PG SW S3-02 (DSC)

TWO YEAR MASTER'S DEGREE COURSE

(CBCS in Accordance with NEP 2020)

SEMESTER - III

SOCIAL WORK PRACTICE WITH COMMUNITIES

SOCIAL WORK

Surya Kumar Bhuyan School of Social Sciences

KRISHNA KANTA HANDIQUI STATE OPEN UNIVERSITY

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Field Work Practice with Communities (1 Credit)

- Participatory Rural Appraisal, Awareness Programme and Socio-Economic Survey.

COURSE INTRODUCTION

This course is for the Third Semester of Four PG Programme in Social Work. As discussed in the first semester, there are total six methods of social work, three primary and three secondary. Social Case Work, Group work and Community organization are the primary ones. This is one of the core courses of social work that closely examines the method of Community Organization, its evolution as a method of social work, the techniques and skills required. This course is designed to introduce you to a range of important tools, models and techniques used by community practitioner while dealing with the problems of the community. Objectives of this course is to- *To be acquainted with the concepts of community and its dynamics*

To understand community organization as a method of social work

To understand the critical elements of community organization practice

To enhance critical understanding of the models and strategies for community

To understand the concepts and strategies of rural and urban community development.

In this course, there is detailed discussion of the method of community organization. The *First Unit* gives an introduction to the concept of community, its types and the dynamics that exist within it. The *Second Unit* discusses the method of community organization, its principles and the steps involved. The *Third Unit* explains the methods of community organization, methods, steps and models, importance of community participation. The *Fourth Unit* discusses the concept of community work, role of NGOs, Constitutional amendments with regard to community development initiatives. The *Fifth Unit* describes the role of a community practitioner.*Sixth Unit* explains the techniques community development. In the *Seventh Unit*, characteristics and needs of intervention in urban communities and the *Eighth Unit* describes characteristics and needs of intervention in tribal- rural communities.

While going through a unit, you will notice some “ACTIVITY’ (s) have been included to help you apply your own thoughts. Again, we have included some “CHECK YOUR PROGRESS” questions in between at the end of the units. These have been designed to self-check your progress of study. It will be better if you solve the problems put in these boxes immediately after you go through the sections of the units and then match your answers with “ANSWERS TO CHECK YOUR PPROGRESS” given at the end of each unit.

UNIT 1: ANALYZING COMMUNITY

UNIT STRUCTURE

1.1 Learning Objectives

1.2 Introduction

1.3 Concept Of Community

1.4 Elements Of Community

1.5 Types Of Community

1.6 Structures And Functions

1.7 Deconstruction Of Community

1.8 Understanding Community Power Structure

1.9 Let Us Sum Up

1.10 Further Reading

1.11 Answers To Check Your Progress

1.12 Model Questions

1.1 LEARNING OBJECTIVES

- To understand the concept of communities and their functions
- To identify the types of communities and their characteristics
- To analyse the dynamics of power that operate withincommunities.

1.2. INTRODUCTION

This unit begins with an understanding of community based on socio cultural aspects. It focuses the varied structures and functions of communities and in turn it is expected to perform for the well being of groups of people inhabiting. Further, the characteristics of the different types of communities – viz., rural, urban and tribal are also deliberated upon. The unit explains power dynamics that mould operating processwithin intra and intercommunities' needs to deconstruct communities to bring about an egalitarian society. The community and its dynamism are taken into consideration primarily as the needs and problems of community that are given adequate importance while working

with the community. Moreover, the simple understanding of community organization is that it is a continuous process.

1.3 CONCEPT OF COMMUNITY

In general, community is an aggregation of people or a group of people or group of families confined to a geographical area or a locality for a common purpose having commonness, interdependence, a shared way of life and relationship on a continuous basis or permanently. It isoften regarded as natural groupings based on ties of shared blood, language, history, territory and above all culture.Concept of community has played a major role in the development of social thought on Indian society and it continues to be employed widely within the social sciences. Beyond that, for a community to exist, there must also be 'interdependence' and the 'collective capacity' to accomplish or to achieve the goals agreed upon. Members of a community perceive themselves as forming one social web – all interconnected and interdependent and all affected by the individual loss or gain of its members.

A few definitions of community are presented here to get a broader understanding of the concept.

Aristotle first defined the word 'community' as a group established by men having shared values.

Community is an aggregation of families and individuals, settled in a fairly compact and contiguous geographic area, with significant elements of common life, as shown by manners, customs, traditions and modes of speech (MacIver).

Another way of looking at community is from the sociological construct associated with Ferdinand Tonnies,*Gemeinschaft* and *Gesellschaft*. According to them, communities are members accepted as they are and the relationship is informal, personal and face-to-face; bonds are built based on blood, territory, culture, language etc. For example, families and other smaller groups. *Gesellschaft*identifies that communities differ by being formal, laws and rules exist to exercise social control and importance is given to individual's interests than that of the group.

Newby (1980) has defined community in three ways that provides a comprehensive understanding of the term. First, as a social system (a set of social relationships); second, as a fixed locality (a geographical area); and third, as the quality of relationships (a spirit of community).

Analyzing these definitions, it can be said that community refers to a group of people living together, sharing values, space, culture and practices. A sense of identity and belonging to one another is present and the spirit of oneness binds them. Thus, communities are characterized by continuity, cohesion, being boundedand adhering to traditions.

1.4 ELEMENTS OF COMMUNITY

Community is a collection of people or a group of people living in a geographical area on a permanent basis for a common purpose interacting and sharing. The elements of the community are discussed below.

Locality: A group of people forms community only when it begins to reside in a definite locality. In other words, locality is the physical basis of community. Living together facilitates people to develop social contacts, gives protection, safety and security. It helps the members to promote and fulfill their common goals. Physical conditions of a particular locality, to a great extent, influence social life. Most communities settled in a locality derive a strong bond of solidarity to that part. Locality continues to be a basic factor of community life. However, in modern times the local bond of community is weakened to some extent due to cultural transfusion.

Community Sentiment: Community sentiment means a feeling of belonging together. The members develop *we-feeling*.

Stability: A community possesses the character of stability which means a permanent group life in a definite place.

Regulation of relations: Every community develops in course of time, a system of traditions, customs, morals, practices, a bundle of rules and regulations to regulate the relations of its members.

Naturalness: Communities are formed in a natural way. They are not deliberately created. They are not made or created by an act of will or by planned efforts. Individuals become its members by birth itself. Hence, membership is not voluntary. Communities are spontaneous in their origin and development. Of course, they cannot come into being suddenly and automatically.

1.5 TYPES OF COMMUNITY

Community is commonly divided into two general types – rural and urban based on inhabiting area of population, however, a definite criterion to define them is not available. Moreover, there is another type, ie, tribal community which, we shall also discuss in this unit, as the all eight states of North East India region is habitat of different tribes. The different types of community could be identified based on certain components like area, occupation, caste, class and religion

According to P.A. Sorokin and C.C. Zimmerman, the factors that distinguish rural from urban communities include occupation, size and density of population as well as mobility.

1.5.1. Rural Community

All early communities were basically rural in character. Social life of man has undergone different stages of development. Early human communities were loosely organized; there were few families who had mutually interdependent activities in gathering food and defending themselves against their enemies. Gradually, man acquired skill and knowledge in agriculture and brought about development in agrarian life. Human communities thereby became permanent and were known as 'village communities.'

According to Kropotkin, 'We do not know one single human race of single nation which has not had its period of village communities.' Village is considered as the basic and smallest area of human habitation.

Bogardus said, 'Human society has been cradled in the rural group.'

Rural sociologist – Dwight Sanderson stated that 'the rural community consists of people living on dispersed farmsteads and in a hamlet or village which forms the centre of their common activities.'

Characteristics of rural communities

- Rural communities are largely homogeneous; they are united and similar in their thinking, behaving, dressing, action and living.
- Village community is regarded as a *'primary group'* where face-to-face relations among people are maintained. The relationships areinformal, personal and inclusive.
- Social control is done informally through customs, traditions, group standards which exercise moral or social pressure. The Panchayats now play an important role in controlling the behaviour of people in villages.
- Occupation is predominantly agriculture. Different crafts like pottery, basket-making, spinning, weaving, carpentry etc and there's less division of labour and specialisation. Technology used is still simple and industrialization is slowly bringing about changes.
- Is built around the institution of family where there is cohesive relationships and more of joint family set up.
- They are highly conservative and traditional where attitudes and behaviour are dictated by traditions.
- They are not ready for sudden change and they cling to their age old practices and traditions.
- Caste system is one of the important social structures related to rural community where caste and village endogamy is strictly practiced.

1.5.2. URBAN COMMUNITY

Urban community denotes a city. History of every civilization has the history of its cities and towns, not of its countryside. Man originally built the city and the city in turn civilized man. Hence, city is the product of man and his own environment.

Urban sociologist – Howard Woolston, defined the city as a 'limited geographic area, inhabited by a largely and closely settled population, having many common interests and institutions, under a local government authorized by the state.'

Louis Wirth defined a city according to sociological purposes as a relatively large, dense and permanent settlement of socially heterogeneous individuals.

The following criteria needs to be met to classify a place as urban area – i) places having a municipal corporation, municipality, notified area committee and cantonment board and places that come under the following criteria - a population not less than 5,000 (density of population 1,000 persons per sq mile 9400 per sq km. and seventy five percent of workers engaged in non-agricultural sector (Census, 1961).

It is important to be familiar with the term 'urbanisation' when we discuss urban communities. The geographic concentration of population through movement and redistribution in large human settlements is urbanization. It also refers to the state when this population takes on the values and behavior pertaining to urban areas.

Characteristics of urban communities

- Heterogeneity – these communities are complex and of many fold, characterized by diversity. According to Louis Wirth, 'the greater the number of individuals participating in a process of interaction, the greater the potential differentiation between them.'
- Secondary relations – it is a secondary group. Face to face, friendly or intimate relations may not be observed among people. Even neighbours appear to be strangers to one another.
- Secondary control – controlling social behaviour becomes difficult in cities as it is not regulated by customs and traditions like in the rural community. Specialised agencies like law, police, court etc are needed.
- Division of labour – specialization is seen in every walk of life. There is skilled, unskilled and semi-skilled workforce.

- Social mobility – movement of people from one social status to another is seen, based on people's achievements and accomplishments in life.
- Unstable family – families are not firmly organized, and does not have much control over the members. Strained relationships are also observed.
- Spatial segregation – urban communities are overcrowded. Functional segregation is seen where one kind of occupational group of people live together.
- Push and pull factor associated with city life – city attracts (pull) people and the problems in the villages related to economic aspects force (push) people to desert the rural life and move to the city.

1.5.3. TRIBAL COMMUNITY

Tribe is a large group of people that is distinguished from other groups mainly through its population density andits greater sedentary lifestyle. Indian tribes constitute nearly 8.14% of the total population of the country and live in approximately 15% of the country's geographic area that is rich with natural resources. These tribal communities are spread in different regions of the country. North East Indian Tribes constitute a major part of the Indian tribal community and largely scattered over all the eight states of northeast.

A simple definition of a tribe according to Dubey (1960),- 'the tribe generally refers to territorial communities living in relative isolation of hills and forests.'

The criterion laid down by Kelkar Committee for specification of a community, as scheduled tribes are indications of primitive traits, distinctive culture and geographical isolation, shyness of contact with the community at large and backwardness. Scheduled Tribe (ST) is the administrative term used for purposes of administering certain specific constitutional privileges, protection and benefits for sections of people considered historically disadvantaged and backward.

Characteristicsof tribal communities

- Homogeneity - Possess mutual unity, common language, conscious of its homogeneous ethnic identity. Believe they have descended from a common real or mythical ancestor. Kinship bonds play an important role.
- Culture can be separately marked – through their festivals, customs, dances and other social occasions that are observed by these tribal groups. Each of the tribes can be categorized separately by the dress they wear, the jewellery and the dance they perform. Ceremonies and rituals are given importance. Each tribe has its own language.
- Self- sufficiency- occupation is predominantly agriculture, jhum cultivation and they also depend on weaving and rearing of animals.
- Leadership - Tribal chief is the leader of a tribal society. They represent their tribe or ethnicity in the form of self-government. Tribal leadership is organized by the clan system.



CHECK YOUR PROGRESS - 1

1. What is the basis for differentiating rural and urban communities?
2. The criterion to identify a tribal community as scheduled tribe is laid by _____ _____.

Religion - initially practiced animism, now most of them have embraced Christianity, others practice Hinduism, Buddhism etc.

1.6. STRUCTURES AND FUNCTIONS

1.6.1. Community structure

Is part of natural development. This pattern is usually unplanned and changes as the city expands or develops. It is also determined by the forces or centres operating in the community like the financial centres, political forces, industrial segments etc. The physical, social and power structures of communities are discussed below:

Physical Structure

Every community has its own physical structure or features,as territorial physical boundaries are very distinct. Community workers need to be observant to these structures that reveal the dynamics of the community. The location of specific groups and the resources (natural or man-made) and those who have easy and free access to them conveys a lot about the community and its dynamics. Segregation of certain groups like migrants, those who belong to a lower caste is present in the outskirts or farther end of the community and not in its central place. The town or city has units like the family, households, occupation etc. There is a system or pattern into which these units are fitted. Even the smallest village had rudimentary structures, the simple and basic ones essential for village life, like the location of the church, store, the roads, communication or transportation.

SocialStructure

Community can be viewed as a social system.According to General Systems Theory,system comprises of different components that interact and relate to one another in an orderly, functional manner. There is a framework by which these systems are interconnected and are constantly relating to one another. In that way, an individual being part of a family is connected with the kinship group that exists in the community and all other social structures like the workplace, educational institution, religious group etc. The constant communication and interaction between these social groups within the community defines the social structure of the community. The dynamics of this relationship may vary from community to community, but it is present in all communities.

PowerStructure

Power structures are present in every community and it differs from one community to another. It can also be called the power centre when power is accumulated in a person or in a

constituency. A power pyramid can be there in each community, which depicts the power centre at the top of the pyramid. This power centre can influence the community to a large extent. Many sources of power can be seen in the communities such as those holding political positions in the Panchayats, Mahila Mandals,possession of money, land, where these are the important indicators of power accumulation in a person or a group.They can influence the important decisions made in the community.

1.6.2. FUNCTIONS OF A COMMUNITY

The systems and subsystems that constitute a community perform specialized functions to meet the needs of the community through coordinated and integrated activities that take place between them.

- **Production, Distribution, Consumption :** The community provides its members with the means to make a living. Opportunities should be available in the community be itagriculture, industry, or other services to generate economy and provide for its members.
- **Socialization :** The means by which norms and values can be instilled in the members is through the socialization pattern that exists in the community which may be through informal traditional methods or formal education.
- **Social Control :** Formal laws and systems and the norms exerted by the local or indigenous groups enforce the community to adhere to the values.
- **Social Participation :** The neighbourhood, religious groups, youth groups, business etc provide opportunities for community to participate in social life.
- **Mutual Support :** Through the community, the members are able to mutually support one another and cooperate to achieve any task in an united manner.

1.7. DECONSTRUCTION OF COMMUNITY

Deconstruction, according to Jacques Derrida is about critical reflection or reconstructing community development.It is about reflecting on the programmes if they are focused on ensuring justice. De and re - construction has been debated and discussed for a long time. The thrust of community organization is on working with the marginalized sections of society, the poor, those discriminated based on caste, gender etc. Deconstruction takes on the critical theory approach,more of reformist or radical views. Focus is on libratory approach, where the roots of marginalization are deconstructed. It is a constant reforming process.

India has witnessed a lot of these issues prevalent in communities. For generations, people have been marginalized, oppressed and discriminated because of their caste, race, gender and sexual orientation. The emphasis of deconstruction of communities is to examine these practices, which have been embedded in the social systems and fabric of our communities. There can be intersecting factors like being a woman from a *dalit* background who is also poor. In such situations, she can face multiple forms of oppression and atrocities due to hergender and status at the bottom of the caste and class hierarchy.

Another section of people who are discriminated and have no access to resources or even justice can be the group of refugees, migrants and asylum seekers. They should not be treated as strangers and unwanted. Hospitality should be meted out to them in the communities where they reside.

Community organizers involved in deconstruction of communities should be prepared to having more dialogue, keeping the space open for people to express their opinions, for freedom and critical thinking and always be open for the communities to accept those who have been excluded and marginalized in the past.

Whatever is happening in the local areas with regard to deconstruction should also be linked to the national, international social movements in order to get global attention. Only then the issues related to

women, the dalits and other diverse marginalized groups, people with disabilities, queer communities, refugees etc. will be translated into policy changes benefitting the society. The intersecting factors of discrimination in the community needs to be deconstructed using multi-pronged strategies that would address the structural gaps and contribute to achieving equality and justice to the disempowered communities.

1.8. UNDERSTANDING COMMUNITY POWER STRUCTURE

Power structures influence the development of a community. In community organization, power refers to the ability to influence members to act upon the community goals. Community power is directly related to community organization. Power structure of the community varies according to the community.

Floyd Hunter explains the nature of power and power structure. Power appears in numerous forms and in variety of combinations. Power flows from many sources – eg. Money, prestige, charisma, access to rewards, position, titles, verbal skill, monopoly of essential resources, media etc.In the community, power is distributed. Power also implies control.

People with power make crucial decisions in the community whereas others are active in implementing such decisions. It is very important for the community worker to initially study the power structure in the community in order to practice community organization effectively.Community organizer should be able to analyze the power distribution in the local community before planning any practice or intervention. A complete understanding of the power dynamics in the community as to where the power is centered and who can influence the members should be analyzed, known as power structure analysis.

There are two models of community power structure - the stratification model and the pluralist model. Stratification model suggests that social class principally determines the distribution of community power. According to this model, the power structure in community is composed of

stable upper class elite whose interest and outlook on community affairs are relatively homogeneous. According to pluralist model, there are numerous small special interest groups that cut across class lines, which are represented in the community decision-making. Community decisions are the result of the interactions of these different interest groups.

Power is related to leadership because it is part of the influence process. People have the power when they have the ability to affect other's beliefs, attitudes and course of action. In the village, the headman, village chief, traditional leader, tribal chief will be the leader and the powerful person. He can influence other people to act. He should be motivated to involve in achieving the goals of the community. When there is opposition from a few, it can be tackled by the leader who has the power.Another way of identifying the power structure in the community is to look for members who hold high positions of office as they derive respect and hence they can influence members.

Floyd Hunter talks about reputation approach, of locating community elites. The basic procedure is to ask a group of informants who are knowledgeable about the community to list the people they believe to be most influential in the community affairs. By tallying those people most frequently named as influential leaders, we can identify the core of the community power structure.

Position approach is another method, which assumes that people holding the highest office in the community are at the top of the power structure. Other leaders can be based on their designation like teachers, village health workers, doctors, heads of local NGOs and block officials comprise this category of leaders/power holders.Communities are seen as centres of power and conflict as there's always conflict over power and the control of limited resources and here we see politics at the forefront of issues related to power.



CHECK YOUR PROGRESS – 2

1. What are the main functions of a community?
2. What are the models of power structure?



1.9 LET US SUM UP

- Community refers to a group of people living together, sharing values, space, culture and practices. A sense of identity and belonging to one another is present and the spirit of oneness binds them.
- Rural, urban and tribal communities are different types of communities with their own characteristics.
- Ruralcommunity consists of people living on dispersed farmsteads and in a hamlet or village which forms the centre of their common activities. They are homogeneous, consist of primary groups with face-to-face relationships, traditional and conservative in approach, involved in agriculture, bound by customs, culture and traditions.
- Urban community denotes a city which isa relatively large, dense and permanent settlement of socially heterogeneous individuals. Secondary group relationship, secondary social control, unstable families, diversity of labour are criterions that constitute a city life.
- Tribe generally refers to territorial communities living in relative isolation of hills and forests. Characteristics are homogeneous ethnic identity, strong kinship bonds, distinct culture and practices, self-sufficient, with their own form of self government having tribal leadership.
- Community structure is part of natural development. Physical, social and power structures are the different ways of understanding community structure which may vary in each community.
- Different systems in the community perform specialized functions to meet the needs of the community like production, socializatin, social control, and mutually supporting one another through participation.
- Deconstruction of communities is a critical reflection of communities to focus on ensuring justice. The focus is on the marginalized

communities, the poor, *dalits*, women, queer communities etc who are discriminated for ages. It calls for a reformist or radical approach to reconstruct people's thinking and provide a safe space for them to participate and be involved in decision making.

