepts and Methods of Social work, W. A. Friedlander
4. Community Organisation in India, K. D. Gangrade
5. Rural Community Organisation, Sandarson and Polson

Unit 4 □ Community Participation : Concept, Importance and Methods to Achieve

Structure

- 4.1 Introduction**
- 4.2 Concept**
- 4.3 Importance**
- 4.4 Types**
- 4.5 Method to Achieve**
- 4.6 Exercises**
- 4.7 References**

4.1 Introduction

In the present are the word 'community participation' is very much used by all concerned with development. Even the common men now feel that for the betterment of any community, participation of its members is a must. Thus, community participation is now a catch phrase like 'conscientisation' and 'non-formal education' etc.

In fact, in the modern development practice we give emphasis on the involvement and participation of the groups and communities, specially the target group of a particular project. In absence of such participation it lacks initiative, determination and commitment.

Therefore, the subject 'community participation' has become an important aspect of academic discussion too.

4.2 Concept

There are diverse opinions about the concept of community participation. However, it may be stated that participation of people in the development work is very much an educational process. By community participation we generally mean the active support and involvement of the members of the given community in any activity designed for their betterment. When the people of a given community take part in (i) setting objective (ii) designing the programmes (iii) Planning the budget (iv) fixing the priorities (v) planning actions (vi) finalizing monitoring arrangements

(vii) benefit sharing and (viii) evaluation etc. then it can be termed as participatory development.

4.3 Importance

People's participation is of omni importance in the process of development. Its importance can be enumerated as below :

- (i) It helps ascertain public opinion about any development proposal so that it becomes possible to avoid unrealistic planning.
 - (ii) To make the programme implementation self-propelling.
 - (iii) It develops self-reliance and self-confidence
 - (iv) It helps in utilizing the locally available resources for their own well being.
 - (v) It increases the sense of belongingness.
 - (vi) It helps in making a plan realistic and need-based.
 - (vii) It helps to avoid dependency syndrome.
-

4.4 Types

The participation is of two types—active and passive. Active participation means the involvement of people in active manner in the entire process of development such as need identification, planning programmes, resource mobilization, working out modalities of implementation, looking after the programme management aspect etc. On the other hand, passive participation would mean awareness of the benefits and actual receipt of the same.

4.5 Methods to Achieve

It is not an easy task to make people involved in the process of development. No suggestion in capsule form can be effective to materialize the idea of people's participation. However, it will never flow automatically. We need to adopt certain methods which would definitely create an atmosphere of people's participation, which include :

- (i) Identification with the people :

If people's participation is to be achieved the community organizer must have to act and behave in such a manner so that people can identify him as their own man. Until and unless there is a mutual trust and an attitude of fellow feeling, the participation

will remain in words only. If it so happens that 'those for whom we speak we know not; neither do they know us'. To ensure people's participation it is a must that we remove this atmosphere of not knowing each other. 'I-they' feeling should be eliminated from the very basis core of the heart.

(ii) Programme Planning on the basis of felt needs :

Our common practice is to plan the programme at a higher level and implement the same at the grass root. For the entire country almost same programme, same method of implementation and same is used. But reality is that characteristics and problems of communities are different. Level of awareness of the people is also not same. If programme are planned keeping these in mind they will feel like to participate in the process. So, for achieving people's participation it is necessary that we take care of formulating the programmes as per the felt needs of the people of the concerned community.

(iii) Culture bound approach :

Due to the difference in the cultural practices the socio-cultural life of different communities are different. Traditional ideas, superstitions and taboos are existing in different form and at different scale in different communities. As culture is very much the part of life and dearer to everyone, we should take care of not giving any scratch on the cultural fabric of the concerned community. The culture of a particular community may not be liked by the community organizer but he can not go against it. If any change is to be made, the community people themselves will take care of that based on the positive changes in their awareness level. To ensure the participation of the people the community organizer will have to accept their situation as it is and his approach will not disturb their cultural faith and practices.

(iv) No action to bring drastic change :

There may be many negative practices of the community which are responsible for hampering their welfare. It is essential to bring changes in those practices. But one should not be intolerant and desirous of bringing change drastically. Instead of trying to bring overnight change the community organizer should help the community people to become aware about their problems as well as the reasons behind. They should also be made aware that for the welfare of the community they need to bring certain changes by themselves. Making effort for drastic change will only produce negative results and hence community organizer should not go for that.

(v) Active and dedicated leadership :

Leader plays a vital role in shaping the destiny of any group or community.

The leader should make sincere effort to involve his people in the development of the community. For doing so he should be dedicated, active, energetic and honest. By giving a good leadership one can earn the faith of the people which will be reflected by their participation in different activities. Since human world is much complex the leader needs to develop necessary skills to effectively work with the people. He should be equipped with the necessary qualities and skill through training and work experiences.

(vi) Effective communication :

Effective communication is another important of people's participation. Until and unless the ideas/information/messages are clear to the people they will not readily come forward to participate in any programme. To convey the information/idea etc. in right perspective, one should adopt proper communication method based on the social set up of the concerned community. Hence, the leader/community organizer should equipped with requisite knowledge and skill of communicating ideas to the concerned people effectively.

(vii) Authority delegation :

Each and every individual has some sense of dignity. All individuals have some capabilities too. Hence the development agency should delegate authority to the people concerned without concentrating the same in its own hand. More the authority is delegated, more the people's participation. This will create an environment where trust of the people towards the agency will increase and on the other hand that will feel it obligatory on their part to make themselves involved in the work for the development of the community.

(viii) Joint Supervision :

Supervision of the work should be done jointly by the development agency, community organizer and the community representatives. By doing so a mentality of joint responsibility can be created which will ultimately lead to the higher degree of people's participation. In absence of such joint supervision, effective monitoring will not be possible.

Besides the above mentioned points there are certain other factors which can help in promoting the level of people's participation.

- (i) Sincerity to the cause**
- (ii) Constructive role of Mass Media**
- (iii) Social Justice**

- (iv) Training of leaders
- (v) Improving status of women
- (vi) Political will

So, people's participation, which is a must for any development work is not easy thing to achieve. But if adequate attention is given and sincere efforts are made it can be achieved. If proper approach is made and people get due importance and respect community participation can be achieve.

