

**SELF-LEARNING
MATERIAL**



MA SOCIAL WORK

MASW 104 : Community Organization and Community Development

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MASW 104

Community Organization and Community Development

Unit-I: Introduction to Community Organization

- Community: Concept, Types, and Issues
- Community Organization: Principles And Approaches
- Meaning & Concept of Community Organization
- Understanding Community Organization Practice
- Models Of Community Organisation
- Approaches to community organisation

Unit-II: Community Development & Practice in India

- Community Development- Definition, Meaning and Concept
- Difference Between Community Development and Community Organization
- Community Development: Principles and Approaches
- Community Development Projects in India

MSW 104: Community Organization and Community Development

Units

Unit-I: Introduction to Community Organization

- Community: Concept, Types, and Issues
- Community Organization: Principles And Approaches
- History of Community Organisation
- Community Organization and Social Work
- Models and Approaches to Community Organisation

Unit-II: Community Development & Practice in India

- Community Development- Definition, Meaning and Concept
- Phases of community organization: study, assessment, discussion, organization, action, evaluation, modification, continuation and community study.
- Social Welfare Organizations
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UNIT 1: Introduction To Community Organization and Community Development

Preface:

Community organization and community development have long been integral aspects of social work in India, reflecting the profession's promise to understanding and impacting the diverse social systems that shape individuals and groups. In this open learning material, titled 'Community Organization and Community Development,' we delve into essential concepts related to community, community organization management for community development, emphasizing the significance of this knowledge for social work professionals.

The content of this open learning material spans various dimensions of community and community development, including the meaning, nature, and characteristic features of urban, rural, and tribal communities. It outlines the role of community work within social work practice and explores community development programs in rural, tribal, and urban areas. Beyond elucidating the values, purpose, and assumptions underlying community organization, this open learning material provides insights into the philosophy and history of community organization in the Indian context, drawing information with experiences in the USA and the UK.

Our discussions encompass the similarities, differences, and relationships between community organization and other social work models. We address the concept and dimensions of power, exploring its relevance in community organization practice. Additionally, we examine the impact of globalization on contemporary communities, focusing on community practice and social action for community development.

The book also delves into the concept, history, scope, and relevance of social action, presenting various models, strategies, and tactics. It emphasizes the values, ethics, and principles inherent in social action. Furthermore, we explore the history, nature, scope, functions, and principles of social welfare administration, along with the types and characteristics of social welfare organizations.

The comprehensive discussion and deliberation in this book are particularly pertinent for social work professionals, providing crucial insights for students entering the field. The first chapter establishes a foundational understanding of communities, their characteristics, and their relevance in the Indian context. Subsequent chapters focus on urban, rural, and tribal communities, offering in-depth insights into their unique features and challenges.

The chapter on "Community Development Programs and Accountability" explores the historical context and various programs targeting rural, tribal, and urban areas, shedding light on the concept of accountability. "Community Organization: Concepts, Value Orientation, and Assumptions," covered in a separate chapter, outlines the Indian perspective on community organization, its relationship with social work, and the guiding values, purposes, and assumptions associated with it.

This material aims to serve as a valuable resource for social work professionals and students alike, contributing to a comprehensive understanding of community organization and community development in the Indian context.

UNIT STRUCTURE

1.1 Learning Objectives

- i. Gain a foundational understanding of community organization and development principles.
- ii. Identify the unique characteristics of urban, rural, and tribal communities.
- iii. Explore the history, philosophy, and values underlying community organization in diverse contexts.
- iv. Analyse the impact of globalization on contemporary communities and its relevance to community development.
- v. Apply learned concepts to address real-world challenges in distance learning settings.

1.2 Introduction - of Community/ies.

Community is a bit tricky to define precisely because it's more about how people feel and interact rather than a clear-cut, measurable thing. One way to look at it is by considering its history, where it's located, and the ideas it follows. According to Robert Bellah, a community is a group of people who depend on each other, discuss things together, make decisions as a team, and share certain practices that make them who they are. The Foundation for Community Encouragement describes a community as a bunch of people who can accept and go beyond their differences, whether they're from diverse backgrounds like social, spiritual, educational, ethnic, economic, or political. They communicate well, work together for common goals, and believe it's good for everyone. Bryon Munon says a community is a group of people who live in a specific area, depend on each other, and feel a sense of unity and interdependency.

C. Farrington and E Pine say a community is a group of people who connect through communication, supporting each other in discussions and collective actions.

Looking at the Random House Unabridged Dictionary, community can mean a bunch of folks living in one place, sharing a government, and often having a similar cultural and historical background. It could also be a group with common characteristics or interests, feeling distinct from the larger society. For example, the business community or the community of scholars.

Community is a word that covers a group of people living together, working together, and sharing something in common. It could be a small group like a hamlet, a bit larger like a village, even bigger like a town, or very large like a city. The differences between them often depend on things like rules and how they're governed. So, it's not just about size but how people connect and live together.

Virtual Community: The concept of a virtual community or online community is an interesting and increasingly prevalent one. A virtual community is a group of people who primarily interact through communication channels like newsletters, telephone, email, or instant messages rather than face-to-face meetings. When these interactions happen over a computer network, it's specifically termed an online community.

Virtual communities serve various purposes, including social, professional, educational, or other collaborative goals. They enable people to connect, share information, and support each other without being physically present in the same location. These communities often use various tools and platforms, such as text-based chatrooms, forums with voice or video features, and even avatars.

Interestingly, virtual communities aren't only for people who exclusively know each other online; they can also serve as an additional means of communication for those who primarily interact in real life. The rise of Internet-based social networks has contributed significantly to socio-technical changes in how people connect and communicate. Moreover, virtual networks can be valuable for geographically dispersed or interest-specific communities. They provide a platform for social uplift and collective action, allowing people with shared interests or goals to collaborate and support each other despite physical distances. In essence, virtual communities have become an integral part of modern social dynamics, fostering connections and facilitating collaboration in ways that were not possible before the digital age.

Communities are intricate webs of human connection, taking on myriad forms, sizes, and dynamics. What binds them together are the relationships and shared interests among their members. These social bonds extend beyond the constraints of time, physical structures, and geographical locations. The concept of community is multi-faceted, drawing from both sociological theories and practical insights in fields like social work, where community organization serves as a crucial method of practice.

The exploration of communities' traces back to the late 1800s with the German sociologist Ferdinand Tönnies, who distinguished between two fundamental types:

Gemeinschaft and Gesellschaft. *Gemeinschaft* communities thrive on natural, personal, and face-to-face relationships, akin to the bonds found in families or small groups. Here, individuals are accepted for their inherent qualities rather than their actions. On the other hand, *Gesellschaft* communities are characterized by rational self-interest, featuring more contrived relationships and a focus on specialized, segmented social interactions. In such communities, individual interests often supersede group interests, and social interactions

are governed by utilitarian goals and contractual agreements. The rise of industrial capitalism in Europe and the United States in the late 19th century played a significant role in shaping the nature of human relationships, giving rise to these distinct community forms.

In today's Indian society, both *Gemeinschaft* and *Gesellschaft* communities coexist, each playing a valuable role without one being inherently superior to the other. The complexity of community life necessitates viewing them as different forms of human association, existing along a continuum of human interaction that spans rural, urban, and tribal communities.

Understanding communities involves acknowledging them as entities defined by both shared physical spaces and shared interests or identities. Geographical communities are often bound by recognized authorities such as Panchayats or municipal governments, establishing clear boundaries. These communities may also find embodiment in physical structures like community centres, temples, mosques, churches, or recreation clubs, representing spaces where members come together.

In the field of social work, communities serve as a vital focus, integrating sociological theories with practical methodologies. The growth of the social work profession has seen the adoption of community organization as a method of practice. This approach recognizes the importance of understanding and influencing the dynamics of communities for positive social change.

Communities are not only defined by physical spaces but also by shared interests, identities, or functions. Brueggemann contends that for a community to exist, it needs to be embodied, requiring a physical space that symbolizes the community for its members. This physical embodiment is often referred to as location-based community, with boundaries established by recognized authorities like Panchayats or municipal governments.

Whether a community is located in Okhla, Harinagar, Ambedkar Nagar, or any other specific area, these geographical communities represent spaces where people come together, share common experiences, and engage in social interactions. Physical structures such as Panchayat Ghars, Chaupals, Temples, Mosques, Churches, Satsangs, or recreation clubs also embody community life, providing tangible representations of shared spaces and activities.

The concept of community is rich and diverse, encompassing a wide array of social arrangements, sizes, and compositions. Whether characterized by personal relationships,

formal rules, shared spaces, or common interests, communities play a pivotal role in shaping social bonds and providing individuals with a sense of belonging. Acknowledging the complexity of community life, it is essential to view these different forms of human association as integral components of the intricate tapestry of human interaction.

Social Work Framework Community: Frameworks employed by social work practitioners to understand communities delve into three main perspectives: a social system, an ecological system, and a centre for power and conflict.

Firstly, considering a community as a social system involves applying general systems theory, where a system comprises, interacting components functioning in an orderly manner. This perspective emphasizes that systems, like individuals within a family, exist within larger systems, creating a framework to comprehend community structures. The community is seen as composed of subsystems performing specialized functions that collectively meet the community's needs. Social workers assess how these subsystems meet the needs of client groups, using tools like community assessment to identify strengths and needs. This perspective also involves examining global systems, such as globalization and privatization, impacting community functions.

Secondly, the ecological system views a community as closely intertwined with its environment, engaging in symbiotic relationships where each part gives and receives. This perspective includes a geo-cultural outlook, considering spatial features, population characteristics, and technology as integral components influencing community dynamics. Physical features play a significant role in community life, determining patterns of interaction and social hierarchy. This perspective allows social workers to comprehend community structures' emergence through dynamic processes such as competition, dominance, centralization, concentration, succession, and segregation.

Lastly, the community as a seat of power and conflict perspective goes beyond viewing communities as functional systems or ecological entities. It emphasizes the centrality of power dynamics and conflicts within communities. Conflict and change are seen as inherent attributes, with decision-making involving confrontation and negotiation. This perspective acknowledges that communities are arenas where competing groups engage in conflicts over power and resources, often based on social class, caste, religion, language, or region. Social workers, under this perspective, gain insight into community power structures, decision-making processes, and the role of change agents in addressing inequalities and empowering marginalized groups.

Understanding communities through these frameworks provides social workers with a comprehensive view of their complexities. Whether examining systems, ecological interdependencies, or power dynamics, each perspective contributes valuable insights for practitioners to effectively engage with communities, assess their needs, and work towards positive social change. In urban, rural, or tribal settings, where access to resources is often influenced by social, economic, or political factors, these frameworks prove crucial in addressing issues of power, conflict, and social justice within communities.

Communities Exhibit Distinctive Characteristics: Communities exhibit distinctive characteristics that shape their essence and dynamics:

- I. Human Scale:** Communities are characterized by face-to-face interactions among individuals, forming primary groups where people directly engage with one another. These social structures are of a manageable size, allowing individuals to have control over their interactions. In these settings, people know each other personally, fostering a sense of connection and shared experiences.
- II. Identity and Belonging:** A vital characteristic of communities is the profound sense of belonging and acceptance. Community members feel a part of a collective entity and experience a strong sense of identity. This identity involves being accepted by others, displaying allegiance or loyalty to the group's goals, and often becomes integral to an individual's self-concept. The feeling of belonging is reinforced by shared practices, institutions, and a sense of difference from other groups.
- III. Obligations:** Belonging to a community comes with a set of rights and responsibilities. Members share a mutual trust and reciprocity, engaging in collective activities, and participating in community events. Adherence to customs and traditions is guided by the collective will of the community, establishing a sense of obligation and interconnectedness.
- IV. Gemeinschaft:** Communities thrive on a wide array of roles where interactions are not merely contractual but obligatory. This implies a deeper sense of connection and interdependence among community members. The interactions contribute to the self-enhancement of individuals and leverage a range of talents and abilities for the collective benefit of the community.
- V. Culture:** Communities possess a distinct culture that is both reproduced and continuously shaped by its members. This culture permeates through social structures, economic systems, and power relations, encapsulating the entire way of life of the community. It

acts as a unifying force, providing a shared framework for understanding, interpreting, and navigating community life.

These characteristics offers valuable insights for social workers and community organizers. It provides a foundation for recognizing the nuanced nature of community dynamics, the importance of interpersonal relationships, and the interplay between individual and collective identities. Acknowledging the obligations and cultural aspects within a community allows for more effective community engagement, fostering a sense of connection and shared responsibility among its members.

Community work plays a crucial role in addressing inequality and injustice within social structures, complementing traditional institutions in handling various community-related aspects in Indian society. Examining its historical evolution provides insights into its significance and multifaceted purposes.

Historical Evolution: The roots of community work trace back to the 19th century in both America and Great Britain, evolving within movements like the settlement movement and charity organization society. These movements focused on broader settings than individual casework, emphasizing reform and community development. The settlement movement, for instance, began by addressing educational and recreational needs, later expanding into areas like housing and legal advice. The 1920s and 1930s marked the development of community organization practice and social planning, emphasizing decentralized and participatory approaches. In Great Britain, dissatisfaction with casework and changing political dynamics contributed to the emergence of community organization. The term "community work" was coined in 1968, encompassing community development, community organization, and social planning. Over time, it has evolved into a distinct and integral method within social work practice.

Purposes of Intervention: Community work serves diverse purposes tailored to the unique needs of each community. In developed industrial countries post-World War II, these purposes reflected the complexities of societal structures. In the Indian context, community interventions have emerged from various social, religious, and political movements, seeking to uplift marginalized populations. Traditional community efforts in India traditionally focused on comprehensive improvements in health, education, livelihoods, and political empowerment.

Enabler Role:Central to the integration of community work within social work practice is the enabler role. Operating as enablers, community workers assist individuals in clarifying problems, identifying needs, and building the capacity to address challenges effectively. The emphasis lies on skilful relationship development.

Community Development Approaches:

Community development unfolds as an ongoing process involving dialogue, consciousness raising, education, and action. There's no one-size-fits-all formula for community development, and models are valuable when providing frameworks for understanding and resolving dilemmas. Programmes must be rooted in the real-life experiences of people, connecting to broader social, economic, and political structures causing oppression.

In lieu of Conclusion:Communities, defined by place and interest, exhibit various characteristics such as face-to-face interactions, a sense of belonging, mutual obligations, and a distinct culture. Social workers view communities through lenses like social systems, ecological systems, and zones of power and conflict. Originating in historical movements, community work has become a vital method within social work practice, adapting its purposes to community needs. In India, community work addresses the diverse reality of the country, fostering holistic improvements for marginalized populations. The enabler role and community development approaches play crucial roles in empowering communities and advancing social justice.

1.3 Urban Community: Definitions related to urban areas are crucial for census data, and they have evolved over time. The 1961 census defines an urban area based on specific criteria:

Municipal Corporations, Municipalities, Notified Area Committees, and Cantonment Boards:All places with these administrative bodies are considered urban.

Specific Criteria for Places:

Places satisfying the following conditions are considered urban:

- a) Population not less than 5,000.
- b) Density of population: 1,000 persons per square mile (9400 per sq km).
- c) Seventy-five percent of workers engaged in the non-agricultural sector.

The Census of 2001 introduced a distinction between statutory towns and census towns:**Statutory Towns:**All places with a municipality, corporation, cantonment board, or notified town areas committee declared by state law.

Census Towns: Places meeting the criteria of a minimum population of 5,000, at least 75% of the male working population engaged in non-agricultural pursuits, and a population density of at least 400 persons per sq.km.The term "urban agglomeration" is used to comprehend urban spread and growth, including continuous urban areas and adjoining urban outgrowths. An urban agglomeration can be constituted in various ways, such as a city or town with one or more contiguous outgrowths, two or more adjoining towns with or without their outgrowths, or a city and one or more adjoining towns with their outgrowths, forming a continuous spread. The core town or at least one of the constituent towns of an urban agglomeration must be a statutory town, and the total population of all constituents should not be less than 20,000, according to the 2001 census.Urban communities residing in urban areas exhibit significant diversity and complexity, constituting a complex multi-group society. These definitions and classifications are essential for accurately capturing and understanding the dynamics of urban populations in census data.

Urbanisation and Urban Communities:

Urbanization refers to the concentration of people in large human settlements with non-agricultural activities, leading to the growth of urban environments. It involves the movement and redistribution of the population towards urban areas. Additionally, urbanization includes the spread of urban values, behaviours, organizations, and institutions.Several key characteristics of modern urbanization are interconnected:

- I. Rapid Urban Growth:**Cities are expanding quickly, impacting municipal governments.
- II. Rural Impoverishment:** There's an increase in rural poverty, leading to a significant workforce moving to the urban informal economy.
- III. Urban Poverty:** The growth of cities is accompanied by rising urban poverty, affecting the urban economy.
- IV. Proliferation of Slums:** The rapid urbanization has led to the creation of slums, posing challenges and vulnerabilities.

V. Globalizing Economy's Impact:Urbanization is influenced by the globalizing economy through policies and programs that encourage urban activities and expansion.

Characteristics of Urban Communities:

In urban communities, various characteristics contribute significantly to their dynamics, encompassing economic, social, political, cultural, and spatial aspects, collectively playing pivotal roles in regional, state, and national development.

Within the social realm, urban communities are marked by a prevalence of secondary relationships. Effective social control relies on a combination of formal mechanisms like laws, legislation, police, and courts, alongside informal means to regulate behaviour. These communities display mobility and openness, emphasizing achievement over ascription in social status. Occupations tend to be highly specialized, fostering a widespread division of labour with ample opportunities for individuals to pursue diverse professional paths. Urban communities prioritize individual significance over the family unit, with joint families being relatively less prevalent. The populace tends to be more class-conscious and forward-thinking, readily embracing change. Moreover, urban dwellers exhibit a heightened exposure to contemporary advancements in science and technology. Despite these enduring traits, variations exist in the extent and intensity of specific features among urban communities. Some may exhibit a more modern outlook even when residing in the same geographical area. Similarly, variations in major human development indicators can be observed within urban communities that share the same geographic space.

Caste and Class in Urban India:In urban settings, despite the modernizing and secularizing influences, affiliations based on caste and kinship persist. The social structure in urban areas often mirrors rural relationships, challenging the notion of exclusively secular, formal, and rational behaviour traditionally associated with urban living, especially in the Indian context. Inter-caste, religious, and ethnic competitions are evident, occasionally escalating into conflicts. The power dynamics within urban areas are shaped not only by affiliations leading to hostilities and opposition but also by class distinctions. Conflict and cooperation patterns transcend caste, religion, and class boundaries.

Urban areas exhibit a coexistence of diverse social relationships and micro-societies representing both traditional and modern elements, encompassing urban, rural, and semi-

urban characteristics. Additionally, immigrants often navigate between urban and rural cultures, contributing to the intricate social fabric of these areas.

Families in Urban Areas:

In urban areas, a variety of family structures, including nuclear, joint, and extended families, coexist. The spatial constraints imposed by the need for affordable accommodation often led urban families to reside at a considerable distance from their workplaces. This spatial separation places significant demands on the time available for household chores, childcare, and the maintenance of family ties, resulting in considerable strain on families. The challenges are further exacerbated by workplace frustrations and the detrimental effects of indoor and outdoor air pollution on the health and mental well-being of urban families. The escalating costs of urban living and the privatization of healthcare add to these burdens.

Economic Aspects:

Turning to economic aspects, urban economies are largely characterized by the dominance of the industrial and service sectors, with the secondary and tertiary sectors taking precedence. The organization of the economy aims to achieve outcomes through various social groups and classes, leading to an uneven distribution of social and economic resources. The labor force in urban areas is highly diverse, with a small percentage in the organized sector enjoying substantial salary packages, while a larger segment operates in the informal economy, earning marginal and sustenance incomes without the benefits of social security.

Urban Poverty:

Understanding urban poverty is crucial for social workers to formulate effective interventions. The majority of the urban poor are individuals engaged in the informal economy, with a significant portion being comprised of low-skilled migrants from rural areas or smaller towns. Lacking the necessary skills and opportunities to secure better-paying and more stable formal sector jobs, they often find themselves in the informal workforce upon entering the city, transitioning from one level of poverty at their place of origin to another at their destination. Moreover, due to cost-cutting measures and economic recessions, a growing number of individuals in the formal sector have lost their jobs and are compelled to work in the informal sector. This shift not only results in a decline in their standard of living but also exposes them to insecure and unregulated employment. Statistics indicate that 23.62 percent of India's urban population is living below the poverty line, with the urban poor population being 3.41 percent less than their rural counterparts.

Urban-rural Linkages:

It is crucial to acknowledge that numerous impoverished households derive their livelihoods from both rural and urban resources or opportunities. Urban and rural areas share a close interdependence, with each contributing to the other's dynamics. These interconnections should be considered when planning community development programs.

Spatial Segregation:

Addressing spatial segregation is imperative in understanding urban communities. These communities exhibit distinct spatial separations based on factors such as occupations, language, regional identity, social class, and caste affiliations. Additionally, migrants to a city often settle in specific areas due to group affiliations and informal connections. Taking Delhi as an example, historical decisions, like the colonial administration prioritizing the development of New Delhi over the neglect of the earlier walled city after the annexation of Bahadur Shah Jaffer, resulted in spatial disparities. Further spatial segregation occurred post-partition, with refugees settling in new areas and subsequent influxes of surrounding urban populations. Spatial segregation in cities is not a one-time occurrence but is influenced by waves of migrations and political upheavals in the subcontinent. Moreover, migrants tend to cluster in specific areas due to informal connections and networks established with city dwellers.

A) Refugee and Displaced Communities:

The partition of the Indian sub-continent into India and Pakistan had profound consequences for millions of people, involving the trauma of leaving their homes, occupations, and possessions, coupled with the uncertainty of reaching a safe haven. The establishment of refugee communities placed an immense burden on the resources of the respective states or areas to which they migrated. Additionally, the emotional distress of leaving loved ones behind and the potential for violence and loss of dignity during the journey further exacerbated the challenges faced by these communities. Compounding these issues were the inadequacies of the settlements established for refugee populations, often providing only the bare minimum facilities, necessitating communities to rebuild their lives from scratch.