- Community power is directly related to community organization.Analaysing of the power dynamics in the community as to where the power is centred and who can influence the members is known as power structure analysis.
- Stratification model suggests that social class (upper elite class) principally determine the distribution of community power. According to pluralist model, there are numerous small special interest groups that cut across class lines, which are represented in the community decision-making.
- Power is also based on one's position, reputation and the leadership patterns in the community.



1.10 FURTHER READING

- Chacko, P. M. (Ed 2005). *Tribal communities and Social Change*. Sage Publications: New Delhi.
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- MacIver, R.M., & Page, C.H. (1949). *Society – An Introductory Analysis.* Surjeet Publications: New Delhi.
- Nagpal, H. (1994). *Modernization and Urbanisation in India.* Rawat Publications: Jaipur.
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CHECK YOUR PROGRESS – 1

1. The factors that distinguish rural from urban communities are occupation, size and density of population as well as mobility.
2. Kelkar Committee.



1.11. ANSWERS TO CHECK YOUR PROGRESS



CHECK YOUR PROGRESS – 2

1. Production, Distribution, Consumption, Socialization, Social Control, Social Participation and Mutual Support.
2. The Stratification Model and the Pluralist Model.



1.12. MODEL QUESTIONS

1. Explain the key factors that constitute a community.
2. Differentiate between rural and urban communities.
3. How do you understand communities based on its structure?
4. Discuss the need to deconstruct communities.
5. How would you identify the power structure in a community? Discuss with examples.

*** ***** ***

UNIT 2 : COMMUNITY ORGANIZATION

UNIT STRUCTURE

2.1 Learning Objectives

2.2 Introduction

2.3 Phases of Community Organization

2.4 Principles of Community Organization

2.5 Aims and Objectives of Community Organization

2.6 Historical background of Community Organization

2.7 Check Your Progress 2

2.8 Let us Sum Up

2.9 Further Reading

2.10 Answers to Check your progress

2.11 Model Question

2.1 LEARNING OBJECTIVES

After going through this unit, you will be able to

- Explain the concept of community organization and its aims, objectives and principles
- Analyze the Phases of community organization and background of community organization

2.2 INTRODUCTION

Community Organization:

In social work profession there are three basic methods of working with people. The first two methods are namely Social Case work and Social Group Work. The third basic method is community organization. As social case work is aimed at helping individuals on one to one basis and social group work seeks to facilitate the development of individuals through group activities.

The term community organization in general means helping the community to solve its problems. It is a process in which efforts are directed

towards meeting the community needs are developing integration within the community. The term community organization became an important concept in the social work profession due to the publication of the Lane Committee Report in 1939 which identified community organization as a method of social work.

Following are some of the important definitions of community organization formulated by different thinkers and practitioners.

- **Lindeman** in 1921 defined community organization: "community organization is that phase of social organization which constitutes conscious efforts on the part of a community to control its affairs democratically, and so secure the highest services from its specialists, organizations, agencies and institutions by means of recognized inter-relations".
- **Murray G. Ross** in 1955 defined: "community organisation is a process by which a community identifies its needs or objectives, orders or ranks these needs or objectives, develops the confidence and will to work at those needs or objectives, finds resources(internal and/or external)to deal with these needs or objectives, takes action in respect of them, and in so doing extends and develops cooperative and collaborative attitudes and practices in the community".
- **Walter W. Pettit** in 1952 defined it as "Community organization is perhaps best defined as assisting a group of people to recognize their common needs and helping them to meet those needs.

  Summarizing the above definitions of community organization we can say that community organization is that process of social work in which a community is helped to identify their needs and to solve their problems with the available external and internal resources in organized and cooperative manner.

2.3 PHASES IN COMMUNITY ORGANIZATION

Phases generally means any distinct time period in a sequence of events. It is also called a short unit of time, or an episode of development

or change, usually within the context of a longer period. The phases in the community organization process are given below.

- **Study and Survey :** Study is the application of mind to the acquisition of knowledge, as by reading, investigation or reflection. In community organization method study is the personal effort to gain knowledge and to understand community.

  The term survey derived from two words, i.e "SUR" (to see a particular thing) and "VOR" (From a high place). Community Survey is a method by which quantitative facts are collected about the social aspect of a community's position and activities. By survey method the community Organizer can assess existing services and resources in an area of need as well as gaps in service. Surveying both service agencies and community residents, asking them how they perceive their unmet needs can identify potential demand for services.

- **Analysis :** Analysis is the process of braking a complex topic or substance into smaller parts to gain a better understanding of it. Analysis is the application of the six basic analytical questions i.e what, whom, where, when and how?

  What is the problem ?

  Where does it exist?

  Who is affected by it?

  When does it occur?

  What degree it is felt?

  Analysis lies midway between fact finding and planning. It involves collection of data, exploring the content of the data, breaking up the content or problem, examining the inter relationships between the constituencies. The purpose of analysis to gain insight, and understanding. Planning can scarcely exist without analysis. A sound plan normally implies that the planner has the facts and that the facts and the problem have been analyzed as a basis for the formulation of the plan.

- **Assessment :** The meaning of Assessment is classification of someone or something with respect to its worth. Assessment is extremely important to know the community where the community organizer would be working in and the history of the issue he/she would address. At least two to three months are needed to become familiar with the community, its history, make-up, demographics, geography and political leadership. He/she should continue to learn about the community by going "door knocking" and conducting "one-on-ones". The organizer must learn what community members concerns are, and find out what they identify as problems and not tell the community what the problem is.
- **Discussion :** After having assessed the community and the resources available within the community a platform for discussion is made by the community organizer. The community organizer involves the community leaders and the community members in the discussion. The problems of the community are shared and discussed. An action plan is made to be implemented by the community.
- **Organization :** The word "Organization" is derived from the term "Organ" is a means to achieve certain purpose through group effort. According to Dunhum organization means orderly arrangement of the group effort to provide unity of action in the pursuit of a common purpose.

A. When we organize the people, we must understand their level of awareness.

- Nad'ive level of Awareness – People aware about the problem of poverty.
- Critical level of awareness – People know about the laws of the problem e.g Land is available but it lie waste and dry.
- Organizational level of Awareness – People aware about neither a good leader nor a good idea is enough to organize the people. When

we organize the people, we must remember how people in respect organization are used to working and their organization in the past. For example small farmers may not adjust easily in a large co-op farm where work in organized on expertise co-op form where work is organized based on expertise. Factory worker who is accustomed to division off work may not adjust in a small organization where division of work is not followed.

B) The build organization facilitate people's participation in the following way

- Choosing right persons for the right job
- Providing substantial representation

C) To develop the organization

- There should be Selection of volunteers or indigenous 'non-professional aides, coordinators, contact person etc.
- There should be Leadership training
- There should be Socialization – Motivation and satisfaction of members

D) To understand the organization structure one should :

- Learn the organizational robes, understanding who is who, what is what, why is why of its informal activity.
- Identify the human resources to get information and advice, co-operation or help
- Understand the power structure

- **Action:** Action is a process or condition of acting or moving. After having organized the community along with the resources the plan is implemented into an action. The implementation takes care of the time and resources towards fulfilling the fixed goals. While implementing the plan of action the involvement of the people and their active participation by accepting the responsibilities has to be ensured. The people have to be prepared and guided to become a partner in the problem solving approach.
- **Reflection:** The implemented plan is evaluated to find out the success and deviancy of the action from the objectives. Any deviancy

or any undesired results are indentified and the reasons for the deviancy are discussed. The positive and desired results are to be appreciated. The evaluation can be made as one of the components of working with the community. It could be organized either at periodical level or at the end of the activity either within the organization by the organization personnel or by an outsider or by an expert. The task is not complete unless the evaluation is completed.

- **Modification:** Modification is partial or slight change in form. Based on the evaluation modification needed is decided and introduced. In order to bring a permanent solution to the selected problem it is being addressed with the modifications. These modifications are proposed in order to settle the problem permanently.
- **Continuation:** The modified action plan is implemented and continued.

2.4 PRINCIPLES IN OF COMMUNITY ORGANIZATION

Ross(1967) has mentioned the following principle community organization:

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

8. The association must develop active and effective lines of communication both within the association and between the association and the community.
9. The association should seek to support and strengthen the groups which it brings together in cooperative work.
10. The association should be flexible in its organizational procedures without disrupting its regular decision-making routines.
11. The association should develop a pace for its work relative to existing conditions in the community.
12. The association should seek to develop effective leaders.
13. The association must develop strength, stability and prestige in the community.

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

1. Community organization is a means and not an end. Organization, personnel, program, knowledge and skills are only means to an end – the welfare and growth or people is the end.
2. Communities, like individuals and groups, are different. Each has its own peculiarities, its own problems and needs. To deal with communities effectively, they must be individualized.
3. Communities, like individuals, have a right to self determination.
4. Social need is the basis for organization.
5. Community welfare rather than agency self interest should be the first consideration in determining program.
6. Coordination is a process of growth.
7. Community organization structure should be kept as simple as possible.
8. Services should be distributed equitably.
9. Diversity in program approach should be respected.
10. There should be broad representation in inter-agency bodies.
11. There must be a balance between centralization and decentralization.
12. Barriers to communication must be broken down.
13. Communities needs professional help.

Keeping in mind the actual practice situation in india **Siddiqui**(1997) has worked out a set of eight principles:

1. The principle of Specific objectives.
2. The principle of planning.
3. The principle of peoples participation.
4. The principle of inter group approach.
5. The principle of democratic functioning.
6. The principle of flexible organization.
7. The principle of optimum utilization of indigenous resources.
8. The principle of cultural orientation.

2.5 AIMS AND OBJECTIVES OF COMMUNITY ORGANIZATION

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

a) The discovery and definition of needs.

b) The elimination and prevention of social needs and disabilities.

c) The articulation of resources and needs and the constant readjustment of resources in order better to meet changing needs.

The other objectives are

1. To secure and maintain an adequate factual basis for sound planning and action.
2. To initiate, develop and modify welfare programmes and services, in the interest of attaining a better adjustment between resources and needs.
3. To improve standards of social work and to increase the effectiveness of individual

Agencies.

4. To improve and facilitate interrelationships, and to promote coordination, between organizations, groups, and individuals concerned with social welfare programmes and services.

5. To develop a better public understanding of welfare problems and needs, and social work objectives.
6. To develop public support of, and public participation in, social welfare activities. Financial support includes income from tax funds, voluntary contributions and other resources.

2.6 HISTORICAL BACKGROUND OF COMMUNITY ORGANIZATION

The community organizing process has been used extensively both in developed and developing countries. Since the time people live together as a community some organization become necessary. With the time when the life became more complicated some formal organizations were set up for the welfare of the community. Elizabethan poor Law in England was one of the such efforts to provide services to the needy. The charity Organization societies can be said as the forerunners of modern community organization process. They were first organized in London in 1869 to eliminate indiscriminate alms giving by the relief agencies at that time. In America, the first Charity Organization Society was organized in Buffalo in 1877. Later on these were organized in Pennsylvania, Boston, New York, Philadelphia and other places. The basic purpose of these societies was "cooperation between all charitable agencies o a given locality and the best coordination of their efforts. They also organized a number of other activities employment bureaus, day nurseries, etc. The Settlement House Movement was another landmark in the beginning of community organization. Beginning with the establishment of Neighborhood Guild in the Lower East Side of New York City in 1886, the movement spread rapidly in all industrial centers. James Addam's Hall House in Chicago and Mary Simkhovitch's Greenwitch House in New York City were among more famous settlements.

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



CHECK YOUR PROGRESS

1.What is community organization?

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2.Write the Siddiqui's principles of community organization ?

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2.7 LET US SUM UP

- The community is a small or large social unit (a group of people) who have something in common.
- Community organization is that process of social work in which a community is helped to identify their needs and to solve their problems with the available external and internal resources in organized and cooperative manner.
- In community organization power means an ability to influence. That is influencing community members to act up on as directed by the leaders to achieve the community goals.
- The phases in the community organization process are Study and Survey, Analysis, Assessment, Discussion, Organization, Action, Reflection, Modification and Continuation
- The general aim of community organization is to bring about and maintain a progressively more effective adjustment between social welfare resources and social welfare needs.
- Since the time people live together as a community some organization become necessary. With the time when the life became more complicated some formal organizations were set up for the welfare of the community.



2.8 FURTHER READING

1. Ross, M.G.1967. Community Organization: Theory, Principle and Prctice.
   New York: Harper and Row.
2. Shankar Rao ,C.N.Sociology :Principles of Sociology with an Introduction to Social Thought
   S. Chand & Company LTD: Ram Nagar, New Delhi
3. Misra. P. D. Social Work: Philosophy and Methods
   Inter-India Publications, New Delhi India



2.9 ANSWERS TO CHECK YOUR PROGRESS

Check your Progress 1

1. Community is "a social group with some degree of 'we feeling' and living a given area". – **Bogardus.**
2. city can be defined as a "limited geographic area ,inhabited by a largely and closely settled population , having many common interests and intuitions, under a local government authorized by the state."
3. **Dr River** defined Tribe as "a simple type of social group, in which a common dialect is used by all tribals ,they work together, in war and peace"

Check your Progress 2

1. community organization is that process of social work in which a community is helped to identify their needs and to solve their problems with the available external and internal resources in organized and cooperative manner.
2. Keeping in mind the actual practice situation in india **Siddiqui**(1997) has worked out a set of eight principles:

1.The principle of Specific objectives.

2. The principle of planning.
3. The principle of peoples participation.
4. The principle of inter group approach.
5. The principle of democratic functioning.
6. The principle of flexible organization.
7. The principle of optimum utilization of indigenous resources.
8. The principle of cultural orientation.



2.10 MODEL QUESTIONS

1. What is community?
2. What are phases of community organization process?
3. Explain the principles of community organization.
4. What are objectives of community organization process?
5. Discuss historical background of community organization method. Write briefly on history of community organization.

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UNIT 3 : METHODS OF COMMUNITY ORGANIZATION

UNIT STRUCTURE

3.1. Learning Objectives

3.2. Introduction

3.3. Steps and Applications of Community Organization

3.4. Models of Community Organization and Its Application

3.5. Empowerment and Capacity Building through Communities

3.6. Concept of Community Participation

3.6.1. People's Participation

3.6.2. Participatory Rural Appraisal (Pra)

3.7. Let Us Sum Up

3.8. Further Reading

3.9. Answers To Check Your Progress

3.10. Model Questions

3.1. LEARNING OBJECTIVES

- To understand the different stages of the community organization process;
- To learn about the application of different models related to working with communities;
- To be aware of how to mobilize participation of people in the community through participatory rural appraisals.

3.2. INTRODUCTION

This unit provides a complete overview on how to actually work with the communities, the different steps involved in organizing the community to identify the key issues and come together collectively to find solutions to the problems in a participatory manner. The community organizers role is mostly facilitating the community through this process. The kind of approach or models that could be utilized depending on the type of issues to be dealt with is also discussed in this unit. Further, the importance of capacitating

the communities and the most commonly used participatory method PRA and its techniques are also deliberated upon.

3.3. STEPS AND APPLICATIONS OF COMMUNITY ORGANIZATION

Community organization is a process that involves a series of steps from the identification of the problem to attaining solutions by the community. Many a times, these stages can overlap in actual practice and not follow the exact sequence as mentioned below.

3.3.1. Analysis of the Role

The community organizer initially should make a critical analysis of how to proceed. An analysis of the objectives of the organization he represents and the needs of the community should be examined so that there are no conflicts in the process. Analysis also includes the resources involved – both human and financial aspects.

3.3.2. Mobilizing People's Participation

The organizer should formally introduce himself to the community and build a good rapport with the people. This can be done through the help of known contacts like the leaders, teachers or anganwadi workers and inform them about the purpose of his visits in a professional manner.

3.3.3. Preparing a Community Profile

Basic information relating to the community needs to be collected from the members through their participation. The following details can be gathered to make a profile of the community:

- Name and identification of the community – location and administration details
- History of the community – important events
- Communication facilities

- Population – distribution based on age, gender, educational status, religion, caste etc.
- Employment – types, source of income, family income
- Housing – types, ownerships, size of inmates
- Resources – health (types, availability and accessibility), education (types, number of teachers – students), electricity, drinking water, sanitation.
- Other establishments – banks, panchayat office, police station, markets, community centres, public distribution system, NGOs for different groups, religious places, etc.
- Major issues or problems in the community – related to health, education, livelihood etc.

3.3.4. Needs Assessment

In this stage, the community organizer has to assess the felt needs/issues or problems faced by the community. This should come from the people as to what they perceive are the problems they face. This has to be on factual material carefully gathered and involvement of community representatives is essential in this process.A list of these needs or issues can be prepared related to:

- Basic needs -housing, electricity supply, water supply, sanitation etc.
- Education - functioning of schools, non-formal education, coaching, infrastructure etc.
- Employment opportunities
- Health – centres, adequate staff
- Community centres – sports and recreation, library, etc.
- Developmental programmes and schemes

3.3.5. Ordering/Prioritizing Needs

With the help of the community, the identified needs should be initially listed down. Community should become aware of their situation and be involved in this process. Analyze all the needs in

the list for its severity, magnitude, symptoms and causes and then place them in priority order.

3.3.6. Select a Problem

From the priority list, select the most urgent problem. Examine and analyze this problem to make the people understand it from all dimensions. This is a very crucial step that would lead to effective planning.

3.3.7. Redefine the problem

To obtain a better understanding of the problem, ask questions such as:

- Does it affect the normal functioning of the community?
- How many people are being affected?
- How are they affected?
- How will it disturb the community if it is not solved? Etc.

Therefore, analyze the problem, redefine and clearly state it so that further planning can be done.

3.3.8. Formulate Achievable Objectives

Convert the redefined problem into achievable objectives or they can be converted into programmes and activities. For eg: If Illiteracy is the problem chosen as the priority, on further analysis, the root cause of the issue can be identified. Children do not go to school, why? Is it because there are no schools? Schools are there, yet children do not go, why? Is it because teachers are irregular or they do not teach?

Here, the general problem identified is illiteracy. But the root cause for it is defective functioning of the school, which has to be addressed.

3.3.9. Decision – making

Develop the community's confidence and willpower to deal with the problem. They need to be stimulated and motivated to feel competent that they can handle it.

Workout the alternatives : Brainstorm the different ways and means to handle the situation based on the objective and generate maximum number of alternatives to address the problem. For eg., In solving the problem of Illiteracy, there are different ways to address it: the concerned teachers can be met and advised; the defective functioning can be brought to the notice of the higher authorities; higher authorities can be met by the representatives with a written representation; motivate more children to join the school, withdraw all children from the school; close the school, organize a protest march or organize a hunger strike.

3.3.10. Select an Appropriate Alternative

Choose the best alternative for tackling the problem, the best and suitable way by which the problem can be easily solved. Its ideal to start with a soft approach and if it fails, then select the next one in sequence. Choose the one that has the highest probability of success or effectiveness in achieving the goals or objectives.

3.3.11. Develop Plan of Action

It calls for organization of group effort where arrangements are made to pursue the goals. Propose an action plan to materialize the selected alternative. The tentative organization structure is prepared by deciding the time frame, the resourced needed, the personnel who would be involved etc. For the problem of illiteracy, if it is decided to meet the authorities to present a petition, then discuss the date, time, who, how many would go etc. A role play can also be done as to who would speak to the authorities, what and how to speak shall be rehearsed so that there is no confusion and it would aid in arriving at the desired results.

3.3.12. Mobilization of Resources

The requisite resources needed to implement the plan are assessed, identified and mobilized. It could be in the form of time,

money, manpower and material. Identify the internal and external resources available. It is important to use the internal resources such as space, materials, money, manpower, the indigenous wisdom etc. External resources may be in the form of funding, expert advice, technical assistance etc. The community should be able to understand what they can do for themselves and areas where they need external help.

3.3.13. Implement Plan of Action

Implement the plan with the resources to fulfill the objective and this is the most crucial aspect of community organization. Involvement and active participation of the people by accepting responsibilities is very important and thereby they become partners in the problem solving process. Gradually the community shall be strengthened to handle their problems and the organizer will slowly withdraw the support to make the community sustainable.

3.3.14. Evaluation

The implemented plan is evaluated to identify the success and the difficulties encountered. Any deviancy or undesired result is identified and the reasons are discussed upon. At the same time, the positive aspects should be appreciated. This evaluation should be at periodic levels or at end of the activity. It can be done with the help of community participationby the organization or by using an outside expert. The task is not complete without the evaluation.

3.3.15. Modification

On the basis of the evaluation, modifications are decided and included in order to bring about a permanent solution to the selected problem.