4.6 Exercises

1. What do you mean by Community Participation? What is its importance?
 2. What are the various methods to achieve people's participation?
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4.7 References

1. Community Organisation in India, K. D. Gangrade
2. Rural Community Organisation Sandarson and Polson

Unit 5 □ Community Organisation in Rural and Urban Community

Structure

- 5.1 Definition of Community Organisation**
- 5.2 The Characteristics and Problems of Urban Community**
- 5.3 Characteristics and Problems of Rural Community**
- 5.4 The Process of Community Organisation or the Strategies**
- 5.5 Exercises**
- 5.6 References**

5.1 Definition of Community Organisation

Community Organisation is a process, by which a group of people are brought together and identify their needs and common interest, priorities the needs and finds resources and build up confidence among themselves and work on the common needs in the community. From this definition it is clear that community organisation is the process of working with the people by the people and for the people to bring the desired change in all spheres of life in the community.

No professional social worker is prepared to practice social work intellectually until he knows certain basic facts about the community. He must know about the geography, economics, basic education, health, social welfare and religious background and traditional attitude, inter-personal relationship, etc. These variables may be used to describe a community to evaluate various aspects of community life and to compare the communities with respect to these elements. According to the differences in characteristics the approaches or strategies of the community organisation may be different from one community to another.

For comparing the approaches or strategies of community organisation in rural and urban community we must know about the specific characteristic and problems of these two communities.

5.2 The Characteristics and Problems of Urban Community

The characteristics of urban community are :

- (i) Vast size of population
- (ii) Migrated population mostly

- (iii) People are of heterogeneous in character
- (iv) Less community ties
- (v) Disappearance of traditional social organisation
- (vi) High rate of literacy
- (vii) People are politically and otherwise more conscious
- (viii) Tendency of savings and planned livelihood
- (ix) Better employment condition
- (x) Source of income more permanent in nature
- (xi) Varieties of occupation
- (xii) Better communication and other physical facilities
- (xiii) No community feeling as such
- (xiv) Commercial recreation
- (xv) Existence of slums
- (xvi) No cohesiveness and integration
- (xvii) Absence of sense of belongingness
- (xviii) Housing problem

5.3 Characteristics and Problems of Rural Community

The characteristics of rural community are as follows :

- (i) The social institution of rural community such as family, kinship and caste system are more complex.
- (ii) In rural community literacy rate is comparatively less.
- (iii) Economic system in rural community largely depends on agriculture and cottage industry.
- (iv) Taboos, customs and superstitions are more prevalent or dominating.
- (v) Occupational rigidity exists.
- (vi) Density of population is low.
- (vii) Birth rate is quite high.
- (viii) More face to face relationship.
- (ix) Less competitive life.
- (x) Occupational varieties are limited.
- (xi) Status of women is poor.

- (xii) Economic condition of majority of the families is weak.
- (xiii) Dependency on nature is a reality.
- (xiv) General apathy exists in the mind of most of the rural population.
- (xv) Unhealthy practices and unhygienic living.

Considering the characteristics of urban and rural communities the community organiser must apply different strategies for organising these two different communities. The different possible strategies are as follows.

5.4 The Process of Community Organisation or the Strategies

- I. The process of community organisation in rural areas emphasises on economic development and achievement of physical target. On the other hand, urban community organisation gives stress on promotion of community feeling, improvement in effective citizen participation in community affairs and their intelligent support to the civil administration with the idea to use the community services at the optimum level.
- II. In the urban community there is individual setting and influence of customs and taboos are not so much acute. On the other hand, it is very much necessary to the community organiser to study in details the influence of social institution and the cultural characteristics in organising the village community. The rationality in human behaviour also has to be understood at their level in village community. The community organiser must consider the totality of socio-economic relationship.
- III. The rural communities are generally resistant to change and slow in acceptance of new ideas. The urban community is less resistant and prompt in accepting new ideas. The community organiser should work keeping this feature in mind.
- IV. In urban community, the community organiser gives emphasis on case work and group work. But in rural areas emphasis is given more on community organisation method.
- V. Urban community has to suffer more by the consequences of social change than the village community. Therefore, in the urban community it is the social erosion which needs to be combated. Attitudes are to be modified and community feeling are to be build up. In the organisation of urban community the greater significance is attached to the process than to the programme and physical target.

- VI. For community organisation awareness programme is necessary in both rural and urban communities. The Community Organiser must use the channels suitable to rural areas and also in urban areas. In rural area he/she must use the traditional communication channel such as puppet show, folk drama, purposeful songs, audio-visual and so on. On the other hand, he/she must use mass media (TV, Newspaper) for urban community in addition to some others.
 - VII. In both the communities, Community Organiser must identify the appropriate community leader to reach the community properly. In rural areas, the traditional leaders have much more dominating role whereas the functional leaders have much more influence on the urban community.
 - VIII. To work in the rural areas the Community organiser should give much emphasis on mobilising both internal and external resources.
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5.5 Exercise

1. What are the basic characteristics and problems of Indian rural communities?
 2. What are the Strategies of Community organisation in both rural and urban communities?
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5.6 References

1. Social Aspects of urban Development—H. D. Kopardekar
2. Urban poor and urban Informal Sector—Abdul Aziz

Unit 6 □ Relevance of Community Organisation as a method across different spheres of social Work Intervention

Structure

- 6.1 Objectives of the Unit**
 - 6.2 Meaning of Social Work**
 - 6.3 Concept of Community Organisation**
 - 6.4 Relevant of Community Organisation in different spheres of social Work**
 - 6.5 Exercises**
-

6.1 Objectives of the Unit

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

6.2 Meaning of Social Work

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

6.3 Concept of Community Organisation

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

6.4 Relevance of Community Organisation in Different spheres of Social Work Intervention

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

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

- (i) **Health sphere** : Health is one of the basic spheres where social work intervention is necessary. Traditional ideas, superstitions and dogmas create serious deadlock in improving the level of community health. Community organisation services are quite relevant in such situation. Community people can be made aware to diagnose it as a problem of the community and initiate necessary actions to bring attitudinal change in the mind of the people by enlightening them with modern ideas and outlook. This will immensely help in bringing change in the practice of immunization. small family norms, modern health and so on. It will also make the concerned people free from mental handicap resulting thereby poor health condition.
- (ii) **Sanitation sphere** : Many Indian communities do not bother much about the hygienic practices. Open defecation is a common practice. Habit of cleanliness is also missing seriously in most of the communities. Particularly this is true in case of tribal pockets, urban slums, most of the rural pockets. This naturally compels them to live in an situation which is not desirable. Community Organisation as a method of social work has relevance in the social work intervention in this sphere also. Through continuous effort it can create an environment where community people will go for bringing change in their practices.