The urban resettlement of refugees and the displaced, including the 2-5 million individuals from West Pakistan, presented additional complexities due to economic disparities between the incoming and outgoing populations. This contrast was particularly pronounced for displaced persons from West Pakistan. Furthermore, differences based on the origin of refugees were evident. For instance, Muslim migrants from regions like Punjab, PEPSU,

Delhi, etc., often held occupations as labourers or artisans, leading a relatively modest standard of living. In contrast, non-Muslim migrants frequently included industrialists, businessmen, petty shopkeepers, or individuals engaged in white-collar professions, accustomed to more favourable living conditions.

B) Slums:

Regions characterized by overcrowded conditions, poorly constructed structures, and a lack of essential services are commonly referred to as slums. These areas are seen as both a physical and social manifestation of economic growth disparities. Slums represent neglected sectors within cities where housing and living conditions are severely deficient. They encompass a spectrum, ranging from densely populated, substandard tenements in the central city to informal squatter settlements existing without legal recognition or rights, often sprawling on the outskirts of urban areas. Some slums have endured for over fifty years, with instances in Kolkata where certain slums are as old as 150 years. The growth of slums is intricately tied to the poverty prevalent in rural areas. When rural communities exhaust all livelihood options, they migrate to urban areas in pursuit of employment opportunities. Migration patterns vary, with some families relocating together, while in other cases, men may migrate first, later bringing their families. Migrants often settle in vacant areas beyond the control of civic authorities, lacking basic civic amenities. Over time, these areas transform into slums, where inhabitants are compelled to live in unhygienic and unsanitary conditions. Despite the negative connotations associated with slums, the workforce within these communities plays a vital role in the informal economy, maintaining connections with the formal economy. Slum communities are organized in groups that uphold various familial and other social bonds.

1.4 Rural Communities:

Rural communities serve as the foundation of India, embodying the saying that the country thrives in its villages. While village life is often romanticized for its tranquillity, picturesque settings, and perceived harmony with nature, a more nuanced understanding of India's rural communities reveals a rich tapestry shaped by geographical, cultural, ecological, political, and economic factors. This diversity challenges the notion of uniformity in village life.

To comprehend rural societies, key aspects such as size, population, physical structure, and socio-economic practices must be considered. Additionally, an examination of how economic and political policies impact villagers' lives is crucial for effective social work interventions.

Addressing the economic and political conditions, along with access to power, becomes integral in social work initiatives aimed at rural communities. While variability remains a significant factor, certain common elements can be identified as pervasive aspects of rural living. There is homogeneity across villages in terms of certain broad features of social and economic characteristics. The technological and organizational aspects are also simpler compared to the urban areas and also well laid out within the socialization processes. Within the village there are bounded societies that clearly demarcate between various social groups. This is seen in the restrictions and taboo on rituals and customs and interactions with others. There is village endogamy or caste endogamy. The relationships are informal and primacy is accorded to face-to-face interactions with personal and kinship intimacy being predominant.

Meaning of Rural Community:

Rural communities are situated in rural areas, which, according to census definitions, consider the village as the fundamental unit of habitation. Typically, a village is perceived as the smallest area of human settlement and aligns with the boundaries of a revenue village recognized by local administration. The revenue village may encompass a large village or a collection of smaller villages, each with a distinct boundary and name. While the revenue village has a surveyed boundary and functions as a separate administrative unit with individual village accounts, it may include one or more hamlets. In certain cases, unsurveyed villages within forests maintain locally recognized boundaries for each habitation area within the broader jurisdiction of, for example, a forest range officer. Another interpretation of "rural" pertains to livelihoods based on agriculture and a connection to nature. This definition also considers the scale and type of technology employed in rural areas. In rural settings, technology tends to be simple, focusing on meeting the family's needs and producing a surplus that can be sold in nearby markets.

Rural-urban dichotomy: The rural-urban dichotomy is evident in certain states but not universally applicable. In states like Kerala, the distinction between a village and town is blurred, resulting in a continuum where the left end represents the rural, the right end the urban, and the middle exhibiting mixed characteristics. Urbanization describes the process of transitioning from rural to urban, with an increasing urban influence in rural areas due to rapid industrialization, urban traits, and facilities. This has led to a diminishing gap between villages and cities. Some sociologists treat rural and urban as dichotomous categories, differentiating them based on occupational, environmental, community size, population

density, social mobility, migration direction, social stratification, and interaction system differences. Another perspective posits that villages and cities are elements of the same civilization, rendering the rural-urban dichotomy or continuum meaningless. The concept of the rural-urban continuum emphasizes the absence of sharp breaking points in rural-urban differences. M.S. Rao argues that villages and towns in pre-British India shared the same civilization characterized by kinship and the caste system, yet had distinct institutional forms and organizational ways in social and cultural life. Urbanization degrees are considered useful for understanding rural-urban relations, with factors like occupation, population size and density, mobility, differentiation, and stratification distinguishing rural from urban communities.

Despite these distinctions, there is no clear conceptual difference between rural and urban, as villages possess urban elements and cities exhibit rural features. Diversity within rural communities is notable, with variations in natural resource bases, population density, demographics, amenities, connectivity, historicity, lifestyles, languages, cultural features, and proximity to city centres. Gray villages, with an aging population due to youth migration for jobs, and uninhabited villages exist alongside fringe villages located on the outskirts of towns. These fringe villages eventually become part of the urban whole, exemplified by places like Nayabans in Noida. Villages can encompass diverse social and occupational groups such as agriculturalists, artisans, craftsmen, and others reliant on agriculture. Both tribal and non-tribal communities may inhabit rural areas, with non-tribal communities often referred to as peasant societies. These communities maintain strong ties with nearby market towns, engaging in shared governance and established market links for the exchange of agricultural produce and daily necessities manufactured in urban areas. Primarily food-producing units, villages are agriculture-based, producing for both their subsistence and non-producing urban societies. Land and natural resources serve as the primary means of production, shaping the ecological conditions of their habitation, whether through clustered hamlets or individual houses surrounded by fields.

Housing Patterns: Housing patterns and settlements in rural areas exhibit diverse forms across the country:

a) Some villages are characterized by a tight cluster of houses surrounded by the village fields. Additionally, there may be outlying hamlets or satellite hamlets associated with these villages.

b) Linear settlements, as observed in regions like Kerala, Konkan, and the delta lands of Bengal, feature houses arranged in a linear fashion, each surrounded by its own compound. However, there is often a lack of clear physical demarcation between neighbouring villages.

c) In certain areas, homesteads are scattered or arranged in clusters of two or three houses. Physical demarcation of villages is again not distinctly evident in such settlements. These types of scattered arrangements are commonly found in hill areas, the Himalayan foothills, the highlands of Gujarat, and the Satpura range in Maharashtra.

Rural Social Structure:

The fundamental components of rural social structure encompass the village, community, family, and caste, collectively shaping every aspect of rural life—social, economic, political, and cultural. These longstanding rural social institutions have deep-rooted historical origins spanning millennia. The rural social structure denotes the intricate interrelationships, interconnections, and interdependencies within rural society. The caste system, a unique social structure, plays a pivotal role, defining the structure of rural society. Society, caste, and Panchayat exert control over individuals.

Caste System:

Caste serves as the foundational principle of social organization in Indian villages, with the caste system forming the structural basis of Hinduism. Caste is often viewed as a 'monopolistic guild,' where each caste traditionally associates with a specific occupation. The village is conceptualized as an amalgamation of castes, each linked to a particular occupation. Members of a caste may be dispersed across multiple villages, forming matrimonial relations with neighbouring villages. Castes are sometimes named after corresponding occupations, such as eli caste, dhobi caste, chakali (washerwomen), Kammari (potters), etc. Although members marry within their own caste, they typically marry outside their village, making the village exogamous and the caste endogamous. Certain marriage systems allow men from upper castes to marry women from lower castes, a practice known as hypergamy or *anuloma*. For political purposes, social control, and matrimony, individuals in a village are reliant on their caste group located in other villages. Society, caste, and Panchayat collectively influence and control the individual. It is essential to note that not all caste occupations may be present within a village. While a village may have specific castes, it may depend on

members from various other castes in neighbouring villages for services. Caste and class are intricately linked, with higher castes often associated with higher classes.

Political and Economic Connections:

Political and economic connections between cities and villages play a crucial role in shaping the power dynamics within rural areas. Political authority centralized in cities often exerts control over villages, leading to conflicts related to land disputes, traditional power structures, and the utilization of communal resources like pastures, water bodies, and forests. Dispute resolution commonly occurs in Panchayats, which come in two forms: Village Panchayat and Jati Panchayat. The former addresses the welfare of families within a village, overseeing collective tasks such as rituals and organizing programs for communal well-being, including the construction of infrastructure like tanks, roads, and granaries. The latter, known as Panch, typically comprising an odd number of members, deals with caste-related matters and inter-caste relations. Dominant castes, whether due to numerical strength, control over economic resources, political power, or high ritual status, often marginalize lower castes, occasionally resorting to violence to maintain dominance. The power of traditional Panchayats is diminishing due to the presence of secular formal institutions associated with dominant castes. Conflict arises between traditional caste Panchayats and secular bodies like the Gram Panchayat. Class plays a significant role in the economic dimension, with upper castes typically being landowners and lower castes predominantly landless. Power relations are intricately linked to gender roles, with women in rural society having limited decision-making power. Their needs and concerns are often inadequately articulated at both the household and community levels, and their institutional presence is notably less compared to men. These challenges are further compounded when class and caste intersect.

Basic features of rural economy:

1) Heavy reliance on natural conditions: With 64% of the cultivated land being rainfed in 1993-94, crop production in India is highly dependent on the quantum and distribution of rainfall. This vulnerability to natural calamities like droughts, floods, hailstorms, and cyclones results in increased risk and uncertainty for farmers.

2) Low capital-labour ratio: The amount of capital available per worker is limited, given the substantial agricultural workforce. This leads to a low capital per capita in the sector.

3) Small-scale economic and livestock holdings: Due to prevailing land inheritance laws, the continuous subdivision and fragmentation of land holdings persist, particularly affecting marginal and small farmers. This situation renders over 90% of farms in India financially non-viable, with many farmers falling into the category of agricultural labour due to low returns.

4) Inadequate factor productivity: Compared to other nations, India experiences low average crop yields per hectare. This is attributed to insufficient capital investment in terms of production inputs, raw materials, and improved machinery per worker or unit of enterprise.

5) Extended gestation periods and low turnover rates: Investments in agriculture require a longer gestation period compared to non-agricultural enterprises. The time it takes for crops to mature, livestock to reach productive stages, and fruit trees to bear fruit results in delayed returns on investments.

6) Elevated poverty and unemployment rates: Official figures indicate a 22% poverty rate, but the actual incidence of poverty is higher, exacerbated by rural debt and economic uncertainties stemming from reforms. Low skills and a lack of employment opportunities contribute to increasing unemployment conditions.

7) Dominance of illiterate and unskilled workforce: The rural labour force faces challenges in acquiring skills due to disadvantaged social status and caste considerations. Structural factors, both individual and collective, hinder the development of skills necessary for transitioning from primary sector jobs to secondary and tertiary sectors.

8) Deficient basic infrastructure: Rural areas lack essential infrastructure, including connectivity, healthcare, education facilities, and market-related amenities like cold storage. Adequate and quality infrastructure remains a challenge in many regions.

Rural Credit Markets: Rural credit is essential for both consumption and production purposes in rural areas. Small credit amounts are typically needed for consumption needs such as food, clothing, shelter, education, and healthcare. Informal institutions like money lenders, known as shaukars, often fulfil these credit requirements. However, there is a growing trend, particularly in the southern parts of the country, where Self Help Groups (SHGs) are gradually making inroads into the traditional money lending landscape, albeit with a smaller but expanding market share. Traditional institutions persist due to their ability to provide timely and readily available credit, often facilitated by informal linkages based on

factors like caste, kinship, or village associations with client groups. Efforts have been made to source credit from formal institutions, but their presence in rural areas has been limited, compounded by bureaucratic hurdles.

The formal banking sector experienced significant growth during the 1970s and 1980s, particularly following the nationalization of banks in 1969. However, there has been a decline in the provision of formal banking services in rural areas since the 1990s. This decline is reflected in the reduced flow of credit to rural areas during this period.

1.5 Tribal Communities: The term "tribe" is derived from the Latin word "Tribus," signifying "a group." Diverse definitions of the term can be found in dictionaries, encompassing:

- a) Any group of people linked by shared descent from a common ancestor, adherence to common leaders, and shared customs and traditions.
- b) A local subdivision within an indigenous population.
- c) A subgroup or division within another community.
- d) A class or group of individuals with shared traits or interests.
- e) An extensive family unit. In essence, the term "tribe" holds various meanings, ranging from a collective identity based on ancestry and shared customs to a local or subgroup division within a larger community, a class with common traits, or even a metaphorical representation of a large family.

Robert Redfield defines a tribe as a small community characterized by:

i) Distinctiveness:

- The boundaries of the community are clearly defined, evident in the collective awareness of the community members regarding where it begins and ends.

ii) Smallness:

- It is a compact community with a limited population.

iii) Homogeneity:

- The individuals within the community engage in similar activities and share a similar state of mind. Livelihood strategies are consistent across generations.

iv) Self-sufficiency:

- The community is self-sufficient, meeting the majority of its activities and needs internally.

As per S.C. Dubey (1960), the term "tribe" typically refers to territorial communities residing in relatively secluded areas like hills and forests. The comparative isolation of these tribes has, to some extent, kept them distant from the mainstream of the broader society. This isolation, coupled with their limited worldview characterized by a lack of historical depth leading to the early merging of history into mythology, and an overarching traditional orientation, results in their integration based on certain themes rooted in the past. These integrative themes, along with a distinct cultural focus, contribute to a separate cultural identity. Moreover, these tribes often possess latent or explicit value-attitude and motivational systems that differ significantly from those of other communities.

Mandelbaum (1956) outlines the following characteristics of Indian tribes:

- a) Kinship as a means of social bonds.
- b) Absence of hierarchy among individuals and groups.
- c) Lack of a strong, complex, and formal organization.
- d) Communitarian basis for land holding.
- e) Segmentary nature.
- f) Limited emphasis on surplus accumulation, the use of capital, and market trading.
- g) Little differentiation between the form and substance of religion.

The definitions of tribes persist in categorizing specific pre-literate cultures that encompass a broad spectrum of social organizational forms and levels of technoeconomic development. Social workers, aiming to bring about positive changes in community conditions with a focus on self-reliance and social justice, draw upon insights from sociology, anthropology, history, and political economy to understand tribes. In the pursuit of transforming tribal communities, social workers perceive tribes in two distinct ways: firstly, as irrational and traditional entities that need to be modernized and rationalized, and secondly, as groups that are exploited and vulnerable.

However, efforts to integrate tribes into the mainstream often lack clarity regarding what constitutes the mainstream. As highlighted by Pariyaram M Chacko, there are various aspects of tribal life that non-tribals from the mainstream can effectively assimilate, such as concepts related to wealth, gender equality, sex and marriage, and the principle of non-interference.

Common Features between a Tribe and a Caste:

Shared characteristics are not exclusive to tribes but are also observed in castes. Additionally, considerable variability exists among tribes. Therefore, alternative approaches define tribes as a stage in social and cultural evolution. Regarding their economic activities, tribal communities engage in household-based production and consumption, distinct from peasants who are integrated into broader economic, political, and social networks. Combining tribes and castes within a single continuum could address this distinction.

Tribes exhibit a segmentary, egalitarian system with no mutual interdependence, whereas castes operate within a system of organic solidarity. Tribes have direct access to land, with no intermediary involved in their relationship with it.

Understanding tribes involves comparing them to mainstream civilizations, acknowledging that they may confront, serve, imitate, or adopt but cannot be ignored. In India, tribes undergo transformations, integrating into the caste system, adopting Christianity or Islam, and experiencing changes in their economic pursuits – transitioning from hunting and gathering to peasantry, and eventually becoming wage labourers in plantations, mining, and other industries. The evolving concept of tribe forms the framework for comprehending these changes.

Spread Across Regions and Demographic: Tribal communities are distributed across the entire spectrum of regions in India, encompassing the East, West, North, and South, each characterized by distinct altitudes, terrains, and available resources. This diversity implies that each tribe possesses a unique history, ecological setting, and socio-cultural complexity, as well as a specific political economy. Additionally, the dispersion of these tribes is not confined solely within India but extends to neighbouring countries. In regions such as Arunachal Pradesh, Nagaland, Manipur, and Mizoram, where Scheduled Tribes are prevalent, counterparts of these tribes can be found across the borders of countries like China, Thailand, Laos, and Cambodia. Comprising just 8% of the total population, tribals inhabit approximately 20% of the geographical area, encompassing more than 70% of the mineral resources, as well as a substantial portion of forests and water resources.

Tribal Communities: Their Social and Economic Structure

(a) Social Structure: The social structure varies significantly among tribal communities, encompassing the organization of families, customs, beliefs, habitation patterns, racial and linguistic features. There is notable diversity across communities, including distinctions in social institutions such as family, marriage, kinship relations, and specific economic modes, all shaped by the ecological conditions in which they live. Additionally, the relationship of each community with nature and the associated rituals further distinguishes them from one another. Tribal social life revolves around communal activities, where individuals share common experiences bonded by relationships. Each tribe has its unique structure and organization, with direct and intimate relations due to their small community size within a specific territory. However, these patterns of relations are not fixed or immune to change. They are influenced by alterations in ecological conditions, shifts in relationships with other communities, or internal changes.

The dynamic nature of the social structure is evident as it responds to various influences over time. The social life of Indian tribes is organized in a hierarchical manner, starting from individuals forming families, families creating lineages, lineages forming sub-clans or sub-local groups, sub-clans combining into clans or local groups, and clans contributing to phratries or territorial groups. These phratries further organize into moieties, moieties combine to form sub-tribes, and finally, sub-tribes constitute the entire tribe. It's important to note that not all these social units necessarily exist in every tribe.

(b) Family:

The family serves as the fundamental social and economic unit, where distinct roles for each family member are well-defined, closely linked to their authority and influence within the social group. Economic, political, and ritual rights are also intricately tied to the family's development. Across various tribal communities, disparities emerge in terms of authority dynamics within families and groups, interactions with outsiders, work allocation and distribution within families, as well as the exercise of ritual and secular power. The variations in these aspects are contingent upon the habitats in which they reside, encompassing natural living conditions and their relationship with the environment.

b) Economic Structure:

In India, tribal communities span various economic stages, ranging from food-gathering to engaging in industrial labour. This diversity illustrates their overlapping economic positions within the broader framework of economic stages. Typically viewed as economically independent entities, tribes possess unique economic patterns, encompassing aspects such as labour practices, division of labour and specialization, ceremonial and gift exchanges, trade and barter, credit and value systems, wealth accumulation, consumption norms, capital formation, and land tenure. Both tangible and intangible economic aspects contribute to their distinct economic status within the broader Indian economy. Understanding the tribal economy requires acknowledging the significant interdependence between cultural and social life and the natural environment. Examining the economic life of tribal communities involves recognizing non-monetary factors influencing their living conditions. Characterized by simple technology aligned with their ecological surroundings and self-sufficiency, tribal economies are often subsistence-based, ensuring livelihood for the entire community through social determinations of labour and land allocation, along with the social right to receive essential materials during emergencies. This results in robust social control over production and distribution. The concept of "marginal economy" prevails, allowing tribes to engage in various occupations simultaneously for subsistence, including hunting, food gathering, shifting cultivation, fishing, domestication of animals, horticulture, and artisan work such as crafting items required by other rural communities.

The economic subsistence complexity is evident in the combination of activities tribes engage in, and they may have linkages with other rural communities, practicing settled agriculture and exchanging goods such as honey, medicinal plants, toys, baskets, for grains, cereals, and clothes. This multifaceted livelihood approach is contingent upon the ecological cycle of their inhabited areas.

The mode of production in tribal economies is traditional, indigenous, and culturally driven, structured by rules for acquiring and producing material items and services within the context of their cultural, social, and natural living conditions. Unlike in other societies, tribes lack class divisions, as production relations are governed by social arrangements. Tribes function as cohesive social units, with individuals serving as entrepreneurs, workers, producers, and consumers simultaneously. The distribution system is tied to the barter system or mutual exchange.

1.6 Denotified and Nomadic Tribes:

De-notified, Nomadic, and Semi-Nomadic Tribes, along with Banjara communities, constitute the most vulnerable and disadvantaged sections of Indian society. Some of these communities were previously labelled as 'Criminal Tribes' in pre-independent India, even though the Criminal Tribes Act of 1871 was repealed shortly after Independence. Despite the repeal, individuals from these communities are still perceived by society as habitual criminals. The terms 'de-notified' and 'nomadic' belong to different typologies – the former being legal and the latter ecological. De-notified tribes were initially labelled as criminal during British rule but were de-notified after independence. However, as some de-notified communities were also nomadic, and vice versa, they are often considered together. Due to their constant movement, these communities lack a fixed domicile. While some have started to settle down, traditionally, they did not possess land rights or house titles, resulting in their exclusion from welfare programs and citizenship rights. Though not classified as untouchables, they occupied lower positions in the social hierarchy.

The Denotified and Nomadic tribes constitute around 60 million of India's population, comprising 313 Nomadic Tribes and 198 Denotified Tribes. Denotified tribes, also known as Ex-Criminal Tribes, were initially listed under the Criminal Tribes Act of 1871. Once labelled as criminal, all members were required to register, or they would face charges under the Indian Penal Code. The British authorities created a separate category for criminal castes or tribes, perpetuating the belief that criminal tendencies were inherent and unalterable.

Grouping these tribes together nationwide is questionable, as it overlooks their differences in codes of conduct and modes of communication. They are often viewed as caste groups that failed to adapt to new conditions, leading to anti-social activities. Social segregation denies them the opportunity to reclaim themselves, and their continued isolation is reinforced by social security within their communities.

The Criminal Tribes Act of 1952 repealed the notification, marking them as 'de-notified.' However, this was replaced by Habitual Offenders Acts, reclassifying denotified tribes as habitual offenders in 1959. To address their socio-economic development, a National Commission for De-notified Tribes, Nomadic Tribes, and Semi-Nomadic Tribes was established in 2005, with recommendations to be implemented during the Eleventh Plan.