3.3.16. Continuation or Replication

The modified plan is implemented, continued and replicated. By this process, there is the development of cooperative and

collaborative attitudes and practices in the community. This experience can lead the community to skillfully handle similar problems in the future.

3.4. MODELS OF COMMUNITY ORGANIZATION AND ITS APPLICATION

What is a model?

It is a medium through which a person looks at the complex realities and provides a clear understanding of what would happen. They describe strategies for accomplishing a vision, the appropriate steps to be taken to get there. Jack Rothman has introduced three basic models of community organization. They are: Locality development model; Social Planning Model and Social Action Model.

3.4.1. Locality Development Model

Defined as a process designed to improve conditions of economic and social progress for the whole community with its active participation and the reliance on the community's initiative. It is a model of working with community groups. Here the important focus is about the process of community building.

Leadership development and the education of the participants are the essential elements in the process.It emphasizes self –help and development of community capabilities and cooperation (empowerment). Main focus is on the whole community or a part of it. Basic belief is that communities have some common needs and interests and once the people realize this need and work together democratically, they can take appropriate steps to improve the quality of life.

The community organizer attempts to develop various schemes and programs to meet the needs of the target population in a defined area through coordination with other NGOs that provide services in that area. The organizer is an enabler or a catalyst who encourages, enhances involvement of the people in the community

to plan and help find a solution. The tactic used here is *'Consensus through discussion and communication.'*

3.4.2. Social Planning Model

The emphasis of this model is on providing technical support to solve social problems. Expert planners are required to bring about change who would use their technical abilities and skills including the ability to manipulate large bureaucratic organizations, and bring about complex changes. Rational problem solving and the use of technical methods such as research and systems analysis are relied upon. Expertise is the important tool in this model.

If there are any major social problems in the community such as housing, health, education, childcare or any issue, the community organizer gathers the facts and decides what to do with it. The community organizer's role is to provide technical support by gathering data, implementing programs and interacting with bureaucracies. The organizer works in greater capacity with the government and is often identified with power structure of the community and also focused on the needs and attitudes of the community. The tactic adopted is *'Lets gather the facts and solve the problems.'*

3.4.3. Social Action Model

According to Rotham, social action is a strategy used by groups or sub committees or even national organizations that feel they have inadequate power and resources to meet their needs. So they confront with the power structure using conflict as a method to solve their issues related to inequalities and deprivation.

The community organizer views the community as a system of privileges and power with a disadvantaged population and the problem is social injustice, deprivation, inequity or exploitation at the hands of the oppressors such as the 'power structures, big government or society.' This is adopted mostly by groups /

organizations to alter institutional practice or make changes in the distribution of power. Civil rights groups and social movements are based on this model. The organizer is more of an activist who advocates and organizes the group/organization to influence the political process. He may also pressure the power structure to give in to demands. Varied roles can be played by the organizer, depending on the issue like advocate, activist, agitator or negotiator.



CHECK YOUR PROGRESS – 1

1. How can we prioritize the needs of the community?

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2. What are the models of community organization advocated by Jack Rotham?

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3.5. EMPOWERMENT AND CAPACITY BUILDING THROUGH COMMUNITIES

Empowerment is the 'process of increasing personal, interpersonal, or political power so that individuals, families, and communities can take action to improve their situations (Gutierrez, 1994).

Rappaport (1987) says that empowerment suggests both individual determination over one's own life and democratic participation in the life of one's community, through mediating structures such as schools, neighbourhoods, churches and voluntary organizations.

It refers to a state of mind, such as feeling worthy and competent or perceiving power and control. It also refers to a reallocation of power that results from modifying social structures. Empowerment happens from within (a group, or an individual). One cannot empower someone, but a

space can be created. Enable and facilitate the creation of such a space in which power can be taken, in which people can access their own strength and inner resourcefulness in order to explore and make sense of what happened to them, find meaning in it and seek out the purpose of their life.

Empowerment is very crucial of those who are excluded, marginalized or deprived. Generally, the poor, marginalized people have the feeling of powerlessness. They can be helped to feel powerful to decide their own affairs using community organization. We can develop their confidence and capacitate them so that they can solve their problems. This is where capacity building becomes crucial. Communities are capacitated to handle their own problems. They need to be aware of their situation, their rights and their capacity to change the situation. The organizer shall strive to develop their capacity of self-control, self- strength, and self-reliance and to build freedom of choice and action. Thereby, they develop the decision-making capacity and work towards achieving their goals, leading to empowerment.

3.6. CONCEPT OF COMMUNITY PARTICIPATION

Community participation is the involvement of people in the process of decision-making related to issues that affect them directly or indirectly. It can be defined as an active process whereby beneficiaries influence the direction and execution of development projects rather than merely receive a share of project profits (Paul, 1987). It is the extent to which the local communities are involved, of how power is shared in the decision-making process and the manner of their participation. For communities to be empowered and handle their problems, participation is the key word without which no sustainable solution can be attained. They are involved from the beginning in the identification of the problem to finding solutions by mobilizing resources and thereby develop the confidence and willpower to handle any issues or problems concerning them. The aim is to make communities self-reliant, develop critical awareness and problem solving skills.

3.6.1. PEOPLE'S PARTICIPATION

According to UNDP, participation includes people's involvement in decision-making processes, in implementing programmes, sharing in the benefits of development programmes and involvement in the evaluation of programmes.. It is seen as a process of empowerment of the deprived and excluded by recognition of the differences in political and economic power among different social groups and classes.

People need to be encouraged to participate in what is happening in their lives rather than taking on a passive relationship. So when it comes to community organization, people should be involved in all these components – assessment, planning, recording, action and review. Involvement of the people can lead to effective, economic and efficiency of services in the community.

To bring about effective participation of the people, access and support are very important aspects. Access is the physical accessibility, the opportunity to participate in the administrative and political structures, planning groups etc.The disadvantaged groups especially need to be supported to participate and get involved and not be intimidated by any pressures. By this, it can be ensured that all groups have equal opportunities for involvement in activities concerning their life.

Participation is associated with power and control as the redistribution of power enables the disadvantaged sections that are excluded from the political and economic processes to get included and develop a sense of ownership and control among the people.

3.6.2. PARTICIPATORY RURAL APPRAISAL (PRA)

Robert Chambers defines PRA as approach and methods for learning about rural life and conditions from, with and by rural people. Analysis, planning and action are also part of the process wherethe village people and its officials get involved. PRA is a way

of enabling local people to analyze their living conditions, problems and draw up plans to handle it. The outsider's role is minimal, that of only thefacilitator.

Earlier, as per the top-down approach, an agency or the government used to decide what is needed in the community or village and deliver the services or programs without consulting the people who lived there and made them dependent. They were just considered as passive beneficiaries of the service. But in the bottom - up approach, the community is involved in the planning and decision making, working together and gives them control over their affairs and also dignity to the poor. PRA being in practice since the 19902, has therefore brought a shift in the approach towards development programmes. Every project or programme to be carried out in a community (be it urban or rural) adopts the PRA approach. It is called participatory, as the people of the village are completely involved in the process from appraisal, analysis, planning, execution, monitoring and evaluation. PRA was initially used to appraise existing situations only in rural areas.Later, it has also been used in urban areas and in other fields like adult education, policy influencing and advocacy, and organisation development. In addition, it has been used not only for appraisal but also for various other purposes.

The process of PRA employs varieties of **techniques**. Some of the commonly used techniques are meetings, group discussions, socio-drama, and sharing of knowledge generated through various forms of folk, oral, written, and visual arts.

A wide range of PRA**methods** are in use today. These methods can be broadly classified as space, time, and relationship methods.

- **Space Related Methods:** Useful for the spatial dimension of people's reality. These methods include *social mapping* and the focus is on how people perceive and relate to space. The other space-

related methods are *resource map, participatory modelling, mobility map, services and opportunities map and transect walk.*

- **Time Related Methods :** Used to explore temporal dimensions of people's realities. The uniqueness of this method is that it allows people to use their own concept of time. This method *includes time-line, trend analyses, historical transect, seasonal diagram, daily activity schedule, participatory genealogy and dream map.*
- **Relationship Methods :** Relationship methods include flow diagrams like *cause effect diagrams, impact diagrams, system diagrams, network diagrams and process maps*. It also includes *wellbeing ranking method, Venn diagrams, pair-wise ranking, matrix scoring/ranking, force field analysis, pie diagrams, livelihood analysis, spider diagrams and body mappin*g.The main purpose of this method is to study the relationships between various items or various aspects of the same item.

It is good to include different categories of people – old, young, men, women, literates, illiterates, the poor, marginalized, sections in order to get diverse opinions and views. The data obtained is analyzed in the field and the findings are discussed with the people for clarifications. Further, in devising the action plan to address the issues, the people are involved and assume responsibility on their side to take it forward with the support of the agency/government. It is therefore a very efficient, cost – effective, and less time consuming approach to address community problems and plan any development programmes.



Check your progress – 2

1. What is community participation?

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2. Name the different methods of PRA.

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3.7. LET US SUM UP

- Community organization is a process that evolves through different stages. The organizer needs to initially clarify his role with the community and mobilize their participation to identify their real needs or issues that have to be handled.
- After the community has listed all their problems, it has to be prioritized depending on its severity and then the community can take up the first pressurizing issue and collectively decide to work on it.
- Through a process of brainstorming, they analyze the issue from all aspects and come up with alternatives of how to deal with it. They select the most appropriate alternative and develop a plan of action as to how to deal with it. In this stage, clear roles and responsibilities of the members is decided upon. Both internal and external resources are mobilized to handle the problem after which they go about implementing it.
- Periodic evaluation is carried out to see if the plan is implemented well using the community and external experts. It can be further modified and then the community can be capacitated to take up the next issue in the list and collectively handle them with the confidence and willpower they have developed in the process.
- Jack Rothman has introduced three basic models of community organization.
- Locality development model: Basic belief is that communities have some common needs and interests and once the people realize this need and work together democratically, they can take appropriate steps to improve the quality of life.
- Social Panning Model: The emphasis of this model is on providing technical support to solve social problems.
- Social Action Model: They confront with the power structure using conflict as a method to solve their issues related to inequalities and deprivation.

- Empowerment is creation of a space in which power can be taken, in which people can access their own strength and inner resourcefulness and feel capacitated to take appropriate decisions to handle their problems.
- For communities to be empowered and handle their problems, participation is the key word without which no sustainable solution can be attained.
- Participation includes people's involvement in decision-making processes, in implementing and evaluation of programmes and sharing the benefits of development programmes. It is seen as a process of empowerment of the deprived and excluded communities.
- PRA is a way of enabling local people to analyze their living conditions, problems and draw up plans to handle it. It is called participatory, as the people of the village are completely involved in the process from appraisal, analysis, planning, execution, monitoring and evaluation.Techniques are meetings, group discussions, socio-drama, and sharing of knowledge generated through various forms of folk, oral, written, and visual arts.A wide range of PRA methods are classified as space, time, and relationship methods.



3.8. FURTHER READING

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CHECK YOUR PROGRESS – 1

1. List the identified needs with the help of the community. Analyze all the needs in the list for its severity, magnitude, symptoms and causes and then place them in priority order.

.....

2.The three models of community organization introduced by Jack Rothman are Locality development model, Social Planning Model and Social Action Model.

.....



3.9. ANSWERS TO CHECK YOUR PROGRESS

Check your progress – 2

1. Community participation is the involvement of people in the process of decision-making related to issues that affect them.
2. PRA methods can be classified as space, time, and relationship methods.



3.10. MODEL QUESTIONS

1. Discuss the different stages of the community organization process with the help of an illustration.
2. What is the purpose and strategies of adopting Jack Rothman's models of community organization?
3. How can communities become empowered?
4. What is meant by participation? Discuss the importance of Participatory Rural Appraisal?

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UNIT 4 : COMMUNITY ORGANIZATION AS A METHOD OF SOCIAL WORK

UNIT STRUCTURE

4.1. Learning objectives

4.2. Introduction

4.3. Concept of community work

4.4. Community organization and community development

4.5. Principles of community organization

4.6. Role of NGOs in rural development in india

4.7. 73rd constitutional amendment

4.8. 74thconstitutional amendment and municipal government : structure, powers and functions.

4.9. Let us sum up

4.10. Further reading

4.11. Answers to check your progress

4.12. Model questions

4.1. LEARNING OBJECTIVES

- To learn and differentiate the concepts related to community work;
- To be familiar with the guiding principles of forming an organization;
- To understand the functioning of NGOs and local self-governments that are part of the 73rd and 74th constitutional amendments

4.2. INTRODUCTION

This unit briefly presents the concepts related to working with communities such as community organization and community development. The guiding principles of community organization are clearly outlined which would form the basis of forming the organization. The crucial role played by the local self-governments Panchayats and Municipalities, constituted as per the 73rd and 74thConstitutional Amendments to decentralize and initiate democratic planning are also discussed in this unit.

4.3. CONCEPT OF COMMUNITY WORK

Twelvetrees (1991) has defined community work as being the process of assisting ordinary people to improve their own communities by undertaking collective action.It is particularly concerned with the needs of those who have been disadvantaged or oppressed, whether through poverty, or through discrimination on the basis of race, class, gender, sexuality, age or disability.

According to Twelvetrees, community work can be either professional or radical in its approach. Professional, when it is concerned to promote self-help and improve effectiveness of service delivery. Radical approach seeks to empower the powerless to question the sources of their oppression and deprivation.

Community work can be at the grassroots level working with individuals, families and community groups. It can also be at the level of agency and inter-agency and wider level of regional and national community work, focusing on economic/developmental issues.

It is about working with people in ways to encourage and empower them to do things for themselves. Therefore, the role of the worker centres on helping people to learn new skills, build self-confidence and develop talents and abilities. A good deal of community work focuses on gaining and disseminating information that can be applied by the neighbourhoodor community. With adequate information, communities can make informed decisions and take appropriate action.

4.4. COMMUNITY ORGANIZATION AND COMMUNITY DEVELOPMENT

Community work is the focus of community organization and community development. Community organization is one of the primary methods of social work, also called macro-level practice as it is used to address the larger problems/issues that affect a bigger group of people. Case work and group work has its own limitations of being able to work only with one individual or a limited group of people, but community

organization involves the participation of a large number of people who collectively handle the problem and thereby enhances the scope of intervention.The client being dealt with is the 'community.' Community development on the other hand is related to the total development of a community, be it economic, physical or social aspects. Community organization is used as a means to achieve this development.

The most widely accepted definition of community organization is the one given by Murray G. Ross (1955), which presents a holistic understanding of the entire process.

He defines community organization as a process by which a community identifies its needs or objectives, orders (or ranks) these needs or objectives, develops the confidence and will to work at those needs or objectives, finds the resources (internal and external) to deal with these needs or objectives, takes action in respect of them, and in so doing, extends and develops co-operative and collaborative attitudes and practices in the community.

Pattit (1925) defines community organization as assisting a group of people to recognize the common needs and helping hem to meet these needs.

Community development is definedby K.D. Gangradeas the process by which the efforts of people themselves are united with government authorities to improve the economic, social and cultural conditions of communities to integrate these communities into the life of nation and enable them to contribute fully to national progress.

Community Organization (CO) and Community Development (CD) are interrelated as the method of organization is used to achieve the goals of development in a community. Working with people in groups is the focus of both these approaches and they are concerned with community needs and problem solving. The techniques used are also common and the role of the community worker follows a common pattern aimed at enabling people become capacitated to solve their problems. Community organization is more relevant in the field of social work, whereas community development can be related to any field focusing on economic development.

4.5. PRINCIPLES OF COMMUNITY ORGANIZATION

Principles refer to certain rules that guide the process of community organization. Aligned with the democratic values of the social work profession, these principles stress on the worth of the individual or group and self-determination in working towards the goals. The principles recommended by Ross are discussed in this section.

The term 'association' in these principles refer to the organization that is established to obtain the objectives of the community. It means the structure that is established by the members of the community to handle the community problems or issues.

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

The community should be motivated to examine their situation and share openly about any genuine problem that causes discontentment or dissatisfaction among them. If they are able to come to a consensus that the prevailing conditions are not ideal and they wish to bring about a change, the community can come together and initiate the creation and development of the organization or association.

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

It is very important for the discontent to be focused and ordered in order to take appropriate action in achieving the desired objectives. Hence, discontent should be specific and focused with regard to the specific problem to be addressed.

4.5.2. The discontent that initiates or sustains community organization must be widely shared in the community.

The focus of community organization is not about only solving the problem, but also aim towards capacitating the community in dealing with their own problems. Therefore, the discontent should be shared with the entire community so that there is a consensus or agreement from everyone to cooperate and do something about it.

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

In order to get the utmost participation from the people of the community, it is ideal to identify leaders of all the major groups and subgroups in the community. As all members of the community cannot get involved, the leaders of these formal or informal groups that have the regards of the community should be involved in the discussions related to the community problems. The leaders are well aware of the community and known to the people and hence, effectively they can communicate and be a link between the different groups.

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

As the association strives to bring together people who have their own way of looking at issues, it might be difficult to bring about their cooperation in a sustained manner. There should be certain goals and procedures laid down to serve as a common frame of reference for the people to abide by and the association to sustain. They can serve as guidelines to refer to whenever there are situations of conflict or disagreement amongst them.

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

It is good to include activities that can contribute to developing unity and good feelings like celebrating festivals and rituals that can build up the community sentiment. These activities can enhance the positive emotional experiences of all the members and lays emphasis on the values of the association for which it is formed.

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

In any community, there area lot of resources available in terms of goodwill, which should be harnessed through certain initiatives. The association shall try and identify people who are willing to contribute or participate in the community building activities such as professionals or leaders.Hence, it is important to tap these resources and utilize it for the benefit of the community.

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

Communication is an important medium through which understanding of shared values in the community is widened and it is the vital aspect of community life. Effective communication within the group, and between groups depends on the quality of relationships between the people. The association should therefore be aware of the local traditions and customs of the community and use their own leaders to transmit the message rather than outsiders.

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

Different community groups constitute the association and they should be united to achieve the goals of the association. There

can be difference of opinions and lack of participation or support at times. If the association strives to be a successful one, then it should strengthen the different groups, capacitate the weaker ones to handle problems and bring about cohesiveness.

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

Rules and procedures of the organization should be acceptedso that themembers develop a sense of security in the functioning of the association. There can be flexibility in these procedures but it should not disrupt the association in the decisions it makes. A variety of methods can be used in this process by taking up studies, making visits, appointment of committees to collect data and come up with a consensus in decision making of the association.

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

When the members of the association work in a united manner, follow the procedures that are established, adhere to the schedules and strive towards achieving the objectives, the pace of work is thereby developed.Hence, it is important to keep in pace with the community as to how it involves itself and adjusts to the changes being made which will depend on the people.

4.5.11. The association should seek to develop effective leaders.

Leaders play an important role in the association. Those who can facilitate the process of community organization, contribute to making the association productive and develop its morale are considered effective leaders. Here, it is just not one leader, but many contributing to the leadership of a group. Leadership training is also

essential where leadership functions are shared to bring about a realistic and effective group.

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

The association should strive to obtain the trust, participation and support of the people of the community, whichcan be accomplished through the process of community organization. The involvement of the group leaders and their ability in dealing with community issues are key elements in ensuring that the association grows in strength. There can be situations of group members being hostile or withdrawing support as it is heterogeneous membership. But the association should be able to handle them and come out as a stable, strong and prestigious organization in the community.



CHECK YOUR PROGRESS - 1

1.What is essential for the formation of the association?

.....

2. What kind of activities can be included to bring about unity in the association?

.....

4.6. ROLE OF NGOS IN RURAL DEVELOPMENT IN INDIA

A non-governmental organization (NGO) is a legally constituted organization created by any person and operates independently from any form of government. Professor Peter Willettsdefines an NGO as ‘an independent voluntary association of people acting together on a continuous basis for some common purpose other than achieving government office, making money or illegal activities.’It can operate at local, national or international level and undertake different activities related to human rights, environment or any developmental aspect.

The Indian government envisioned an active role for NGOs in the Seventh five-year plan (1985 – 1990), to make the rural communities self-reliant by utilizing the indigenous village resources and skills, the local knowledge and experience for thedevelopment and upliftment of rural areas. NGOs can comprehend the local realities through continuous interaction with the village communities at the grassroots leveland effectively bring about changes, which the government may not be able to achieve. NGOs were further involved through the Eighth five-year plan to take up rural appraisal with the communities to initiate development activities.

NGOs undertake the following **activities related to development** in the rural areas:

- Agricultural related programs
- Health programmes
- Livelihood programmes – self-help groups
- Community development programs
- Human Resource Development programs
- Trade and industrial promotion:(promoting small scale industries among rural youth.