- III. **Education sphere** : It is another sphere where community organisation has relevance. There are communities where education is not considered as important. Particularly in some section of population, who are socio-economically backward, education did not find place in the priority list. As a result, illiteracy is still a problem along with high rate of school drop out cases. Several Govt. and non-Govt. agencies have played positive role. Nevertheless, problems are there. Here lies the scope of community organisation method which can effectively tackle the situation by ensuring peoples participation in minimising the depth and dimension of the problem.
- (iv) **Housing sphere** : House is one of the determining factors of quality of life. If the houses are built in a planned manner maintained properly, hygienic aspects are kept in mind, people can live in a better manner. Better use of homestead land is also very necessary. The communities are generally result, living condition in many communities is extremely poor. Through the process of community organisation a continuous effort can be made to orient the people and initiate joint effort to bring positive change in the housing condition.
- (v) **Displacement** : Due to various reasons such as earthquake, devastating flood, partition, riot drought, etc. people are displaced. In such a situation the concerned people break down economically and psychologically. It becomes difficult for them to adjust with the new situation. Community Organisation method can be useful in such situation also. By involving them in various constructive activities meant for their own welfare it can help them to overcome the trauma. It can also help them to get settled in life keeping behind the helplessness.
- (vi) **Income Generation** : Poverty among a section of people in each community of this country is more than a reality. Lack of resources, improper use of resources, no forward backward linkage between market and the production, unemployment and under employment, general apathy, lack of modern ideas and skill are some of the reasons responsible for poverty. Community Organisation as a process has relevance in poverty eradication by income generation also. It can effectively help the community to identify and properly use the available resources, upgrade the skill, overcome the apathy etc. An organised community can fight against the exploitation and underemployment also. It can also help in finding out new areas of income generation.

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

6.5 Exercise

1. Explain the relevance of Community Organisation in different spheres of Social Work intervention in our country.

Unit 7 □ Social Action

Structure

- 7.1 Objectives of the Unit
 - 7.2 Meaning of Social Work
 - 7.3 Concept of Community Organisation
 - 7.4 Relevant of Community Organisation in different spheres of social Work
 - 7.5 Exercises
 - 7.6 References
-

7.1 Definition

According to Elizabeth Wickneten, "Social Action is a term commonly applied to the aspect of organised social welfare activities directed towards shaping, modifying, maintaining the social institution and policies that collectively constitute the social environment".

According to Mary Richmond— "Social Action is mass betterment through propaganda and social legislation"

K. K. Jacob defined Social Action as "essentially and effort of initiating suitable changes and reforms to improve socio-economic condition and to better social climate".

M. C. Nanavati viewed Social Action as "a process of bringing... desired changes by deliberate group and community effort".

The Institute of Gandhian Studies defined Social Action as "a term commonly applied to that aspect of social welfare activity which is directed towards shaping or modifying the social institutions and policies that constitute the social environment in which we live in".

- An analysis of definitions cited above leads to the conclusion that Social Action is a process in which conscious, organised and systematic efforts are made to bring about necessary change in the system for solving problem and improving the existing conditions, which limit the social functioning of some sections of population. It is thus more nearer to social reforms than to social revolution. Social Action is both militant and non-violent in nature. Social Action is individual, group or community effort within the framework

of social work philosophy and that aims to achieve social progress, to modify social policies and to improve social legislation and health & welfare services.

7.2 Characteristics of Social Action

The basic characteristics of Social Action are as follows—

- (i) Although the action might begin with the initiation of one or more individual, group action is essential for its fulfilment.
- (ii) Belief in the social progress is a motivating factor and it should form the motivation force of the participants.
- (iii) Action should be in accordance with the established rights of the citizens and democratic practices.
- (iv) The force behind the Social Action lies in the group compulsion. The group will determine whether Social Action is for change or against change. It involves an element of group force or pressure or Lokashakti.
- (v) It is fundamental in nature and it tackles the problems at its root and tries to remove the very cause of the problem.
- (vi) In organising community or launch an action programme, it is always necessary to embrace educative method e.g. propaganda persuasion obviously do not view physical compulsions. It is a non-violent approach and has non-violent character.
- (vii) Social Action encourages to bringing about action by some person other than the social actionist. The social actionist has an objective but this can be realised only by some persons or group to take necessary action.
- (viii) Social action leaves final decision with regard to strategy etc. on the target group for whom the action is directed.
- (ix) For social action the concerned community needs social work research. Without research it is not possible to know the depth and dimension of the problem as well as reasons behind.
- (x) Social Action cannot take place until majority of the people support the remedial measures. Hence the objective of the social actionist is to create social awareness among the target group. Social awareness is not only to make people conscious about the problem but includes emotional, moral and physical support for remedy.

7.3 Principles of Social Action

The basic principles of Social Action are :

(i) **Credibility Building**

This principle calls for creating a public image of the leadership, the organisation and the participants of the movement as champions of justice and truth. It helps in securing due recognition from the opponents, and the peripheral participants of the movement the means one gestures of goodwill towards the opponents, example setting, developing capacity to select typical urgently felt problems for struggle.

(ii) **Legitimization**

Legitimation is the process of convincing the reference public and the general public that the movement in objectives are morally right. The idea is to make the people think that the movement is moral-imperative. Movement makers might use theological, philosophical, legal, technical, public opinions, and ways and means to establish the tenability of the objectives of the movement. Legitimation is a continuous process. Before launching the programme, the leaders justify their action. As the movement grows and some new dimensions are added to it, the leaders and their followers put forward fresh arguments. This principle has been extensively used by the Satyagrahis to get social approval and support of the non-committed public for the cause of the struggle. The classic example of this is the situation of strikes and lockouts in which both the management and the union make serious effort to get sympathy of the public.

(iii) **Demonstration**

Demonstration is the principle of mass mobilisation by which the leaders of a Social Action galvanize the population into action by emotional appeals, sensational news-management, catchy songs, slogans and such other techniques.

□ *Use of songs*—Catchy songs, can be one of the mediums of Social Action. The participants of a Social Action programme can sing proper songs for creating enthusiasm among the people to support the movement.

□ *Powerful speeches*—Speech is another weapon to make people aware about the situation that compelled to go for Social Action and feel motivated to support the movement.

- ❑ Involving women can take leading role in combating social evils like uprooting liquor shops from the locality, if they realise that it is against the interest of the society. Hence attempts should be made to involve women in all stages of Social Action movement.
- ❑ *Boycott*—is a dramatic way of influencing public opinion. So it should also get due importance.
- ❑ *Slogans*—It is another way to get the support of the common people in the Social Action programme.

(iv) **Dual Approach**

Any activist related to Social Action, has to build counter system, which is beneficial to the needs of the mobilized public of the area on a self-help basis without involving the opponent. It is common experience that constructive programmes, in the absence of conflictual programmes cannot achieve the goal. Therefore, non-conflictual constructive actions should be set in motion simultaneously with conflictual process.