Despite these efforts, several issues persist, including the classification and enumeration of denotified and nomadic tribes, strict scrutiny of caste certificates, sensitization of the police

force, and providing free and compulsory education to genuine DNT children up to at least the higher secondary level.

1.7 Current Issues Facing Tribal Communities:

Tribal communities in India find themselves at the bottom of the social and political hierarchy. In the post-independent era, planned development initiatives have introduced challenges such as dams, mines, industries, and roads encroaching upon tribal lands. The major issues confronting these communities include:

1. Land Alienation:

- Tribal lands have been taken away in the name of development, conservation, or for loan recovery by money lenders.

- Reservation of forests for conservation purposes has displaced tribals from their habitats and livelihood bases.

- Expansion of railways has adversely affected forest resources, with non-tribals owning significant portions of tribal land in certain regions.

2. Poverty Among Tribals:

- The majority of tribal communities live below the poverty line, residing in the most food-insecure areas.

3. Tribal Indebtedness:

- Poverty has led to heavy indebtedness among tribals, making them reliant on local money lenders.

4. Loss of Access to Non-Timber Forest Produce (NTFP):

- Deforestation, preference for man-made plantations, regulatory frameworks, and exploitation by government agencies have resulted in the loss of livelihood opportunities for tribal communities.

5. Displacement:

- Large infrastructure projects such as irrigation dams, hydroelectric projects, coal mines, power plants, and industrial units have displaced tribals from their traditional habitats without adequate rehabilitation.

6. Shifting Cultivation:

- Traditional practices like shifting cultivation are becoming increasingly challenging due to diminishing forest land available to tribal communities.

7. Poor Quality of Governance:

- Tribal areas suffer from poor governance, leading to deteriorating program delivery, with posts often being transferred from tribal to non-tribal regions.

8. Cultural Problems:

- Contact with other cultures is causing a revolutionary change in tribal life, leading to the degeneration of tribal arts and raising concerns about preserving cultural identity.

9. Lack of Sensitivity in Dealing with Tribal Anger:

- The dwindling resource base, loss of land, and restricted access to forest produce have led to tribal anger against the exploitative system. Development processes have interfered with traditional tribal structures and ethos, causing disadvantages such as displacement and land loss.

10. Education:

- Despite some progress, formal education has made limited impact on tribal groups, with varying levels of development among the tribal population. Addressing these issues requires a comprehensive approach that considers the unique challenges and needs of tribal communities in India.

Model Questions:

1. How does the involvement of diverse communities in India contribute to the effectiveness of social work initiatives?
2. In what ways do various communities in India play a pivotal role in addressing social issues and promoting inclusivity through social work?
3. Can you highlight the significance of recognizing and understanding the unique needs of different communities in India for successful and sustainable social work outcomes?

1.1.1 Community Organization: Principles and Approaches:

The third fundamental approach to engaging with people is community organization. This method focuses on enhancing the community's capacity to operate as a cohesive unit. It empowers the community to strategically and collectively address its own needs, challenges, and goals. Community organization is a recognized and established technique in social work, characterized by a value-oriented approach and guided by a set of overarching principles.

Meaning and Definition of Community Organization:

Meaning: You have been introduced to the definition and concept of community, as well as the characteristics of rural, urban, and tribal communities. Community organization is a method of social work practice that centre around the community setting, with a focus on addressing its needs, problems, issues, and concerns. It operates as one of the various levels of intervention in society, standing alongside personal or interpersonal interventions with

individuals and families, as well as macro-scale efforts aimed at influencing public policy in the broader society (Weil, 1997).

Definition and Usage:The terms "community work," "community practice," "community organization," and "community empowerment" are commonly employed in social work literature. While they are sometimes used interchangeably to describe similar types of work, there are instances where they refer to different aspects of social work. Generally, however, community work, community practice, and community organization are treated as synonymous terms in both liberal and traditional approaches to community intervention. In a contemporary context, the term "community practice" is gaining prominence as it encompasses four central processes: development, organization, planning, and action for progressive social change. Together, these processes represent social work's primary method for actively striving toward social justice

Definitions of Community Organization:For effective participation in community organization practice, it is crucial to grasp the varied definitions presented in the literature. Diverse perspectives have evolved over time, capturing different contexts. Let's explore alternative formulations of these definitions:

1. Lindeman (1921): Lindeman's inaugural work delineated community organization as "phases of social organization constituting a conscious endeavour by a community to democratically manage its affairs and secure optimal services through recognized interrelations with specialists, organizations, agencies, and institutions."

2. Murray G. Ross (1955): Ross depicted community organization as "a procedural aspect where a community identifies its needs, develops confidence to address them, locates resources, and participates in cooperative practices."

3. Harper (1959): Described community organization as an endeavour to "progressively bring about effective alignment between social welfare resources and needs." This encompasses identifying needs, mitigating social issues, aligning resources, and dynamically adjusting resources for evolving needs.

4. Younghusband (1973): Defined community organization as primarily "assisting people in a local community to identify social needs, explore effective solutions, and take action within available resources."

5. Peter Baldock (1974): Baldock's concept closely aligned with Ross and Younghusband, stating that community work involves "identifying problems and opportunities, making realistic decisions, and collectively acting to address these issues as determined by the community."

6. Kramer and Specht (1975): Community organization, according to Kramer and Specht, is "an intervention method where a professional change agent aids a community action system in planned collective action to address social problems within a democratic framework."

7. Mc Millan: Mc Millan perceived community organization as "purposeful efforts to assist groups in achieving a unity of purpose and action," emphasizing the amalgamation of talents and resources for general or specific objectives.

8. Contemporary Definitions (Murphy and Cunningham, 2003): Described community organizing as "a systematic process for mobilizing and advocating through communal power," combining mobilization and advocacy with investment strategies for community-controlled development.

9. Marie Weil (2004): Weil expanded the term to "community practice," encompassing work to enhance life quality, augment social justice, and bring about social and economic development, community organizing, social planning, and progressive social change.

10. Rubin and Rubin (2005): Incorporated the concept of social capital, defining community organization as "the process of aiding people in understanding shared problems, encouraging collective action, and building on social linkages and networks."

11. Loffer et al. (2004): Defined community organization as "the process of establishing trusting relationships, mutual understanding, and shared actions to unite individuals, communities, and institutions for cooperative action."

12. Staples (2004): Focused on a definition emphasizing "dual emphasis on participatory process and successful outcomes," incorporating both community or social development and social action.

In essence, community organization is perceived as both a process and method aimed at short-term issue resolution and long-term enhancement of community capabilities. It operates across multiple levels and adheres to a value system promoting democracy, fairness, and

social justice. The contemporary view integrates social capital and acknowledges the coexistence of community building and social action models' (Weil, 2005).

Community Organisation in Social Work:

We have previously delved into the definition and concept of community organization. Let's now briefly situate its role in the realm of social work practice. While community residents historically collaborated on shared needs, the formalization of interventions for community work traces back to the late 19th century in the United Kingdom and the United States. As social work evolved into a recognized profession, community organization emerged as a distinct method of social work practice. Consequently, a growing number of professionals engaged in community-based efforts. In its initial phases, community work primarily aimed to assist community members in enhancing their social adjustment. In this context, it was acknowledged as a method within the domain of social work. Additionally, it was perceived as a mechanism to coordinate the activities of voluntary agencies.

In India, the inception of the first institution of social work in 1936 was influenced by the experience of working with a slum community in Mumbai. Within the Indian context, community work has been predominantly perceived as a process aimed at fostering local initiatives, particularly in the realms of education, health, and agricultural development. The central objective has been to empower people to articulate their needs and facilitate their utilization of available resources. Moreover, in situations where a disparity exists between needs and resources, additional efforts are directed towards initiating new services or programs.

Within the domain of social work literature, various terms such as "community work," "community organization," "community development," and "community practice" are employed. These terms are sometimes used interchangeably to describe work conducted with communities. While some authors use these terms interchangeably for similar types of work, others distinguish them to denote various approaches to community engagement. For instance, Dunham interchangeably employs the terms community work, community development, and new community organization to describe the same type of work. He asserts that the social work methodology most closely associated with societal, rather than individual, change is community work, also known as community development or the new community organization (Dunham, 1958, 1970). In alignment with this perspective, Peter

Baldock's concept of community work closely aligns with the definitions of community organization provided by Ross and Younghusband.

Approaches to Community Organisation: Ross has outlined three ways to do community organization: the '*specific content*' way, the '*general content*' way, and the '*process*' way. Even though he includes all these aspects in his definition of community organization, he mainly sees community organization as a "process where the community figures out its needs or goals... and develops cooperative and collaborative attitudes and practices in the community." In simpler terms, if working with the community involves a structured "process," with a series of connected steps, it can be called community organization.

Authors such as Marie Weil have popularized the term "community practice." According to Weil, "communities are the context of all social work practice, and community practice emphasizes working collaboratively with citizen groups, cultural and multicultural groups, and organizations to enhance life options and opportunities in the community." She also defines it as "work to improve the quality of life and enhance social justice for the community through social and economic development, community organizing, social planning, and progressive social change." In essence, community practice relies on community organizing as a means to achieve its objectives.

The 20th edition of the Encyclopaedia of Social Work (2008) also describes "social work that has emerged from the focus on community issues as community practice." In the contemporary global context, the term "community practice" is being used more broadly to denote a wide range of interventions with geographic and/or functional communities, surpassing the usage of terms like "community organization" or "community work."

These terms may represent different components or areas of community work and are sometimes used interchangeably. However, it's evident that there are fundamental similarities in their interpretation and usage, and their meanings often overlap. It's crucial to recognize that the community has not only been a context and setting for social work practice but also a means and vehicle for ushering in social change. As a core method of social work, community work shares basic objectives with case work and group work, aiming to initiate processes that enable communities to overcome obstacles, encourage the use of local resources, and foster cooperative attitudes for achieving community objectives.

It is essential to grasp the evolution in the perspectives presented by definitions of community work/organization. Most early definitions, originating in the Western context, embraced the

consensual approach to community work. In this framework, the community is perceived as a well-defined geographical or functional unit. The process of community organization is viewed as an endeavour to address the needs of the target population by leveraging internal resources and initiatives along with external support in the form of expertise and resources.

Within this paradigm, community work was primarily focused on effecting social change through the analysis of social situations and the establishment of social relationships with different groups to bring about positive transformations. The main objectives included involving people in thinking, deciding, planning, and actively participating in the development and operation of services, facilitating personal fulfilment through community belonging, and navigating the tensions arising from diverse and conflicting demands against limited resources.

Over time, interpretations of community work adopted a more radical tone. As early as 1968, the Gulbenkian Study Group emphasized that community work is instrumental in giving life to local democracy and serves as a form of protest against apathy, complacency, and remote, anonymous authority. Scholars like Ecklein (1972) argued that community organizers are focused on advancing the interests of disadvantaged groups and redistributing power and influence. In the Western context, community work was initially conceived in urban areas grappling with issues such as poverty, delinquency, unemployment, and inadequate housing. The emphasis was on providing necessary expertise to help people better organize themselves and identify more efficient strategies for meeting their needs.

The factors anticipated to encourage people's involvement in community work included the availability of leisure time and the level of civic and social consciousness fostering initiative. However, the scenario in the Indian context differs significantly, as people often lack both the time and civic and social consciousness. The socio-economic conditions, high rates of unemployment, absolute poverty, and the dominance of caste, religion, and regional affiliations pose challenges to the emergence of civil society and community work in India. These distinct challenges will be explored in detail in another section of this block. Furthermore, it is crucial to acknowledge several contemporary challenges that community workers face. They grapple with more rapid and widespread social changes than in the past, including the shift to a global economy, increased privatization, the decline of the welfare state, and advancements in information and communication technology. These challenges are complex and pose difficulties for community workers today. A more in-depth

exploration of such challenges in community work will be addressed in a separate section. For now, it is essential to recognize that the increasingly intricate and multidimensional nature of modern society makes the method of community organization indispensable for the smooth functioning of society itself.

While there are numerous similarities between community organization and community development, it is theoretically possible to distinguish between the two:

- a) Community organization is viewed as a social work method, while community development is seen as a planned change and development program.
- b) Community organization emphasizes the process, whereas community development focuses on the end goals.
- c) Community organizers are typically social workers and agents of social change, whereas community development personnel can come from various professions, including agricultural, veterinary, and technical experts.
- d) Community organization is an ongoing, incremental process aligned with the pace of the community, whereas community development is time-bound, with specified timelines for achieving objectives.
- e) People's participation is crucial in community organization, while community development places greater emphasis on achieving developmental goals.
- f) External assistance from the government or other agencies is not a critical factor in community organization, but it is considered important in community development.
- g) Community organization is a method of social work applicable in many fields, while community development is regarded as a process, method, program, and movement for planned change.
- h) Community organization is utilized across various fields, whereas community development is primarily relied upon for economic development and improving living standards.
- i) In community organization, planning is undertaken by the people, while community development planning is mainly carried out by external agencies, often belonging to the government.

j) Community organization organizes people to solve their problems, whereas in community development, people are organized to achieve specific goals.

k) Community organization is universal to all communities, while community development programs differ based on whether the area is rural, urban, tribal, and other characteristics of the area.

While these differences exist, community development and community organization are interrelated. Effective implementation of the community organization method and its various steps and principles contributes to the ideal community development.

1.1.2 Values in Community Organisation:

Values represent beliefs that establish preferences regarding how one should or should not act. These articulations of values inherently possess a subjective component. Individuals strive for a stance or an objective that aligns with their preferences, valuing what they perceive as upholding human dignity. The determination of whether this is deemed "right," "better," or "desirable" may lack concrete data and is predominantly a matter of personal choice based on a preference for a specific standpoint or objective. While a blend of wisdom, experiences, and facts may lend support to this stance, ultimately, it remains a decision driven by choice and personal preference.

The value orientation inherent in community organization, like all social work approaches, is rooted in the acceptance of fundamental concepts and principles that serve as the groundwork for engaging with individuals. These core values, increasingly reflected in the professional codes of ethics across many countries, are also reiterated in the international definition of social work provided by the International Federation of Social Workers (IFSW) in 2000.

The essence of this definition is as follows:

"The social work profession advocates for social change, engages in problem-solving within human relationships, and endeavours to empower and liberate individuals for the enhancement of well-being. Drawing on theories of human behaviour and social systems, social work intervenes at the junctures where individuals interact with their environments. The principles of human rights and social justice are foundational to the practice of social work" (IFSW 2003).

The fundamental values outlined in the earlier definition of social work, as well as those integrated into the ethical codes embraced by social work professional associations, encompass principles such as the dignity and value attributed to each individual, the significance of human relationships, the pursuit of social justice, the upholding of human rights and dignity, the maintenance of integrity and competence, and adherence to professional conduct standards.

Ross has articulated a set of guiding principles, akin to articles of faith, that embody the value orientation inherent in community organization and, indeed, the broader field of social work. These principles encompass:

- (i) recognizing the essential dignity and ethical worth of each individual;
- (ii) acknowledging the possession of potentialities and resources within each person for self-management;
- (iii) emphasizing the importance of freedom of expression of individuality;
- (iv) highlighting the great capacity for growth within all social beings;
- (v) affirming the right of individuals to basic physical necessities;
- (vi) recognizing the need for individuals to strive and improve their own lives and environments;
- (vii) affirming the right of individuals to assistance in times of need and crisis;
- (viii) underscoring the need for a social climate that fosters individual growth and development;
- (ix) advocating for the right and responsibility of individuals to participate in community affairs;
- (x) emphasizing the practicality and importance of discussion, conference, and consultation as methods for problem-solving;
- (xi) stressing the importance of a social organization that individuals feel responsible for and that is responsive to individual feelings; and
- (xii) considering "self-help" as the essential foundation of any aid program. Ross characterizes these orientations and others as comprising the "bias" of social work, influencing its goals and ruling out certain types of actions as less useful (Ross, 1967).

Purposes of Community Organisation:

Weil and Gamble have outlined a set of eight overarching purposes that serve as the foundation for most community practice engagements (Weil and Gamble, 2004). These purposes include:

1. Enhancing the well-being of community members, aiming to improve their quality of life.
2. Expanding human rights by establishing participatory structures and opportunities, and enhancing democracy for citizens who feel excluded and powerless to influence policies affecting their lives.
3. Advocating for community interests, whether focused on specific groups like children or addressing issues such as political and social rights for women and marginalized populations.
4. Promoting human social and economic development to ensure social support, economic viability, and sustainability. This involves expanding participation and cultivating grassroots leadership, as well as building economic, social, and political assets for impoverished urban and rural areas.
5. Planning services and programs to address newly recognized or re-conceptualized needs or to serve emerging populations.
6. Integrating services by developing local to national and international mechanisms to coordinate human services for populations in need.
7. Undertaking political and social action to empower the economically and socially marginalized, protect vulnerable individuals, drive institutional change for inclusion and equity, and enhance participatory democracy and equality of access and opportunity in local, regional, and international endeavours.
8. Advancing social justice to work towards human equality and opportunities across race, ethnicity, gender, and nationality.

Assumptions of Community Organisation:

Community organization, as posited by Ross, is underpinned by a distinctive frame of reference shaped by a specific value orientation. This orientation is rooted in traditional religious values, which have been expanded to form the foundational philosophy of social work. In addition to this, it is also moulded by a particular understanding of the challenges faced by modern individuals within the community, along with certain assumptions that impact the methodology (Ross, 1955). While the initial element has been discussed in the

preceding section, and the second aspect will be addressed in a subsequent unit, let's examine the assumptions influencing the method of community organization. These assumptions are derived partly from the value orientation and partly from experiences in the field of social work. Some of these assumptions include:

1. Communities have the potential to develop the capacity to address their own challenges, indicating that even when faced with disenchantment and hopelessness, community members can acquire attitudes and skills to actively shape their community to meet their needs.
2. People possess the desire and ability to change, suggesting that communities are dynamic and eager to enhance their quality of life. While societal forces may hinder the will for change, removing barriers to free thinking and feeling can unleash active participation in changes aimed at fulfilling their needs.
3. Community members should actively participate in major changes within their communities. This assumption emphasizes the importance of people organizing to achieve common goals, planning necessary adjustments in response to external changes, and exerting control over their communities to the extent possible.
4. Changes initiated by the community itself have lasting meaning and permanence compared to externally imposed changes. The community, as it strives towards its goals, modifies and develops capacities consistent with these goals. Self-imposed changes involve conscious planning and participation, contributing to their enduring nature.
5. A holistic approach is more successful in addressing problems compared to a fragmented approach. Social problems with multiple causes require coordinated efforts rather than isolated initiatives by separate agencies working independently.
6. Democracy necessitates cooperative participation and action within the community. Active involvement in the development and use of effective communication processes is essential to identify common objectives and implement collective action. Establishing and maintaining democratic community institutions may require practice and expert assistance.
7. Communities often require assistance in organizing to meet their needs, which can range from advice to resources and program design. Despite possessing internal resources, communities may seek professional help to mobilize them effectively.

These assumptions shape the nature of community organization, influencing the methods employed by community organizers and the principles guiding the process.

Conclusion: This sub unit aimed to provide guidelines for understanding the fundamental concept of community organization as a method in social work practice. It explored the meaning of community organization, presented various definitions chronologically, and delved into contemporary perspectives. An analysis of these definitions revealed the core components of community organization and its significance in social work practice.

Model Questions:

1. What are the key principles that guide community organization efforts?
2. How does community organization contribute to social change and development?
3. Provide examples of successful community organization projects and their outcomes?

1.1.3 History of Community Organisation:

1.1.3.1 Introduction:

Gaining insight into the history of community organization is essential for comprehending its origins and evolution. This historical perspective allows us to acquaint ourselves with the issues and obstacles confronted by human service professionals across different practice phases. It sheds light on the strategies and approaches devised to overcome challenges, offering valuable lessons for maximizing opportunities for change in the contemporary context.

In a broad context, the history of community organization aligns with the history of mankind. Wherever people have coexisted, some form of organization likely emerged to achieve common goals or address shared community needs. Over time, alongside informal associations, formal organizations also likely took shape to lend structure to initiatives promoting societal welfare.

As a process and method, community organization aims to address contemporary problems within a specific timeframe, emphasizing democratic principles and active people participation. From this perspective, the inception of community organization for social welfare can be traced back to seventeenth-century England. This period saw the establishment of the Elizabethan Poor Law (1601) to provide services for those in need. Additionally, noteworthy landmarks in the history of community organization include the formation of the London Society for the Organization of Charitable Relief and Repressing Mendicancy, as well as the origin of the Settlement House Movement in 1880.

While there is limited documentation on the historical aspects of community organization, it has served as a method of social work in numerous Western countries, notably Australia and the United States of America. In addition to the United Kingdom, the United States has a particularly extensive and active history of community organization. The practices observed in community organization within these countries have had a notable impact on the approach to community organization in the Indian context.

Understanding the past is crucial, as it allows us to extract valuable lessons, develop new models, methods, and strategies needed to address the evolving challenges faced by contemporary communities. In this section, we will explore the historical trajectory of community organization in the United Kingdom and the United States of America, followed by a concise historical overview of community organization practices in India.

1.1.3.2 Community Organisation (CO) in the United Kingdom:

British community work emerged as an extension of the charity efforts of the Anglican Church and the University Settlement Movement, primarily aimed at alleviating the plight of people trapped in urban poverty. The inception of community work in the U.K. can be traced back to philanthropic motives, notably those of the church.

As the 20th century unfolded, there was a gradual shift away from charity and benevolent paternalism towards a philosophy centred on liberation. This shift brought about changes in class and gender consciousness. Figures like Sylvia Pankhurst and organizations like the Women's Housing Association played pivotal roles during this period, drawing inspiration from the Chicago settlement and Jane Addams' model at Toynbee Hall. Pankhurst, for instance, established a cooperative factory for employment, introduced a crèche emphasizing education through play, and initiated community action during the First World War (1914-18). In response to soaring rents, she supported families in occupying vacant houses. The Women's Housing Association orchestrated a massive tenants' strike, prompting the government to regulate rents. Consequently, collective action gained popularity in the early 20th century, culminating in the General Strike of 1926.

Community centres were established with the objective of integrating marginalized groups, providing a social work response to the needs of the working class, and serving as an intervention to manage unrest. In the 1950s, the practice of community work in the U.K. saw influence from theories originating in North America, particularly the work of Murray Ross. This influence spurred a fresh approach to neighbourhood and interagency work (Poppo, 1995).