The different roles that NGOs can take up are:

- **Advocacy**: Advocating to improve the conditions of rural poor;
- **Social Activism**: Advocating for changes in organizations and structures
- **Relief:** Providing relief to victims of calamities.
- **Development :** Implementation of a wide range of development programmes.
- **Research, Evaluation and Documentation**: Studying problems of the rural areas and evaluating (development programmes.Documentation of information on voluntary effort provides information, which is invaluable for programme planning. NGOs take up Participatory Rural Appraisals in rural areas to study the community's needs and evolve strategies with the participation of the people.

- **Training:**Capacity and skill building of functionaries identified from rural areas to take up entrepreneurship.

Therefore, NGOs are synonymous with rural development and the main objective to serve people, uplift the communities and share the responsibility of the government in development of the country.

4.7 73RD CONSTITUTIONAL AMENDMENT

The 73rd amendment to the constitution was enacted through The Constitution(Seventy - Third) Amendment Act in 1992 and came into force on April 1993. 73rd Amendment added Part IX titled “The Panchayats” to the Constitution.The most important feature of thisamendment is the statutory status given to the Panchayats at the village, block and district levels. It gives a democratic decentralization through the local government; they get the constitutional mandate and validity similar to the central and state governments. Decentralized planning is the devolution of powers from government at the top to the local level towards empowerment of the grassroots level democratic institution.The Panchayats are endowed by law with powers and authority to function as institutions of self-government. The aim has been to combine social justice with effective local governance, with an emphasis on reservation of seats for the deprived classes of population, including leadership positions.

4.7.1. Features of the 73rd Amendment

- Three-tier structure consisting of the ZillaParishad, the Panchayat Samiti and the Gram Panchayat at the district, block and village levels respectively.
- Reservation of seats to the scheduled castes, scheduled tribes and women (a third of the panchayat members to be women)
- Elections to be held every five years to the Panchayati Raj Institutions (PRI).
- Panchayat List – Distinct responsibilities given to the PRI in the form of 29 subjects (like preparing annual plans for the PRIs).

- Standing committees – working groups, sub committees and ward committees with elected members to execute the administrative, financial, planning and establishment matters.
- Annual Plan – submit annual plan which becomes part of the district five-year plans.
- Panchayat president is the chief administrator of the Panchayat. Secretary from State Government shall assist the president in matters related to administration.

The PRI should have adequate legislative, administrative, financial and technical powers to prepare the relevant development plans which shall reflect the aspirations and needs of the people with their active participation and bring about sustainable development of the region. The next unit shall discuss the powers and functions of the Panchayats in detail.

4.8. 74TH CONSTITUTIONAL AMENDMENT AND MUNICIPAL GOVERNMENT : STRUCTURE, POWERS AND FUNCTIONS.

The Constitution (74th Amendment) Act, 1992 came into force on June 1, 1993 and added Part IXA titled “The Municipalities”to the Constitution.The 74thAmendment Act was passed to establish Municipalities as institutions of self-government. It was enacted envisioning democratic decentralization and power to the people and provides for reservations in Municipalities like the PRIs.

It is a landmark initiative of the Government of India to strengthen local self-government in cities and towns. The mandate of the Municipalities is to undertake the tasks of planning for economic development and social justiceand implement city/town development plans.

The word ‘municipal’ applies to a unit of government, which acts as an agent of the state. A municipal corporation is a city, town, village, or borough that has governmental powers. A municipality is a city, town, village, or in some states, a borough.

Constitution of Municipalities: Three types of municipalities shall be constituted in every state for urban areas such as: 1). Nagar Panchayat – for transitional area (area in transition from a rural to urban); 2). Municipal Council – for small urban area and 3). Municipal Corporation – for a large urban area.

4.8.1. Structure

The urban local government, which works for the development of any Metropolitan City with a population of more than one million,is known as the **Municipal Corporation** in India. The members of the Municipal Corporation are directly elected by the people and are called **Councillors.** The Municipal Corporation consists of a committee, which includes a **Mayor** with Councillors. The Mayor heads the Municipal Corporation. The corporation remains under the charge of **Municipal Commissioner**(from Indian Administrative Services appointed by the state). The Executive Officers along with the Mayor and Councillors monitor and implement the programs related to planning the development of the corporation. The number of Councillors also depends upon the area and population of the city. The elections to the Municipal Corporations are conducted under the guidance, direction, superintendence and control of the State Election Commission every five years.

4.8.2. Functions of Municipality Corporations

Municipal Corporation implies provision of basic facilities and services in urban areas and regulation of growth. These facilities and services may be listed as water supply, drainage and sewerage, urban renewal and housing, urban redevelopment, transportation, road construction, supply of electricity, education, maintenance of public hospitals, registration of births and deaths, naming streets and numbering houses, etc.

4.8.3. Powers

The municipalities have such powers bestowed on them to function as institutions of self-government with specific responsibilities such as:

- Preparing plans for economic development and justice.
- Implementation of schemes as listed in the 12th schedule.
- To set up committees with power to carry out theresponsibilities as in 12th schedule.
- Power to impose taxes – to levy, collect appropriate taxes, duties, tolls and fees.
- To make grants-in aid to municipalities from consolidated fund of the state.

Its sources of income are taxes on water, houses, markets, entertainment and vehicles paid by residents of the town and grants from the state government. This amendment therefore enables the Municipalities to formulate development plans and implement them for the betterment of the urban area.



CHECK YOUR PROGRESS – 2

1. What are the two local self-governments enshrined in the Constitutional Amendments of 73 and 74?

.....

2. Name the different types of Municipalities.

.....



4.9. LET US SUM UP

- Community work is the process of assisting ordinary people to improve their own communities by undertaking collective action.
- Community organization is one of the primary methods of social work, also called macro-level practice as it is used to address the larger problems or issues that affect a bigger group of people.

- Commuity development is the process by which the efforts of people are united with government authorities to improve the economic, social and cultural conditions of communities.
- Principles refer to certain rules that guide the process of community organization. Communitites should examine their situation and identify conditions that causes discontentment and then form an association to address it.
- In order to get the utmost community participation, it is ideal to identify leaders of all the major groups and subgroups in the community.
- The association should set its goals and collectively work towards it.
- NGOs are independent voluntary association of people striving for common purpose to serve the community and enable them address their problems.
- They work at the grassroots level and take up varied activities related to health, agriculture, livelihood, agriculture, industry and skill training.
- From advocacy to activism, providing relief to development, research and training, NGOs are actively involved in rural development in India.
- 73rd constitutional amendment provides for the establishment of Panchayati Raj Institutions at the district, block and village level for decentralized planning and local governance. The three-tier structure is endowed with powers and authority to make the annual plans and take appropriate action.
- 74th constitutional amendment provides for the setting up of Municipalities as institutions of local self governance at the town/ city level. This three tier structure comprising of the Nagar Panchayat, Municipal Council and Municipal Corporation execute a lot of functions related to basic infrastructure like water, sanitation, electricty, public health, maintenacne of roads etc in the urban areas.
- Both these local bodies consists of elected representatives based on reservation system and promotes participation of women.



4.10. FURTHER READING

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3. Riley, J.M. (2002). *Stakeholders in Rural Development- Critical Collaboration in State- NGO Partnerships.* New Delhi: Sage Publications,
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4.11. ANSWERS TO CHECK YOUR PROGRESS

Check your progress – 1



1. Discontentment with existing conditions in the community.
2. Activities with emotional content should be included to build up unity.

Check your progress – 2



1. Panchayat Raj Institutions at rural areas and the Municipalities for urban areas are the two local self-governments enshrined in the amendments.

2. Nagar Panchayat, Municipal Council and Municipal Corporation are the three types of Municipalities.



4.12. MODEL QUESTIONS

1. Define community work. Briefly discuss the concepts related to working with communities.
2. As a community organizer, what are the abiding principles you would adopt to ensure effective practice?
3. How can the NGOs be part of the development process in communities? Discuss their varied roles with examples.
4. What are the main provisions outlined in the 73rd Constitutional Amendment?
5. What are the powers and functions of the Municipalities?

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UNIT 5- ROLE OF COMMUNITY PRACTITIONER

UNIT STRUCTURE

5.1 Learning Objectives

5.2 Introduction

5.3 Role Of Community Practitioner

5.4 Skills Required For A Community Social Worker/ Practitioner

5.5 Let Us Sum Up

5.6 Further Reading

5.7 Answers To Check Your Progress

5.8 Model Questions

5.1 LEARNING OBJECTIVES

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

- Analyse the applicability of the method of community organization in different areas
- Explain the role of a community practitioner
- Learn the necessity of different skills required for a community practitioner.

5.2 INTRODUCTION

Community organization practice is a unique form of social work. Basic practice methods draw on some of the sample principles as other practice modalities. However, much of the work of community organizers takes place outside agency settings and involves using power and influence to achieve social change. Consequently, organizers need adequate skills, tools to resolve ethical dilemmas they encounter in practice and has to play various roles in different community settings. Recently, community organization as a field of practice has come under pressure to use methods and practices consistent with other areas in social work. Many schools of social work have adopted generalist or multisystems models of practice. Community Organizers should conduct research orientedactivities towards

finding out the community problems and also how community organization values, ethics, knowledge, and skills are transmitted to workers in agency settings and in social change organization.

Since its beginning, the social work profession has relied on the method of community organization to accomplish its objectives. The great social reformers used many components of what is now recognized as community organization. The crusaders against slavery, social evils, for free public education, and for better treatment of the marginalized all used it. For various works for world peace, the improvement of rehabilitation and other relief homes, the assimilation of immigrants, the elimination of child labour, and other problem areas that had to be approached on a more global scale than through direct services.

As discussed previously, there are three primary methods of practice in social work: community organization, group work, and casework. The definition of community organization, as a specific method of social work, was preceded by definition of the methods of casework and group work. Increasingly more evidence is shown of the interrelatedness of the three methods of practice and the need for all social workers, in whatever field of practice, to have skill and knowledge in all three.Numerous groups practice community organization—the fields of medicine, labor, business, government, religion, politics, education, rural, urban and tribal community settings.

An important document issued recently by the **NASW Committee on Community Organization**is of essential knowledge for all social workers. It states the community organization practitioner must follow these guidelines:

1. Respect for the individual in all circumstances, doing away with all biases and prejudices
2. A commitment to the democratic process and goals.
3. A recognition of the diversity of groups and organizations with different emphasis on community welfare provision, services, and programs.
4. A commitment to seek changes in society which will provide for adequate standards of community welfare for all, equal opportunity of achievement for all, and non-exploitation of man by man.

Important roles and essential activities to be taken up by the community organizer are:

(1) Enabling the community to engage in establishing goals and setting priori ties;

(2) Helping community groups take effective action;

(3) Guiding the participants in the process through difficulties;

(4) Initiating action through education, demonstration, or other similar techniques.

New initiatives have emerged posing as community organizing under labels such as consensus organizing, community building, or asset-based community development. Promoted by academics, foundation officials, and government officials, these models replace an understanding of oppressive social structures that divide the 'haves' and 'have-nots' with an assumption of common interests between them that will allow for conflict-free social change. Such an approach contains within it the threat of a renewed backlash against community organizing. For community organizing to continue making meaningful contributions to broad-based empowerment and bottom- up social change, education about the realities of oppression and training in power-based community organizing strategies will be crucial. Most community organizing networks have to support their own organizer education programs.



CHECK YOUR PROGRESS -1

1. State two guidelines of NASW Committee on CO.

.....

2. What are the primary methods of social work?

.....

Let us discuss the role of a community social worker:

5.3 ROLE OF A COMMUNITY PRACTITIONER

For effective community organization process, the trained social worker working with communities need to have specific knowledge, skills

and is required to play various roles in different settings of practice. Thus, keeping in mind the various level of community organization process, the practitioner plays different roles in the process of reaching to the goals set collaboratively by the community members after identifying the problems. They are counsellor/ guide, communicator, motivator, innovator, enabler, resource mobilizer, advocate and others as and when situation demands. Let us briefly discuss on the role of a community practitioner:

As a Guide and Counsellor : The community social worker needs to have knowledge about the community into which he or she has to intervene, identify the problems and then work towards solving it or developing strategies to deal with it. Thus, rapport building with the community members is important inorder to build up trust of the community members. Only then, the community practitioner can guide and counsel the community members and achieve their cooperation in identifying the issues and working together towards finding solutions. Once, the trust is built, the community members seek guidance and counselling from the social worker. Therefore, he/she has to be knowledgeable about the various issues, schemes and benefits that can be accessed, mobilized for the benefit of the community.

As a motivator : When the community members start showing confidence on the practitioner, they will seek advice and communicate their apprehension to him/her. Due to various negative situations, the members might get demotivated or lose the track in working towards the solution of their problems. Sometimes the members may also be clueless as to how to work towards the set goals of the community. Here the practitioner plays the role of the motivator to move forward unitedly to solve the community problems.

As a Communicator and Resource Mobilizer : For solving any community problem, it is very essential to have open and clear communication between the members, between different groups and also between the community members and outside agents, institutions and groups. Thus, the social worker in the community setting has to play the important role of an effective communicator so that there is openness and transparency of the grievances

and discussion of issues. The community social worker has to be aware of all the important schemes, benefits, resources that can be utilized effectively for meeting the needs of the community. Thus, the practitioner plays the role of resource mobilizer connecting the people in need with the resources available. In this process, the worker empowers the community members as he/she creates awareness among the community and motivates them to work towards it.

As Innovator and Enabler : The solution to a particular problem can be many. As the community social worker has to be knowledgeable about the community's issues, the resources available and the strength of the members, he/she has to guide them to explore innovative ways to solve their problems and achieve development where required. Thus, playing the role of an innovator, the community worker has to enable and empower the members to innovate, build ideas and strategies to deal with their problems. In doing so, the social worker working with the particular community actually enables and empowers them to think innovatively and independently to make their own decisions and strategies. It enhances a sense of confidence, belongingness, creativity and empowerment among the members.

As an Advocate : The community practitioner who is committed to the betterment of the community will take up issues with the system in power that needs to be dealt with and he/she plays the role of an advocate while striving for justice and rights of the community. This role is closely connected with the method of social action at the next level. Social Therapy is used by the community worker which refers to a type of group therapy whereby people with common issues are guided and counselled to deal with the issues.

Thus, the above discussed some of the most important role played by community practitioners. We have to keep in mind that these various roles are applicable in different settings of community practice like rural, urban, tribal, vulnerable communities, public healthand sanitation, in the field of education, workplace, correctional settings, healthcare institutions and others.

5.4 SKILLS REQUIRED FOR A COMMUNITY SOCIAL WORKER/ PRACTITIONER

There are various skills required for a social worker working with communities. For effective practice of the method of community organization, following skills are essential for a community organizer:

1. **Communication skills**

   Includes effective listening and responding skills Interpersonal skills are also referred to as communication and 'people's skills'. It includes the patience to listen carefully to the other individual and respond effectively. It is one of the most significant skill of a social worker.

2. **Observation and Analytical skills**

   For a community organizer, observing closely and analysing the verbal and non-verbal ques is essential. Thus this skill of being able to observe and interpret meaning form the social phenomenon and facts is important.

3. **Collaborative skills and Organizing skills**

   The community organizer should have the skills to coordinate between the individuals, groups and members of the community as well as outside so that they can together fulfil the objectives of the community organization process. The objectives are set in a collaborative manner taking the consent of all members after debate and discussion. Working towards fulfilling them requires the cooperation and collaboration of all individual members, groups and inter community ties. Organizational skills imply the planned and coordinated approach inclusive of purposeful action to reach the common goal. There has to be community participation and organised division of labour.

4. **Resource mobilization skills**

   Resources can be of two types: Financial and non-financial. Organizational resources include money, human resource,

equipment and materials. The community social worker must know how to acquire resources for community development and utilization and mobilization of local and non-local resources is very important. Mobilizing funds, materials, resources from and outside the community is required for effective community organization. The community organizer has to take into account the vulnerability, sensitivity, compatibility and the autonomy issues into account while assessing the aspect of mobilizing resources.

5. Conflict resolution Skills

At the community level, there might be conflict between two groups, or between the people and the system. Conflict arises when there is a clash of interest between different groups and one group considers the other one as a cause of a particular problem in the community. Thus, the community organizer has to have the skill to mediate between two conflicting groups to restore peace and negotiate for co-operation to solve the issues.

6. Leadership skills

Cooke, Reid, and Edwards (1995) out line some very specific leadership skills that are expected of social workers. These include "managing environmental relationships, such as effective agency or program representation and positioning, networking, coalition building, negotiating hostile environments, and dealing with multiple customer and stakeholder groups". Regarding social work education, research point to the need for strong leadership in social work. During the latter part of the 20th century, the macroskills of community organization, social planning, and political advocacy are important. As a result of increasing specialization, many believe the profession has become divided and polarized over philosophical issues and mission. These divisions point to the need for social work leadership in the new millennium to position the profession in a more positive and productive capacity, not only with political leaders, but with the profession's own membership as well. The profession requires

strong proactive leadership for the new millennium. This strong proactive leadership philosophy should involve an understanding of pluralistic leadership collaborative skills.



CHECK YOUR PROGRESS -2

3. What does the role of a guide mean in CO?

.....

4. Describe Conflict resolution skill.

.....



5.5 LET US SUM UP

- Much of the work of community organizers takes place outside agency settings and involves using power and influence to achieve social change.
- An important document issued recently by the NASW Committee on Community Organization is of essential knowledge for all social workers.
- As the community social worker has to be knowledgeable about the community's issues, the resources available and the strength of the members, he/she has to guide them to explore innovative ways to solve their problems and achieve development where required.
- Organizational skills imply the planned and coordinated approach inclusive of purposeful action to reach the common goal. There has to be community participation and organised division of labour.
- New initiatives have emerged posing as community organizing under labels such as consensus organizing, community building, or asset-based community development. Promoted by academics, foundation officials, and government officials, these models replace an understanding of oppressive social structures that divide the 'haves' and 'have-nots' with an assumption of common interests between them that will allow for conflict-free social change.



5.6 FURTHER READING

- Ross, M.G. 1967. *Community Organization: Theory, Principle and Practice.* New York: Harper and Row
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- Siddiqui, H.Y. 1997. *Working with Communities: An Introduction to Community Work.* New Delhi: Hira Publications



5.7 ANSWERS TO CHECK YOUR PROGRESS

Answer 1.

a. Respect for the individual in all circumstances, doing away with all biases and prejudices. b. A commitment to the democratic process and goals.

Answer 2.

Case work, Group Work and Community Organization

Answer 3.

The community practitioner can guide and counsel the community members and achieve their cooperation in identifying the issues and working together towards finding solutions. Once, the trust is built, the community members seek guidance and counselling from the social worker. Therefore, he/she has to be knowledgeable about the various issues, schemes and benefits that can be accessed, mobilized for the benefit of the community

Answer 4.

At the community level, there might be conflict between two groups, or between the people and the system. Conflict arises when there is a clash of interest between different groups and one group considers the other one as a cause of a particular problem in the community. Thus, the community organizer has to have the skill to

mediate between two conflicting groups to restore peace and negotiate for co-operation to solve the issues.



5.8 MODEL QUESTIONS

1. Describe the method of community organization.
2. List down some of the important settings of community organization practice.
3. Why is leadership skill important for a community social worker?
4. Explain the role of a community practitioner as a resource mobilizer.
5. Why is effective communication important in community organization?
6. State NASW's important points for social workers.