(v) **Mainfold Programmes**

In order to mobilise the targeted population, a variety of programmes, should be developed which can be categorised as under :

Social Programme : which include eradication of prejudices against untouchables, prevention of early marriage, prohibition, ensuring women's rights, etc. The main purpose of such initiatives is to build up the human resources. Removal of oppressive patterns of social interaction is an important task in the consolidation of any movement.

Economic Programme : Along with the social programmes, economic programmes should also be initiated for encouraging people to support the movement. Gandhiji initiated Khadi & Village Industries to the people with the ultimate objective to ensure their participation in the freedom movement.

Political Programme should also be undertaken to build up cohesion among various sections of the people fighting for a common cause. The Activists need to suppress the tendency of divisive nature through political programmes.

7.4 Strategies

There is hardly any consensus on the strategies that should be adopted, and will form the core of any social action practice. Generally, the strategies available to

social workers may be divided into the following three categories.

- (i) Collaborative
- (ii) Bargaining, negotiation, advocacy (Competition)
- (iii) Conflictual/confrontational

In the **collaborative strategies**, efforts are made to bring change in the institution through education, persuasion, demonstration, and experimentation. This approach is based on the assumption that no one stands to lose power, authority or money largely, since changes take place based on consensus that includes both the values and interests. While working with this strategy the social activists collaborate with the local authority and other agencies for bringing about improvements in the existing social policy.

On the other hand, the second strategy is based on the assumption that one anticipates resistance to change. Thus the activity of change agent needs to be accompanied by appropriate tactics, which are not persuasive but affect change through pressure. These tactics could include bargaining and negotiation, publicity, which leads to discomfort for the agencies/persons responsible, advocacy through the media, etc. and attempts to isolate target group from the opinions of the community at large. This also includes methods of dramatizing the situation for creating public opinion.

The third set of strategy is based on the expectation that in the struggle between the pro-status quo and pro-change. Besides, the dynamics of conflict is a reality in the social action effort, which may include boycotts, fasts, sit-ins and so on.

Richard Bryant also prescribed two sets of strategies i.e. bargaining and confrontation. Bargaining, includes lobbying, submitting petitions, information and publicity campaigns, etc. whereas confrontation means strikes, demonstrations and sit-ins.

Khinduka and Coughlin expressed the opinion that "Social Actionists employ both norm-adhering and norm-violating strategies, his social philosophy and theoretical starting point are neither the "Consensus" or "integration" model of society nor the "Conflict" or "Coercion" model. To Social Actionists both models are useful". It is difficult to "conceive of a society unless we realise the dialectics of stability and change, integration and conflict, function and motive force consensus and coercion".

The selection of the above stated strategies and techniques basically depend on the prevailing situation, target group and the goal to be achieved. Sometimes the strategies go on overlapping rather than maintaining watertight compartments. In some cases, Social Action Movement may be initiated with either the collaborative or the bargaining strategies, and, but ultimately move on to the confrontational strategy.

The present discussion would not be complete without some reference to Gandhian strategy considering its effectiveness. In the Gandhian approach, non-cooperation, persuasion and non-violent intervention have been included as the broad categories of methods, and emphasis has been given on strategic wisdom in their use.

The strategies, are generally decided on the basis of the factors for action such as social situation, tradition of people involved, extent and depth of knowledge, experience with non-violent action possessed by the concerned population, appraisal about resources at the disposal of opponent centralised coalition with other possible forces to achieve the goal, risks involved, and the aftermath of movement. Besides, the strategies may also differ in different areas.

The strategies, however, are bound to remain non-effective, if they fail to take care of participation of people in the entire process. People's participation means harnessing the power of people, which generally lie dormant in them. This is "a process of creative involvement of the concerned people in defining and fulfilling the objective. It is not a passive taking part in activities designed by others; not an act or mere consuming the fruits of economic and social activity. It is the taking of initiatives to decide what is to be done and how, and to do it". Thus Social Action is considered as the learning and experiencing of people's participation rather than the achievement of goals.

7.5 Exercises

1. Define the term 'Social Action'. Mention its characteristics.
2. What are the basic principles of Social Action?
3. Illustrate the strategies of Social Action.

7.6 References

1. Community Organisation—Theory and Principle Ross G. Murray.
2. Community Organisation—University of Chicago Press.

Unit 8 □ Community Organisation in Relation with other Methods of Social Work

Structure

8.1 Objectives of the Unit

8.2 Exercises

8.3 References

8.1 Objective of the Unit

Community Organisation is one of the basic social work processes, being used to attain the same basic objectives, and using many of the same methods, as case work and group-work. The context in which the case worker, group-worker or the worker in community organisation operates is quite different, but fundamental objectives they seek and the means they use to achieve these ends have a good deal in common.

Case work is specialised for better adjustment, whereas group work provides better the atmosphere and community organisation means the social-welfare in needs of the people. They are not antagonistic but complementary, because they supplement each other. There are more similarities than differences in the methods of social work. The similarities which determine the relations among the three process of social-work are as follows :

1. All the methods of social work have been derived from social science. So they employ more or less, the same values while functioning.
2. All the methods are concerned with removal of blocks to growth, release of potentialities, full use of inner resources, development of capacity to manage one's life, ability to function as an integrated unit. These have somewhat different application in the face to face, group and community situation.
3. All the processes rest on similar assumptions, namely, the inherent dignity and worth of the individual, the resources possessed by each to deal with his own problems, the inherent capacity to growth, the ability of the individual to choose wisely in the management of his own affairs.

For example, a person overwhelmed by the complexities of life often become psychologically paralyzed, but with proper help this stage can be overcome and

normal processes of growth resumed. Communities are also subjected to great forces which paralyze their capacities for action. But with necessary help, a community can emerge from such situation and develop capacity for co-operative action.

4. All the three methods recognise and understand the differences in individual, group and community in assisting them to come out of their problems. Conscious use of social relationship, use of material resources, use of existing social institutions are the common principles being practiced in all the methods—Case work, Group work and Community Organisation.
5. Somewhere similar methods are used to facilitate case-work, group-work, community organisation processes. All the processes has the same general orientation and a approach i.e. accepting the community/client/group as it is, to develop a professional relationship with the client/group/community to start at the point where the client/group/community now is to help them to make decision and to take action, interpreting the short and long term goals, supporting in times of stress and discouragement etc.
6. In terms of knowledge and skill, all of the three methods retain similarity. A Social worker, whatever be his field, need the same skill and ability to be unbiased, methodical, faithful and co-operative.
7. In the case work and group work, the attention is on the individual and the group and their needs and problems. Whereas, in community organisation the attention is given on to the community in general and needs at large. But it is to be remembered that the individual and groups still remain very important in the task of community organisation work because the community has no existence without individuals and groups.
8. In working with individual, group and community, social worker identifies and problem or needs, mobilises public recognition, develop a plan for meeting the need and secure support for the programme directed towards the maintenance and extension of individual/group and community strength and utilization of resources in achieving desire social ends.