The 1960s marked the emergence of community work as a distinct occupation, characterized by a robust educational component. This development followed the Youngusband Report (1959), which recognized community organization as a vital aspect of social work, drawing from the American Model. Community organization was perceived as an approach to assist individuals in identifying and defining their needs, as well as determining ways to address them. In this context, Kuenstter (1961) presented the initial compilation of community work material relevant to the British context, marking the inception of British Community Work.

The term 'community development' gradually became associated with community work rooted in local neighbourhoods. In 1968, the Gulbenkian Report, derived from research on the role of community work in the U.K., positioned community work as an "interface between people and social change" (Calouste-Gulbenkian Foundation, 1968). It characterized

community work as a full-time professional practice centred on neighbourhoods, assisting local residents in decision-making, planning, and taking action to address their needs with external support. The pivotal elements within this framework included enhancing the delivery of local services, fostering interagency coordination, and influencing policy and planning.

Several other influential reports further contributed to the evolution of community work in the country. The Seebohm Committee Report of 1968, for instance, recommended expanding community work, particularly through social service provision. Additionally, the Skeffington Report of 1969 suggested enhanced public participation in urban planning.

The initiation of British Community Development Projects in 1969 marked one of several initiatives aimed at addressing urban deprivation. These projects were conceived to develop cost-effective welfare measures targeting the high concentration of deprivation, employing diverse strategies to engage with communities. While some projects followed a 'dialogue model' of social change, primarily focusing on ameliorative activities, others rejected such approaches, deeming them as mere support for the status quo. The projects generally eschewed conflict-based community action, viewing it as sporadic, alienating decision-makers, and leading to group instability. Instead, they sought to achieve local-level change by increasing access to and democratic control over existing resources, aiming to radically alter the organization of resources within the local area rather than acting as an external pressure group.

However, certain projects contended that those affected by inequality needed to be empowered to influence how their needs were addressed, endorsing the value of conflict-based community action. These projects recognized broader structural issues and advocated for a 'social planning' strategy, emphasizing that providing empirical evidence was the most effective approach for influencing policy.

Since 1968, a significant number of professionals engaged in community work embraced 'community action,' characterized by support for disadvantaged groups in conflict with authority and a reformist or Marxist perspective on society. This shift was influenced by several factors, including the example of urban action among African Americans in the U.S., developments in community work practice such as the Urban Programme and the Twelve Community Development projects, the impact of community organizers like Gramsci, Paulo Freire, and Saul Alinsky advocating the radical tradition of community action, and the

increasing recognition and expansion of community work in the early seventies, with a growing emphasis on state sponsorship. This, however, introduced inherent contradictions as community workers, while working with local communities to organize and facilitate demands for better public services, were employed by the state responsible for providing or not providing these services.

The aforementioned developments led to the emergence of two distinct approaches to community work. The first approach posited that society has multiple competing power bases mediated by the state, and community work is only capable of small-scale, ameliorative neighbourhood organizing and reforms. This conservative approach emphasized consensus and cooperation. In contrast, the alternate approach viewed community work as the focal point for change in the struggle to transform the structures of society, identified as the root cause of oppression. Known as the radical approach to community work, it addressed 'hard issues' of social justice and sustainability, while the former 'consensus' approach focused on 'soft issues' such as service provision and interagency work.

Recognizing the advantages of combining these approaches, many community practitioners saw common objectives in enabling people to cope with their life situations and developing improved service/resource provision. It was believed that both approaches could complement each other, with community action addressing collective causes and provision of social services addressing immediate needs. However, working with and against the state remained a continual challenge for community work, given the state's dual role as both employer and oppressor.

Following the election of the Thatcher government, the anti-state approach of radical community work became less effective in challenging the emerging Neoliberal ideology. This ideology embraced a free-market economy, minimum government intervention, acceptance of inequalities, nationalism, and the welfare state as a minimal safety net. The welfare state, which had endured until the 1980s, receded amid economic recession and increasing welfare burdens due to rising unemployment. Collective responsibility ideals that underpinned the welfare state gave way to a competitive culture driven by consumerism. Under Thatcherism, social reforms eroded rights and reduced benefits for vulnerable groups, multiplying the risks of poverty based on class, gender, ethnicity, age, and disability. Poverty was seen not as a result of personal failings but as arising from structural anomalies.

The election of the Blair government in 1997 brought a slight change, recognizing community and civil society as the interface between the people and the state. With the state playing an enabling role, voluntary organizations were encouraged to address new needs. The focus shifted to regenerating poor neighbourhoods with the initiation of the National Strategy for Neighbourhood Renewal in 2000. Area-based programs emerged to tackle specific local problems, and the concept of community cohesion was reevaluated. While it is too early to assess the impact of the National Strategy, limited research evidence suggests that community involvement programs are poorly planned, inadequately resourced, and not very effective (Burton, 2003).

1.1.3.3 Community Organization (CO) in the United States of America:

The developments in England also had an impact on events in the United States. In 1880, the Charities Organization was established to bring rational order to the realm of charity and relief. The evolution of community organization within American communities since 1865 involved both the engagement of professionals in community activities and the efforts of indigenous communities, particularly within oppressed groups. For analytical purposes, American history can be divided into five phases (Gavin and Cox, 2001):

1. 1865 to 1914:

During this period, spanning the end of the Civil War to the beginning of World War I, several social issues emerged in the U.S., significantly influencing welfare practices. These issues included the rapid industrialization of the country, urbanization of its population, challenges arising from immigration, and changes within oppressed populations. These challenges underscored the need for the emergence of community organization practices. Immediately after the Civil War, organizations were established to support and sustain newly acquired civil rights. The black community, Chicanos, the Native American community, and the Asian American community all faced issues related to poverty, race relations, cultural conflicts, and marginalization.

Activities in community organization during this era can be categorized into two groups. The first category encompasses actions carried out by institutions associated with contemporary social welfare activities. The second category includes activities conducted by entities not directly linked to present-day community organization programs but remain of interest to community practitioners. This latter category involves the organization of political, racial, and other action groups.

Several factors contributed to the development of Charity Organization Societies (COS) in England in 1869 and in the United States by 1873. Initially established to coordinate the efforts of private agencies addressing the needs of the poor, these societies eventually provided direct relief and other services. Social factors such as the movement of large populations into cities, significant immigration to meet industrial labour demands, and the emergence of associated social problems like poverty, inadequate housing, declining health, and exploitation led to the creation of agencies aiming to alleviate these conditions. Simultaneously, efforts were made by groups associated with specific neighbourhoods, ethnicities, and religions.

The primary functions of Charity Organization Societies (COS) included cooperative planning among charitable institutions, the amelioration of various social problems, the creation of new social agencies, and the reform of existing ones. They actively sought reforms in tenement housing codes, developed anti-tubercular associations, advocated for legislation supporting juvenile court and probation work, and established programs for the care of dependent children, beggars, and vagrants. The COS made significant contributions to community organization, including the development of community welfare planning organizations and social survey techniques.

Social Settlements emerged approximately fifteen years after the establishment of Charity Organization Societies, with Toynbee Hall being one of the first settlements in the slums of East London in 1884. Stanton Coit, who visited Toynbee Hall in 1886, established the University Settlement in New York later that year. In contrast to the COS, settlements did not have a predetermined scheme for solving societal problems. Their leaders attributed prevailing conditions more to environmental factors than individual ones. Major components of their programs included services like kindergartens and clubs for children, recreational programs, and evening schools for adults. The primary focus of settlements was social reform. Settlement workers advocated for laws to protect employed women and abolish child labour. An important aspect of social settlements was their emphasis on participation and democracy. Residents actively engaged in the community's life, assisting neighbours in developing their potential to address problems more effectively. The settlement idea spread rapidly, and by 1910, there were over four hundred settlements in the U.S.

During this period, numerous associations were established across various ethnic groups. In 1890, the Afro-American League of the United States was created to secure funds, legal rights, and voting rights for black Americans grappling with their changing status in American life. The Committee on Urban Conditions among Negroes in New York City later

evolved into the National Urban League, employing many social workers. From the 1880s, organizations emerged to preserve the Mexican-American way of life, while groups advocating for women's rights also came into existence. These organizations expressed concern about poor working conditions for women and advocated for equal rights. The women's suffrage movement and the abolition of slavery were important focal points.

In terms of social work education, community organization had not yet emerged as a separate specialization during this period. Individuals were involved in coordinating charity, organizing neighbourhood settlements, or mobilizing protests on racial matters, but they lacked a distinct professional identity. Some training activities began to surface in 1898 when the New York Charity Organization Society initiated a summer training course, later expanded to a one-year program. By the end of World War I, seventeen schools of social work were established, and the Association of Training Schools for Professional Social Work was formed. However, the emphasis was more on casework than on community organization.

2- 1915 to 1929

After World War I, several new conditions emerged that significantly impacted community organization practice. The development of community organization institutions like the Community Chest and United Fund was one such condition. This period witnessed a rise in the number of welfare institutions, leading to demands for coordination and improved fundraising methods. While philanthropists established the Community Chests or United Funds to provide aid, professionals supported the community welfare council in dispensing this aid. Community Chests were initiated by large contributors, and much of the work was handled by volunteers. World War I greatly accelerated the development of chests, such as war chests.

The emergence of the Council of Social Agencies and the Community Welfare Council was a response to the increasing professionalism within the realm of aiding the impoverished. The role of the friendly visitor was gradually replaced by paid agents, and philanthropy schools established by the Councils evolved into graduate schools of social work. Welfare professionals, supported by volunteers, sought to organize a systematic approach to addressing the welfare needs of communities, often managing funds raised by community chests.

The Social Unit Plan, launched in 1915, played a pivotal role in community organization. It gave rise to block councils, block workers, and federations known as Citizens Councils. By 1920, Joseph K. Hart had authored "Community Organisation," and between 1920 and 1930,

at least five additional books were published on the subject. Previously, the focus had been on case work, emphasizing individual conformity to the prevailing "System." During this period, community organization practices largely aimed at enhancing agencies geared towards personal adjustment. With the exception of settlement house workers and the Social Unit Plan, little consideration was given to altering social institutions. Nevertheless, new ideas began to surface, with Linderman highlighting the importance of people in small local groups taking responsibility for guiding their own destinies (Linderman, 1921).

From 1929 to 1954, the landscape of social work underwent significant transformations shaped by the Great Depression and World War II. The period saw a substantial rise in unemployment, accompanied by bank and stock market failures. The government responded by expanding welfare programs, becoming a primary planner and promoter through legislative actions such as social security and minimum wage laws. Federal agencies took the lead in social planning.

While not marked by significant innovations in community organization, this era focused on conceptualizing the nature of community organization practice. The relationship between community organization and social work was scrutinized, objectives of community organization were pondered, and the role of the community practitioner was deliberated upon. The depression era also fuelled a surge in trade unionism, with government legislation supporting union development, particularly benefiting minority communities and marginalized classes. However, community organization agencies struggled to meet the country's massive needs, prompting a shift from local and private operations to regional or national and public initiatives, with the government taking a central role in social planning.

In terms of professional development, this period involved concentrated efforts to conceptualize community organization practice, with three primary concerns: (i) the relationship between community organization and social work, with debates on its legitimacy as a form of social work practice; (ii) exploration of community organization objectives, ranging from enhancing community cohesion to addressing a diverse set of social problems; and (iii) defining the practitioner's role, emphasizing the need to strike a balance between providing assistance and fostering the self-determination of the community.

1955 to 1968:

The Civil Rights Movement's advancement, the demise of legal school segregation, and the escalating discontent among black Americans gave rise to various organizations dedicated to

eliminating opportunities inequality for the black community. Martin Luther King, Jr. emerged as a prominent leader in this struggle. While advocating for black pride, these organizations also called for autonomy in black affairs, extending to neighbourhoods. Concurrently, other minority groups began asserting their rights and unique identities. Consequently, there was a growing push to establish ethnic minority institutions, encompassing control over schools, businesses, professional societies, labour unions, interest groups, and rights organizations.

Later in this period, additional groups also asserted themselves, including the elderly, gay men, lesbians, the handicapped, and women. Student activism surged, with many turning to social work and, specifically, community organization as a career aligned with their personal commitments. Influences stemmed from community organization projects led by the Students for a Democratic Society and the dynamic organizing approach of Saul Alinsky, along with the organizations he founded.

The federal government increasingly assumed responsibility for addressing diverse social problems like mental health, alcoholism, and physical disabilities through grants-in-aid to state and local governments. Various programs, such as VISTA, Neighbourhood Youth Corps, Adult Education, and other community action initiatives, provided opportunities for local initiatives. The Model Cities Programme, established in 1966, aimed to address urgent urban issues.

During this period, Americans supported government involvement in solving welfare problems, emphasizing participatory democracy and "maximum feasible participation." Simultaneously, there was a sense of disengagement from society and opposition to those controlling it. These trends were reflected in social work, with some students entering government roles and others engaging in anti-establishment grassroots organizations. Moderation and social planning dominated the community organization orientation.

Training for community organization substantially expanded, with 48 schools of social work offering programs for community organizers by 1969. Efforts were made to clarify the nature of community organization, leading to its formal recognition by the Council on Social Work Education in 1962 as a method comparable to casework and group work. In 1963, initiatives were launched to develop a curriculum for training community organizers, emphasizing the need for specialized professional training distinct from other social work specializations.

1969 and After

In 1969 and beyond, notable shifts occurred in the landscape of community organization, influenced by the Nixon, Carter, and Reagan administrations. These administrations aimed at reducing the government's role, particularly at the national level, in social welfare. Three key developments in the 1980s and later shaped social conditions and trends in social work practice on community and societal levels. Firstly, there was the emergence of an information society characterized by widespread "high technology" integration into various aspects of life. Secondly, the growth of a world economy led to significant shifts in investment patterns and interorganizational relationships on a global scale. Lastly, decentralization became prominent, with a greater role for state governments compared to the national government in the U.S. This period witnessed a substantial increase in neighbourhood organizations and a population shift towards rural areas and small towns (Naisbitt, 1982).

A crucial development influencing community organizing in this phase was the growing belief in the value of self-help activities. Numerous organizations dedicated to mutual aid emerged and continue to be created regularly in the U.S. The trend towards participation, activism, and people having a greater say in determining their own affairs gained momentum. Networking, facilitated by computer utilization, became another significant trend, enabling people to locate information and connect in an increasingly diverse American society.

In terms of community organization institutions, a major shift occurred with the withdrawal of federal funding and the termination of many federal programs. However, grassroots organizations proliferated, finding support through state and local governments, voluntary donations, fundraising efforts, and backing from various constituencies such as labor organizations, churches, and businesses. These organizations spanned all ethnic communities and socio-economic groups.

Regarding the development of the profession, a substantial shift towards viewing community organization activities as part of "macro" practice emerged. This perspective includes interventions at organizational and societal levels, recognizing that social change occurs through activities targeting single organizations, communities, or society as a whole. Practitioners employ skills specific to each level but often applicable across multiple levels. Opportunities for practice expanded to roles focused on management within organizations, community organizing, and policy creation/implementation within regional and societal institutions.

Practitioners benefited from an expanding toolkit and increased knowledge drawn from major advances in social sciences, including sociology, social psychology, anthropology, political science, and economics. A unified understanding among social workers regarding both micro

and macro practices of change was encouraged by the proliferation of systems-oriented and ecologically based thinking. Social workers increasingly recognized the need for systems changes and the active participation of social service consumers in these transformative processes (Rothman, Erlich, and Tropman, 2001).

History of Community Organization in India:

Social work education formally commenced in India in 1937, with the establishment of the first institution, the 'Tata Institute of Social Sciences,' spurred by experiences in addressing slum issues in Mumbai. Subsequently, the 'Delhi School of Social Work' was founded in 1946. However, community work did not receive significant attention until the 1950s. In 1951, the Indian government initiated a substantial community development program, marking the first of its kind in post-independent India.

Community work in India was primarily perceived as a process aimed at fostering local initiatives, particularly in the realms of education, health, and agricultural development. The approach involved aligning community needs with available resources, emphasizing the motivation of people to articulate their needs and make use of existing resources (Siddiqui, 1997).

Between 1937 and approximately 1952, community work in India experienced a period of relative inactivity. This coincided with the early stages of the social work profession, where trainees were mainly absorbed as case workers in various settings. Although community organization was included as a method of social work education, there were limited job opportunities that provided avenues for community practice during this time. The landscape began to change with the initiation of the Community Development Programme in India in 1952, introducing new opportunities for community engagement.

In the initial phase, Mukherji emerged as a prominent advocate of community development in India, defining it as a movement aimed at enhancing the overall well-being of the entire community, with active participation, ideally initiated by the community itself. He stressed the importance of stimulating community initiative when it was not spontaneously forthcoming (Mukherji, 1961). Mukherji significantly contributed to shaping community work in India, conceptualizing community development as a fusion of two processes: 'extension education' and 'community organization.' 'Extension education' aimed to enhance the knowledge and skills of people, fostering progressive attitudes and a desire to improve living conditions. Concurrently, 'community organization' involved establishing three key institutions in the village: the village panchayat, the village cooperative, and the village

school. Additional organizations, such as women's groups, youth groups, farmers, and artisans' associations, were also envisioned to support the three main institutions in achieving comprehensive community development.

A similar approach had unfolded in the U.K. during the second phase of community development from 1930 to 1950, encouraging people to seek solutions to social problems within their own neighbourhoods. While this effort in the U.K. was initiated by voluntary associations, in India, the government launched the program. Additionally, while the focus of community work in India primarily addressed rural areas, in the U.K., U.S.A., and other European countries, community work predominantly addressed urban settings. India's community work involved professionals from various fields, such as health, education, agriculture, and administration, working at the block level. However, specific working methods were not well-established, and urban community development was limited, with few social workers engaged in such efforts. In this phase, community work in India predominantly remained rural, while social work education and practice remained urban in both location and character. In the 1970s, community work in India maintained an ameliorative nature, focusing on improving conditions rather than radical or conflict-oriented approaches. Social workers increasingly worked in urban slums, prompted by numerous voluntary organizations undertaking initiatives in literacy, basic amenities provision, and women and children's development. This period witnessed a broader practice of community work, where 'community' mainly referred to the target population in a defined geographical area or neighbourhood.

The contemporary phase of community work in India is marked by growing dissatisfaction due to the slow and less-than-envisaged outcomes of practice. The impact of globalization, privatization, and the subsequent neo-liberal offensive on welfare, coupled with the gradual reduction of state influence, has weakened community fabric and eroded notions of popular participation. The changing community context and emergence of new community issues call for a re-evaluation of ways to engage communities purposefully for better living conditions.

Over the years, there has been an increasing recognition of an alternative approach to community organizing, characterized as more 'radical.' This approach assumes the existence of a disadvantaged section of the population that needs organization to demand increased resources or equal treatment. Known as the Social Action approach, it involves adversarial intervention seeking to redistribute power and resources, change legislative mandates, and promote social justice. Social Action has gained recognition as a distinct method of social

work practice, with varying perspectives on whether it is part of broader community organization or a separate method.

Social work professionals in India have not been prominent in the social action arena, and community practice has generally remained ameliorative, welfare-oriented, or rooted in problem-solving. Employability factors have influenced the nature and scope of community work, with many practitioners working within community-based voluntary organizations governed by funding organizations. This often results in project-oriented and externally driven community work, originating from outside the community.

Since the early nineties, the popularization of Community Outreach and the involvement of business houses in Corporate Social Responsibility have expanded the scope of professionals' involvement in community practice. However, there has been a limited movement towards the notion of capacity building, emphasizing people's right to an equitable share in the world's resources and their capacity to be authors of their own development. Despite theoretical deliberations, the incorporation of these notions into real-life community organizing remains limited. Nevertheless, grassroots-level initiatives across the country raise hope among professionals for desirable changes in the practice of community organizing.

Conclusion:

In this sub-unit, we have explored the historical trajectory of community organization as a method within social work practice. We examined how the initial endeavours of social reformers and activists to enhance the living conditions of marginalized communities in the Western context gradually evolved into a formalized method of social work.

In addition to detailing the origins and progression of community organization in the U.K., the chapter also provided an account of its development in the USA. A comprehensive overview of the history of community organization in the Indian context was presented, offering insights into the nature and trends of this method from the inception of social work education in 1936 to the present day. Through this exploration, the chapter facilitated the development of a comprehensive understanding of the factors that have shaped the contemporary practice of this fundamental method in social work.

Model Questions:

1. What are the roots of community organization, and how did it emerge as a practice?
2. Can you highlight a significant historical event or movement that played a pivotal role in shaping the development of community organization?
3. How has the concept and practice of community organization evolved over the years, and what key milestones have contributed to its growth?

Community Organization and Social Work

1.1.4.1 Introduction:

Community organization stands as one of the fundamental methods within the field of social work, alongside case work, group work, social welfare administration, and social work research. While the caseworker's focus is on the "individual" and the group worker operates within the "group" context, the community organizer functions within the broader context of the "community." The caseworker's objective is to assist the individual client in identifying problems, developing the will to address these issues, facilitating action, and, in the process, increasing the individual's self-understanding and capacity for integration. Similarly, the community organizer operates with the entire community as the "client." This involves working with its major subcultures, empowering the community to recognize its critical needs and problems, fostering collective will to address these issues, taking action in response, and ultimately enhancing the community's capacity to function cohesively as an integrated unit.

1.1.4.2 Community Organisation a Macro Method:

Working with communities has been intrinsic to human society since its inception. Various forms of community work have perennially existed. However, when considered within the framework of professional social work methods, community work is of relatively recent origin. The Lane Committee Report (1939) is credited as the first recognition of community organization as a method of social work.

Community organization is categorized as a macro-level method in social work (Fink, 1978), addressing broader social problems that impact a large group of people. The term 'macro' is employed because this method has the capacity to engage a significant number of individuals in collectively addressing social issues. Unlike case work, which deals with one individual at a time, or group work, limited to a specific number of participants, community organization addresses a large number of people simultaneously. An individual-focused approach becomes

impractical in contexts where the scale of problems is alarming. In such instances, a method capable of concurrently assisting a large number of people is essential. This is particularly evident in developing countries where people face immense and widespread economic and social challenges. In this context, the community becomes a crucial level of social work intervention, and community organization emerges as an effective method to address the extensive problems faced by these countries.