*** ***** ***

UNIT 6: COMMUNITY DEVELOPMENT

UNIT STRUCTURE

6.1 Learning Objectives

6.2 Concept of Community Development

6.3 Philosophy of Community Development

6.4 Methods of Community Development

6.5 Rural Community

6.6 Meaning of Rural Community

6.7 Characteristics of Rural Community

6.8 Community Development and Rural Community

6.9 Difference between Community Development and Community Organisation

6.10 Conclusion

6.11 Activity

6.12 Let Us Sum Up

6.13 Further Reading

6.14 Answers to Check Your Progress

6.15 Model Questions

6.1 LEARNING OBJECTIVES

After going through this unit, you will be able to

- Decipher the concept, philosophy and methods of community development
- Explain the fundamental meaning and characteristics related to rural community
- Analyze the differences between community development and community organisation

6.2 CONCEPT OF COMMUNITY DEVELOPMENT

Community Development is a concept which can be understood from the context of locating development within the paradigm of well-being,

human welfare and ecological regeneration in a community. For a very long time community development is primarily a state responsibility which is entrusted on the state functionaries. It focuses on holistic development of the community where the interventions are initiated. But community development can be done in partnership with communities, state agencies and other technical and resourceful agencies with common interests. According to United Nations, "Community Development is a process where community members come together to take collective action and generate solutions to common problems." Community Development is also defined as 'homogenous social structure implying in the process of generation and acceptance of a fundamentally positive social norms, values and practices.' (McClenaghan, 2000, pp 571)

Another comprehensive definition of community development is discussed in an article on Caste and Community Development. 'The definition of Community Development itself asks for a great co-operation of people; for instance, the definition that most widely accepted is set forth in a United Nation's document as follows: "The term Community Development designates the utilisation, under one single programme, of approaches and techniques which rely upon local Communities as units of action and which attempt to combine outside assistance with organised local self determination and effort, and which correspondingly seek to stimulate local initiative and leadership as the primary instrument of change."'(Mann, 1962)

6.3 PHILOSOPHY OF COMMUNITY DEVELOPMENT

The philosophy behind community development has been holistic human development and co-existence of sustainable natural environment. In the context of India community development has been inspired by the Gandhian philosophy of self-rule or *swaraj* which is translated into the practice of decentralised self-governance. Such a philosophy enables every community member to be conscientious, equal and distinct in their efforts of building healthy and dynamic communities. The basic philosophical understanding of community development can also be understood on the basis ofcooperation amongst the community members, common

consensus on issues of local development and collectivisation of resources, skills, public interests and administration. In India, the constitution of India has a socialist philosophy of welfare in which the state has to initiate development interventions for the communities with an inclusive approach. In the context of social work practice, most of the social development organisations have a vision of welfare for the most marginalised persons and communities as a whole.

6.4 METHODS OF COMMUNITY DEVELOPMENT

'Social work in India got a new impact and momentum in the domain of community development, and freed itself, at least partially, from the patronage of the industries. At this time, social work has become greatly concerned over the whole movement of community development. However, community development is not wholly a field of social work, and neither it is*(sic)* the practice of the method of community organization. In fact, community development is a much broader area where inter-professional team work is called for.' (Chatterjee Pranab, 1961)This explains the intricate linkage of community development with social work practice in India.

While understanding the methods in social work practice 'Eileen Younghusband, the eminent British social worker, commented that the "insights of social work should enrich community development, while at the same time, new knowledge from the field of community development obviously has much to contribute to social work."' (Chatterjee Pranab, 1961) There are various methods for community development. In social work practice, community organisation is a social work method which pertains to organise the community towards social change, social planning, social development and community development.

- In the context of community development, the primary method is to develop a community profile which will reflect upon the current situation of the community.
- The method of problem identification is crucial to assess the problem affecting the community as a whole.

- Need assessment is also another method to understand the felt needs of the community and also blend in the perceived needs. Such a method enables the social work practitioner and the community to build a consensus around the actual needs of the community which needs some development intervention.
- Community development is incomplete without the method of prioritisation of needs and problem solving strategies. In this context people's participation is the most important factor. Without community participation in resolving its problems, community development is impossible.
- The method of generating community participation lies through formal and informal agencies. Community meetings and door to door meetings have been key methods in including all sections of the community in working towards development initiatives.
- Social Planning, Community Resource Planning and Strategic intervention planning are the key methods to build a systematic approach in creating an integral process to plan resources, action and integration of strategies.
- In this regard it is very important to ascertain the leadership roles as well to make sure there is a spearheading group to execute the plans. The method of identifying situational, transformational and superficial leadership is a crucial process to understand community development. Leadership can emerge from within the community and sometimes it is also seen amongst external agencies motivated to execute community development work within the community.
- The method of community cooperation in diverse activities generated during community development is also an important component. Community development cannot be adequate without the involvement of the community whether in planning, execution or in monitoring the intervention.
- The method of community auditing and social accounting of the utilisation of resources is very crucial. Such a process strengthens the accountability of the community development agencies and also

builds a long standing mutual trust amongst the community members and the community development institutions.

- Community development process is incomplete without the method of communication which has to be applied at every stage of work. Necessary communication about community development planning, processes, practices and actual intervention is the key towards building support for the community. The communication pattern needs to be a two way process. It has to be well-received and interpreted within the context of the community. In most rural communities, communication practices is almost nil and sometimes it is limited to the community elites, office bearers of village institutions and a handful of educated individuals within the community. For eg: If a particular scheme has come to the community for local livelihoods, bio resource use or land related work. People do not prefer to share most of the information with everyone rather only the village development boards or members of the authoritative bodies will only know about it.



CHECK YOUR PROGRESS

Q1. What is the concept of community development according to United Nations?

.....

Q2. How is leadership important for community development?

.....

6.5 RURAL COMMUNITY

India identifies its roots in its villages. There are about640,867 villages in India currently according to latest Census 2011. Rural community is a representative identity which ensures social inclusion of diversity in social and economic development of the country. Land territoriality, ethnicity, customary norms and natural resources are safeguarded through the rural community. The development of economy, infrastructure, ecosystem and

livelihoods in rural communities concerns community development practices. Conservation of customary norms and cultural practices are very prominent within a rural community. These socio-cultural norms define the structure of a rural community and make it distinct from other communities. Rural community is largely dependent on natural ecosystem for its livelihoods, survival needs and resource capital. 'The Indian village has been typically understood as an idealised form of the community as envisaged by Ross. They were perceived to be self-sufficient units of residents sharing a long history of traditions, customs and ways of living. Everyone knew each other. True, there was hierarchy but there was also a strong core of mutual support within and between the hierarchical units. The Village Panchayat was an institutional product of this joint way of life (Dutt, 1950; Nehru, 1959)'(Bhide, 2008).In the same light it is important to understand the deep rooted caste dynamics in India and its implications on community development. 'During the British rule there did not arise any necessity to remove caste differences and the caste system itself. It was because the villagers were hardly cared for. But after independence and specially after the planning of Community Development projects the villagers were given maximum attention.'(Mann, 1962).

6.6 MEANING OF RURAL COMMUNITY

The essence of a rural community lies in its collective consciousness. A rural community represents a commune based on its relationship with its collective ancestral history, occupation, ethnicity and ecological correlations with its geo-political spaces. In some places religion, caste, indigenous identity and linguistic affiliations also form the basis of a rural community. In India all the above denominations are intricately interwoven into a multi-dimensional whole giving a context specific meaning to a rural community. Rural community is a social construction which is rooted in a village with some commonalities based on ethnicity, caste, religion, language and gender. The Gandhian concept of Gram Swaraj or self-sufficient village lies in the heart of every rural community in India. Every

rural community has its right to self-determination through its local self-governance institutions within the constitution of India. Hence the decentralisation of power rests with the rural communities in India.

'The experience of community is thus 'real' for villagers at the current juncture. However, the conceptual fixing of community to either a place or a structure or set of functions is problematic. A fresh conceptualisation of 'community' has to be based on complex interconnections and struggles between place, identity and space. It has to also take into account the existence and importance of community as a notion, an idea that has cultural life and the potential to forge relationships, and the material dimension of community that is evidenced through practices and operation of networks. Such conceptual revisiting of 'community' needs to thus depart from a structural-functionalistic and normative view of the community and approach it as a dynamic, fluid reality being continually reinvented by the central element of all communities that is, the 'people'.' (Bhide, 2008)

6.7 CHARACTERISTICS OF A RURAL COMMUNITY

The primary characteristics of a rural community are listed below:

1. Rural communities are relatively self-sufficient in their subsistence livelihoods. The community resources, skills, social and cultural needs are fulfilled through the available resources.
2. There is an apparent social bonding amongst the community members which becomes strong during collective threats like conflicts, disasters and intrusion of any kind.
3. Community identity is above individual identity. Even though there is a strong presence of individual identity, yet community interests are valued much more.
4. Ecosystem is not separate from the community resources. Collective water sources, forests, farmlands, grazing grounds, natural reserves and residential lands are all considered part of the community resources. Even the mineral resources and the groundwater table is also a community resource.

5. Labour intensive livelihoods and survival techniques are very common in rural, semi-urban and low income urban communities. Due to geographical terrain, lack of communication and non-representation of community leadership also advanced technological interventions remains outside the purview of communities.
6. Ancestral leadership patterns in village authorities are prevalent in communities.Kinship patterns, traditional leadership roles and power dynamics play a crucial role in defining the leadership patterns in the village authorities. Leaders are selected rather than being elected in some communities based on caste, class, gender, education and ability.
7. Unequal gender relations in livelihood practices are very common in communities. Women are pushed to domestic chores and men are pressured to migrate and fetch income sources for their families.
8. Resilience to natural hazards and health epidemics is minimal. Most of the communities live within vulnerable spaces prone to natural disasters and health epidemics. Inadequate health care facilities also lead to life threatening health conditions in most cases.
9. Presence of a strong cultural belief system. Cultural norms and religious practices unite and divide communities. Such beliefs are very crucial to collectivise a community.
10. Tradition bound living conditions and lifestyle choices for the community are key features of a community. People live within family traditions to maintain their self-identity of belonging to a community.
11. Inter-generational exchange of skills, emotions and inheritance. Community elders ensure that their values, skills and resources are transferred to their younger generations for sustainable futures of their kith and kin.
12. Strong land based territorial identities are significant in the communities. Communities define themselves according to their landed boundaries.

13. Restricted mobility for aged, disabled, women and children is another reality in the community context. Accessibility of infrastructure, services and resources are limited in the rural community context and sometimes in geographically remote spaces.
14. Limited access and adaptability to market variability and market sources is a major determinant of community economy. Sometimes markets are developed on debts, loans and credit which can be limiting for business purposes.
15. Higher dependence on social capital rather than financial capital. Community relations are dependent on social relationships, socialisation practices and kinship ties. In some communities financial exchange is minimal and social bonding fulfil all forms of economic, social and cultural needs.
16. Every community within each city, town or village is unique in itself. There are distinct features which are location and identity specific in each geographical space. Communities can apparently look homogenous but they have individualistic specificities which differ from each one.
17. The community relations within the rural context vary according to the diverse geographical and linguistic boundaries of India. Variations help in maintaining balance and diversity in communities.
18. Community cohesiveness is very strong in rural communities. Rural hardships, common interests and binding commitment to traditions also foster a cohesive community.
19. Community leadership also exists in formal and informal situations within rural communities. Formal leaders are at times externally imposed while informal leaders emerge from the community.
20. Natural and community resources like land, water sources, forests, farmlands, skills and healing practicesare shared in rural communities.
21. Political fragmentation and conflicts play a major role in defining the framework of community development in rural communities.

22. Eco-system harmony ensures the well-being of rural communities through natural and organic practices.
23. Rural communities depend on markets for basic subsistence needs rather than for affluent demands created by changing trends.
24. Rural communities are primarily producers of natural, agrarian, forest based and skill based products rather than being consumers of the same products.
25. Rural communities within India are still vulnerable for their basic needs of adequate living conditions, food, drinking water, electricity and livestock support services.
26. Rural communities have very strong kinship relations and rigid norms for marriage, alliances and family responsibilities.
27. Community based justice delivery systems are more valued than state supported legal and constitutional mechanisms to resolve internal disputes, border conflicts and any such problems.

'The typical problems of women of this village and its hamlets are :

- Illiteracy;
- Non-availability of economically gainful work;
- Absence of child care facilities for women working in agriculture and allied works;
- Non-availability of wholesome drinking water within reach;
- Dependence on traditional sources of energy such as firewood for purposes of cooking meals;
- Compulsion to answer nature's call when it is dark;
- Ill-treatment, including battering by their drunkard husbands;
- Larger number of children than the nationally prescribed minimum;
- Non-immunisation of pregnant women and young children;
- Absence of any health check-up facilities and lack of care and attention by the male folk in terms of medical treatment in cases of minor ailments;
- Non-availability of timely help of midwives…' (Singh Surendra, Social Work Project with Women in a Rural Community, Indian Journal Of Social Work)

6.8 COMMUNITY DEVELOPMENT AND RURAL COMMUNITY

Rural community development has been a planned process in independent India through the five-year plans. In recent years such development initiatives are also integrated with the flagship programmes of every Government belonging to different political ideologies. Inclusive development of communities in rural India has been of great importance for India. Lately rural community development is projected in such a way that urban amenities are also included within the fold of rural development. Basic amenities like water, electricity, sanitation, healthcare facilities and economic resources have to be ensuredfor holistic well-being of every community member. Rural communities have equal share in equitable distribution of technological advancement, communication technology and economic development of the country. Thus rural areas are also included within the realm of infrastructural and technological development practices of the country. Since 70 % of the population of India resides in rural areas and agriculture is the primary source of livelihood generation, community development initiatives have to be in alliance with rural communities particularly. India is a socialist welfare state which has its responsibilities towards every citizen on equal terms. In this connection, community development measures are primarily a state responsibility where adequate partnerships and alliances are built with the local agencies and community institutions. This is how the state became the prime mover in community development in India. '…the objectives of the community development programme initiated in 1952 was 'to create in the rural population a burning desire for a higher standard of living, and the will to live better… (India: Planning Commission, 1952)'(Bhide, 2008).

Community development benefits every community member. It is not individual centred rather it is supposed to be targeted towards the most vulnerable community members first and then the rest of the population. Once a road, bridge, toilet or a digital network is established in a village, the entire community benefit from such efforts. But it is crucial to ensure

adequate monitoring and seasonal maintenance of such facilities. Communities have diverse needs sometimes only a few members of the community play a dominant role in devising the perceived needs of the entire community. If some members need something and they have a majority in political and social structure of the community then they can influence the social planners and policy makers in executing self-interest specific community development initiatives. Hence it is very critical for the implementing agencies from within the community and also those involved from outside, that they assess the real or actual needs of the entire community before engaging in any community development activity.

Community development needs to be based on the principles of sustainability, social inclusion and equitable resource sharing. It has to include the voices of the most vulnerable sections of the community which includes women, children, elderly, disabled, socially and economically marginalised sections of the society. Without the engagement of all sections of the community any effort towards community development is futile. In some parts of India where health epidemics, ethnic conflicts, natural disasters and communal violence exists like seasonal festivals, community development plans and projects become extremely fragile. Fragmented communities are divided and their interests are constantly conflicting. Under such circumstances the trust in community development measures and initiatives gets subsumed. Community members become extremely closed and cooperation seems to be an impossible factor in ensuring participation of the community. Indifference of the communities also leads to failure of community development programmes. Misery of losses incurred during friction of any kind leaves the communities hostile and their faith in the system of governance fails. In various communities of India, discrimination against minorities in the intersections of caste, class, race, language, ethnicity, culture, sexuality and ability becomes the major hindrance in the goal of inclusive community development. People have lost lives in internal conflicts, land disputes, tradition bound customary practices, class conflicts and caste and gender based discrimination when it comes to communities. Under such circumstances, community development measures are geared

towards justice delivery, reclaiming peace and reconciliation, gender equity and poverty alleviation. There are also very encouraging examples of community development which ensures rural reconstruction, rehabilitation and regeneration of natural, cultural and socio-economic resources which are otherwise jeopardised due to human and non-human externalities.

Community development measures are also planned in such a way that pre-emptive steps are taken to prevent disasters, loss of habitat, lives, livestock, livelihoods and health epidemics. Sustainability is a very important component of community development which has to be incorporated within every programme. Communities cannot sustain development initiatives without the consent, cooperation and cohesion of the entire community. Inorder to build such appropriate atmosphere for cooperation and dialogue between hostile communities, common interests have to be addressed from the neutral actors like the state authorities, external civil society bodies and other such institutions which are partners in community development. 'People's participation, in a broader sense, means their total involvement with development agencies in deciding the programmes and activities, fixing up of priorities, taking initiative and carrying out the projects as partners by the contribution of their ideas, interest, material, money, labour and time. The scope of people's participation depends upon the nature of the activity, the duration of its execution, its technical nature, the clientele it covers, whether it is an individual project or concerns the total or some segments of the community, its location, the amount of funds it involves and, above all, what the development agency stipulates about the kind of participation at different stages of activity and the quantity and quality of participation it expects from the people.' (Setty).

Community development is a political power game which cannot be ignored. Even though the end of community development is welfare and progress of the community yet sometimes it is positioned from the self-interest driven perspectives of a few powerful elites of the community. Such practices do lead to oppression and social differentiation which have irreparable impact on the community as a whole. In this regard homogenous community development measures may not be very useful to include diverse

groups within a single community. Hence community development has to be planned locally by every community in direct consultation with each and every community member so that their larger needs are taken care of. Exclusive demands of individuals and powerful groups cannot be entertained alone without taking into consideration common necessities of all community members. Community development enables context specific problem solving practices which emerge from the collaboration of community members, Government authorities and any external agency whose mandate matches with the objectives of the community.

In order to fulfil the objectives of community development there is a need to mobilise the community together and develop organised processes which will help in the adequate implementation of planned action. Community organisation is an integral part of community development but both processes have some striking differences. 'Community Organisation is a process by which a community identifies its needs or objectives, orders (or ranks) these needs or objectives, develops the confidence and will to work at these needs or objectives, finds the resources (internal and/or external) to deal with these needs or objectives, takes action in respect to them, and in so doing extends and develops cooperation and collaboration attitudes and practices in the community. (Ross, 1967: 40)' (Bhide, 2008)

While understanding community development it becomes pertinent to include the urban community development context as well. 'To understand the need of urban community development, we have to study at close quarters, the life of the multitudinous caste groups and communities, which inhabit our cities in isolated pockets of cultural seclusion, with hardly any sense or realisation of the value of civic cohesion. It is a trite observation that Asia is a land of immense contrasts. But to understand the significance of this singular Asian phenomenon, one has to take a circular tour of any city in Asia, and the unconscionable contrasts of classes and closeknit groups will strike one's eye at the turn of every corner. Some cities may be proud of their public buildings, avenues, parks and a few palaces. But they always speak of these physical features, although of these too, there are very few striking examples. You rarely hear them mentioning with pride the

men, women and children, or the civic community, who make the real city, and should constitute its proud possession.' (Bulsara, 1957)



CHECK YOUR PROGRESS

Q3. What are the principles of rural community development?

.....

Q4. What is Gram Swaraj in a rural community?

.....

6.9 DIFFERENCE BETWEEN COMMUNITY DEVELOPMENT AND COMMUNITY ORGANISATION

1. Community development is initiated by the state authority which could be the constitutional bodies like the Panchayats or local self-governance institutions like village councils and development boards. While community organisation can be initiated by community members themselves or any other external agency which takes the initiative of community development.
2. Community development process is planned for a long term and sometimes for short term, while community organisation is mostly situational and need based and sometimes planned.
3. Community development engages formal leadership positions and their consent is primary in approval or disapproval of any plan. But in community organisation practice leadership positions emerge from the situations, decisions and community associations.
4. Community organisation is a constant process which involves personal and political relationships and affiliations while community development relates to goal fulfilment through particular working relationships with the community members.
5. Community organisation can begin with a single person and it can also end with the same person, whereas community development cannot be done alone. It has to involve individuals and institutions together.

6. Community organisation is a means to an end while community development is an end which needs to be achieved.
7. Critical awareness is the most important element within community organisation while community development need not engage with critical awareness.
8. Community development is an ongoing process defined by ecosystem needs, climate variability, economic factors, socio-cultural practices but community organisation is temporal and context specific in nature.
9. Community organisation can have counter-productive consequences like backlash, family disputes and community conflicts while community development focuses on resolving most of the conflicts which arise along the process of implementation.
10. Community organisation is a vibrant process which becomes crucial with participation of the community members, constant communication and self-awareness of the individuals within the community. But community development process can be obligatory for the office bearers of the village implementing agencies and the village authorities.
11. In community organisation the people's priorities are of prime importance and individual attention is adequately given to every person's problem but in community development the implementing agencies might be impersonal.
12. Community organisation has systematic steps to be followed thoroughly by the organiser and in community development the goal fulfilment is the most important factor.
13. Community organisation may not resolve the social problem which might affect a particular community even after years of practice and involvement but in community development problem solving becomes tangible and achievable with the support of diverse stakeholders.
14. Community organisation process could play the watchdog role for the entire community to ensure neutral and transparent practices

while community development process will only follow a pattern planned at the very beginning.