Though there is common base and a common core of philosophy and method, there are significant, differences in case work, group-work and community organisation. These are :

1. It is sometimes suggested that the real difference between case work, group work and community organisation is the level at which the worker in each specialization functions. Some feels the caseworker carries diagnosis to deeper levels, and provides therapeutic treatment where as the group worker

of community organisation worker treats at, relatively superficial level. But according to some social scientists this is also fallacious argument, because there are not only individual therapists, but also group therapist and social therapist.

2. Difference in method of dealing with the problem : primarily, the case worker works to help the individual to come out of the problem. Here he renders individual service. The group worker seeks to have the problem handled, with his help, in the regular programme of the group, and the worker in community organisation attempts to help the community understand and work through the problem itself.
3. The case worker deals with an individual, from a basis of psycho-dynamic theory seeks to relate diverse threads of individual behaviour. The community organisation worker deals with a whole community and its major subcultures operates from basis of socio-cultural theory, deals with such accounts of needs as people can express in meetings, seeks to relate diverse groups to one another.
4. Difference arise in treatment of the expressions of hostility. The case worker works out this problem in face to face contacts. She may refer the client to a psychiatrist if the problem is severe. The group worker renders personal help and refer the individual to a case worker of psychiatrist or he may move the person to another group. The community organisation worker does not make referrals or shift a member out of the group or organisation. He must deal with the hostility through the people who led and operate, the organisation. He may help the group to accept calmly such expressions of hostility. So it is evident from the above discussions that all the three processes move from the same orientation; but when they move from the general to specific content, they develop distinctive way of dealing with problems of the individual, the group and the community.

Now it may be concluded that, there is common objective, there are common assumptions and certain methods in social work, but there are also significant differences in objectives and methods in case work, group work and community organisation. The worker involved in community organisation is interested in social forces playing on the community which facilitates or blocks community integration, and which helps or prevents individuals with the community as a whole, which facilitates or handicaps co-operative work, which creates or eases social tension. His methods of diagnosis are therefore different; his methods of operation are also distinctive. Now it can be

said that while all social work methods has a common philosophy and methods, there are distinctive refinements of methods in the specific settings of case work, group work and community organisation and each of these processes has unique features which are not shared by the others.

8.2 Exercises

1. What are the similarities among the case Work Group Work and Community Organisation?
 2. Is there any difference in the practice of three primary methods of Social Work? What are these?
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8.3 References

1. Introduction to Social Welfare—W. A. Friedlander.
2. Community Organisation—Theory and Principle Murrary G. Ross.

Unit 9 □ The Role of the Community Organisation Worker

Structure

- 9.1 Objectives of the Unit
- 9.2 Certain Elements of the Guide Role
- 9.3 Exercise
- 9.4 References

9.1 Objective of the Unit

The Community Organisation worker needs to play various role such as—

I. The role of the Guide

The community organisation worker helps the community to move effectively in the direction it chooses. Here he takes the responsibility to guide them in choosing the goals/directions intelligently with the expert knowledge of several factors. But every guidelines has to be accompanied with the people's direct participation in all aspects of choice of direction and method of movement. The community organisation worker may stimulate a feeling of need in respect to some project eddential for the prospect of the community, he may discuss the project and suggestion can be given but he cannot assett any feeling of his own (bias free). If the community people are ready for the action, the worker moves. Throughout the process of recognising the needs by themselves, the community gradually develops the capacity to point out and deal with their problems.

Example→New crop production was the project→People was not ready for the water supply was their need→the worker put emphasis on it, i.e. he adhered to the principle of self-determination→then they were taken to visit a new crop project→A year after, they produced the new crop→because they developed the capacity to change (the growth of responsibility, sensitivity being the basic objective of social work—i.e. the growth of confidence that we can do something the growth of capacity to do something co-operatively. The worker throughout the programmes of the project respects the rights, traditions and desires of the community. (Principle of individualisation).

3. The degree of responsibility has to be ascertained in the danger situation of which people may not be aware. But he must be careful of the fact that possibility of learning is not reduced.

9.2 Certain Elements of the Guide Role

- **Initiative**

Initiation for stimulating a sense of need. It takes the form of not offering help, but of making conscious of the discontents by stimulating a sense of need/discontent. The striving of consciousness of the frustration and the blockages may be regarded as the beneficial to re-examine the situation, find out alternative ways of community life, to find out means of dealing with its problems which taking initiative in striving the discontent, he must have some knowledge and awareness about the culture and the potentialities of the community. He should have conception of the future if the lethargy could be overcome. Some community may be considered healthy as they are not conscious of the problems and/or accustomed that they do not recognize the conditions inconsistent, unhealthy and weakening.

- **Objectivity**

The professional tries to be objective about the conditions in the community. Like professional he should be careful of the casual factors in solving the problems than approving or disapproving those.

He acts in ways, which suggest he himself is not from a superior community or group. He accepts the community as it is with all its beliefs, customs, and aggression, vested interest found in every community as the inevitable aspects of community life. He neither praises nor blames at the earlier stage. As he proceeds, he begins to identify the weak spots of the community for his use→(the religious controversy, characteristics of community life which he can and should praise).

- **Identification with the Community**

He identifies himself with the community with democratic methods of discussion rather than being captured by any specific group. He functions effectively in bringing diverse groups together.

- I. **Acceptance of Role**

The worker accepts the community work in the form of support but not taking the major aspects of responsibility away from the community.

Interpretation of his role

He remains firm as to the areas in which he can help. He indicates the importance of the community's assuming responsibility for the decisions and actions. He should take efforts to interpret his role so that it is understood in the community.

II. The enabler role

As an enabler, the worker facilitates the process of organisation.

● Focussing discontent

The worker helps the people verbalise their discontent. He facilitates to express the deeprooted problems. Some may reveal ill feelings and hostility to other group; some problems may be the personal problems. The worker helps the people realise certain personal problems are social problems (working mother's problem→community problem), gradually the problems are focussed, by his patient listening and skilful interrogation. He seeks to focus thoughts on problems, which could be solved. He helps people to look at themselves. Here a quick action and easy success is not necessary.

● Encouraging Organisation

Common problems have to be sought out which help the groups in the community feel identified and on the basis of which a positive communication links grow and the needs are ranked by the various part of the community and they begin to organise to deal with the problems.