In the context of community organization as a problem-solving method, it's important to reiterate that the community itself serves as the client. Similar to other methods such as case work and group work, the approach of community organization is directed towards resolving issues and meeting the needs of its 'client,' which, in this case, is the community.

This method is also concerned with:

- i. Unleashing the community's latent potentialities.
- ii. Optimizing the utilization of its inherent resources.
- iii. Developing its capacity to autonomously manage its own affairs.
- iv. Enhancing its ability to operate as a unified and integrated entity.

The ultimate objective is to foster self-confidence and self-help within the community, giving rise to cooperative and collaborative attitudes, skills, and behaviours. These elements, in turn, serve as the foundation for sustainable action and transformative change within the client system.

Similar to other methods in social work, community organization operates on comparable assumptions, emphasizing the dignity and worth of the client, the client's inherent resources to address its own challenges, the innate capacity for growth and development within the client, and the ability to make wise choices in managing its affairs. A case worker typically assumes that individuals may become overwhelmed by life's complexities, leading to psychosocial paralysis that hinders their capacity for responsive action. However, with appropriate facilitation, this stage can be overcome, allowing the individual to resume the normal process of growth. Similarly, like a case worker, who accepts the client as they are, develops a professional relationship, starts from the client's current position, and assists the client in becoming functional and autonomous, the community organizer shares a similar orientation and approach in working with the community, which serves as the client.

Community organization, therefore, shares a common foundation, philosophy, and method with case work and group work. It is dedicated to problem-solving and facilitating change within the client system. In the context of Indian communities, the problems addressed often pertain to issues such as poverty, unemployment, exploitation, limited access to basic services, and the denial of social justice/rights. Additionally, problems may be specific to certain groups, such as women, children, youth, the elderly, or backward classes.

Given that the community organization worker operates on a broader scale, their responsibilities include:

- (a) addressing various sub-groups and sub-cultures within the community;
- (b) gaining insights into value systems, behaviour patterns, social organization, and both formal and informal leadership within diverse groups;
- (c) comprehending common interests and problems among these groups; and
- (d) evaluating the level of cooperation and competition existing within them. The methods employed for understanding and operation in community organization differ from those used by case workers or group workers. In any problem-solving process, three fundamental steps are involved: study, diagnosis, and intervention/treatment. Initially, the problem requires thorough study through data collection. Subsequently, the main causes leading to the problem are identified in a step referred to as 'diagnosis.' Based on this diagnosis, a solution or intervention, often termed as 'treatment,' is devised. In any context, problems can only be effectively addressed by following this three-step procedure.

In the community context, the problem-solving process can only be effectively applied through the collective involvement of individuals who are both individually and collectively the stakeholders in the causation and resolution of the specific problem at hand. For example, a community might be grappling with a high incidence of morbidity. With the assistance of a community organizer, the problem needs to be studied first. Establishing the link between prevalent diseases and their causal factors is crucial. If these causal factors are linked to issues like stagnant water in open drains and an ineffective garbage collection system, then a treatment/intervention can only be devised with the active participation of the community.

This intervention might take the form of a collective effort involving all individuals affected by the problem, aiming to establish a participatory system for garbage collection/disposal and ensuring the timely cleaning of community drains. The key takeaway from this example is

that problems affecting individual members of the community often originate within the community itself. Consequently, their resolution also lies within the community. Unless the community collaboratively devises and acts on a solution, issues such as the one illustrated above cannot be effectively addressed.

Community Organisation and Other Methods of Social Work:

1) Integration of Case Work and Community Organisation

Case work is an integral component of community organization. As the community organizer engages with the community, there is an initial focus on interacting with individuals, identifying their needs, and progressing towards mobilizing them into groups and organizations. Essentially, the work with individuals and families serves as the starting point for community mobilization. The individual contact strategy is also employed to raise awareness about pertinent issues or problems.

Additionally, the community organizer encounters several influential individuals within the community. These individuals may include

- (a) those expected to resist and oppose change;
- (b) individuals in positions of leadership or power; and
- (c) individuals from marginalized or weaker sections who may lack the will and capacity for active participation.

In such instances, possessing knowledge and skills related to case work becomes imperative for the effective implementation of community work.

2) Connection Between Community Organization and Group Work

The community can be seen as an amalgamation of groups, intricately connected within social networks. In the process of community organization, the organizer's primary focus lies in addressing both small and large groups, as well as subgroups. This approach to community organization is often termed inter-group practice. A grasp of group work principles aids the community organizer in strengthening relationships between groups and facilitating their alignment towards common objectives. Typically, the organizer identifies starting points within small groups and endeavours to establish connections between groups to foster broader participation in addressing shared needs. Managing groups and understanding group processes thus becomes an integral component of community organization.

In essence, it is evident that a community organizer needs to collaborate with individuals, families, and groups to achieve community goals, requiring proficiency in case work and group work skills, in addition to community organization skills.

3) Community Organisation and Social Work Research

In the course of engaging with communities, the community organizer must also employ research knowledge and skills. The initiation of the community organization process necessitates fact-finding, and the utilization of research becomes imperative in locating, identifying, and comprehending the community. Additionally, research is crucial for conducting need/problem assessments, involving the objective and systematic collection of quantitative and qualitative data. Research also provides essential qualitative insights into people's priorities, preferences, attitudes, and perceptions regarding a particular issue or problem. It may serve specific purposes, such as conducting epidemiological studies or examining social indicators. Ongoing research, including baseline and end line surveys, is vital for monitoring and evaluation. In the contemporary context, there is an increasing reliance on participatory research techniques to encourage community involvement in assessing and prioritizing needs, as well as in formulating preferred community interventions.

Relevance of Community Organisation (CO) for Community Development (CD):

Community organization and community development are interconnected. The community organization method is employed to attain the objectives of community development, as per the United Nations, which encompasses the overall progress of a community, encompassing its economic, physical, and social dimensions. To achieve comprehensive development, community organization serves as a means. In community development, the following elements are regarded as significant:

- i. Democratic procedures
- ii. Voluntary cooperation
- iii. Self-help
- iv. Development of leadership
- v. Educational aspects.

All the aforementioned aspects hold relevance from the perspective of community organization.

(a) Democratic procedures involve enabling all community members to participate in decision-making, a goal achievable through community organization. The chosen or elected representatives receive assistance in decision-making, promoting people's involvement in achieving community development goals. The community organization method places value on democratic procedures to enlist people's participation.

(b) Voluntary cooperation signifies that individuals willingly participate, requiring convincing and a sense of the need for involvement in the development process. The community organization method supports this attitude, emphasizing emotional involvement for successful community organization. Creating discontentment about existing conditions encourages people to volunteer for participation, a focus emphasized by community organization.

(c) Self-help forms the foundation for community development, involving people's capacity to mobilize internal resources for self-sufficiency and sustainable development. Community organization also emphasizes and promotes self-help.

(d) The development of leadership is crucial in community development, influencing and enabling people to achieve goals. Community organization places significant emphasis on leadership development, as leaders play a vital role in motivating people to participate in action.

(e) Educational aspects in community development involve helping people understand, learn, and accept concepts such as democracy, cooperation, unity, skill development, and effective functioning. Both community organization and community development consider these aspects crucial, emphasizing education for community progress. This reinforces the idea that community organization and community development are interconnected and mutually supportive. Both stress democratic methods and self-help principles. Therefore, in community development programs, the community organization method is utilized as the implementing method.

Principles of Community Organization:

The principles of community organization can be seen as overarching guiding rules, representing a "rule of right action" or "a value judgment on what constitutes sound or good community organization." Therefore, principles typically reflect value judgments and are influenced by the framework of reference within community organization, in alignment with

the nature and spirit of social work in a democratic society. This alignment involves concerns for the dignity and worth of individuals, their freedom, the choice of options, right to self-determination, security, and participation, all contributing to a more wholesome and abundant life. These principles are also consistent with broader democratic principles such as self-reliance, cooperation, partnership, transparency, and sustainability.

Furthermore, these principles are shaped by an understanding of the social forces impacting individuals and groups within the community, the planning process, and empirical knowledge derived from work in groups and communities (Ross, 1955). Various practitioners in the field of community work have developed different sets of principles to guide community practice, emphasizing the importance of aligning these principles with democratic values and social work principles.

In 1958, Dunham proposed a set of twenty-eight principles of community organization, which he broadly organized into seven categories:

- i. Democracy and social welfare.
- ii. Community roots for community programs.
- iii. Citizen understanding, support, participation, and professional service.
- iv. Cooperation.
- v. Social welfare programs.
- vi. Adequacy, distribution, and organization of social welfare services.
- vii. Prevention.

Dunham's conceptualization of community work portrayed it as a process of delivering social welfare services within a community. It's important to note that the community context he considered was a typical urban middle-class neighbourhood in a Western society, differing significantly from a typical Indian community where a professional community worker operates.

From the specified categories, it is evident that Dunham envisioned an ideal social service network, emphasizing the advantages of democracy, participation, cooperation, and the adequacy of programs to address community needs. In essence, Dunham's principles were

more like broad-based guidelines or ideal conditions rather than specific principles of community organization.

Murray G. Ross developed an extensive set of thirteen principles to guide community organization. According to Ross, the community organization process necessitates some form of structure and social organization. The task or problem is expected to be addressed by a group, committee, council, commission, or another organizational form, whether formal or informal. The principles guiding the development and work of this association become relevant principles of community organization. Ross identified thirteen principles, and here are the first five:

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

- This suggests that deep and widely shared feelings of discontent with certain aspects of community life serve as an effective catalyst for creating and developing the organization or association. Discontent, although not the sole motivator, is likely to lead to more dynamic involvement, making the community association better equipped to overcome challenges.

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

- Unfocused discontent is of questionable value, and when directed toward specific, achievable goals, it becomes a suitable and healthy motivator for action. Discontent needs to be focused and organized to serve as a productive motive.

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

- Ross emphasizes that community organization is not a minority movement; it needs recognition by the major parts of the community. The discontent must be widely shared to motivate the entire community to address the issues collectively.

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

- Since not everyone in the community can be involved in face-to-face contact, representation through leaders, both formal and informal, is essential. Identifying leaders from major subgroups facilitates effective communication links between diverse groups.

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

- To integrate diverse groups into a unified association, clear goals and accepted methods of procedure are necessary. These should be known and embraced by the people, providing a shared way of life for the association. During periods of disagreement, these principles serve as a common reference point for direction and purpose.

6) The association's program should incorporate activities with emotional content to foster cohesion and common sentiments among the diverse groups in the community.

- Ideas, feelings, traditions, celebrations, and festivities play vital roles in binding the community together. Encouraging activities that provide rich emotional experiences contributes to building community sentiment, crucial for integration. Rituals symbolizing the association's values are valuable for reinforcing loyalty and unifying the group.

7) The association should aim to leverage both manifest and latent goodwill existing in the community.

- Extensive sources of goodwill and support can be mobilized for cooperative community initiatives. This support may come from individuals willing to contribute, professionals eager to associate with community practitioners, or leaders representing groups interested in community endeavours. However, recognizing and utilizing this goodwill is often hindered by a lack of awareness among community workers and the inability to align initiatives with people's real needs and interests.

8) The association must establish active and effective lines of communication within the association and between the association and the community.

- Effective communication is essential for community life, widening the area of common understanding and shared values. Developing an atmosphere where participants feel safe to express themselves freely is crucial. Structuring communication within small groups facilitates meaningful interaction, and involving leaders in communication channels increases receptivity within the community.

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

- The association is composed of community groups, and if these groups are disorganized or apathetic, the association's base of participation and support will be limited. Consistent efforts are needed to help constituent groups achieve cohesion and capacity to function cooperatively and independently.

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

- Flexibility does not imply disrupting established procedures but rather offering opportunities to use a variety of methods without impinging on decision-making responsibilities. Established rules and procedures provide a sense of security, and flexibility allows for the use of diverse methods in conducting association proceedings.

11) The association should develop a proper pace for its work and relate it to existing conditions in the community.

- Establishing a proper pace involves members learning to work together, setting objectives with agreed-upon time schedules, and adjusting to the community's disposition and capacity for change. The pace of community involvement in initiatives is crucial, requiring alignment with the community's comfort and capacity for adjustment.

12) The association should seek to develop effective leaders.

- Developing leaders who facilitate the community organization process, contribute to the association's productivity, and enhance morale in both the association and the community is essential. Recognizing the multiple contributors to leadership and adapting leadership functions to the customs and expectations of the group are crucial for effective leadership development.

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

- Strengthening cooperation among community groups and successfully addressing community projects enhance the association's achievements. Strength is evident through the involvement of accepted group leaders and the ability to navigate difficult community problems. Overcoming challenges, maintaining cohesion, and achieving productivity contribute to the association's prestige as a symbol of community cooperation.

In the context of practical applications in India, Siddiqui (1997) formulated a set of eight principles guiding community organization practitioners, outlined as follows:

1) The Principle of Specific Objectives:Organizing a community as a cohesive unit is challenging, given the diverse needs of different client groups. Siddiqui advocates formulating specific objectives for various client groups and broader community-oriented objectives. This approach enables workers to initiate work at the group level, which might otherwise be difficult.

2) The Principle of Planning:Meticulous planning of community work is essential. This involves developing a blueprint covering programs, financial/resource requirements, personnel needs, and space. Planning helps anticipate potential implementation problems and allows for contingency plans. Lack of planning, as exemplified by disregarding the cultural context of a community, can lead to program failure and community displeasure.

3) The Principle of People's Participation:Emphasizing the significance of people's participation, this principle underscores the crucial role of community cooperation. Eliciting and sustaining people's involvement requires insights and experience in working with communities. Strategies for fostering participation include identifying felt needs, critically examining project feasibility, developing realistic involvement strategies, aligning with the community's pace, respecting self-determination, and treating all groups equally.

4) The Principle of Inter-Group Approach:Acknowledging the diversity in contemporary communities, Siddiqui suggests identifying smaller groups for initial engagement. Inter-group linkages are then developed to address broader targets requiring larger-scale involvement. This approach recognizes "communities within communities" and overlapping groups, emphasizing both independent group functioning and collaboration for common problem-solving.

5) The Principle of Democratic Functioning:Based on the belief that common people may remain passive, allowing a privileged minority to dominate decisions, this principle advocates for democratic functioning. Community workers are tasked with educating and creating mechanisms for wider participation, curbing dominance by a minority. The principle of rotating leadership is endorsed as a step in this direction.

6) The Principle of Flexible Organisation:Recognizing the challenges in creating formal organizations, Siddiqui advocates a flexible approach to accommodate varying abilities. Informal arrangements and committees are suggested in the initial phase, emphasizing that rules and procedures should facilitate, not hinder, participation.

7) The Principle of Optimum Utilisation of Indigenous Resources: Given resource shortages in many third-world countries, including India, community workers are encouraged to mobilize indigenous resources. This includes voluntary labour, locally trained volunteers, and available spaces. Avoiding the provision of free services and promoting community contributions enhance self-esteem, reduce dependency, and ensure greater sustainability of programs.

8) The Principle of Cultural Orientation: Acknowledging the importance of traditions and customs, this principle advises community workers to be culturally oriented and respectful of community values. While respecting customs, workers should gradually work to change practices that may be harmful or detrimental to the community, such as beliefs in supernatural powers or harmful traditions.

a) Community organization functions as a method or tool, not an ultimate goal. It enhances the community's ability to function cohesively, allowing people to collectively address their needs and challenges sustainably.

b) Recognizing the uniqueness of each community is crucial. Effective community organization requires an individualized approach, considering the distinct characteristics, issues, and needs of each community.

c) Upholding the right to self-determination is essential. Community organization should empower communities to develop their own policies, plans, and programs, emphasizing that decisions should originate from the community's experiences.

d) Prioritizing community welfare over agency self-interest is fundamental. Programs should align with community needs, avoiding the inhibition of other organizations. The initiating agency should prioritize the overall well-being and development of the community.

e) Community organization aims to foster solidarity and democracy. It works to counteract disruptive influences, discouraging discrimination and promoting inclusivity, integration, and cohesiveness within the community.

f) Clear identification of the community is imperative. Defining the community's nature and limits is the first step, ensuring that the entire community is the focus, prioritizing the welfare of the whole over individual interests.

- g) Genuine community needs should guide the organization. Fact-finding and assessing community needs are prerequisites, emphasizing the importance of community-driven initiatives over externally imposed ones.
- h) Mobilizing available resources, both external and indigenous, is vital. Community organization should make the fullest use of existing resources, tapping into governmental, non-governmental, and community sources.
- i) Participation forms the basis of community organization. Encouraging community involvement throughout the process, from planning to implementation and evaluation, aligns with democratic principles and enhances feasibility.
- j) Voluntary cooperation is essential. Community organization should be free from authoritarian pressure, relying on mutual understanding, voluntary acceptance, and mutual agreement.
- k) Coordination, not competition, should guide community organization. Emphasizing collaboration and cooperative attitudes ensures a harmonious process, with the understanding that constructive conflict can contribute positively to community development.
- l) Limited use of authority is preferred. While authority may be necessary, it should be used sparingly and as a last resort, giving way to cooperative processes as soon as possible.
- m) Keep the community organization structure simple. Overly complex structures can hinder the process, and simplicity in line with community preferences or traditions is advised.
- n) Recognition and involvement of indigenous leadership are necessary. Identifying leaders accepted by different groups facilitates communication and fosters community integration.
- o) Programs and services should be dynamic and flexible. Social welfare initiatives must adapt to changing community conditions, problems, and needs.
- q) Ensure broad representation for all groups. Every community faction should have the opportunity to participate and voice their interests in the organization.
- r) Equitable distribution of services/benefits is crucial. Programs should be accessible to all members without discrimination.

s) Break down communication barriers. Community organization should promote free contacts among different social groups, fostering attitudes of concern for the entire community.

t) Communities may need professional help. While some communities spontaneously organize for change, professional workers may be necessary to facilitate planning and implementation. However, the goal is to make the community autonomous and avoid creating dependence on the worker.

Conclusion: This sub-unit has underscored the importance of community organization as a macro-level method in the realm of social work practice, emphasizing its role as a problem-solving approach within the community context. The discussion has extended to elucidate how community organization is pivotal in achieving the objectives of community development. Furthermore, the integration of community organization with other methods such as case work, group work, and social research has been explored, emphasizing the complementary nature of these approaches. The principles underlying the community organization method have been exhaustively examined, providing a comprehensive understanding of the guiding principles for effective practice. These principles serve as a valuable framework for engaging meaningfully with the community, positioning the community itself as the 'client' of the community organizer.

This holistic approach ensures that community development efforts are rooted in the unique needs, strengths, and aspirations of the community, fostering a collaborative and sustainable path towards positive social change.

Model Questions:

1. How does Community Organization contribute to fostering democratic procedures within a community, and why is this important for sustainable community development?
2. What ways does voluntary cooperation play a crucial role in the success of Community Development through Community Organization efforts.
3. Explain the significance of self-help in the context of Community Development facilitated by Community Organization, and how does it empower communities to address their own needs and challenges?

1.5.1 Models and Approaches to Community Organisation

1.5.1.1 Introduction: In this section, we will delve into an in-depth exploration of the models, approaches, and strategies employed in community organization. These insights are intended to provide a comprehensive reference for your work, offering a clear understanding of what can be anticipated in specific contexts. They are designed to assist you in adopting a specific stance and direction tailored to the unique needs and challenges of the community in focus. Moreover, we will spotlight a series of steps to be undertaken when engaging the community for purposeful action, further elucidating the process-oriented nature of community organization.

Steps in Community Organization:

Community organization, as previously mentioned, is a dynamic "process." This process embodies a conscious or unconscious movement, whether voluntary or involuntary, from identifying a problem or objective to resolving the problem or achieving the identified community objective/s. Throughout this journey, a set of distinct yet overlapping steps are involved, and their sequence may vary based on the specific context of application.

Outlined below are the key steps or stages in the community organization process:

1) Role Searching:

The initial step in the community organization process involves analysing the proposed goals that the worker or implementing agency aims to pursue. Often, this decision is influenced by the objectives of the employing or funding organization. However, for a community organizer

to instil conviction in their efforts and avoid potential failure, a critical analysis of their ideas and the organization's objectives is essential. Questions such as alignment with community needs and the potential impact of the proposed program should be considered. While the organizer may not have the authority to change agency policies, clarity gained from this analysis can guide their work. Additionally, an examination of the resources available or to be invested, including time, finances, and human resources, and the selection of the community (geographical or functional) are vital at this initial stage.

2) Enlisting People's Participation: The organizer must establish a positive and purposeful rapport with the community members. This can be achieved through a formal introduction, either directly or through a known community contact like a leader, school teacher, or anganwadi worker. Alternatively, an informal approach may involve the organizer visiting the community and meeting people. The primary goal is to familiarize the organizer with the community and explain their presence. It is crucial at this stage for the organizer to refrain from making false promises or giving unrealistic expectations to garner a positive response from the community. Building relationships based on caste, regional, or religious affiliations should be avoided, as it could be counterproductive. Overreliance on any specific leader or group for establishing initial rapport and a working base in the community should also be avoided. Instead, the organizer should convey openness, flexibility, and accommodation.

3) Developing a Community Profile: A community profile serves as a comprehensive collection of information about the community and its members, acquired through collaboration with community members and key individuals. It is essential to include various aspects to provide a thorough description of the community. The critical components of a community profile encompass:

i) Identification Data, encompassing the community's name, geographical location, and administrative division.

ii) Local History, detailing the origin, changes in population/resources, and significant historical events.

iii) Transportation and Communication, outlining spatial dimensions and the nature of transportation and communication links within the community.

iv) Population Characteristics, covering:

a) Total approximate population

- b) Distribution by age, gender, caste, religious affiliation, regional background, and languages spoken.
- c) Educational background, including average education levels, the status of women in education, and identification of disadvantaged groups concerning education.

v) Employment and Income Features, detailing sources and types of employment for the community, women, and disadvantaged social groups, along with average family income.

vi) Housing Pattern and Characteristics, describing prevailing housing types, ownership dimensions, dwelling size, layout, and basis.

vii) Resources Available/Infrastructure, including:

- a) Health-related infrastructure: facilities, accessibility, availability, and affordability analysis.
- b) educational facilities: types, capacity, management, availability of teachers, teacher-pupil ratio, gender division, etc.
- c) Drinking water facilities and electricity supply.
- d) Sanitation issues.
- e) Availability of financial institutions, NGOs, community centres, agricultural and veterinary services, public distribution systems, places of worship, and other facilities like libraries and community halls.

viii) Major Problems in the Community, addressing:

- a) Health-related issues
- b) Income/livelihood concerns
- c) Education-related issues
- d) Potential for inter-group tension
- e) Other specified problems or issues.