15. Community organisation is location specific intervention while community development could be a mainstreaming process which is replicated through policy implementation.
16. Community organisation includes local and community specific agendas while community development could impose national and international agendas as a part of the larger planned activities of the government.
17. Community organisation can be both for practical and ideological consciousness while community development is mostly done for practical needs.
18. Community organisation can lead to social change only when there is an acceptance of such practice from the community while community development can bring about structural change even without much participation from the community members.
19. During emergency situations community organisation responds immediately to strengthen community relationship. But community development is a process which begins after the emergency situation gets stabilised.
20. Community organisation can sometimes benefit from the fragmented community relationships which polarises communities in the context of caste, religion, gender, ethnicity and language. But in community development such fragmented relationships within the community can jeopardise the entire development practice.

6.10 CONCLUSION

Community development is a process which does not end with changes in community relations, leadership patterns and political party shifts. It continues to influence policies, expedite project implementation and build stronger institutions within the community to encourage social and community specific changes. Community development engages community members, diverse stakeholders and inherent skills existing within

the community to build adequate infrastructure to meet community needs. Different villages in India are positioned as model villages where community development measures are adequately implemented with the intent, participation and involvement of the concerned agencies.



6.11 ACTIVITY

Share some of the experiences of community development in the nearest rural community you visited during field work.



CHECK YOUR PROGRESS

Q5. How many differences are there between community development and community organisation?

.....

Q6. Do you think community organisation is a process and community development is an end?

.....



6.12 LETS SUM UP

Community Development is a concept which enables communities to take collective action with collective resources, skills and techniques. It is a goal in social work practice which can be achieved through diverse processes. The concepts, definition and philosophy of community development have a lot of relevance in the post independent reality of India. Gandhian context of village *swaraj* or self governance is an important reflection in this regard. Rural community has a very important role to play in the growth and development of modern India. Specific characteristics of rural community make it important for social workers to plan field based interventions according to the location specific needs. Community development methods are based on experiential learning, understanding

and years of practice. These methods are application based and can be redefined through practice innovation from the social workers. Community development in rural communities is most essential for overall well-being and holistic development of the rural community. The rural community leadership also strengthens such community development processes adequately through long term vision and sustainable measures. Sometimes community development is interchangeably used as community organisation but each one has a specific meaning and essence. Community development is the goal and community organisation could be a means towards achieving that goal. This chapter has listed 20 differences between community development and community organisation. From the social work perspective, community organisation is a method in social work practice which can enable an individual, community, group or institution to achieve their goals. Whereas community development might require multiple methods like individual and group work, social work research, social action and community organisation as well.

In short community development can become a reality through community organisation and in specific rural community; it can be very effective for both human development and infrastructural developments. Community development process also works when there is a network of relevant stakeholders which includes the ruling Government. India being a welfare state, Government holds major share in community development initiatives by now community institutions, external donor agencies, corporate institutions and individuals also contribute towards community. Social inclusion of most marginalized sections of society is the most crucial element in community development practice.



6.13 FURTHER READING:

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6.14 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1 :

Community Development is a process where community members come together to take collective action and generate solutions to common problems.

Ans to Q No 2 :

The method of identifying situational, transformational and superficial leadership is a crucial process to understand community development.

Ans to Q No 3 :

Community development needs to be based on the principles of sustainability, social inclusion and equitable resource sharing.

Ans to Q No 4 :

The Gandhian concept of Gram Swaraj or self-sufficient village lies in the heart of every rural community in India.

Ans to Q No 5 :

There are 20 differences between Community Development and Community Organisation

Ans to Q No 6 :

Yes.



6.15 MODEL QUESTIONS

A) Short Questions (Answereachquestion in 150 words)

1. What do you mean by Community Development?
2. What is the philosophy of Community Development in India?
3. Share any two methods of Community Development?
4. Write a note on rural community?
5. What is the role of Government in Community Development?

B) Long Questions (Answer each question in about 300-500 words)

1. Give some characteristics of a rural community.
2. How can community development help a rural community?
3. What are the main differences between community development and community organisation?

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UNIT 7: CHARACTERISTICS OF URBAN COMMUNITIES

UNIT STRUCTURE

7.1 Learning Objectives
7.2 Introduction
7.3 Characteristics of Urban Communities: Origin & Growth of Cities
7.4 Industrialization
7.5 Urbanization and Industrialization
7.6 Urban Community Development: Concepts & Strategies of Urban Development Programmes
7.7 74th Constitutional Amendment & Municipal Govt: Structure, Powers and Functions
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7.1 LEARNING OBJECTIVES

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

- Explain the growth of industrialization and urbanization
- Describe the urban community development strategies
- Analyze the systems of urban governance

7.2 INTRODUCTION

Although cities occupy just 2 per cent of the earth's surface, their inhabitants use 75% of the planet's natural resources, contribute more than half to the total economy and in some

developing countries, up to 80 per cent of their economic activity. On average, urban

dwellers earn higher wages and live healthier, easier lives than their rural counterparts.

- India's urban population is currently around 30% of its total population;
- According to Census 2001, 27.8% of Indians, i.e. 286 million people or 55 million households live in urban areas;
- projections indicate that the urban population would have grown to 331 million people by 2007 and to 368 million by 2012. 12.04 million (7.87 %)
- 5.48 million (8.13%) Urban households use community latrines and 13.4 million households (19.49%) use shared latrines. 12.47 million (18.5%) households do not have access to a drainage
- network. 26.83 million (39.8%) households are connected to open drains.

7.3 CHARACTERISTICS OF URBAN COMMUNITIES: ORIGIN & GROWTH OF CITIES

Most pre-industrial economies had standards of living not much above subsistence, among that the majority of the population were focused on producing their means of survival. For example, in medieval Europe, as much as 80% of the labour force was employed in subsistence agriculture.

Industrialization through innovation in manufacturing processes first started with the Industrial Revolution in the north-west and Midlands of England in the eighteenth century. It spread to Europe and North America in the nineteenth century. The first country to industrialise was the United Kingdom during the Industrial Revolution

7.3.1 DEFINITION

- According to Ian Robertson; a city is a permanent concentration of relatively large number pf people who do not produce their own food.
- According to Louis Wirth; a city may be defined as a relatively large, dense and permanent settlement of socially heterogeneous individuals.

Nature Of City.

1. **Social Heterogeneity :** Urban community is more heterogeneous than the rural community. The urban life is more complex, and uniformity and similarity are rarely found. It is more characterized by diversity. Here individual differences are not only tolerated but also rewarded. The people differ in ways of thinking, acting, in religious beliefs, practices and occupations.
2. **Anonymity :** The very heterogeneity creates anonymity among city dwellers. The urban population has a reputation for namelessness. This kind of namelessness found in urban cities is often referred to as anonymity. Because of its large size of population, city cannot be a primary group. More concentration of people in a limited space makes it impossible for people to know one another. Their work schedule and preoccupations with one's own concerns leave them with no possibility for durable socialization and inter personal relationships.
3. **Social distance :** It is a product of anonymity and heterogeneity. Most of their routine social contacts are impersonal and segmental. There is only physical proximity and not social proximity. Love and affection are replaced by the formal behaviours. Intimate and face to face relationships are not found in urban centres
4. **Secondary control :** The social behaviour of the city dwellers is largely regulated by Secondary means of social control such as law, legislation, price, court etc. The informal means of social control such as customs, traditions, moral values, folkways, mores etc are ineffective in urban settings as the people here are by heterogeneous, being to different culture, religions, regions etc.
5. **Specialization :** Greater differentiation, and heterogeneity found in cities increase the specialization. It has large scale division of labour and specialization. It includes mechanical, commercial, educational, political, religious, recreational artistic etc. these people specialize themselves in some particular kind of activities.

6. **Social Mobility :** Social mobility refers to the movement of people from one social class to anther. Achieved status is more prominent here. Mobility is not restricted and is encouraged by all means. It stresses on achievements of people and encourages competition.
7. **Class extremes :** Two extremes can be seen in urban community. We can see the richest people living in big bungalows and the poorest people living in pavements. We see both conformists and non-conformists, creative man idle man.
8. **Individual :** The people are more individualistic in their attitudes. The city persons is free in behaviour, less restrained, more individualistic, more formal and less sympathetic, and less of a conformist than the country person.
9. **Voluntary association :** An urban community is the breeding centre of a number of voluntary associations. The size of the urban population, its close proximately, diversity and easy contact make it the proper ground for voluntary associations. People are normally become member of a number of associations which are called secondary groups in order to fulfill their varied interests.Social tolerance characterizes city life. Diversity of population impersonality of contact and heterogeneity in living style make it almost inevitable for the city people to develop the spirit of tolerance.

7.4 INDUSTRIALIZATION

Industrialisation came about around the late 18th century and early 19th century. Industrialisation refers to the shift form an agricultural economy to one that is based on factory production.It is the process in which a society or country (or world) transforms itself from a primarily agricultural society into one based on the manufacturing of goods and services.Individual manual labor is often replaced by mechanized mass production and craftsmen are replaced by assembly lines. Characteristics of industrialization include the use of technological innovation to solve problems as opposed to superstition or dependency upon conditions outside human control such as the weather,

as well as more efficient division of labor and economic growth. Industrialization and urbanization are related in a way that both lead to growth and development which is manifested further bythe improvement of people's quality of life.

Industrialization is most commonly associated with the European Industrial Revolution of the late 18th and early 19th centuries. The onset of the second World War also led to a great deal of industrialization which resulted in the growth and development of large urban centers as well as suburbs. Industrialization is an outgrowth of capitalism and its effects on society are still undetermined to some extent, however it has resulted in a lower birthrate and a higher average income.It is a part of a wider modernization process, where social change and economic development are closely related with technological innovation, particularly with the development of large-scale energy and metallurgy production. It is the extensive organization of an economy for the purpose of manufacturing.

Factors Facilitating Industrial Modernization

- Favorable Political-Legal Environments for Industry And Commerce,
- Abundant Natural Resources of Various Kinds,
- Plentiful Supplies with Relatively Low-Cost,
- Skilled and adaptable labour
- Agriculture, steam, factories, and the government contributed to how the people were affected by industrialization in the 19th century. With Agriculture beginning to use machinery, Steam becoming a very important part of every day life, and factories being able to put in new machinery, there was an increase in the position of the government.
- Change did not always mean progress; with change there came a number of setbacks as well as advances for the people
- With agriculture beginning to use new machinery the market for food increased. They began to use machinery rather than animals and people.
- People were then able to get food from places that were not close to them....

7.5 URBANIZATION AND INDUSTRIALIZATION

Historically, the process of urbanization has come to symbolize social and economic development reflected by the emergence of particular types of human settlements, societal institutions, social and cultural forms. Although there is not a perfect relationship between urbanization and economic growth it is difficult to demonstrate that industrial and commercial sectors have flourished in a society that remained pre-dominantly rural. Urbanization is a process which has taken place at a rapid scale in recent years in different countries due to the influence of a variety of causes, of which industrialization is the key factors.

The Industrial Revolution that took place in England in the 18th century changed the course of human history. The Revolution, though essentially took place in the economic field, its effects were never confined to the economic field alone. It brought down the cost of production, improved quality and maximised output. More than that, it changed the pattern of human relations. It eased human life, and provided more comforts and luxury to man. At the same time, it altered the human outlook and attitudes. It brought about radical changes in the very structure of the society. Industrial revolution, in course of time resulted in the continuous process of industrialization. Development in the field of science and technology further added to the volume and speed of the process. Agricultural economy turned into industrial economy. Industrial area developed into towns and cities. Capitalist economy was born. Social classes with class hatred emerged. Social institutions and values underwent changes. Many new problems, anxiety and fears aroused as a result of this. The very face of the society changed.

7.5.1 IMPACT

As mentioned earlier, the process of urbanization and industrialization changed the face of the society. It created a great impact on the urban society. Such impact are positive and negative in nature. Urbanization can have a positive impact on development

issues such as poverty, inequality and environmental degradation, so long as the appropriate policies are in place to manage the problems and challenges.

7.5.2 Economic Impact

The economic history of the world during the 20th century has dramatically demonstrated that the processes of urbanization and economic progress are mutually reinforcing. The explosion of political and economic development in Africa, Asia and Latin America in the post-World War II period fuelled and was fuelled by the movements of peoples, knowledge, technology and wealth. As in earlier periods, much of this activity involved movement to cities and towns, or was itself based in urban areas. The experiences of developing countries in all regions indicate that urbanization is closely associated with increasing levels of income and improvements in social indicators, such as life expectancy, literacy, infant mortality and access to infrastructure and social services. Countries that urbanized earlier than others have higher incomes, more stable economies, stronger institutions and are able to better withstand the volatility of the global economy. During the 21st century, regardless of ideology, cities are the motors of economic and social change.

7.5.3 The social impact

Economic impacts have a major social component: they accelerate the process of socio-economic differentiation in cities. The two major consequences of these economic changes are increased urban poverty and increased intra-urban inequality. The process of urban socio-economic differentiation is one of the major transformations of cities over the past few decades. This differentiation is, in part, fuelled by demographic processes, including migration and integration of ethnic and racial groups, but also by the diversity of household and individual coping strategies in the face of economic change. As employment opportunities shift towards jobs requiring

higher levels of education, the returns to education increased markedly and set apart those individuals with the requisite training and credentials.

4.5.4 Negative Impact

Urban poverty : Problem of urbanization is manifestation of lopsided urbanization, faulty urban planning, urbanization with poor economic base and without having functional categories. Hence India's urbanization is followed by some basic problems in the field of: 1) housing, 2) slums, 3) transport 4) water supply and sanitation, 5) water pollution and air pollution, 6) inadequate provision for social infrastructure (school, hospital, etc). Class I cities such as Kollkotta, Mumbay, Delhi, Chennai etc have reached saturation level of employment generating capacity (Kundu, 1997). Since these cities are suffering from urban poverty, unemployment, housing shortage, crisis in urban infra-structural services they can not absorb the distressed rural migrants i.e. poor landless illiterate and unskilled agricultural labourers. Hence the migration to urban class I cities causes urban crisis more acute. Most of these cities using capital intensive technologies can not generate employment for these distressed rural poor. So there is transfer of rural poverty to urban poverty. Poverty induced migration of illiterate and unskilled labourer occurs in class I cities addressing urban involution and urban decay.

Megacities grow in urban population not in urban prosperity, and culture. Hence it is urbanization without urban functional characteristics. These mega cities are subject to extreme filthy slum and very cruel mega city denying shelter, drinking water, electricity, sanitation to the extreme poor and rural migrants he is of the view that lopsided and uncontrolled urbanization led to environmental degradation and degradation in the quality of urban life-pollution in sound, air, water, created by disposal of hazardous waste.

Therefore, it can be rightly said that urbanization is a process fuelled by growth in population and industrial revolution. It brings many

positive changes along with its side effects. As a social worker, it is time to analyse and bring the situation of the slums dweller, environmental pollution, displacement problems etc to the lime lights. Many development programme for the slums is carried out but it fails to create an impact among the slums dweller.

7.5.5 Urbanization & Modernization

'Urban' means 'of, relating to, characteristic of, or constituting a city. 'Urbanisation' is the quality or state of being urbanized or the process of becoming urbanized. Urbanisation is universal process that implies economic development and social change. Urbanisation itself is the result of scientific advancement, technological development and other related factors. It brings about several situations and problems such as organised means of transportation and communication, formal association and institution, slums, overcrowding, crime etc…

7.5.6 Definition

G.S. Ghurye: 'Urbanisation means migration of people from village to cities".

Ram Ahuja, "Urbanisation is the movement of population from rural to urban areas".

Anderson: ''Urbanisation involves not only movement of population to cities, but also changes in the migrant's attitude, values and behavioural patterns".

Besides these industrialized society, impersonal relations, vertical slums, congestion, overcrowding, breeding of many social evils such as drinking, drug abuse, etc. are features of urbanisation.

7.5.7 Trends of Urbanisation

1. There is a growing trend towards urbanisation**:** Urban population is slowly but steadily increasing all over the world. According to India census- in 1901, only 10.8% of the total population of the country

lived in towns and cities this percentage ahs increased to 25.72 in 1991 and 30% in 2001. in the time gap between 1901 and 1981, the rural population of India increased by 2.5 times whereas urban population increased by 06 times. By 1901, there were as many as 3768 cities with a combined population of more than 217.6 million. Though the rate of growth of cities is said to be comparatively very slow, the growth is witnessed constantly for the past decades. During the decade 1981-1991 alone urban population increased by 57 million which indicates a growing trend towards urbanisation.

2. There is a trend towards concentration of people in big cities: It confirms that there is a greater trend towards concentration of people in bigger towns. In cities we find dense population resulting in urbanisation.
3. Degree of urbanisation: The level of urbanisation is growing rapidly. The proportion of urban population to total population in different countries is growing rapidly day by day. The data of population in cities prove this beyond doubt. The migration to cities and increased birth rate are two major factors for this.
4. Regional pattern of urbanisation: Urbanisation has taken place uniformly all over the world. In accordance to India, the rate of growth of population in various states between 1981 and 1991 reveal that the poorer states like Orissa, M.P, Rajastan. A.P have urbanised faster than the old industrialised states like West Bengal, Gujarat etc.
5. Relatively high stability of urban settlements**:** The urbanisation process in certain places is very closely associated with the relatively high stability of urban settlement. In India, since the very beginning of the 20th century, the urban population of the country has grown eight fold, and the number of towns has increased significantly and has grown in size. The number of villages developing into town status over the years is nor very large. The stability in the number of urban settlement reveals built-in-resistance- to change in the socio-economic structure of the country.

6. Migration of rural population to urban areas: It is observed that the urban population is steadily increasing everywhere. The major reason for it is the migration of rural population towards urban areas. It has been estimated that around 45% of the annual increase in urban population is due to migration. Eg: during 1971-81 period, the population of Bangalore increased by 75.6%, Guwahati by 188.3%, of Visakhapatnam by 75%. Because of this shift in population class _I cities with a population of 1,00,0000 and above accounted for 65.2% of the total urban population in 1991 as against 44.6% in 1951.

7.5.8 Slum

Etymology:The origin of the word slum is thought to be the Irish phrase 'S lom é (pron. s'lum ae) meaning "it is a bleak or destitute place."An 1812 English dictionary defined slum to mean "a room". By the 1920s it had become a common slang expression in England, meaning either various taverns and eating houses, "loose talk" or gypsy language, or a room with "low going ons". Other terms that are often used interchangeably with "slum" include shanty town, favela, skid row, barrio, and ghetto.

A'Notified slums' are areas notified as slums by the municipalities, corporations, local bodies or development authorities and a non-notified slum is any compact urban area with a collection of poorly built tenements, mostly of temporary nature, crowded together usually with inadequate sanitary and drinking water facilities in unhygienic conditions.

7.5.9 Definition

1. A slum, is "a run-down area of a city characterized by substandard housing and squalor and lacking in tenure security".
2. " A densely populated area of substandard housing, usually in a city, characterized by unsanitary conditions and social disorganization" Britannica Concise Encyclopaedia.

3. " An area of poor housing, often characterized by multi-occupancy and overcrowding. Schools are poor, items sold in local shops are relatively expensive, and sanitation inadequate" Geography Dictionary.
4. A UN Expert Group has created an operational definition of a slum as an area that combines to various extents the following characteristics: inadequate access to safe water; inadequate access to sanitation and other infrastructure; poor structural quality of housing; overcrowding; and insecure residential status.

7.5.10 Characteristics

The characteristics and politics associated with slums vary from place to place. Although their characteristics vary between geographic regions, they are usually inhabited by the very poor or socially disadvantaged. Slum buildings vary from simple shacks to permanent and well-maintained structures. Most slums lack clean water, electricity, sanitation and other basic services.

1. Slums are usually characterized by urban decay, high rates of poverty, illiteracy and unemployment or lack of personal/community land ownership.
2. They are commonly seen as "breeding grounds" for social problems such as crime, drug addiction, alcoholism, high rates of mental illness, and suicide.
3. In many poor countries they exhibit high rates of disease due to unsanitary conditions, malnutrition, and lack of basic health care.
4. However, some, are a hive of business activity such as leather work, cottage industries, etc.
5. Low socioeconomic status of its residents is another common characteristic given for a slum
6. many live in very narrow alleys that do not allow vehicles (including emergency vehicles) to pass.
7. The lack of services such as routine garbage collection allows rubbish to accumulate in huge quantities.

8. The lack of infrastructure is caused by the informal nature of settlement and no planning for the poor by government officials.
9. Additionally, informal settlements often face the brunt of natural and man-made disasters, such as landslides, as well as earthquakes and tropical storms. Fires are often a serious problem.
10. Many slum dwellers employ themselves in the informal economy. This can include street vending, drug dealing, domestic work, and prostitution. In some slums people even recycle trash of different kinds (from household garbage to electronics) for a living - selling either the odd usable goods or stripping broken goods for parts or raw materials.
11. Many of the people who live in slums originally came from small rural towns or villages living an agrarian or subsistence farming lifestyle but due to various social, political and economic reasons migrate in to cities to live in the slums. In many cases poverty is worse in urban slums than it is in the rural towns and villages but cities generally provide people more opportunity such as education and business.