● Nourishing good interpersonal relation

The worker himself must be friendly and warm person and he is interested in all the little things that are important in the lives of the people. He has to organise the meetings in such a way that the interaction among the people get increased. If the professional worker is accepted and trusted, people accepts him and will attend the meeting and cooperate with each other because he is with them and he approves of such cooperation (sense of confidence). He arranges meeting in such way where the people feel to meet together without fear and suspicion. The inter-group tensions and blocks are removed by discussing with the people.

III. The Role of Expert

As an expert, the worker provides data and advises in a number of areas. As an expert, he provides research data, resource materials. In this role, he speaks directly, makes direct contribution with his expertise. He will point

out certain characteristics of the community, the nature of the forces, which separate the groups in the community for harnessing cooperative action, i.e., he will diagnose.

(a) Information about other community

He will communicate about the other project developed elsewhere, which help the people learn from other's experience.

(b) Technical Information

This implies that he knows the resources of Government and other departments, and ways of securing available help in specialised fields. He is able to bridge over the gaps between the resources and the need of community for such resources.

Evaluation

Interpretation of the process of work.

IV. The Social Therapy role

It implies diagnosis and treatment of the community as a whole and the treatment has to be carried out by the leader. He helps to recognize the taboos, tensions, verbalise about them and cope with them. For this he must know the origin and history of the community as a whole and its separate parts. The function of the worker is to facilitate the process by helping the community struggle to achieve some degree of integration as it attacks some of its problems. The worker will give indirect leadership.

The equipment of the C. O. Worker

The C. O. worker derives his equipment for his job from four main sources→ Permanent qualities, general education, professional education and experience.

Basic Elements

- (1) The ability to understand and with the people different social and economic backgrounds (human relationship, human needs).
- (2) Working knowledge of the social welfare field, resources and social policy on local, state and national levels.
- (3) An understanding of other methods of social work, i.e. research, administration, case work and group work.
- (4) A technical understanding of c.o. work as a process.
- (5) Skill in the practice of c. o. gained from supervised fieldwork and experience.

- (6) He needs to have personal qualities of a worker. Those are integrity, courage, emotional balance, judgement, imagination, adaptability, ability to work under pressure, linking for people, respect for others.
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9.3 Exercise

1. What are various roles of a Community Organisation Worker? Write in details about enabler role.
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9.4 References

1. Introduction to Social Welfare—W. A. Friedlander
2. Community Organisation in India—K. D. Gangrade

Unit 10 ☐ Concept of Communication : Definition, Types, Methods, Suitable Structure and Channels of Communication in Organisation. Precondition to Effective Communication and Barriers to Communication

Structure

- 10.1 Objectives of the Unit
- 10.2 Concept/Definition of Communication
- 10.3 Types, Variables and Importance of Communication
- 10.4 Methods of Communication
- 10.5 Preconditions to Effective Communication
- 10.6 Skill and Qualities of Effective Communicator
- 10.7 Exercises
- 10.8 References

10.1 Objective of the Unit

Communication is such a subject in absence of which survival and progress of any individual or society becomes impossible. In case of community organisation also communication plays an important role. To organise people and make them involved in the process of development is simply impossible without communication. So, the students of social work need to have basic ideas with regard to communication. The present unit has been written to fulfil that objective.

10.2 Concept/Definition of Communication

Different scholars have explained the term 'Communication' in different words. As per Hartman, it is mutual interchange of ideas by effective means. Howland has defined it as effecting an interchange of understanding between two or more people. Warriner Weaver explained it as those process by which people influence one another.

Dhama and Bhatnagar said, communication is an exchange of information, knowledge, ideas or feelings taking place, between two individuals.

Communication, which has been derived from the Latin word *Communis* which means to make common, is essentially a two-way traffic. It is most extensively used means of social change. In the context of community organisation, communication is understood as a means of exchanging messages. A realistic definition of communication would be, 'The transfer of commonly meaningful information'. It may take place on an interpersonal basis or within the context of a formal organisation. In communication merely transferring information is not enough. There should be mutual understanding between participants before the communication is made. It is essentially a continuous process and two-way traffic.

10.3 Types of Communication, Variables and Importance

A. Types

Generally communication is of three types :

- (i) Upward
- (ii) Downward
- (iii) Horizontal

When a subordinate makes any communication to the higher authority then that is upward communication. Likewise when a student communicates something to the principal, a common citizen to the rationing authority, slum dwellers to the Mayor of the Corporation, a below poverty line farmer to the Panchayat Pradhan is upward communication.

Downward communication is just opposite to it. When the headmaster directs his pupil to follow the norms of the institution, army chief asks a group of soldiers to move to a particular spot, medical practitioner suggests his patient to take full rest or an engineer tells his labourer to do the construction work in a particular manner, the Chief Minister sends message to a District Magistrate to maintain law & order properly, it is downward communication.

Horizontal communication is that which takes place between same kinds of people. For example, communication takes place between the passengers of a train, members of a trade union, traders of a market, students of an educational institution, actors of a serial, players of a team, performers of a cultural troupe and so on. All such communications are termed as horizontal communication. Besides, there are

formal and informal communications, one-way and two way communication, healthy and unhealthy communication, etc.

In any organisational set up or society all kinds of communication are liable to take place.

B. Variables

Communication has four main variables. They are—

- (i) **Sender (who shares information/ideas/instruction)**
- (ii) **Receiver (who receives the same)**
- (iii) **Content (the subject matter)**
- (iv) **Method (the way of giving the message/information/instruction, etc.)**

Without the presence of the above mentioned variables no Communication can take place.

C. Importance

Without communication human society cannot survive. One can't simply think of a situation in a human society where communication does not exist. In the context of community organisation also proper communication is a must. Understanding the problem, tracing out the resources available, making plan of action, distributing responsibility, initiating actions, forming subgroups, coordinating with relevant agencies, rendering monitoring and follow up services, keeping records of the entire process-in every stage continuous communication is inevitable. Creating awareness among the people, making them motivated, integrating the whole community can also take place based on adequate amount of communication. It is in this context that importance of communication is immense.

10.4 Process/Method of Communication

The achievement of objective of community organisation largely depends a great deal on the methods or approaches. Also it depends on the mannerism and skill with which ideas/views/information are exchanged—

- Among the welfare agencies
- Among the groups in the community
- Among the community leaders and members etc.

This method/approach may range day-to-day simple talks to structured communication like discussion, debate, lecture, seminar, audio-visual aids, etc. Besides,

songs, drama, street corner play, role-play can also be used.

Approaches/methods of communication can be classified in the following ways :

(i) Organic communication which means bodily reactions and reflex actions.