4) Needs Assessment:

The community organizer's role involves thoroughly assessing and comprehending the needs and challenges faced by the community members. These needs can encompass various categories such as:

- a) Basic needs, including housing, electricity supply, water supply, sanitation, etc.
- b) Economic needs, such as employment opportunities, increased agricultural productivity, and access to credit.
- c) Educational needs, ranging from non-formal education to remedial coaching, improvement in the quality of education, and the need for vocational courses.
- d) Health needs, such as the demand for health facilities and staff.
- e) Recreational needs, including sports facilities, community centres, reading rooms, playgrounds, parks, etc.
- f) Information needs, pertaining to available resource centres, services, and implemented schemes/programs.

During the needs assessment and problem identification phase, it is crucial to consider the following points:

a) Differentiation between the 'felt' needs of the community and those perceived by the community organizer is vital. Action based on the organizer's appraisal rather than the real needs of the community is not relevant or sustainable. Identifying and addressing the community's 'felt' needs forms the basis for productive and sustainable initiatives.

b) Discrepancies often exist between expressed needs and the actual needs of the community. People might articulate the need for literacy when their actual need is stable livelihood options. Recognizing and addressing this discrepancy is essential to ensure long-term community participation.

c) The assumption that people are consciously aware of their needs may not always be accurate. Unmet needs or problems may be deeply ingrained, requiring the community organizer to facilitate a process that brings these feelings to a conscious level. Exploring and revealing these latent feelings helps identify genuine needs, concerns, hopes, and expectations.

d) Diverse interpretations of the concept of need can exist within the community. Understanding what people mean by expressing a particular need is crucial. For example, when people express a need for housing, it is essential to explore whether they seek land regularization, low-income dwellings, or financial assistance for repairs/additions. Exploring these diverse expectations ensures that programs align with the community's real aspirations.

5) Ordering/Prioritizing Needs:

The community, in collaboration with the community organizer, compiles a list of all identified needs and problems. This process helps individuals gain a better understanding of their own situation. The community's involvement in listing their needs and problems becomes a foundation for their active participation in problem-solving or meeting their needs. However, not all identified needs and problems can be addressed simultaneously. An analysis of their magnitude, severity, symptoms, and causes is necessary. Based on this analysis, these needs and problems are prioritized, establishing an order in which they will be addressed.

6) Problem Analysis and Redefinition:

The selected need or problem undergoes a thorough examination, analysis, and statement to ensure a comprehensive understanding of its various dimensions by the community. This step is crucial for purposeful planning and action. Need/problem analysis involves

- (i) articulating the difficulty experienced by the affected people;
- (ii) identifying the direct causes and effects of the core problem; and
- (iii) conducting stakeholder analysis. Stakeholder analysis entails identifying those affected by the problem, those causing the problem, those contributing to addressing the problem, and those potentially opposing or working against proposed actions. Thus, the need/problem is meticulously analysed, redefined, and clearly stated at this stage.

7) Formulation of Achievable Objectives:

The redefined need/problem is translated into achievable objectives for further action. Occasionally, objectives/goals may need to be subdivided to form specific programs and activities geared towards meeting needs and solving problems. For example, if low educational attainment of girls is identified as a community problem, the absence of female teachers in the school is recognized as a crucial factor contributing to the issue. Parents not sending their girls to the community school is traced back to the absence of female teachers, as the cultural milieu does not favor teaching girls by a male teacher. While the external problem may seem to be the general low educational attainment of girls, the root cause is the absence of female teachers.

8) Development of Community Confidence and Willpower:

Many communities identify needs and problems that they perceive as beyond their capability to achieve or address, particularly in cases where apathy, indifference, and complacency have set in. In such situations, the mere identification, analysis, and statement of needs/problems are of little use if the community lacks the will and confidence for action. Communities without these attributes may struggle to mobilize for action. While some communities may be spontaneously awakened and mobilized by a crisis, external support, such as that from a community organizer, becomes crucial to instill confidence and a belief in their ability to take action.

9) Work Out the Alternatives:

Building on the established objectives, the community explores various options through brainstorming. In order to address the selected problem, the community generates multiple alternatives. For example, a high dropout rate from the community school may be linked to the school's defective functioning. The community can brainstorm various options, such as advising the concerned teachers, bringing the defective functioning to the notice of higher authorities through different means, or organizing representative meetings, signature campaigns, or protest marches. These options can be exercised individually or in combination.

10) Selection of an Appropriate Alternative:

Among the proposed alternatives, the community selects the best alternative or set of alternatives for addressing the selected problem. Often, a gradual progression from mild to stronger measures is considered, and if necessary, the use of radical social action methods may be explored.

11) Work Out a Plan of Action:

To address the selected need or problem, an action plan is devised, outlining responsibilities and creating a tentative organizational structure. This stage involves deciding the time frame, required resources, and personnel involved. For example, if tackling the dropout problem is the goal, the plan might involve meeting school authorities and presenting a petition, planned in terms of date, time, participants, location, etc.

12) Mobilization of Resources:

To implement the action plan, necessary resources are assessed, identified, and mobilized. These resources may include money, time, manpower, and materials. Striking a balance between internal and external resources is crucial. The community organizer engages the community in identifying potential sources (both internal and external) for resources. Internal community resources, such as space, materials, money/service charges, volunteer manpower, and traditional wisdom, are primary and should be tapped. When necessary, external resources such as funding, expert advice, and technical assistance may also be sought.

Dealing with most community needs/problems requires an awareness within the community regarding "what we can do for ourselves" and "where we need outside help." Attempting to address problems for which local resources are inadequate can lead to frustration and a sense of failure. Simultaneously, excessive reliance on external resources can foster over-dependency on outside assistance. Communities, like individuals, often underutilize their own resources. In communities where the community organization process is initiated and sustained, people frequently discover surprising resources and capacities to participate in community initiatives.

13) Implementation of Action:

Executing the plan of action is the most critical aspect of the community organization process. During the implementation, it is essential to ensure the active participation of people by assigning responsibilities. People need to be prepared and guided to take on responsibilities and become partners in the problem-solving process. The community should gradually take over, and there should be a simultaneous withdrawal of the agency/worker to facilitate the sustainability of the process. In the community organization process, tangible, practical action leading to some achievement, even if partial, ultimately tests and proves the validity of the process. Accomplishing something generates a new satisfaction, confidence, and strengthened resolve among the community participants.

14) Evaluation of Action:

The implemented plan undergoes evaluation to assess its success and identify limitations/constraints faced during implementation. Maintaining accurate records and developing an analysis framework are prerequisites for objective evaluation. Positive results should be appreciated, and shortfalls/undesired results need to be identified, analysed, and discussed.

Evaluation can occur periodically, at the end of a phase, or at the end of the program/activity. Both organizational personnel and external experts can be involved in evaluation. Engaging the community in the evaluation process contributes to capacity building among community members, fostering a sense of responsibility and accountability.

15) Modification:

Based on the evaluation, necessary modifications are planned and incorporated. The learning derived from the evaluation process enables the community to identify the strengths and weaknesses of its action plan. Modifications are essential to enhance the effectiveness of the intervention and bring about a permanent solution to the selected problem. These modifications facilitate a more effective response to the need/problem taken up for collective action.

16) Development of Cooperative and Collaborative Attitudes:

Among all the aforementioned stages, none is more important than the development of cooperative and collaborative attitudes and practices in the community. As the community organization process evolves, people in the community come together to understand, accept, and work with one another. Fulfilling a common need or addressing a common problem leads to increased cooperation among diverse subgroups and their leaders.

This process may not eliminate all differences within the community, but it enhances the community's ability to understand and accept diversity. It fosters skills to overcome conflicts and develop a common frame of reference for working together toward common ends. The community becomes better equipped to deal with similar problems in the future, recognizing them earlier and coping more skilfully as they arise.

In summary, community organization is not just about developing specific projects like a community centre, water system, or balwadi. More importantly, it focuses on enhancing the community's capacity to function as an integrated unit regarding its needs, problems, and common objectives. While immediate objectives are crucial for many participants, the long-term goal of community development is fundamental for professional workers and gradually becomes understood and cherished by the community.

Models of Community Organization

What is a Model?

A model can be understood as a medium through which a person looks at complex realities. It serves as a reference for the work undertaken and provides a clearer understanding of what could be expected. A model can also be seen as a strategy or an approach for accomplishing a vision, outlining the appropriate steps to be followed. Some models have evolved from specific ideologies of change, while others have arisen in response to concrete situations or experiences. Several individuals have attempted to develop a classification of models of community organization.

A. Murray G. Ross (1955) preferred to use the term 'approach.' He identified three main approaches to community organization:

1. The General Content Approach
2. The Specific Content Approach
3. The Process Approach

1) The General Content Approach:

This approach places emphasis on the coordinated and systematic development of services within the community. It encompasses two sub-approaches: (a) strengthening existing services and (b) initiating new services. The overarching objective is the effective planning and organization of a cluster of services within the community.

2) The Specific Content Approach:

This approach is activated when an individual organization or the community itself becomes invested in addressing a specific concern or implementing necessary reforms. It consciously launches a program to achieve defined goals or objectives. Consequently, this approach involves the organized provision of services centered around specific issues.

3) The Process Approach:

In contrast to focusing primarily on content, the Process Approach prioritizes initiating and sustaining a process in which all members of the community are involved, either directly or through their representatives. This approach entails identifying problems and taking purposeful action in response. The key emphasis lies in building the community's capacity for self-help initiatives and collaborative endeavours. Four crucial factors for this approach include: (i) Community self-determination, (ii) Indigenous plans, (iii) People's willingness to change, and (iv) Community pace.

B) In 1968, Jack Rothman introduced three models of community organization, namely:

- 1) Locality Development
- 2) Social Planning
- 3) Social Action

These models were later revised and refined by Rothman in 2001, taking into account changes in practices and conditions in communities. Instead of referring to them as "models," Rothman preferred the term "Core Modes of Community Intervention." These approaches are considered ideal-type constructs and serve as useful mental tools for describing and analysing reality.

According to Rothman, the three modes of intervention for purposive community change are:

- a) Locality Development**
- b) Social Planning/Policy**
- c) Social Action**

Locality Development:

This approach advocates pursuing community change through broad participation at the local level, involving a wide spectrum of people in determining goals and taking civic action. It focuses on community building with an emphasis on mutuality, plurality, participation, and autonomy. The approach aims at fostering community competency (the ability to solve problems on a self-help basis) and social integration (harmonious inter-relationships among different ethnic and social class groups). Leadership is drawn from within the community, and "enabling" techniques are emphasized. While locality development is humanistic and people-oriented, critics argue that its preoccupation with process may lead to slow progress and divert attention from crucial structural issues.

Social Planning/Policy:

This approach emphasizes a technical process of problem-solving for substantive social issues, relying on data-driven and empirically objective methods. It conceives of carefully calibrated change rooted in social science thinking and technocratic rationality. Community participation is not a core ingredient, and the approach assumes that expert planners, armed

with quantitative data and bureaucratic coordination, can improve social conditions. The focus is on task goals, such as conceptualizing, selecting, arranging, and delivering goods and services to those in need. Planning and policy involve needs assessment, decision analysis, evaluation research, and other sophisticated statistical tools. Rothman highlights two contemporary constraints: increased community involvement in defining goals, and reduced governmental spending impacting data-driven planning.

Social Action:

This approach assumes the existence of an aggrieved or disadvantaged segment of the population that needs to be organized to make demands on the larger community. It aims at making fundamental changes, including the redistribution of power and resources and gaining access to decision-making for marginalized groups. Social action practitioners work to empower and benefit the poor and oppressed, with a dominant ideal of social justice. Confrontational tactics like demonstrations, strikes, marches, boycotts, and attention-gaining moves are emphasized. This approach has been widely used by various activist groups, but human service professionals have participated on a smaller scale due to factors like modest salaries, lack of professional expertise, and the need for long-term commitment.

Another Categorization of Community Organization Models: Siddiqui's Models:

Siddiqui (1997) proposed a categorization of community organization models that bears similarity to Rothman's framework. Siddiqui outlines three models, each serving as an approach to community work:

1) Neighbourhood Development Model

2) System Change Model

3) Structural Change Model

1) Neighbourhood Development Model: This model assumes that people in a community have the inherent capacity to meet their needs and solve problems through their own initiative and resources. The worker's role is to induce a process that helps the community realize its potential and make efforts to enhance satisfaction for its members. Recent changes in this model emphasize the development of a self-sustaining, indigenous organization within the community. The focus is on unleashing developmental energies rather than merely providing

services. However, critics argue that this model is confined to a micro perspective, neglecting the linkages of micro and macro realities.

Specific Steps Involved:

- Identification and demarcation of the physical area
- Entry into the community
- Identifying needs of different sections
- Programme planning
- Resource planning
- Developing an organizational network in the community
- Partial withdrawal within a specified time frame

2) System Change Model:

This model presupposes the existence of various societal arrangements to address basic needs. These arrangements are seen as independent systems, and their dysfunction can lead to strain and pressure on the community. The worker's task involves understanding and modifying these systems, termed the "system change" approach to community work. Specific tasks include collecting relevant facts about system deficiencies, sharing findings within the community, selecting appropriate strategies to influence decision-making bodies, mobilizing support, and developing community organizations.

3) Structural Change Model:

Viewing the community as a small cell within society, the structural change model analyses the relationship between different sections of the population and the macro-level structuring of social relationships. The worker mobilizes the community to participate in radically altering the macro structure to impact micro realities. This model is complex, requiring a deep understanding of societal dimensions and the link between micro and macro realities. Tasks involve developing an understanding of the link, making a conscious decision about an alternative political ideology, sharing this understanding with the community, helping the community identify a plan of action, and sustaining interest and capacity during conflicts.

Inter-Community Model of Community Work: Distinct from the three mentioned models, the Inter-Community Model has a broader scope than the neighbourhood model. It addresses

problems/needs that cannot be tackled within a single community due to limitations in resources. The worker establishes programs where people from different communities can participate. Representatives from various communities decide on the program, its location, and resource-sharing mechanisms. This model may lead to the establishment of an organization or council providing services across different communities. The inter-community work model distinguishes itself from the neighbourhood model by encompassing a broader scope. Unlike the other two models, its primary objective is to address local needs rather than effecting change in the overall system or structure.

Robert Fisher (1984) presented a comprehensive overview of various approaches to neighbourhood organizing, identifying three dominant perspectives:

1) Social Work Approach: In this approach, society is seen as a social organism, and efforts are directed towards fostering a sense of community. The community organizer serves as an enabler, advocate, planner, and coordinator, assisting the community in identifying neighbourhood problems. The focus is on securing necessary resources by leveraging existing social services and lobbying with those in power to meet local needs. This approach is characterized by consensus and gradualism, reminiscent of the goals of the Social Settlement Movement in the US and the War on Poverty Programme during the Johnson administration in the sixties.

2) Political Activist Approach: Marked by militant confrontation and exerting substantial pressure on societal power institutions, this approach aims at power-sharing. Advocacy, conflict, and negotiation form the basis of this method, often employed by mass-based organizations pioneered by figures like Saul Alinsky, considered the founder of this approach. The community organizer assumes the roles of a mobilizer and leadership developer, addressing social and economic oppression arising from powerlessness. The ultimate objective is to eliminate social, economic, and political disparities, emphasizing a direction with political implications.

Neighbourhood Maintenance Approach: Emerging from the previous approaches, this perspective is characterized by middle-class residents, small businesses, and institutional allies seeking to "defend" their community against change and perceived threats to property values. Problem conditions may include declining municipal services, deteriorating neighbourhood sanitation, water supply issues, or increased crime. The organizer, whether a volunteer community leader or a trained specialist in urban planning and community

development, may use peer group pressure or civic associations/neighbourhood associations. Initially utilizing peer group pressure to convince officials to deliver services, this approach may evolve into a form resembling the political activist approach as stakeholders realize that goals may necessitate confrontation.

Hanna and Robinson (1994) advocated the significance of the transformative model, deviating from conventional approaches. Similar to Alinsky, their typology originated from the experiences of oppressed residents and encompassed three strategies:

1) Traditional Politics:

This approach involves elite, non-participative efforts that slightly modify the status quo to preserve it. It employs rational problem-solving but fails to address income, resource, and status disparities.

2) Direct Action Community Organizing:

This strategy involves mass-based organizing, occasionally utilizing confrontation. It is power-oriented and aims to empower non-elites to negotiate with elites for a share in power.

3) Transformative Social Change:

Involving small groups, intensive study, and reflection, this strategy focuses on individuals gaining acute awareness and knowledge about oppressive forces. Emphasis is on self-directed learning and a fully collective approach to group awareness, decision-making, and social action, liberating participants from a mindset of dependency and oppression. Hanna and Robinson found the first two strategies inadequate and favoured the transformative social change practice. Drawing on the work of Friere (1972), author of "Pedagogy of the Oppressed," they recommended "liberating education" as an essential pre-action component of community change, termed "overall transformation of a society."

Conclusion: This sub-unit has explored various steps, models, strategies, and approaches to community organization. From initial steps such as role searching and purposeful entry to assessing the felt needs of the community, the process typically concludes with capacity building and fostering collaborative attitudes among community members. Various writers and practitioners have proposed models, approaches, and strategies, ranging from conservative and traditional consensus-based models to radical and transformative alternatives. Understanding and analysing these alternatives provide clarity on applying

specific models/approaches in distinct settings and contexts, facilitating collective action within the community system.

Model Questions:

1. How do role searching and purposeful entry enhance community organization effectiveness? Provide practical examples.
2. Compare the impact of conservative, consensus-based models and radical, transformative alternatives on community dynamics. How can they be applied in different settings?
3. Explain the link between capacity building and fostering collaborative attitudes in community organization. Offer real-world examples of successful outcomes.

Unit-II: Community Development & Practice in India

- Community Development- Definition, Meaning and Concept
- Phases of community organization: study, assessment, discussion, organization, action, evaluation, modification, continuation and community study.
- Social Welfare Organizations
- National Level Rural Development Programmes

UNIT STRUCTURE

2.1 Learning Objectives

- i. Learn the fundamental concept and meaning of community development to establish a foundational understanding of its role in societal progress.
- ii. Identify key differences between community development and organization, recognizing their distinct roles and applications within community initiatives.
- iii. Examine the guiding principles of community development to understand the core values and approaches contributing to successful community initiatives.

- iv. Gain insight into various approaches used in community development, exploring diverse strategies and methods for fostering positive social change at the grassroots level.
- v. Examine specific community development projects in India, understanding their objectives, challenges, and outcomes for practical insights into the application of principles in the Indian context.

2.2 Community Development- Definition, Meaning and Concept

2.2.1 Concept of Community and Development

Community development comprises two key elements, "community" and "development," each necessitating comprehension. The term "community" refers to a relatively self-sufficient population residing in a limited geographic area, bound by feelings of unity and interdependency. It can also denote social, religious, occupational, or interest-based groups perceiving themselves as distinct from the larger society.

Communities encompass people in specific geographic areas and communities of interest, with the concept evolving over the past three centuries from predominantly agricultural to urban-industrial and, more recently, a post-industrial society. In this era of de-industrialization, there has been a decline in community life and civil society organizations, leading to a gradual breakdown of traditional family networks, increased inequality, and the growth of institutions addressing needs previously met by the community.

The concept of "development" implies progress or positive change aimed at enhancing the security, freedom, dignity, self-reliance, and self-development of groups of people. It encompasses both social and economic development, signifying a transformation for the better in societal well-being and individual empowerment.

Concept of community development:

The concept of community development involves a collaborative process where the efforts of individuals and governmental authorities synergize to enhance the economic, social, and cultural conditions of communities. The ultimate goal is to integrate these communities into national life and enable them to actively contribute to overall progress.

Community development is characterized as a facilitative process driven by people, whether from the community, institutions, or academic stakeholders, who share a common purpose of building capacity to positively impact the quality of life. It aims to create active and sustainable communities founded on social justice and mutual respect, seeking to influence

power structures to eliminate barriers hindering people's participation in matters affecting their lives.

Community workers play a crucial role in facilitating community participation, fostering connections within communities and with broader policies and programs. The values embedded in community development include fairness, equality, accountability, opportunity, choice, participation, mutuality, reciprocity, accountability, and continuous learning.

At its core, community development focuses on educating, enabling, and empowering individuals and groups to bring about positive change. The process aims to strengthen face-to-face communities by addressing psychological needs for belonging, practical needs for mutual care, and political needs for participation and advocacy for rights and resources.

Approaches in Community Development:

- Leveraging an asset-based approach that capitalizes on strengths and existing resources.
- Promoting inclusive processes that embrace the diversity within the community.
- Advocating for community ownership through collaboratively planned and led initiatives.
- Establishing equitable conditions and outcomes for health and wellbeing.
- Enhancing the overall health and prosperity of the community.
- Fostering sustainability in community initiatives.
- Promoting self-sufficiency among community members.

Community development upholds specific inherent values, characterized as follows:

Social Justice: Enabling individuals to assert their human rights, fulfil their needs, and exert greater control over decision-making processes that impact their lives.

Participation:Facilitating democratic involvement by individuals in issues that affect their lives, emphasizing full citizenship, autonomy, shared power, as well as skills, knowledge, and experience.

Equality:Challenging discriminatory attitudes of individuals and institutional practices, striving to eliminate marginalization and discrimination in society.

Learning: Recognizing and valuing the skills, knowledge, and expertise that individuals contribute and develop when taking action to address social, economic, political, and environmental challenges.

Co-operation: Encouraging collaborative efforts to identify and implement actions, grounded in mutual respect for diverse cultures and contributions.

Implicit assumptions in community development include:

- i. Individuals, groups, and local institutions in community areas share common interests that foster unity.
- ii. This shared commonality motivates them to collaborate and work together.
- iii. The interests of different groups within the community are presumed to be non-conflicting.
- iv. The state is viewed as an impartial entity in resource allocation, and its policies are assumed not to exacerbate inequalities.
- v. People's initiatives within communities are deemed feasible due to their shared interests.