CHECK YOUR PROGRESS 1

1. Define ‘slum’.

.....

2. What does ‘secondary control’ in urban areas mean?

.....

7.6 URBAN COMMUNITY DEVELOPMENT : CONCEPTS & STRATEGIES OF URBAN DEVELOPMENT PROGRAMMES

Urban Community Development (UCD) has been considered as one of the effective means of working with the urban poor right from 1958 when the first pilot project in UCD was started. In spite of the numerous other projects and nearly sixty years of experience, there is not enough

literature available on the subject in the Indian context. As a result, there is a lack of conceptual clarity as to what is meant by this approach. Therefore, one finds that undue emphasis is laid on to the material aspect of the development, and the human factor, i.e., developing the inner potentials and empowering the people to tackle their own problems is given a back seat. The process of UCD, and the results of the process, where in an attempt is made to solve, or to mitigate the effects of, localized social problems by means of locally controlled action programs which, under the guidance of technical experts, emphasize various forms of purposive change,often used synonymously with the term community action and with community organization (Hoult 1969).

7.6.1 Strategies :

There are various strategies for urban community development. Essential features of each of the strategies along with an example is cited for better understanding.

1. **Strategy: Locality Development**

   Features: Improvements in the well-being of local citizens through increased resources, facilities, services, etc., brought about by the active involvement of citizens.

   Examples : Building a community centre, Home renovation subsidies

2. **Strategy: Social Action**

   Features: Seeks a redistribution of power, Focus is on a specific issue, Advocacy activities; for example;

   *Examples:*Anti-poverty activists seeking increases to social assistance rates.

3. **Strategy: Social Planning**

   *Features:*Rational problem-solving process to address social problems

- Involves needs assessments, analysis of service delivery mechanisms, systems co-ordination and other technical expertise
- Involvement of community members in consultation, interpretation of results and service planning

Examples : Conducting a needs assessment of people who are homeless and using the results to plan a new housing development in needed locations, with appropriate services on-site.

4. **Strategy: Social Reform**

   *Features:*Activity by one group on behalf of a relatively disadvantaged group

   Example:Advocating for community acceptance, supports and services for people that have a mental illness

5. **Strategy: Community Relations**

   *Features:*Focus is on increasing social integration

- Often attempts to improve the social status of minority populations

*Examples:*Mediating between community factions, Anti-racism programs

6. **Strategy: Social Capital Formation**

   *Features:*Focus in on connections among individuals - social networks and the norms of reciprocity and trustworthiness

- high social capital = effective schools, governments, lower crime, higher economic equality, greater tolerance
- includes political engagement, civic and religious organizations, family gatherings, socializing, group recreational activities

  Examples : Creating places and opportunities for community members to gather and network with each other
- Orientation programs to welcome newcomers
- Community activities to develop and/neighbourliness.

7. **Strategy: Capacity Building**

   Features : Capacity is the participatory leadership, skills, resources, knowledge and tools of individuals in communities and organizations that enable them to address, and have greater control over, conditions and factors that affect their quality of life.

- Individual Capacity is the sum of the assets (skills, talents, experience and knowledge) possessed by an individual that will help them succeed and contribute to their community.

- Organizational Capacity is the participatory decision-making, program development, planning, research, resources, tools, skills, education & training, knowledge contained within an organization
- Community Capacity: the combination of a community's commitment, leadership, resources and skills that can be deployed to build on community strengths and address community problems and opportunities.

  Examples: (a) The Search Institutehas identified the essential development assets for children youth that will enable them to thrive.
- (b) organizations can enhance their capacity in many ways, such as professional development activities, involvement of all levels of the organization in planning, and recognizing the unique talents of individuals
- Some indicators of high community capacity are inter-agency networking opportunities, collaborations and partnerships to address broad community issues, community pride, local government support for community activities and high quality education, health and social services.

8. **Strategy: Asset-Based Community Development**

   Features: Assets are the gifts, skills, resources and abilities of community residents; sometimes physical resources are also included

- Every community has a unique combination of assets upon which to build its future
- Starts with identifying assets rather than needs
- Is internally focused and relationship-driven

  Examples: Some communities have mapped the location of their community assets (people, businesses, services, buildings, natural features) and used the data to connect people with similar interests, or people in need of help with someone that can provide it. Co-operative businesses and new volunteer groups have been established from community mapping projects.

7.7 74TH CONSTITUTIONAL AMENDMENT & MUNICIPAL GOVT : STRUCTURE, POWERS AND FUNCTIONS.

Indian urban scene presents a series of paradoxes-growth and decay, poverty and affluence, slums and mansions, illiteracy and educational excellence, parochial groups and universalistic associations, hope and despair. He urban centres are characterized by an inter-play of multi-level socio-political and economic forces. and this complexity poses enormous challenges to the administrative system involved in managing regulatory and as well as developmental affairs in urban areas. Hence urban governance is an important aspect of both development as well as well being of the citizens.

All the states in India have enacted amending legislations to amend the Municipal laws in force within their respective territories, to bring in congruity with the provisions contained in the constitution (74th) Act 1992. The amendment has introduces a new part (IX-A) to municipalities such as structure and composition of municipal, district and metropolitan levels. It is first step towards process of devolution of power to the people at the grass root level to plan for themselves and participate in the decision making process. The urban local self government has received constitutional sanction by this amendment. It would form the basis of improving the financial health of the municipal bodies, rationalize their structure and functions and ensure a greater degree of meaningful involvement in the local levels.

Types of Urban Local Self Government in India

In accordance with Article 243 G 1of Indian constitution, the 74th Amendment has ensured the constitution of a three tier Municipalities in every state. The structure of urban administration is three tier: **Municipal Corporation, Municipal council and Municipal panchayat.**

(i) **Nagar Panchayats** for areas in transition from a rural area to urban area;- an area in transition from rural to urban,

(ii) **Municipal Councils** for smaller urban areas;

(iii) **Municipal Corporations** for larger urban areas.

An area to be considered a to which category it belongs the governor takes into account te population of the area, the density of the population, the revenue generated for local administration, the percentage of employment in non-agricultural activities, the economic importance or such other factors.

Composition of wards committees;

A ward is a territorial area of a Municipality having a population of three lakhs or more.

A **municipal corporation** is the legal term for a local governing body, including (but not necessarily limited to) cities, counties, towns, townships, charter townships, villages, and boroughs. Municipal incorporation occurs when such municipalities become self-governing entities under the laws of the state or province in which they are located. Often, this event is marked by the award or declaration of a municipal charter.

In India a Municipal Corporation is a local government body that administers a city of **population 200,000 or more**. Under the panchayati raj system, it interacts directly with the state government, though it is administratively part of the district it is located in. The Municipal Corporation consists of members elected from the wards of the city. The Mayor and Deputy Mayor are elected by the members among themselves. A Municipal Commissioner, who is from the Indian Administrative Service is appointed to head the administrative staff of the Municipal Corporation, to implement the decisions of the Corporation and to prepare its annual budget.

The Municipal Corporation is responsible for roads, public transportation, water supply, records of births and deaths (delegated from central government Births and Deaths Registration Act), sanitation that includes waste management, sewage, drainage and flood control, public safety services like fire and ambulance services, gardens and maintenance of buildings. The sources of income of the Corporation are property tax, entertainment tax, octroi (now abolished from many cities) and usage fees for utilities.

7.7.1 Sources of Revenue

1. The state govt authorizes the Municipality to levy, collect and appropriate taxes, duties and tolls,
2. Assign to a municipality such taxes, duties, tolls and fees levied and collected by the state Govt.
3. the state provides grants-in-aids to the Municipalities.
4. Can constitute fund from the various sources it receives fund.
5. The finance commission reviews the financial position of the municipalities.

Structure, powers and functions at each level.

According to Article 243, there shall be two categories of members:

1. All the seats in a municipality are filled by **persons chosen by direct election** from the territorial area in the municipality area. The area is divided into territorial constituencies known as wards.
2. The legislature of a state may, by law, provide.

a. And persons having special knowledge or experience in municipal administration (civil servants),

b. MPs an MLAs representing the constituencies which comprises wholly or partly the municipal area,

c. MPs and MLAs of the state registered as elector in the Municipal area,

3. The minimum number of elected councillors in a Municipal corporation is 65, increasing upto 221, in proportion to the population (state law).

- The minimum number of elected councillors in a Municipal council is 17, increasing upto 65, in proportion to the population. (state law).
- For Nagar Panchayats,a uniform number of 10 elected councillors s fixed irrespective of the size of the population, which may vary from 10,000 to 25,000.

Powers and Functions/responsibilities.

4. The preparation of plans for economic development and social justice,

5. Implementation of and performance of functions.
6. Setting up of other committees as necessary to carry out its responsibilities.
7. Power to impose taxes, and funds required for the municipality.

a. To levy, collect and appropriate such taxes, duties, tolls and fees necessary
b. Power to make such grants-in-aid to the municipalities from the consolidated fund of the state

Committees and their functions/ Composition of wards:

1. A ward in a municipality area has to have a population of three or more lakhs.
2. The state legislature may make laws regarding the following:
   - Composition and the territorial area of the wards,
   - the manner in which the seats in a ward is to be filled
3. Ward member of the municipality shall be member of the municipal committee.
4. The chairperson of the ward committee shall be the ward member. (if the ward committee consists of more than one ward, then one of the ward members, elected among the ward members).
5. State legislature can make other committees (other than Ward committee) as required.
   - Ward committees will address the day-today grievances of the people relating to municipal services like, water supply, drainage, and sanitation and civic amenities.
   - Ward committees estimates the expenditure plan and submits it to municipal corporation/council.
   - It has the power to grant administrative approval and financial sanction for municipal works.

There are different committees for district planning and metropolitan planning wit specific functions related to the topics concerned.

(a) Composition of Municipalities, which will be decided by the Legislature of a State,

having the following features:

i. Persons to be chosen by **direct election;**

ii. Representation of Chairpersons of Committees, if any, at ward or other levels in the Municipalities;

iii. Representation of persons having special knowledge or experienceof Municipal Administration in Municipalities (without voting rights)

(b) election of Chairpersons of a Municipality in the manner specified in the State law;

(c) Constitution of Committees at ward level or other level or levels within the territorial area of a Municipality as may be provided in the State law;

(d) Reservation of seats in every Municipality-

(i) For Scheduled Castes and Scheduled Tribes in proportion to their population of which not less than 1/3 shall be for women;

(ii) For women which shall not less than one-third of the total number of seats;

(iii) In favour of backward class of citizens if so provided by the Legislature of the State;

(iv) Fr Scheduled Castes, Scheduled Tribes and women in the office of Chairpersons as may be specified in the State law;

(e) Fxed tenure of 5 years for the Municipality and re-election within six months of end of tenure. If a Municipality is dissolved before expiration of its duration, elections to be held within a period of six months of its dissolution

7.7.2 Functions and Powers

i. devolution by the State Legislature of powers and responsibilities upon the Municipalities with respect to preparation of plans for economic development and social justice, and for the implementation of development schemes as may be required to enable them to function as institutions of self-government;

ii. Levy of taxes and duties by Municipalities, assigning of such taxes and duties to Municipalities by State Governments and for making

grants-in-aid by the State to the Municipalities as may be provided in the State law;

(i) A Finance Commission to review the finances of the Municipalities and to recommend principles for

(1) determining the taxes which may be assigned to the Municipalities;

(2) Sharing of taxes between the State and Municipalities;

(3) Grants-in-aid to the Municipalities from the Consolidated Fund of the State;

iii. Audit of accounts of the Municipal Corporations by the Comptroller and Auditor-General of India and laying of reports before the Legislature of the State and the Municipal Corporation concerned;

iv. making of law by a State Legislature with respect to elections to the Municipalities to be conducted under the superintendence, direction and control of the chief electoral officer of the State;

v. application of the provisions of the Bill to any Union territory or part thereof with such modifications as may be specified by the President;

vi. exempting Scheduled areas referred to in clause (1), and tribal areas referred to in clause (2), of article 244, from the application of the provisions of the Bill. Extension of provisions of the Bill to such areas may be done by Parliament by law;

vii. disqualifications for membership of a Municipality;

viii. bar of jurisdiction of Courts in matters relating to elections to the Municipalities.



CHECK YOUR PROGRESS

3. When did the first pilot project of Urban Community Development start?

.....

4. Write briefly on the impact of the Industrial Revolution.

.....



7.8 LET US SUM UP

- Problem of urbanization is manifestation of lopsided urbanization, faulty urban planning, urbanization with poor economic base and without having functional categories. Hence India's urbanization is followed by some basic problems in the field of: 1) housing, 2) slums, 3) transport 4) water supply and sanitation, 5) water pollution and air pollution, 6) inadequate provision for social infrastructure (school, hospital, etc).
- Urban Community Development (UCD) has been considered as one of the effective means of working with the urban poor right from 1958 when the first pilot project in UCD was started. In spite of the numerous other projects and nearly sixty years of experience, there is not enough literature available on the subject in the Indian context. As a result, there is a lack of conceptual clarity as to what is meant by this approach.
- The Municipal Corporation is responsible for roads, public transportation, water supply, records of births and deaths (delegated from central government Births and Deaths Registration Act), sanitation that includes waste management, sewage, drainage and flood control, public safety services like fire and ambulance services, gardens and maintenance of buildings.



7.9 FURTHER READING

- Shankar Rao ,C.N .*Sociology:Principles of Sociology with an Introduction to Social Thought.*
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- Siddiqui, H.Y. 1997. *Working with Communities: An Introduction to Community Work.* New Delhi: Hira Publications



7.10 ANSWERS TO CHECK YOUR PROGRESS

Answer 1.

"A densely populated area of substandard housing, usually in a city, characterized by unsanitary conditions and social disorganization" Britannica Concise Encyclopaedia

Answer 2.

The social behaviour of the city dwellers is largely regulated by Secondary means of social control such as law, legislation, price/fine, court etc.

Answer 3.

Urban Community Development (UCD) has been considered as one of the effective means of working with the urban poor right from 1958 when the first pilot project in UCD was started.

Answer 4.

The Industrial Revolution that took place in England in the 18th century changed the course of human history. The Revolution, though essentially took place in the economic field, its effects were never confined to the economic field alone. It brought down the cost of production, improved quality and maximised output. More than that, it changed the pattern of human relations. It eased human life, and provided more comforts and luxury to man. At the same time, it altered the human outlook and attitudes. It brought about radical changes in the very structure of the society. Industrial revolution, in course of time resulted in the continuous process of industrialization



7.11 MODEL QUESTIONS

1.Explain the causes of urbanization.

2. How is urbanization related to industrialization?

3. Discuss the issues in urban slums

4. Describe some of the important urban development strategies.

5. Explain the functions and compositions of Municipal Corporations.

*** ***** ***

UNIT 8: COMMUNITY ORGANIZATION IN TRIBAL SOCIAL SYSTEM AND VULNERABLE COMMUNITIES

UNIT STRUCTURE

8.1 Learning Objectives

8.2 Introduction

8.3 Community Organization in Tribal Social System

8.4 Tribal Social System and Governance

8.5 Scheduled Areas, Community Organization with Vulnerable Communities

8.6 Let Us Sum Up

8.7 Further Reading

8.8 Answers to Check Your Progress

8.9 Model Questions

8.1 LEARNING OBJECTIVES

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

- Explain the characteristics of tribal social system
- Analyse the development strategies for the development of scheduled areas
- Describe the development issues

8.2 INTRODUCTION

In the previous unit, we had discussed the urban development strategies and elaborately described the growth of urbanization and its impact. In this unit, let us understand the tribal social system and its governence.

Article 46 of India's Constitution states: "The State shall promote with special care the educational and economic interests of the weaker sections of the people, and, in particular, of the Scheduled Castes and the Scheduled Tribes and shall protect them from social injustice and all forms

of exploitation." There are, however, tribes which are not Scheduled Tribes (STs) and are generally weaker sections of India's population, like the Scheduled Castes (SCs).

The tribes are backward, particularly in regard to education and economic standing. They were exploited in the past and even today, by the dominant sections of Indian society, namely, Hindu landlords, moneylenders and industrialists who purchased their lands to establish industries in tribal areas. The large tribes of India are the Gonds of Chhattisgarh (formerly part of Madhya Pradesh), Maharashtra and Andhra Pradesh; the Bhils of Rajasthan, Gujarat, Maharashtra and Madhya Pradesh; and the Santhals of Jharkhand (formerly part of Bihar), Orissa and West Bengal. The Gonds and the Bhils are more than four million each. The Santhals are more than three million.

B.K. Roy Burman (1972) divides tribal communities into five territorial groupings, taking into account their historical, ethnic and socio-cultural relations.These are:

(1) North-east India, comprising Assam, Arunachal Pradesh, Nagaland, Manipur and Tripura;

(2) The sub-Himalayan region of north and north-west India, comprising hill districts of Uttar Pradesh and Himachal Pradesh;

(3) Central and East India, comprising West Bengal, Bihar (now Jharkhand), Orissa, Madhya Pradesh (now Chhattisgarh) and Andhra Pradesh;

(4) South India comprising Tamil Nadu, Kerala and Karnataka; and

(5) Western India, comprising Rajasthan, Gujarat and Maharashtra.

Tribes in India differ from one another in racial traits, language, social organisation, cultural patterns, etc. The dominant racial type among tribes is the proto-Australoid. In the sub-Himalayan belt, the Mongoloid type is preponderant. The Mediterranean and the Negrito are found in other regions. Tribal languages belong to all the types: the Austric, the Dravidian, and the Tibeto-Chinese. Tribal people are generally bihngual. Some tribes have been assimilated into the Hindu-fold, like the Bhumij and the Bhils. Some have been attracted by Christianity.

The main occupations of the tribes are /were :

(1) Forestry and food gathering;

(2) Shifting cultivation;

(3) Settled agriculture;

(4) Agricultural labour;

(5) Animal husbandry; and

(6) Household industry.

8.3 COMMUNITY ORGANIZATION IN TRIBAL SOCIAL SYSTEM

While there are broad similarities in the social organization of the various tribal groups, the differences are also quite significant. Stratification along age, sex, locality, clan, and phratry is common to all. Totemism in some form exists amongst all. Belief in the supernatural and in the power of magic is also a recurrent theme.The clan organization provides rules for exogamy. While the tribe is spread in a number of villages, it constitutes one community in the sense that it remains an endogamous group. Where a tribal group becomes part of the wider rural society, it assumes the character of a caste. Like the tribe, a caste is also endogamous, but what distinguishes it from the tribe is the fact that the caste is a unit of a system composed of different endogamous groups.

The tribal social organization does not generally have endogamous units as subgroups, but the group as a whole is an in-marrying entity. Many of the tribal communities in India have dormitories to train their youth in matters of sexual union, cooperative endeavour, and community life. These dormitories may be separate for the two sexes or common. Young, unmarried boys and girls gather here together in the evenings for dance and entertainment and to sleep. Among the Bhotias of the Himalayan hills, the dormitory is called rang bang and young girls entertain their boyfriends with drinks and beds. The Naga dormitory, called morung, is only for boys.

The Memis have the ikhnichi for boys and the iloichi for girls. The Garo dormitory is called the nok-pant. The Oraons have the dhumkuria; the

Jen Kurumba, the pundale mane; the Bondo, the Selani dingo; the Ho and the Munda, the gitiora.

Tribal India has both patriarchal and matriarchal family structures. The matriarchal societies are the Khasi and the Garo of Northeastern India, and the Kadar, Irula, and the Palayan of the South. Among the Khasis, it is the daughters who run the family, and the husband is only a yushangkha, – meaning 'producer of children', – having no rights over the property of the wife's family. Amongst the Garo, the sons-in-law come to reside with the family of their wives and separate living arrangements are made for them. However, the youngest daughter (called noknadona) continues to live with her mother.

Among the patrilineal tribes, there is prevalence of polygyny, men having more than one wife. But there are also groups who practice polyandry (women having more than one wife); among the Khasa, these husbands are brothers (like the Pandavas), but among the Todas, they may not be related at all. Where husbands are brothers, it is called fraternal polyandry. Needless to say that with the spread of education and contact with the outside world, many of these practices have been given up.