(ii) Verbal communication, which means face-to-face interaction.

(iii) Electronic media which means audio-visual aids of various kinds.

(iv) Written communication such as letter, notice, advertisement, note for circulation, etc.

With the pace of time emphasis on methods are continuously changing. For example, use of electronic media is constantly getting more and more emphasis. However, use of methods depends on the socio-economic and cultural background of the communities concerned. All the above-mentioned methods are equally important but they should be wisely used.

There are various obstacles, which negatively affect the process of communication. In many occasions sender and receiver do not know each other properly. They also do not bother much about the appropriate time, place and method. Lack of knowledge on the subject, hidden agenda, pressure of work, etc. is some of the obstacles or problems, which makes any communication less effective.

10.5 Precondition to Effective Communication

The objectives of community organisation are not achieved if communication is not made effectively. Hence, it is very natural that efforts are made by the community organiser and community leaders to communicate ideas and information fruitfully. The following factors play a significant role in ensuring effective communication :

- (i) The communicator should have clear concept or idea with regard to the subject/issue on which discussion takes place. In absence of adequate idea with regard to the subject he wants to communicate, it becomes difficult to share anything convincingly, skilfully and confidently. This suggests the communicator to go for enriching his knowledge base on the issues he wants to discuss.
- (ii) He should be open-minded regarding the issues and sub issues of discussion. The effectiveness of communication is lost if there is rigidity on this. In the communicator thinks that his decision and outlook is final and there is no reason to bring any modification in that, then communication remains ineffective.

- (iii) Communication is to be made very clearly and without any ambiguity. If people become confused then the message or information will not reach to them. To make the communication effective one will have to clearly express the ideas/information.
- (iv) The communicator needs to know in details the background of the people to whom and with whom he is communicating. Knowledge, awareness, attitude, receiving capacity may differ from community to community. Unless that is kept in mind, effective communication is not possible. Coming down or doing up to the level of the receiver is necessary which is possible only if their background is know.
- (v) While communicating, one will have to keep it in mind that the problem/ issues/nature of information has relevnace to the community. Since the people are likely to show no interest in the matter that is irrelevant, the community organiser or any other communicator will have to take care that the issue of discussion is relevant.
- (vi) Effective communication also demands a proper time, place and condition. Intelligently choosing a proper condition immensely helps in communicating things properly.
- (vii) Tossing around technical terms is to be avoided to the extent it is possible. People in general do not love to listen technical terms which are not popular to them. Also don't try to give many ideas at a time.
- (viii) In many cases it so happens that the communicators go out of context. For making the communication effective, one will have to concentrate on the issue. The communicator should develop the skill of remaining confined to the issue only.
- (ix) The communication process should be made encouraging and interesting. The way of presentation of ideas, use of words, use of examples and quotations, narrating something relevant, use of proverbs, maintaining pleasant personality are some of the tips which can made the communication encouraging, interesting and effective.
- (x) There can be some sensitive issues to deal with. In such cases, the communication is to be made more carefully so that nobody feels hurt, injured, insulted. The communicator will have to be very tactful while communicating, something on sensitive issues.
- (xi) The communicator should be natural in expression. He should not make

it artificial, because anything artificial remains unsuccessful in producing desired results.

- (xii) Communication should be reasonably lengthy. If it is made very lengthy, the receiver(s) would not enjoy. Being bored and disgusted attention may be disappeared. The communicator, therefore, should remain careful about the time frame for sharing any idea/message/information.
- (xiii) As per as possible communicator should take sufficient preparation to share any information or views. For this he needs to do some homework. In fact, he should make it a practice.
- (xiv) The community organiser or any other communicator should be a good listener also. This helps in two ways. Firstly, it makes the communication two-way traffic, democratic and interesting. Secondly, it helps the communicator to understand the attitude and outlook of the person/people to who communication is made. By showing the tendency to listen one can help in creating an environment where everybody will feel that he is honoured.

10.6 Skills and Qualities of Effective Communicator

To be an effective communicator, one should have some qualities and skill, some of which are—

- (i) He should have the quality of facing people. If he hesitates or a fear psychosis is developed in his mind, he will remain ineffective. By continuous practice one can successfully acquire this quality.
- (ii) He should have the quality of using healthy jokes, appropriate proverbs, varieties of relevant examples to make the communication attractive. This also demands a special quality.
- (iii) The communicator should be skilled in language. Weakness in language creates barrier in the proper expression of ideas and information thereby making the communication ineffective. Hence command in language is considered as one of the essential qualities of communicator.
- (iv) He should have positive and constructive outlook. That is another quality, which makes all the difference in making the communication effective.
- (v) The communicator should have the presence of mind. It is also an extremely essential quality of a communicator or so to say the community organiser.

- (vi) **Methods of communication are many. Some of them are traditional and some others are modern. The communicator should make himself skilled in using various methods to make the communication successful.**
- (vii) **The communicator should have the quality of being impartial and unbiased. Needless to say that without having this quality none can be a successful communicator.**
- (viii) **A person sometimes may be just partially successful or unsuccessful in communication. Reasons behind that may be many. But the communicator should have the guts to digest such failures and make effort to overcome the weakness. He must not allow his spirit to be dampened.**

10.7 Exercises

1. **Define the term 'communication' and write about its types and importance.**
2. **Write short notes on Methods of Communication.**
3. **What are the factors responsible for making any communication effective?**
4. **What are the essential skills and qualities of a good communicator?**

10.8 References

1. **Education and Communication for Development—O.P. Dhahama and O.P. Bhatnagar**
2. **Training Manual—Kiron Wadhera**

Unit 11 □ Concepts of Sarvodaya

Structure

11.1 Objectives of the Unit

11.2 Goal of Sarvodaya Movement

11.3 Sorvodaya vis-à-vis Community Organisation

11.4 Exercises

11.1 Objective

The term 'Sorvodaya' literally means 'rise of all'. It was first used by Mahatma Gandhi. This idea he got from the book "Unto the Last" by John Ruskin, which denotes a way of life or an ideology based on love, truth and non-violence. As propounded and exemplifying by Gandhi in his life. After his death Acharya Binoba Bhave has made significant contribution both to the theory and practice by Sorvodaya particularly 'Bhoodan Movement'.

The techniques of 'Unto the Last' taught Gandhiji that—

- (1) The good of the individual in contain in the good of all.
- (2) A lawyer works has the same values as a barber's work in as much as all have the same right of earning their livilihood from their work.
- (3) The life of labourer i.e. the life of tiller of the soil is the life of a living and characteristic of Sorvodaya Movement.
 - I. **Dignity of Labour** : Everyone must do some work in the society. Everyone has dignified value.
 - II. **Active Participation** : Life is worth living nobody should sit idle. People's participation is very much essential for bringing about or change for the society.
 - III. **Happiness for All** : Individual's good can be achieved through good of all. One cannot be happy alone.
 - IV. **Adherence to truth and non-violence** : The means of the movement should be non-violent. The principle of love underlying Sorvodaya demands that land, the instrument of production should not be denied to him to work on it.