Community development workers are dedicated to:

- i. Challenging discrimination and oppressive practices within organizations, institutions, and communities.
- ii. Crafting practice and policy that safeguards the environment.
- iii. Facilitating networking and connections between communities and organizations.
- iv. Ensuring access and choice for all groups and individuals in society.
- v. Advocating for policy and programs influenced by the perspectives of communities.
- vi. Giving priority to issues affecting individuals experiencing poverty and social exclusion.
- vii. Advocating for long-term and sustainable social change.
- viii. Addressing inequality and rebalancing power relationships in society.
- ix. Backing community-led collective action.

Distinguishing Between Community Development and Community Work:

Community development primarily refers to a process that involves mobilizing, participating, and engaging local people on issues important to them. It represents a way of doing something that fosters the active involvement of community members.

On the contrary, community work is a broader term used to describe initiatives or activities delivered at a local level, which may not necessarily involve community members as participants but rather as users of services.

In the context of India, all forms of community practice, including providing basic services, advocating for people's rights, and promoting community-based approaches for self-development, are interconnected. There is a growing trend of employing professional approaches, techniques, and strategies to enhance the capacities of communities for undertaking development programs that strive for self-reliance, freedom, and dignity.

Community Development Programmes and Accountability:

Ensuring accountability is crucial in the implementation of all community development programs, requiring built-in monitoring, evaluation, and transparent accountability procedures. The concept of accountability encompasses two key elements: 'answerability' of those in power to citizens and the 'enforceability' of penalties in case of failure, as described by Goetz and Jenkins in 2001. Accountability is viewed from both political and managerial perspectives, with the former addressing accountability in decisions (social), and the latter focusing on accountability in executing tasks based on agreed-upon performance criteria (input, output, financial, etc.). Some authors distinguish political accountability, community accountability, and bureaucratic accountability as distinct dimensions within this concept.

Accountability necessitates that a specific group or individual offers a professional or financial account, providing justification for its activities to another stockholding group or individual. It assumes that an organization or institution has a well-defined policy outlining who is accountable to whom and for what. This expectation involves the willingness of the accountable group to accept advice or criticism and to adapt its practices in response.

Characteristics and Principles of Accountability:

- i. Accountability is personal: Delegation of authority is limited to one person.
- ii. Accountability is vertical: Responsibilities and authority flow from top to bottom, with supervisors delegating authority to subordinates and holding them accountable.
- iii. Accountability is neutral: A neutral concept, acknowledging excellent results while recognizing that failure may lead to sanctions, including the modification or withdrawal of working systems.

The Four Principles of Accountability:

a) Specify responsibility and authority:

Clearly define and assign responsibilities and authority to individuals or groups within the accountable framework.

b) Provide guidance and support:

Offer guidance and support to those responsible, ensuring they have the necessary resources and assistance to fulfil their assigned tasks.

c) Objective comparison of results against targets and standards:

Conduct an impartial evaluation by objectively comparing achieved results with predetermined targets and established standards.

d) Take appropriate action:

Based on the evaluation, implement suitable actions, whether acknowledgment of success or interventions to address shortcomings, to uphold accountability and improve future performance.

History of Community Development Programs: The history of community development programs dates back to pre-independence times, including initiatives like the Sevagram and Sarvodaya rural development experiments, Firca Development Schemes, and pilot projects in various regions. These efforts aimed to introduce new techniques, incentives, and confidence for undertaking development work, often with the involvement and support of nationalist thinkers and social reformers.

Rural Community Development Programs:

The Community Development Programme, inspired by rural development projects in the 1920s and international influences, was launched after Indian Independence in October 1952. The primary objectives were:

- i.** Ensure total development of material and human resources in rural areas.
- ii.** Develop local leadership and self-governing institutions.
- iii.** Raise living standards through a rapid increase in food and agricultural production.
- iv.** Instil a mission of higher standards in the mindset of the rural population.

The program aimed to achieve these objectives through resource development initiatives like minor irrigation and soil conservation, improving farm input supply systems, and providing

agricultural extension services. It encompassed various sectors, including agriculture, animal husbandry, rural industries, education, health, housing, training, supplementary employment, social welfare, and rural communication. Initially launched in 55 development blocks, each comprising around 100 villages, the program expanded nationally, covering all rural areas in the country. The approach was comprehensive, addressing diverse aspects of rural development to uplift the living standards and overall well-being of rural communities.

Organization:

The organizational structure designed for community development projects operated at various levels, including central, state, district, and block levels. In September 1956, a dedicated Ministry of Community Development was established, initially overseen by the Ministry of Agriculture and Rural Development. Presently, all centrally sponsored programs fall under the Ministry of Rural Development. Starting as a centrally sponsored program, it transitioned to a state-sponsored initiative in 1969.

Evaluation:

The Community Development Program underwent evaluation by a committee led by Balwantray Mehta, recommending the establishment of a three-tier system known as Panchayati Raj. This system included village Panchayats at the grassroots level, Panchayat Samitis at the block level, and Zilla Parishads at the district level, promoting administrative decentralization with control vested in elected bodies. The three-tier Panchayati Raj structure was implemented in January 1958, and these objectives were later enshrined in the 73rd amendment of the Indian constitution, ensuring democratic decentralization through the Panchayati Raj system.

Criticisms of the Community Development Programme:

1. Lack of People's Participation:

- The program has been criticized for not being truly inclusive and failing to engage the community effectively.

2. Blueprint Approach to Rural Development:

- It has been accused of adopting a standardized, one-size-fits-all approach to rural development, neglecting the unique needs and contexts of different communities.

3. Deployment of Untrained Extension Workers:

- The program employed a large number of untrained extension workers, lacking coordination, which impacted the effectiveness of the initiatives.

4. Lack of Functional Responsibility at Block Level:

- There was a deficiency in functional responsibility at the block level, leading to confusion and interdepartmental rivalry.

Over time, the community development approach shifted towards specific programs, particularly agricultural development strategies. This change altered the nature of community involvement as a target approach emerged, with identification, training, and development becoming the responsibility of development officials and research scientists. The intensive agricultural development strategy emphasized scientific, technical, and managerial aspects, deviating from the earlier community-oriented approach.

Additional Programmes and the Community Component:

Changes in various development programs occurred with the introduction of the Integrated Rural Development Programme (IRDP), which redefined rural development by targeting specific groups and emphasizing asset creation or wage employment. Subsequently, in the sixth plan, the Integrated Rural Development Programme adopted a cluster-oriented approach, highlighting group participation and management in asset creation. This group-centric approach became a focal point in all rural development programs, spanning forestry (joint forest management), watershed projects, National Rural Health Mission, Elementary Education, poverty alleviation initiatives, and the mid-day meal scheme (formation of mother's committees).

Participatory management became a key theme, with a mandatory requirement for neighbourhood groups in the mentioned programs. The Development of Women and Children in Rural Areas (DWCRA) played a crucial role in popularizing the self-help group concept, becoming a widespread phenomenon for community development programs and accountability, whether initiated by the government or voluntary agencies. In certain states, significant community participation has been instrumental in instigating much-needed change. The official emphasis shifted towards community ownership of programs, with Panchayats designated as vehicles for implementation, although challenges such as delayed funds and potential biases persist.

Later government initiatives, like the **Swarnajayanti Gram Swarajgar Yojana (SGSY)**, focused on establishing numerous micro-enterprises in rural areas. This program leveraged the concept of groups for community-led initiatives. Self-help groups (SHGs) formed under SGSY typically consist of 10-20 members, with a minimum of five in certain challenging areas. SHGs progress through stages of group formation, capital formation through revolving funds, and skill development, ultimately engaging in economic activities for income generation.

Despite the group approach, limitations exist in making these programs truly community-driven. Other programs for village and small-scale enterprises, including special schemes for scheduled castes and tribes, rely heavily on forming self-help groups to empower rural communities for economic activities. Wage employment programs like Sampoorna Grameen Rojgar Yojana and the National Rural Employment Guarantee Programme, while lacking inherent provisions for community building, are evolving into movements for community action and development with the involvement of NGOs or activists. These movements demand a fair share in government-promoted employment schemes.

Wage employment initiatives such as Sampoorna Grameen Rojgar Yojana and the recently introduced National Rural Employment Guarantee Programme provide 100 days of employment but lack inherent provisions for community building or group formation. Nevertheless, with NGO or activist involvement, these programs are evolving into movements for community action, demanding a fair share in government-promoted employment schemes.

Tribal Community Development:

Tribal communities initially received assistance through Special Multipurpose Tribal Development Projects (MTDPs) established in the late 1954. However, due to the multitude of schemes, these projects struggled to effectively serve tribal interests. Subsequently, Community Development Blocks with a tribal population concentration of 66% or more were transformed into Tribal Development Blocks (TDBs). Failing to adequately address tribal needs, the Tribal Sub-Plan Strategy (TSP) emerged to facilitate rapid socio-economic development with the goals of overall upliftment and protection from exploitation.

Under the TSP, Integrated Tribals Development Projects (ITDPs) were established in Blocks or groups with a tribal population exceeding 50% of the total. The Government of India established the Ministry of Tribal Affairs in October 1999 to expedite tribal development,

accompanied by a draft National Policy on Tribals in 2004. This policy recognizes the challenges faced by Scheduled Tribes, including poverty, low literacy rates, malnutrition, disease, and vulnerability to displacement. It aims to address these issues comprehensively, acknowledging the rich indigenous knowledge held by Scheduled Tribes.

Numerous tribal community development initiatives from the NGO sector have actively engaged with tribal communities, focusing on capacity building and sustainable development. These initiatives often adopt participatory approaches to ensure the successful achievement of project goals.

Successful urban community development programs include:

1. Swarna Jayanti Shahari Rozgar Yojana (SJSRY):

Launched in 1997, this scheme comprises the Urban Self-Employment Programme (USEP) and the Urban Wage Employment Programme (UWEP), focusing on the group approach to address self-employment issues.

2. Kudumbashree Programme: Originating in Alappuzha, this government program for women's poverty alleviation was expanded to selected Panchayats. It involves grouping women representatives into an Area Development Society (ADS), federated into a Panchayat-level Development Committee. The program emphasizes poverty eradication through community action, micro-credit, and a neighbourhood groups approach. The participatory model involves elected leaders and resident community volunteers, contributing to the success and extension of the project to all 57 towns in Kerala. The Community Development Society (CDS) system was legitimized through a government order, benefitting poor women.

Conclusion:

In this section, we have delved into the concept of community development as a process facilitated by external agencies, emphasizing people and their development as a central focus. Social workers involved in community development are dedicated to addressing issues of social justice, equity, self-reliance, and participation, fostering community leadership. The idea of accountability has been explored, signifying responsibility to the people, donor agencies, government bodies, and NGO partners. Establishing robust accountability systems is crucial to clearly define responsibilities and hold individuals accountable for their work, with community participation being a key element. Detailed examinations of various community development programs in rural, tribal, and urban areas have been presented.

These initiatives range from grassroots, people-led efforts to those inspired by government and NGOs. There is a pressing need for the convergence of these programs, especially those focused on participatory poverty alleviation, with community monitoring and implementation. Success stories from these initiatives can offer valuable lessons that can be applied to diverse programs for more effective outcomes.

2.2.1 Phases of community organization: study, assessment, discussion, organization, action, evaluation, modification, continuation and community study.

2.2.1.2 Introduction:

Social work, relatively new compared to long-established fields and professions, has recently emerged as an impactful helping profession. In contrast to traditional areas of knowledge, social work has made significant strides in developing and guiding practices with a solid knowledge base. The notion that "vigorous development in any profession appears to be dependent upon specialization" has been presented by McMillen. This suggests that the progress and growth of a profession are closely tied to achieving specialization in each component within the field. Specialization involves focusing on a specific component,

conducting extensive research, and aiming for long-term goals to validate current practices and introduce new ideas, processes, or techniques through evidence-based methods.

Phases Of Community Organization:

In Woufne McMillen's book, "Community Organization – A Process in Social Work," it is noted that before the formal recognition of professional social work, there were philanthropic activities commonly referred to as 'charity,' 'care of the poor,' and 'the abetment of pauperism.' Among the various concepts within professional social work, social casework was singled out for careful and detailed analysis, leading to its intensive development. Social casework became the first extensively worked and strengthened method in the social work profession, followed by the development of social group work and community organization.

Keith Popple, in his book "Analysing Community Work" (1995), emphasizes the imprecision and lack of clarity surrounding community work. He describes it as a contradictory and under-theorized activity that suffers from being under-researched. However, Popple defines community work as a unique profession dedicated to enhancing the expertise of non-professionals and increasing the capacity of people in challenging situations to exert more control over their collective circumstances. Community workers aim to stimulate and support groups working to improve conditions and opportunities in their neighbourhoods, with a focus on building confidence, skills, and community self-organizing power.

In the context of community work practice, Weil and Gamble (1995) outlined broader objectives, including the development of organizing skills, making social planning more accessible and inclusive, connecting social and economic involvement in grassroots community groups, advocating for broad coalitions to solve community problems, and infusing the social planning process with a concern for social justice. Another book, "Community Practice: Theories and Skills for Social Workers" (1997) by David A. Hardcastle, Patricia R. Powers, and Stanley Wenocur, emphasizes that community practice is the core of social work and is essential for all social workers, whether they are generalists, specialists, therapists, or activists.

A. Exploration (Preparatory Phase):

The exploration phase in the community organization process can be viewed as the preparatory stage, involving considerations before actual organizing begins. This phase aims to clarify pre-existing conditions that may impact the organizing process. A community

organizer must be well-versed in the principles, theories, techniques, and skills required for community work. Additionally, a thorough understanding of the specific community is crucial for effective engagement. It is essential for the community worker to be clear about the goals of the engagement effort and the populations or communities to be involved. If the worker is unfamiliar with the community, efforts must be made to comprehend its dynamics to elicit active participation.

To build rapport and proceed with community organizing steps, the worker needs to invest time in understanding the community. The preliminary study helps the worker become aware of geographical aspects, community segregations, living conditions, dynamics shaping community life, interaction patterns among members, and general visible issues. Community organizing principles emphasize empowerment, development of competence within the community, active participation, and starting from the community's current situation.

B. Evaluation (Pre-helping Phase):

According to the community coalition action theory in assessment and planning, successful implementation of effective strategies is more likely when comprehensive assessment and planning occur (Butterfoss & Kegler, 2009). The objective of this phase is to gather specific information about the community, extending the insights gained during the preparatory phase. It involves collecting information on the general community situation, identifying needs and problems, and gathering information about available resources.

Analysis in this phase involves breaking down complex topics into manageable parts to gain a better understanding of the situation. A proper analysis of existing structures and forces within the community, along with strengths and weaknesses, provides insights for the worker on areas to focus on. The assessment helps the worker identify key intervention areas and visualize strategies for effective implementation.

C. Collaboration (Helping Phase):

The engagement and planning phase involving intervention requires strategic collaboration with community members. Active participation of individuals within the community is crucial, as the community worker assumes a more passive role. In this helping phase, the initial task is to organize volunteers from the community, forming a core group that ensures the participation of each subgroup present.

During this phase, it is imperative for the community worker to play a facilitating role rather than expressing authority over the process. The emphasis is on enabling people's expression and leadership to achieve community organization goals, without attempting to control, dominate, or manipulate the community (Pathare, 2010). Discussion becomes a pivotal element, as the community worker must present themselves as a facilitator guiding the community organization process. It is essential to avoid creating dependence on the community worker, as their role is time-bound. Instead, the focus is on fostering leadership within the community to gain full control and self-organization capabilities. The discussion initiated by the community worker aims to inform people about the analysis conducted to assess the situation, potential solutions, strategies for goal achievement, multiple action plans, the need for a core group, utilization of immediately available resources, arrangements for external resource support, and engagement with various organizations to address community issues effectively.

D. Coordination (Helping Phase):

In the framework of the community coalition action theory, specifically developed for health promotion and practice, the structures construct highlights that "formalized rules, roles, structures, and procedures improve collaborative functioning and make collaborative synergy more likely by engaging members and pooling resources." Additionally, the coalition membership construct emphasizes that "more effective coalitions result when the core group expands to include a broad constituency of participants who represent diverse interest groups and organizations" (Butterfoss & Kegler, 2009).

Coordination plays a pivotal role in community participation, channeling pooled human resources to work collectively towards task accomplishment. As per Ross, the community work process, during the organizing phase, necessitates the development of cooperative attitudes and practices within the community. Organizing individuals who have volunteered for cooperation is crucial to initiate the community work process. Assigning roles and responsibilities is essential to prevent overlapping and chaos as individuals engage in action. While collaborative and cooperative attitudes do not eliminate differences of opinion, disagreements, tensions, and conflicts, the timely recognition of such forces by the community worker, along with orderly arranged roles and responsibilities, prevents them from becoming detrimental and disruptive to the process.

E. Implementation:

Following the establishment of rapport, identification of needs and problems, and the organization of volunteers into working groups and a core committee, the community worker strategically plans the course of action and defines a timeline for orderly execution to collectively achieve the established goals. The action phase in community work commences after finalizing the goals, breaking them into smaller tasks, and establishing effective lines of communication to manage coordination between the community worker and the organization involved in community work.

The planned action must garner high acceptability among the community members, aligning with the principles of community work outlined by Murray G. Ross. The action phase encompasses various tasks such as involving key individuals committed to the goals, identifying problems, ascertaining their possible causes, prioritizing and selecting specific problems to be addressed, achieving process goals, broadening involvement, developing strategies and tactics, and implementing them to achieve the goals (Department of Alcohol and Drug Programs, 1988). The planned action must align with existing conditions and address areas in need of immediate intervention. Goals of different natures, including immediate intervention goals, short-term goals, and long-term goals, are identified and prioritized based on their widespread impact on the overall living conditions of people in the community. This stage resembles the performing stage relevant for established groups working toward a common cause, where the team effectively achieves the tasks set for themselves (Community Research Project, 2016). Actions are regularly and closely monitored to assess the team's progress.

F. Assessment:

In the context of the implemented program under the action phase of the community work process, the concluding stage necessitates assessment, defined as "the systematic collection of information about the activities, characteristics, and outcomes of programs, for use by people to reduce uncertainties, improve effectiveness, and make decisions" (Patton, 2008). The community worker or organization involved in the community work process cannot abruptly withdraw and leave people in a directionless situation; instead, a gradual withdrawal is planned following positive results observed in the assessment phase. Assessment involves considering key indicators decided by the implementers as milestones to evaluate whether the group has worked in line with the plan and has efficiently achieved its objectives. Evaluation informs the group whether the set objectives have been achieved or if there is a need for plan

improvisation or a complete overhaul. It is impractical to allocate resources to something that cannot yield satisfactory or desired results; thus, assessment plays a critical role in identifying and addressing loopholes promptly. Facilitators in the community work process are aware that programs should be initiated, developed, modified, and terminated based on the needs of the community and the availability of comparable services (Pathare, 2010).

A. Modification:

In community organization, the emphasis is on organizing people into groups capable of undertaking community development tasks independently once they have acquired the necessary skills. Community work is a process-oriented endeavour where the primary achievement of the community worker lies in uniting the community and teaching them to be self-reliant in addressing their concerns. The initiation of evaluation tasks and the subsequent adaptation of plans based on evaluation results aim to educate the community on the process to be followed in the absence of the community worker. "Necessary modifications are decided and introduced based on the evaluation. To bring about a permanent solution to the selected problem, it is tackled effectively with the suggested modifications" (Christopher, 2010). In a modification, the plan of action, strategy, or tactics involved in achieving planned goals are re-evaluated and a modified plan or strategy is incorporated.

B. Continuation:

Continuation aligns with the concept of 'sustaining the work' in the community work process, as articulated in Ross's definition. Community work is not a one-time task but a process that empowers the community to sustain its efforts over the long term. "The changes that communities seek often require more time than typically funded by an external agent. In addition, although not all efforts merit continuation, problems may return when the interventions—and even the collaborative processes that support them—are no longer in place." Furthermore, "the process of sustaining the work can help community initiatives plan and implement efforts for the long haul. When groups engage in the process of sustaining the work, they can develop the necessary commitment, capacity, and resources" (Community Tool Box, 2019). Continuation involves intensified implementation of the existing plan when the evaluation indicates a need for intensive action or changes are made if the current plan no longer contributes to goal achievement. Community organization, initiated by a community worker to encourage collective action in solving community issues, aims to sustain these efforts even when the community worker is no longer directly involved.

C. Community Study:

In the realm of Social Work Macro Practice (6th edition), the concept of 'community' is viewed from various perspectives, encompassing geography, collective relationships (networks), and identity or interest (Netting, Kettner, McMurtry, & Thomas, 2017). Community is not solely confined to a geographic idea but can also be conceptualized in an abstract manner. Robert Redfield identified the small community as the basic unit of society characterized by defining qualities such as distinctiveness, small size, self-sufficiency, and homogeneity of inhabitants. While homogeneity exists among inhabitants, distinctiveness introduces diversity, making it crucial for the community worker to gain a thorough understanding of the community before initiating the organizing process. Each community's uniqueness, reflected in values, belief systems, practices, traditions, socio-economic conditions, interaction patterns, dynamics, etc., demands an in-depth study to commence the community organizing process and sustain the effort by anticipating and addressing possible challenges.

2.2.1.3 Model Questions:

1. What factors does the study phase of community organization take into account?
2. State the objective of the assessment phase.
3. Define community work.

2.3.1 Social Welfare Organizations

2.3.2 Introduction:

A "service" is classified as "social" when its primary goal is to enhance the well-being of individuals or the community, either through personal efforts or collective action. Social services encompass organized philanthropic actions aimed at promoting human welfare. The interpretation of social services varies across countries. In European countries, it often emphasizes relief services, while in Great Britain and Commonwealth Countries, it has a

broader scope, encompassing areas such as health, education, housing, and welfare. In India, social services typically refer to activities that contribute to people's welfare, including education, public health initiatives, social security measures, social insurance, social assistance, child welfare, corrections, mental hygiene, recreation, labour protection, and housing.