8.4 TRIBAL SOCIAL SYSTEM AND GOVERNANCE

A political system is a system of politics and government. It is usually compared to the legal system, economic system, cultural system, and other social systems. However, this is a very simplified view of a much more complex system of categories involving the questions of who should have authority and what the government's influence on its people and economy should be.

The sociological interest in political systems is figuring out who holds the power in the relationship of the government and its people and how the government's power is used. There are three types of political systems that sociologists consider: Authoritarianism, Monarchy and Democracy. Among tribal communities either of the three is prevalent.

Politics in these traditional Indian tribal communities was based on two principles: the wise should rule and all members of the group, except slaves and women, should participate in ruling, in a spirit of

partnership and consultation. In a sense, the practice of such politics is based on the principles of egalitarianism and popular participation. However, the democratic content of these systems could not, and should not, be judged by different standards of societies including those viewed as more advanced. The nature of these systems of governance and their "democratic" practices varied from society to society. . G. Simiyu argues, that it is illusive to attempt to prove that democracy existed in these societies before the coming of colonialism. He claims there was a mixture of rudiments of democratic tendencies and practices on the one hand and aristocratic, autocratic and/or militaristic practices and tendencies, with varying degrees of despotism, on the other.

Many tribal societies, who were introduced to Western democratic systems by outside forces, were organised under traditional institutions and adhered to norms other than the ones professed and often practised by Western liberal democracy.

The remnants of traditional values, particularly values like kin protection, continued to influence their social and political attitudes and behaviour. The new democratic values introduced by the western societies including those of individual rights, the rule of law, equality before the law and other liberal democratic values affect the traditional institutions and values.

North-East Indiaregion, comprising the Indian states of Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, and Tripura,is inhabited by 294 communities, of which 156 communities are recognised by the constitution of India as 'scheduled tribes'. Evidence of persistence in following traditional value is foundin these tribal societies. Hence balancing of the traditional institutions and methods of governance with that of the democratic institutions is an important balancing act.

It is important to realise that scholars have ignored the fact that most of the communities inhabiting the seven states are new to the system of governance introduced by the Constitution of India, as adopted in 1950.Many communities of North East India have been demanding constitutional recognition of their traditional institutions, which in the

contemporary sense, are not democratic because in most cases, women are not permitted to participate and certain public offices are restricted to certain clans of particular tribes. The principles of individual liberty, the rule of law and the expectation of competitive politics come directly in conflict with traditional values of tribal life, implying group assertion, kin-protection and collective effort. Relevance of traditional tribal values and conflict with values of modern democracies become obvious in such instances. The customary laws and systems of justice of the tribal people are well structured and documented.

Historical Background of Autonomous District Council in North East India

Autonomy i.e. self Government administrative system for backward population and remote hill areas in Indian union with the concept of British Administrative structure. There are several autonomous region of India to which central government has given varying degrees of autonomy within state legislature. The establishment and functions of these autonomous councils is based on the VIthschedule to the Constitution of India. The very purpose of creating District Council was to protect the tribal people with their cultural heritage as well as their socio-economic life and living.

The Autonomous regions in Assam are Bodoland Territorial Council, KarbiAnglong Autonomous Council and North Cachar Hills Autonomous District Council. Some of the states of India has its own Autonomous District Council.

The land and people of North-East India came into contact with the British Administration in the last decade of 18th century.It was Lord Cornawallies who sent captain Welsh as a British representative to Brahmaputra valley in 1792. Treaty of Yandaboo was signed and executed on the 24th February 1824. There was the Anglo-Burmese conflict and expulsion of Burmese from the valley (Cachar) by Govinda Chandra in 1826 itself. Subsequently to this, the major tribes of North-East India came into contact with British rule. N.C Hills, which was dominated by AngamiNagas annexed with Nowgang district in 1829. N.C Hills was taken over by the

British in 1854. The Naga Hills district was constituted in 1867. Thereafter, Lushai hills came into control of British in 1889.

In 1847, the Scheduled District Act covering the whole of Assam province was enforced in 1880, Frontier Tract Regulation Act enforced in Assam. This is basically aiming for the management of local administration, exempting applications of certain acts of British Government, in Assam province. This province re-affirmed through Government of India Act. 1915, section 71 of this act. Exempted application of the forms in specified areas. Thereafter, Montague Chelmsford committee on Administrative Reforms submitted its report in 1917, though Government, of Indian Act, 1919 under section 52A. Some specified areas declared as backward areas.

On the declaration of backward tract on January 3, 1921 the following Hill Districts came into being were : Garo Hill Disrict, Khasi and Jantia Hills, Mikir hills, N.C Hills and Lushai Hills..

The landmark steps originating Autonomous District Council came into force through Government of India Bill, 1934. Thereafter, the Government of India Act, 1935 has implemented on 3rd March, 1936 under section 92 of Government of India Act, 1935.

The whole Assam province was classified in to 2 (two) distinctive administrative areas:-

Part 1 - Excluded areas = North-East Frontier, Sadia, Balipara, Lakhimpur, Naga Hills and Lushai Hills.

Part 2 - Partially excluded areas = N.C Hills, Garo Hills, Mikir Hills and Khasi and Jaintia Hills.

On the eve of India's Independent, Re-organization of Tribal Areas in Assam province has been carefully considered by another committee popularly known as 'Bordoloi Committee' and recommendation of the committee declared on the 24th January 1947.

On the recommendation of 'BordoloiCommittee' the following Autonomous District Council came into existence in Assam province.

Upon the above administrative background specially the concept of excluded areas and partially excluded areas and taking into account of the

recommendation of the **'Bordoloi Committee', the following Autonomous District Councils were set up in North-East India:**

In 1964, Khasi Hills District Council and Jaintia Hills District Council were separated into two District Council. In 1972 under the Government of India Act, Governor of Manipur empowered constitution of not more than 6 (six) District Councils in Manipur state.

However, out of 12 District Councils altogether there are only 9 (nine) District Councils including TTAADC of Twipra state under the provision of 6 (six) schedule of the Constitution now in existence. The TTAADC in Twipra state was initially setup in 1982 according to the TTAADC Act, 1979 under the provision of 7th Schedule (State list) only, TTAADC has how ever elevated a full fledged District Council under the provision of 6th Schedule of the Constitution.



CHECK YOUR PROGRESS 1

1.When was the TTAADC set up?

.....

2.List the states under which North-east was scheduled tribes recognised.

.....

The Concept of Autonomous District Council

The concept of Autonomous District Council is same in every district. The establishment and functions of these autonomous councils is based on the VIth schedule to the Constitution of India. The very purpose of creating District Council was to protect the tribal people with their cultural heritage as well as their socio-economic life and living. The fundamental objective of providing Sixth Schedule to the Constitution of India is to establish ADC in the North Eastern States where the indigenous tribal is minority to safeguard their culture, land, natural resources etc. from unscrupulous exploitation of the majority or plains people and therefore, in fact being minority, the Hills people in Manipur is socially, culturally, economically, politically and constitutionally deserve to have ADC under the Sixth Schedule, but the same has been strongly objected and denied by the Government of

Manipur on behalf of the majority Meitei in Manipur Taking advantage of the simplicity of the Hills people, the State of Manipur has forcibly imposed the present ADC upon the Hills people and the present form of ADC in the Hill areas in Manipur is nothing better than a ploy to control the Hills people by the State Government to enable the Maitei majority for unjust enrichment at the cost of the minority hills people. Every now and then the Government of Manipur is trying to persuade the Hills people by saying that the Government is ready to go for further amendment of the Act, 1971 as amended in 2008.

Again the main concept of **Autonomous District Council in Twipra** predominantly based on the prime factors of continuous movement by the Indigenous Tribal population as a resultant affect of population explosions in Twipra state after the Indian Independent (partition of Bengal). TTAADC areas curved out comprising of the Tehsils & Revenue villages under the provision of 2nd Schedule of TLR & LR Act, 1960.

The basic concept of the District Council is to offer autonomy or self-Government to the Indigenous backward population without interference of their traditional meaning of life and culture. But this special administrative system could not deliver well for the long term interest of the Indigenous population. There are always conflict and contrast with the concerned State Governments. District Councils are always demanding for devolution of more power in terms of general administration and financial management. Upon the series of agitation, for instance N.C. Hills District Council &KarbiAnglong District Councils authorized more power vide Act-42 of 1995, more empowerment to other District Council similar to N.C. Hills &KarbiAnglong District Councils are still appeared to be awaiting.

The power and authority of the District Councils have been overshadow further consequent upon 73rd & 74th amendment of the constitution, through further empowering to Panchayat and Municipal bodies in 1992. Since, the Panchayat Act, 92 cannot be extended in schedule areas (in 5th& 6th schedule areas). The controversy upon the power and authority in between Panchayat structure and District Councils cropped up. In this back-drop, the Panchayat (Extension to the schedule areas) Act, 1996 (PESA) came in to force. But extension of PESA restricted to schedule

areas only, it has no provision to extend the same in the Indigenous inhabitant areas as define under article-244 (2).

The Ministry of Home Affairs (MHA) Government of India has come forward for amendment of the 5th Schedule in 2000. But furthermore, MHA, Government of India have constituted a high power committee on the review of functioning of the constitution under the chairmanship of Honorable Justice Venkatechalia with special reference to the empowerment of traditional and social institutions functioning in the Indigenous inhabitant areas of Tripura and in North-East India.

Therefore, devolution of more power and authority to the self-Government Autonomous bodies in the schedule areas under the active consideration of the Union Government with the close coordination of the concerned State Government and Autonomous Councils of the North-East India.

Formation of TTAADC And Its Roles and Functions In Administration And Governance

Tripura Tribal Areas Autonomous District Council (TTAADC) Act 1979 was passed by the Indian parliament after a series of democratic movements launched by the Indigenous people of Tripura, under the provision of the 7th scheduled of the Indian constitution. The principle objective behind setting up the Autonomous District Council is to empower the Indigenous people to govern themselves and also to bring all round developments of the backward people so as to protect and preserve their culture, customs and traditions. But it actually came into being from 18 January 1982 and later it was upgraded under the provision of the 6th schedule to the Indian constitution with effect from the 1 April 1985 by the 49th amendment to the Constitution of India.

Council

The TTAADC is governed by a council which has 30 members. Out of 30 members, 28 members are elected through adult suffrage while 2 members are nominated by the Governor of Tripura. Out of 28 elected seats, 25 are reserved for Scheduled Tribes.

Executive Committee. TTAADC has a regular administrative structure. Executive committee comprising of 10 members and Chief Executive Officer (CEO) is the head of the administration.

Power Of District Council under the VIth Schedule of the Constitution, the **Tripura Tribal Areas Autonomous District Council is vested with two types of Powers.** These are 1. Legislative Powers

2. Executive Powers.

1. The Legislative powers

The Legislative Department of the District Council is headed by the Chairman who summons the meeting of the Council time to time in connection with approval of budget, discussion on bills, rules and regulations submitted by the treasury bench and passing of the same thereof.

The Council consists of 30 members out of which 28 members are elected by adult franchise and 2 members are nominated by the Governor of Tripura.

The Chairman has his own Secretariat headed by the Secretary to the District Council.

2. The Executive Powers

The Executive Powers are vested with the Executive Committee, which is headed by the Chief Executive Member who is elected from among the Treasury Bench members.

The Sixth Schedule to the Constitution of India provides ample powers to the District Council for self-Governance of the tribal population of the state. The District Council has its own powers to appoint its own staff in terms of requirement and appointment rules. The council administration is headed by the Chief Executive Officer and a Deputy Chief Executive Officer of TCS Grade-I and 6 Executive Officers, such as Administration, Finance, Rural Development, Planning, Development and Coordination etc.

There are different departments headed by a Principal Officer as the departmental head. The departments are:

Agriculture

Animal Husbandry

Health and Family Welfare

Industry

Land Records and Settlement

Law

Publicity

Science & Technology

Welfare and

Education etc.

Current Tribal Advisory Councils. As of February 2016, ten states viz. Andhra Pradesh, Chhattisgarh, Gujarat, Himachal Pradesh, Jharkhand, Madhya Pradesh, Maharashtra, Odisha, Rajasthan and Telangana have established Tribal Advisory Councils in Scheduled areas.

8.5 SCHEDULED AREAS, COMMUNITY ORGANIZATION WITH VULNERABLE COMMUNITIES.

Definition :

The term 'Scheduled Areas has been defined in the Indian Constitution as "*such areas as the President may by order declare to be Scheduled Areas".* Paragraph 6 of the Fifth Schedule of the Constitution prescribes following procedure for scheduling, rescheduling and alteration of Scheduled Areas.

Scheduled Area:

(1) In this Constitution, expression Scheduled Areas means such areas as the President may by order declare to be Scheduled Areas.

(2) The President may at any time by order.

(a) Direct that the whole or any specified part of a Scheduled Area shall cease to be a Scheduled Area or a part of such an area

(b) Increase the area of any Scheduled Area in a State after consultation with the Governor of that State.

(c) Alter, but only by way of rectification of boundaries, any Scheduled Area.

(d) On any alteration of the boundaries of a State on the admission into the Union or the establishment of a new State, declare any

territory not previously included in any State to be, or to form part of, a Scheduled Area.

(e) Rescind, in relation to any State of States, any order or orders made under this paragraph, and in consultation with the Governor of the State concerned, make fresh orders redefining the areas which are to be Scheduled Areas.

And any such order may contain such incidental and consequential provisions as appear to the President to be necessary and proper, but save as aforesaid, the order made under sub-paragraph (1) of this paragraph shall not be varied by any subsequent order". Thus, the specification of Scheduled Areas in relation to a particular State/Union Territory is by a notified Order of the President, after consultation with the State Governments concerned. The same procedure will apply while altering, increasing or rescinding any order(s) relating to Scheduled Areas.

(3) The criteria followed for declaring an area as Scheduled Area are preponderance of tribal population; compactness and reasonable size of the area; under-developed nature of the area; and marked disparity in economic standard of the people. These criteria are not spelt out in the Constitution of India but have become well established. They embody principles followed in declaring **'Excluded and 'Partially-Excluded Areas** under the Government of India Act 1935, Schedule 'B of recommendations of the Excluded and Partially Excluded Areas Sub Committee of Constituent Assembly and the Scheduled Areas and Scheduled Tribes Commission 1961.

(4) In exercise of the powers conferred by paragraph 6 of the Fifth Schedule to the Constitution, the President after consultation with the State governments concerned had by Orders called 'the Scheduled Areas (Part A States) Order, 1950 and the Scheduled Areas (Part B States) Order 1950 set out the Scheduled Areas in the States. Further by Orders namely the Madras Scheduled Areas (Cesser) Order, 1951 and the Andhra Scheduled Areas (Cesser) Order, 1955 certain areas of the then east Godavari and Visakhapatnam districts were rescheduled. At the time of devising and

adopting the strategy of Tribal sub Plan (TSP) for socioeconomic development of Scheduled Tribes during Fifth Five Year Plan (1974-79), certain areas besides Scheduled Areas, were also found having preponderance of tribal population. A review of protective measures available to the tribal of these newly identified areas vis-ŕ-vis Scheduled Areas was made and it was observed that a systematic use of protective measures and other powers available to the executive under Fifth Schedule will help in effective implementation of the development programmes in sub-Plan Areas.

Therefore, in August 1976 it was decided to make the boundaries of the Scheduled Areas co-terminus with the Tribal Sub-Plan areas. Accordingly, Clause (2) of the paragraph 6 of the Fifth Schedule was amended vide the Constitution (Amendment) Act, 1976 to empower the President to increase the area of any Scheduled Areas in any State. Pursuant to above the President have issued from time to time Orders specifying Scheduled Areas afresh in relation to the States of Bihar , Gujarat, Madhya Pradesh, Maharashtra, Orissa and Rajasthan. The tribal areas. in Himachal Pradesh were scheduled on 27.11.1975. While scheduling the areas in Himachal Pradesh the principle of making the sub plan and the Fifth Schedule areas coterminous was kept in view. Thus, presently the **Tribal Sub-Plan areas** (Integrated Tribal Development Projects/Integrated Tribal Development Agency areas only) are coterminous with Scheduled Areas in the States of Bihar, Gujarat, Himachal Pradesh, Madhya Pradesh, Maharashtra, Orissa and Rajasthan. The State of Andhra Pradesh, where the Tribal Sub-Plan areas are not coterminous with Scheduled Areas, has also furnished a proposal to this effect which is under examination.

Difference between Scheduled area and Tribal Area:

The term “scheduled area” is dealt in theVth Schedule. The interests of the schedule tribes outside North East India (states described in the VIth schedule) are protected by the Vth schedule. A scheduled area has more than fifty percent of tribal population. The most important aspect of the Vth schedule is that it deals with the provision of constitution of tribes advisory council.

Tribal Areas

These are the specified districts of Assam, Meghalaya, Tripura and Mizoram with considerable tribal population, that enjoy greater autonomy in legislation. The Autonomous districts are the mechanism to safeguard the traditional heritage of the Tribals, their customary practices and usages and also maintaining economic security. This is achieved by conferring on them Executive, Legislative and judicial powers along with development and financial powers and functions.



CHECK YOUR PROGRESS- 2

3. What are 'autonomous districts'?

.....

4. When was Andhra rescheduled?

.....



8.6 LET US SUM UP

- The tribal social organization does not generally have endogamous units as subgroups, but the group as a whole is an in-marrying entity. Many of the tribal communities in India have dormitories to train their youth in matters of sexual union, cooperative endeavour, and community life.
- Tripura Tribal Areas Autonomous District Council (TTAADC) Act 1979 was passed by the Indian parliament after a series of democratic movements launched by the Indigenous people of Tripura, under the provision of the 7th scheduled of the Indian constitution.
- At the time of devising and adopting the strategy of Tribal sub Plan (TSP) for socioeconomic development of Scheduled Tribes during Fifth Five Year Plan (1974-79), certain areas besides Scheduled Areas, were also found having preponderance of tribal population.



8.7 FURTHER READING

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8.8 ANSWERS TO CHECK YOUR PROGRESS

Answer 1.

The TTAADC in Twipra state was initially setup in 1982 according to the TTAADC Act, 1979 under the provision of 7th Schedule (State list) only, TTAADC has how ever elevated a full fledged District Council under the provision of 6th Schedule of the Constitution.

Answer 2.

North-East India region, comprising the Indian states of Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, and Tripura, is inhabited by 294 communities, of which 156 communities are recognised by the constitution of India as 'scheduled tribes'.

Answer 3.

Autonomous districts are the mechanism to safeguard the traditional heritage of the Tribals, their customary practices and usages and also maintaining economic security. This is achieved by conferring on them Executive, Legislative and judicial powers along with development and financial powers and functions.

Answer 4.

By Orders namely the Madras Scheduled Areas (Cesser) Order, 1951 and the Andhra Scheduled Areas (Cesser) Order, 1955 certain areas of the then east Godavari and Visakhapatnam districts were rescheduled.



8.9 MODEL QUESTIONS

1. Explain the concept of 'tribe' in India according to the Constitution.
2. Why are 'scheduled areas' necessary for the development of tribal population in India? Give examples.
3. Discuss the concept of autonomous councils in North-east India.
4. Elucidate the tribal system of governance.
5. What are 'Tribal Sub-Plan Areas'? give examples.

*** ***** ***

Name of the Paper: Course Code:

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Dear Learner,

Regarding the course as mentioned above, we would like to know your opinions and comments so as to improve the quality of self learning materials in future. Please respond to the following statements by ticking the number you feel most reflect your opinion. After completion of the additional comments, please detach the page and send/mail the same to us at the address given below.

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1. Approximately how many hours did you spend for studying the units in the course? | | | |
2. Please give your opinions (by √ mark) to the following items based on your reading of the block:

Sl. No.	Statements	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
I.	The SLMs of the course fulfil the learning objectives set out in the beginning of each unit					
II.	The units of the SLM could satisfy my academic needs and expectations					
III.	The Unit writers have excellent knowledge about the course contents					
IV.	Language and contents of the units were presented at a level which I could readily understand					
V.	Ample opportunity for participation in the activities provided in the units					
VI.	Used enough Illustrations (Diagrams, tables etc.) for conceptual clarity					
VII.	Quality of content is engaging, relevant, and up-to-date					
VIII.	The self check questions are very helpful					
IX.	The Possible/model questions and the answers to check my progress have benefited me a lot					

Additional Comments: *(Please feel free to provide your open comments)*

1. Which aspects of the SLM, according to you, worked well?

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2. What sort of changes/improvements do you feel KKHSOU could implement to improve the overall quality of the SLM?

Thank you for taking the time to complete this form.

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(To be inserted as last page after the end of the last unit of the course)