- V. Sarvodaya has grown into a comprehensive programme of action of universal significance with its insistence on the purity of means for achieving desirable aims.
- VI. **Non-violence or Love** : Not to harm any living thing in no doubt a part of 'Ahimsa' which help to work for the good of all.
- VII. Chastity, fearlessness, honesty and self-sacrifice are the important element of the Sarvodaya spirit.
- VIII. **Swadeshi** : The broad definition of Swadeshi is the use of all home made goods to the exclusion of foreign goods.
- IX. Respect for all the religions.
- X. Untouchability.

11.2 Goal of Sarvodaya Movement

1. To make an ideal social order, decentralization of power.
2. To establish communal harmony.
3. Abolition of caste distinction.
4. Bringing about economic equality.
5. Equal rights of male and women. Organisation of labour to generate employment.
6. Development of agriculture to make the economy self-sufficient.
7. Organisation of Students.
8. Welfare of SC, ST and backward classes.

Gandhiji thought that a goal to be attained through non-violence i.e. making one group trustee to another group. He wanted it to be followed gradually and slowly. Sarvodaya encourages people's initiative and voluntary participation as much in minor social work as in major social work and political reforms. The whole of the Sarvodaya programme today mainly Bhoodan, Gramdan, Gramswaraj, etc. and techniques of its implementation represent in a way a powerful, ideological movement against the tendencies movement against the tendencies in modern societies forwards concentration of economic and political powers and dependence of the people on the state for every small measures of social services. Sarvodaya is lifely to an ideal and philosophical basis for all type of social work whatever lay or professional in India.

11.3 Sorvodaya vis-à-vis Community Organisation

Community Organisation is a technique for obtaining consensus concerning both the values that are most important for the common welfare and the best means of obtaining them. It is process of dealing with the individuals and groups who are concerned with social welfare services. Community organisation may be described as the art and process of discovering social needs and directing the whole group towards attainment of their goals by effecting qualitative development of the members concerned. Community organisation is concerned with total welfare needs. The process of Community Organisation, the philosophy of Sorvodaya can apply be introduced to make the whole process more life-centric. The goals, objectives and the principle of Sorvodaya are very much similar with that of Community Organisation worker should have the knowledge the basic elements of Sorvodaya to ensure complete success in organising a community. The word 'Sorvodaya' means 'welfare of all'. The Sorvodaya is viewed in the following way :

- (a) The good of individual is contained in the good of all.
- (b) All have the same right to ease their livelihood on their work.
- (c) There will be no distinction between the intellectual labour and physical labour.

Thus the idea behind the Sorvodaya is a way of life or an ideology based on love, truth, and non-violence. Being influenced by the high ideals Gandhiji actually started this programme in India.

Community as a method of social work is concerned with the welfare of the majority and recognises the worth of an individual. The method of Community Organisation also advocate the equal right of all people and its intervention do not recognise any barrial life cast, creed, social and economic status, etc. Thus the universality in approach of both Community Organisation and Sorvodaya is striking resemblance.

The basic characteris of Sorvodaya clearly explained its close relationship with the method of Community Organisation. The characteristics are a follow :

1. **Dignity of work** : This implies everybody should be to do some work whoever and whatever work is done that must have some dignified values.
2. **Active Participation** : Life is worth living. People's participation is very much essential for bringing about derived change in the society.
3. **Happiness for All** : Individual would can be achieved through good of all. One cannot be happy alone.

4. Adherence of Truth and Non-violence

5. Spiritual basis of Sorvodaya programmes combined with an emphasis on the urgent need for transformation of the material and social condition of vast masses of poor people of India.

Objectives :

The objective of Sorvodaya is very much similar with the objective of the Community Organisation. (1) Both beliefs in decentralised, democratic society, (2) both try to ensure that the every member of society get the material requisites for the essential well-being and the development of this personality, (3) both believes in the well being of the people, (4) both the beliefs are encouraging and self-sufficient and mutual aid in the stream of social life.

The guiding principles of Community Organisation and Sorvodaya are more or less same. The principles of both Community Organisation and Sorvodaya are mainly concerned with (1) the dignity of individual, (2) love and non-violence, (3) non-judgemental attitudes, (4) establishing rapport with the people, (5) adherence with the truth, (6) accepting the people with all inconsistencies respect of all religion, (7) a far belief in right and responsibility, (8) a conviction to do some good for the people, commitment to the idea, empathy, etc. These principles serve as the basic guidelines to the Community Organiser whenever he will be working with the community in order to deal community initiative and facilitate community participation.

Methods

The Sorvodaya programme activities are very much related to education, agriculture, village industries, health, social amenity and welfare. It establishes cooperative principle in organising the activities. The habits of self-help, mutual help and tolerance. This approach was holistic, Gandhiji in order to bring about a total change in the society organised a group of constructive workers who were known as "Sanchalaks" at the village levels. According to Marxism idea class struggle and violence are the invisible phases to secure egalitarian social order. The concept of Sorvodaya differs with this view. Gandhiji envisages the classless society in the peaceful and non-violence way. He believes in changing of heart rather than the haves.

Sorvodaya advocated the idea of self-sufficiency and fellow-feelingness by appealing the people to use the Swadeshi and exclude all foreign things. They also use the method of SA to effect a change in the institutional distribution pattern of the resources. Sorvodaya demands that land, the instrument of production should not be

denied to him who works on it. This philosophy induced in the Bhoodan Movement of Binoba Bhave. Sorvodaya therefore, invites and encourages and voluntary participation as much as in minor social work of major social work. The role of Sorvodaya movement conceive as a powerful ideological movement against tendencies in modern societies towards concentration of economic and political power and dependants of the people on the state for every small measures of social service and social welfare. Thus it encourages self and self-reliance in the individual and in the community to tackle their problem in the wholesale manner.

To conclude the ideal of Sorvodaya can effectively be utilised in working with a community and may help the community to identify its needs/objective to develop the confidence to work at these needs, takes action in respect to them and so doing extend and develop cooperative and collaborative attitude and practice in the community. Therefore, these two Community Organisation and Sorvodaya resembles in any ways.

11.4 Exercises

1. Define 'Sorvodaya' and explain its importance.
2. What are its main objectives?
3. Illustrate the characteristics of Sorvodaya.

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