Social welfare organizations are crucial in delivering social services, particularly in developing and underdeveloped countries. These organizations come in various types, differing in ownership, service providers, funding sources, and other characteristics. In this unit, we will explore these types of social service organizations and how they operate. **Formal Organizations:** Formal organizations are structured entities with well-defined roles, each carrying a specific level of authority, responsibility, and accountability. They establish clear patterns of relationships between individuals and provide guidelines, rules, and regulations to govern individual behaviour. Formal organizations typically follow the functions outlined in POSDCoRBEF in their operations.

Informal Organization:

Informal organizations arise from social interactions among individuals within a formal organization. When people collaborate, they naturally form informal groups united by common social or technological interests. These groups constitute informal organizations, representing relationships within the organization based on shared interests, personal attitudes, emotions, prejudices, preferences, physical proximity, and similarities in work. Unlike formal organizational structures, these relationships develop outside the established procedures and regulations.

Structured Organizations:

Structured organizations play a vital role in achieving common objectives through coordinated efforts. An organization is essentially a group of people cooperating under leadership to accomplish shared goals. Organization, as a fundamental function of social welfare administration, involves the systematic development of relationship patterns to facilitate managerial functions.

Structured organizations are characterized by a clear framework or structure of relationships. This structure encompasses internal authority, responsibility, and relationships, providing the foundation for individuals operating at various levels to achieve common objectives. The key

elements of a structured organization include a formal structure, definite authority, and clear responsibility.

In the context of social work, numerous organizations fall under the category of structured organizations. Examples include registered social service organizations, social welfare departments, and cooperative societies, all of which operate with well-defined structural frameworks.

Unstructured Organizations:

On the other hand, unstructured organizations lack a clear structure or framework. Examples of unstructured organizations include various committees, community organizations, and social action groups. These entities may form based on specific requirements or purposes, aiming to achieve limited goals and objectives. Working in an unstructured manner, members of these organizations typically have equal roles and duties. Unstructured organizations are often formed for short durations and may disband once goals are met or due to adverse factors.

Government Organisation:

Governmental organizations responsible for social welfare services operate within a specific framework and exhibit distinct characteristics compared to voluntary or private sector entities. Public or government agencies are established by law, administered under the framework of local, state, and central governments, and financed by government funds. In contrast, private agencies or non-governmental organizations (NGOs) are typically established by philanthropic, religious, or humanitarian groups, and their management is overseen by a board of directors. These organizations rely on contributions, donations, endowments, or trust funds for support.

In India, with its longstanding tradition of social service, the government is committed to ensuring social, economic, and political justice as it aspires to become a welfare state. The concept of social justice is embedded in the country's Constitution, reflected in both the preamble and the Directive Principles of State Policy. Social welfare services in India are designed for the weaker and vulnerable sections of society facing hardships, whether social, economic, political, or mental.

The scope of social welfare in India includes services related to women, children, youth, the aged, the handicapped, scheduled castes and scheduled tribes, community welfare services,

social defense, and services for other weaker sections of society. Governmental organizations in India operate at three levels: local, state, and central. At the local level, social welfare services are provided through rural and urban local authorities.

Rural local authorities, organized under the Panchayati raj institutions, implement welfare programs in rural areas. The three-tier system of gram panchayat, panchayat samiti, and zilla panchayat is responsible for welfare activities in their respective areas. Similarly, urban local authorities, such as municipal corporations, carry out obligatory and discretionary functions in the field of social welfare.

The concept of democratic decentralization is crucial in the development field, with welfare increasingly seen as the primary responsibility of individuals. Governmental efforts are complemented by non-governmental organizations operating at the local level, providing flexibility and proximity to communities. At the state level, state governments and union territory administrations independently formulate and implement various welfare service programs for the socially and economically weaker sections of society. State governments and union territories carry out their welfare commitments through departments of social welfare and voluntary organizations. The administrative structure includes a welfare minister, a secretary to the government, and a Directorate of Social Welfare led by a director. The Directorate is supported by additional directors, joint directors, deputy directors, administrative officers, and staff. Divisional and District Social Welfare Officers operate at the district level, executing welfare programs in their respective jurisdictions. While administrative and staffing patterns remain consistent across states, there may be minor variations in the types of welfare services provided.

Non-Governmental Organizations:

In addition to the state's role in society, a multitude of non-governmental organizations, commonly known as voluntary organizations, actively contribute to various functions aimed at the welfare, integration, and development of people in society. The term "Voluntarism" originates from the Latin word "Voluntas," meaning "will" or "freedom." Political scientists define "freedom of association" as a recognized legal right for all individuals to come together to promote a purpose in which they share an interest. In the context of the Constitution of India, Article 19(1) C grants Indian citizens the right "to form associations." In United Nations terminology, these voluntary organizations are referred to as Non-Governmental Organizations (NGOs). According to Lord Beveridge, a voluntary organization

is, "properly speaking, an organization that, whether its workers are paid or unpaid, is initiated and governed by its own members without external control."

Key Characteristics of Non-Governmental Organizations/Voluntary Organizations:

i) Registration: The organization is registered under the Societies Registration Act, 1860, the Indian Trusts Act, 1882, the Cooperative Societies Act 1904, or Sec. 25 of the Companies Act, 1956, based on the nature and scope of its activities, providing it with legal status.

ii) Aims and Objectives: The organization has clearly defined aims, objectives, and programs.

iii) Administrative Structure: It possesses an administrative structure with duly constituted management and executive committees.

iv) Self-Governance: It is initiated and governed by its own members following democratic principles, without external control.

v) Funding: The organization secures funds for its activities through a combination of grants-in-aid from the exchequer and contributions or subscriptions from local community members and/or program beneficiaries.

Non-governmental organizations may be referred to by various names based on their origin and nature.

Charitable Organizations:

Charitable organizations are entities established with the primary objective of assisting impoverished or needy individuals. These organizations are typically created to extend support through a philanthropic approach. The Missionaries of Charity serves as a notable example of such charitable organizations, where many of its members are wholeheartedly dedicated to providing service without expecting any reciprocation. These institutions offer institutional care to those who are economically disadvantaged and neglected, encompassing provisions for food, clothing, and medical treatment for individuals in need.

Charitable organizations operate under the registration and regulations outlined in the Charitable Endowment Act of 1890. According to Section 2 of the Charitable Endowment Act, the term 'charitable purpose' is broadly defined to encompass activities such as general relief for the poor, education, medical assistance, and the promotion of any other objective of general public utility.

Voluntary organizations have the option of being registered under various legal frameworks such as the Societies Registration Act of 1860, the Indian Trusts Act of 1882, or Section 25 of the Indian Companies Act of 1956. A majority of non-governmental organizations choose to register under the Societies Registration Act of 1860.

Societies and Trusts:

Societies are established with clear intentions and follow systematic procedures in their day-to-day operations, incorporating rules for governance and proceedings. The effective handling of several key activities is crucial for the smooth functioning of any organization, including:

1. Conducting a primary study on the feasibility of the organization's stated objectives.
2. Recruiting suitable manpower to achieve organizational goals.
3. Drafting a constitution, comprising a memorandum of association and rules and regulations.
4. Ensuring the proper registration of the society by the appropriate legal authority.

The constitution of a society consists of two significant components: the memorandum of association and the rules and regulations. The memorandum of association outlines the organization's objectives, which are recognized and approved by the Registrar. On the other hand, rules and regulations define the internal management principles that are binding on the members. Societies typically have a democratic structure, often involving elections to select the managing committee. In some cases, founder members may be granted the opportunity to remain life members of the managing committee.

Trust:

Trusts play a significant role in running welfare programs, falling under the ambit of the Indian Trusts Act of 1882. The Act provides the legal framework for registering and operating Public, Private, Religious, and Charitable Trusts. A trust is an obligation linked to property ownership, arising from the confidence entrusted to and accepted by the trustee(s) for the benefit of another individual or entity. Charitable trusts are established with the following objectives:

1. Relief of poverty

2. Advancement of education

3. Advancement of religion

4. Other purposes beneficial to the community (not falling under the aforementioned categories, e.g., road renovation, water supply, bridge repairs, etc.).

The government has actively encouraged the involvement of non-government organizations in the development process, recognizing their vital role. In the Seventh Five Year Plan, the government emphasized the importance of non-government organizations in supplementing efforts to provide choices and alternatives to the rural population. The duties and responsibilities assigned to non-government organizations include supplementing government efforts, serving as the eyes and ears of the village population, conducting pilot projects with innovative ideas, stimulating delivery systems, disseminating information, promoting self-reliance in communities, initiating manpower resources for community organization, introducing science, technology, and innovations, training grassroots workers, mobilizing community resources, encouraging community participation, and making communities responsible and accountable.

In a democratic, socialistic, and welfare society, non-governmental organizations play a crucial role alongside the government in achieving social development with social justice. Non-government organizations in India have significantly contributed to the development of the country, participating in government programs and implementing their initiatives for the benefit of the weaker sections of the population. The main functions of non-government organizations include fostering human association, serving as a buffer between the individual and the state, contributing to national solidarity, enriching local life by meeting uncovered needs, promoting community participation, creating a sense of responsibility, correcting planning mistakes, shaping public opinion, formulating new policies through public opinion, fostering flexibility and experimentation, and complementing government initiatives. Non-Governmental Organizations effectively express fundamental rights such as freedom of association and expression, identify and address the needs of individuals and communities, and share the responsibility of the state in providing for citizens' minimum needs while preventing monopolistic tendencies. They also aim to educate citizens about their rights and obligations, raise resources through contributions, and organize non-partisan and non-political activities for societal well-being.

Bilateral Organizations:

The term "bilateral" refers to an agreement made between two countries. In such agreements, two nations come together to facilitate duty-free entry of donated supplies for the relief and rehabilitation of the poor and needy, without discrimination based on caste, creed, or race. These agreements involve the receipt of various commodities, such as food grains, milk powder, cheese, processed food items, drugs, medicines, multivitamin tablets, as well as equipment and supplies like ambulances, mobile dispensaries, and agricultural implements. Approved organizations in the respective countries receive these donations. The Government of India actively supports and encourages such assistance, with the Ministry of Social Justice and Empowerment overseeing bilateral agreements on gift deliveries with countries like the Federal Republic of Germany, Sweden, Switzerland, the United Kingdom, and the United States of America.

The Food Corporation of India is entrusted with handling port operations related to gift consignments under these agreements. The Ministry bears the expenditure for handling clearance and inland transportation of gift deliveries to the approved consignees' destinations, adhering to the terms of the agreements.

International Organizations:

While the state is concerned with the well-being of its people, fulfilling this concern is often hindered by a lack of financial resources, manpower, and other essential means. Consequently, states rely on the assistance and support of other nations to uplift their impoverished populations. This recognition underscores the need for international cooperation in social welfare to ensure the social and economic welfare of individuals globally. International social welfare organizations can be categorized into five groups:

1. Government agencies of international character, such as the United Nations, World Health Organization, and International Labor Organization.
2. Private International Organizations, including entities like The International Conference of Social Work, World Federation of Mental Health, and The International Union for Child Welfare.
3. Private International Organizations with autonomous bodies in each country, exemplified by the International Red Cross, YMCA, and YWCA.
4. National government agencies extending assistance to other countries, like the United States Technical Cooperation Program (commonly known as the four-point program).

5. National Private Agencies extending their social services to other countries, represented by organizations like the Ford Foundation and the Rockefeller Foundations in India.

International Organizations in India:

Several international agencies initiated their activities in India, including the Red Cross, YMCA, and YWCA. These organizations currently operate through their national autonomous bodies in India. Following World War I, certain international organizations, notably the International Labor Organization, were introduced and began functioning in India. Post-World War II, organizations like the United Nations Economic and Social Council, UNICEF, WHO, and FAO, among others, established their regional offices in India. The International Union of Child Welfare is one such organization that recently set up its regional office in the country.

Additionally, other international organizations working in India include:

- Action for Food Production
- Cooperative for American Relief Everywhere
- Catholic Relief Services
- Indo-German Social Services Society
- International Association of Lion's Club
- Rotary International
- Salvation Army

Donor Agencies and United Nations Bodies:

Non-governmental organizations often engage in mobilizing financial support for their activities, receiving funds from various national and international donor agencies based on project proposals. Donor agencies contribute funds and services to registered organizations for diverse social activities benefiting the needy and marginalized. Some notable donor agencies include the Global Fund, Bill Gates Foundation, Ford Foundation, USAID, and more.

United Nations Bodies:

The United Nations has established various organizations to assist groups in need. These contributions to international welfare include:

- United Nations Children's Emergency Fund (UNICEF): Established in 1946 to improve conditions for children and youth in developing countries.
- United Nations High Commission for Refugees (UNHCR): Established in 1951 to provide legal protection and material assistance for refugees.

Other U.N. bodies contributing to social welfare include the United Nations Center for Regional Development, United Nations Development Programme, United Nations Educational, Scientific and Cultural Organization, United Nations Environment Programme, United Nations Institute for Training and Research, and United Nations Research Institute for Social Development.

Conclusion:

This sub-unit has provided valuable insights into the realm of social welfare organizations. The chapter extensively delves into the various types of social welfare organizations operational in our country. It offers a comprehensive understanding of government organizations, elucidating their functions across three distinct levels. Furthermore, the chapter meticulously details the operations of non-governmental organizations (NGOs) in India, shedding light on their significant role in social welfare.

2.4.1 National Level Rural Development Programmes

2.4.2 Introduction:

Rural Development is a transformative process aimed at enhancing the overall well-being of rural communities, ultimately leading to an improved quality of life for their inhabitants. This

holistic development involves initiatives such as upgrading rural housing, enhancing road connectivity, creating better livelihood opportunities, improving rural health, promoting hygiene and sanitation, upgrading irrigation facilities, ensuring access to safe drinking water, and providing rural electricity. Since gaining independence, the Government of India has implemented numerous rural development programs through various bodies such as the Ministry of Rural Development, National Bank for Agriculture and Rural Development (NABARD), and Khadi & Village Industries Commission (KVIC). Currently, the Government of India has initiated a diverse array of rural development programs covering agriculture, rural housing, connectivity, health, livelihood, and sanitation, among other sectors.

The Pradhan Mantri Awas Yojana-Gramin (PMAY-G) was introduced to fulfil the government's commitment to achieving "Housing for All" by 2022. This flagship scheme, which came into effect on April 1, 2016, is a revamped version of the Indira Awas Yojana (IAY). PMAY-G aims to provide pucca houses, with a minimum unit size of 25 sq. meters, including spaces for hygienic cooking and excluding toilets, to all households living in inadequate or homeless conditions by the year 2022.

Key features of the Pradhan Mantri Awas Yojana-Gramin (PMAY-G) include:

1. The objective of constructing 1 crore houses in rural areas within a three-year timeframe from 2016-17 to 2018-19.
2. The minimum unit size under PMAY-G has been increased from 20 sq. meters to 25 sq. meters.
3. Unit assistance under PMAY-G has been raised from Rs. 70,000 to 1.20 lakh in plain areas and from Rs. 75,000 to 1.30 lakh in hilly and difficult areas.

Pradhan Mantri Gram Sadak Yojana:

It was launched by the Government of India under the Ministry of Panchayat and Rural Development on December 25, 2000, is designed as a 100 percent centrally sponsored scheme. Its main aim is to ensure all-weather access to previously unconnected habitations. The primary objective of this initiative is to achieve all-weather road connectivity for eligible unconnected habitations in rural areas. Specifically, the goal is to cover all Unconnected Habitations with a population of 1000 persons and above within three years (2000-2003) and extend coverage to all Unconnected Habitations with a population exceeding 500 persons by the conclusion of the Tenth Plan Period (2007). In the case of Hill States (North-East, Sikkim,

Himachal Pradesh, Jammu & Kashmir, Uttaranchal) and Desert Areas (as identified in the Desert Development Programme), as well as Tribal (Schedule V) areas, the objective is to connect habitations with a population of 250 persons and above.

Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) of 2005:

It was introduced by the government of India with the objective of ensuring livelihood security for households in rural areas. The act guarantees a minimum of 100 days of wage employment in every financial year to every household in which adult members are willing to undertake unskilled manual work. MGNREGA is a groundbreaking scheme as it ensures wage employment on an unprecedented scale. The focus of the program is on creating sustainable assets through manual labour to foster economic and infrastructural development in villages. Operational since February 2006, the Act was initially implemented in 200 selected districts, with coverage extended to the entire country (except Jammu and Kashmir) by April 1, 2008. MGNREGA has three overarching goals, incorporating the merger of the erstwhile Sampoorna Grameen Rozgar Yojana from April 2008:

- 1. Employment Creation:** Providing opportunities for wage employment to promote economic well-being.
- 2. Regeneration of Natural Resource Base:** Encouraging activities that contribute to the sustainable use and development of natural resources.
- 3. Strengthening Grassroots Processes of Democracy:** Promoting transparent and accountable governance at the grassroots level.

The implementation of MGNREGA involves institutions at the central and state levels, as well as all three tiers of local government in India. The Ministry of Rural Development is a key agency at the central government level, overseeing the program, and the Central Employment Guarantee Council is funded by the ministry to facilitate its execution.

The National Rural Health Mission (NRHM) is a significant initiative by the Government of India aimed at addressing various health governance issues through a comprehensive program. Launched in 2005 under the Ministry of Health and Family Welfare, NRHM emphasizes the integral role of health in social and economic development. The mission strives to offer accessible, affordable, accountable, effective, and reliable healthcare services in rural areas, with a special focus on 18 states.

NRHM has seven major objectives outlined in its Mission Document (2005):

1. Reduce child and maternal mortality.
2. Promote universal access to public services for food, nutrition, sanitation, and hygiene, with a focus on maternal and child healthcare and universal immunization.
3. Prevent and control communicable and non-communicable diseases, including locally endemic ones.
4. Ensure access to integrated comprehensive primary health care.
5. Stabilize population growth, gender, and demographic balance.
6. Revitalize local health traditions and mainstream AYUSH (Ayurveda, Yoga & Naturopathy, Unani, Siddha, and Homeopathy).
7. Promote healthy lifestyles.

To achieve these objectives, NRHM operates as a comprehensive program, integrating various vertical health programs, including the Reproductive and Child Health (RCH) Program and disease control programs. The Mission Document outlines specific time-bound goals aligned with global targets, such as the Millennium Development Goals (MDG).

States participating in NRHM are required to sign a Memorandum of Understanding (MoU) with the Central government, committing to fulfilling their roles outlined in the plan of action. In return, states receive additional funds, drugs, and materials for public healthcare from the Central government.

NRHM focuses on bridging the gap in rural healthcare services by improving service delivery mechanisms, enhancing health infrastructure, augmenting human resources, and decentralizing programs. Core strategies include strengthening Panchayati Raj Institutions (PRIs), upgrading public health infrastructure, providing female health activists (ASHA), developing village and intersectoral district health plans, integrating various health programs, offering technical support, ensuring monitoring and supervision, formulating transparent policies for personnel deployment and career development, and promoting NGOs to work in underserved areas.

The National Social Assistance Programme (NSAP) was initiated by the Government of India on August 15, 1995, as a means to promote economic development and ensure social justice.

Comprising various schemes, NSAP addresses the needs of vulnerable sections of society. The program includes the National Old Age Pension Scheme (NOAPS), National Disability Scheme, National Widow Pension Scheme, National Family Benefit Scheme, and Annapurna, all designed to uplift the status of the vulnerable.

1. Indira Gandhi National Old Age Pension Scheme (IGNOAPS):

Provides financial assistance of up to Rs 400 per month to beneficiaries aged 65 or above from families falling under the Below Poverty Line (BPL) category.

2. National Family Benefit Scheme:

Offers one-time financial support to families below the poverty line that have lost their primary breadwinner between the ages of 15 and 65, excluding cases of suicide.

3. Indira Gandhi National Widow Pension Scheme:

Aims to provide Rs 400 per month to identified pensioners widowed between the ages of 40 and 64, belonging to families below the poverty line.

4. Indira Gandhi National Disability Scheme:

Provides financial assistance of Rs 400 to identified beneficiaries aged 18-64 with severe or multiple disabilities, belonging to the BPL category.

5. Annapurna Yojana:

A centrally sponsored scheme ensuring food security by providing 10 kg of food grains per month free of cost to old destitute not covered under the National Old Age Pension Scheme.

6. Saansad Adarsh Gram Yojana:

Launched on October 11, 2014, with the goal of developing three model villages by March 2019. A holistic approach is adopted, focusing on agriculture, health, education, sanitation, environment, and livelihoods. MPs facilitate village development plans and mobilize resources.

7. Swachh Bharat Mission (Gramin):

Launched on October 2, 2014, by the Ministry of Drinking Water & Sanitation, aims to improve sanitation conditions in rural areas. Objectives include eliminating open defecation,

achieving sanitation coverage by October 2, 2019, generating awareness, and promoting cost-effective and ecologically safe sanitation.

8. Shyama Prasad Mukherjee Rurban Mission:

Launched on February 21, 2016, with the aim of developing clusters of villages that retain rural community life while providing urban facilities. The mission targets self-reliant village economies to address unemployment and poverty.

9. Aam Admi Bima Yojana:

Introduced by the Ministry of Finance in 2007, this social security scheme covers rural landless households, providing death and disability coverage through the Life Insurance Corporation of India.

10. Prime Minister Krishi Sinchayee Yojana (Watershed Development Component):

Modified from earlier programs, it focuses on maintaining ecological balance, conserving natural resources, preventing soil erosion, and providing sustainable livelihoods in watershed areas.

In conclusion, the landscape of rural development programs in India has evolved, with a shift from welfare-centric to empowerment and rights-based approaches, acknowledging the changing global and national paradigms.

Model Questions (Unit II):

1. Define and elaborate on the concept of Community Development. How does it differ from other related terms, and why is it essential for fostering social well-being within a community?
2. Discuss each phase of community organization, from study to modification, and explain how they contribute to the overall process of community development. Provide real-world examples for better understanding.
3. Explore the role of social welfare organizations in community development. How do these organizations contribute to addressing societal needs, and what challenges might they face in their efforts?
4. Examine the objectives and impact of National Level Rural Development Programmes. How do these programs aim to bring about positive changes in rural communities, and what strategies are employed to ensure their success?

5. How does the process of community study play a pivotal role in effective community development? Discuss the importance of data collection, analysis, and interpretation in shaping successful community initiatives.

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