SOCIAL ACTION
MASTER OF SOCIAL WORK
SEMESTER –II, PAPER- V

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Master of Social Work: **Social Action**

This book is exclusively prepared for the use of students of Master of Social Work, Centre for Distance Education, Acharya Nagarjuna University and this book is meant for limited circulation only.

FOREWORD

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

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

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

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

Prof. P. Raja Sekhar
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204SW21: SOCIAL ACTION

Course Objective: This paper will enlighten the students on the concept and scope of social action and Social Movements in India; Techniques of winning public support.

Course Outcomes: Prepare the students about the concepts of social action and social reformation. Social action as a method of social work, its principles and strategies.

UNIT – 1
Social Action: Definition, Concept, Scope and History of Social Action – Relationship with other Methods of Social Work.

UNIT – 2
Forms of Social Action: Principles and Strategies of Social Action – Creating Awareness of Social Action – Role of Power Groups; Advocacy, Drafting a Bill.

UNIT – 3
Models of Social Action: Paulo Freire Model, Role of Ideology, Saul Alinsky as a Radical Community Organizer, Liberation Theology.

UNIT – 4
Lobbying Techniques: Winning Public Support and Political Parties for smooth passage of Bill – Role of Social Workers and NGOs/Agencies in Enactment and Enforcement of the Bills and Acts.

UNIT – 5
Social Movements: Protest and Dissent, Agrarian and Peasant, Sarvodaya and Bhudan Movements – Social Action and Social Change: Movement Analysis – Ideology, Structure, Leadership and Outcomes – Approaches to Mahatma Gandhi, Mahatma Jyothiba Phule, Dr.B.R. Ambedkar, and Martin Luther King Jr.).

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CONTENTS

Lesson – 01

Definition, Concept and Scope of Social Action

01.0. Objectives:

The objectives of this lesson are to define and explain the concept and scope of social action.

Contents:
01.1. Introduction
01.2. Social Action
01.3. Social action as a method
01.4. Definition of social action
01.5. Concept of social action
01.6. Scope
01.7. Relationship with other methods of Social work.
01.8. Social casework
01.9. Social group work
01.10. Community organization and social action
01.11. Summary
01.12. Key Words
01.13. Exercises
01.14. References

01.1. Introduction:

There are individual needs and individual solutions, group needs and group solution, community needs and community solution, Mass needs and Mass solutions Four methods of social work have been evolved. They are (1) social case work; (2) social group work; (3) community organization and (4) social action. These four methods deal with social, pathological cases and situations of individuals, groups, communities and society. Each method adops its own techniques. However, they are not water-tight compartments. They are inter-related and social worker can use all of them in an integrated social work approach.

01.2. Social Action:

Social action is a way of meeting Mass social problems. It is mass attack on Mass problems. In this method, a large number of people are made aware of the mass problems affecting the society. the social worker creates awareness in the community and the larger society by varios ways i.e rganizing meetings, seminars, conferences, lectures, enactment

of playlets, traditional arts like burrakaths, songs, puppet shows etc., for enlisting the support of the majority of the people to change the situation through social reform, collective action and suitable legislative measures. After the desired change is effected and legislation is enacted, the social worker will have to see that the kegislative measures are implemented properly. Most of the acts enacted are not implemented properly.Thus right from the beginning , when the social worker identifies a problem, he takes up the responsibility to create awarenss to the masses and rouses them to collective or legidtative activity,

Through social action, the social worker coordinates the efforts of the groups to bring about desirable changes in the society towards a grater measure of justice in society. social reconstruction requires reform of social institution. Institutionalized injutice produces large scale misery and human degradation. Passion for power and vested interests can thwart the institutional changes needed to protect and advance human dignity and freedom. The complex problems of modern societies can be ameliorated only by group effort at many levels both voluntary and Govermnental.

01.3. Social action as a method:

Although social action has been used in other fields such as field of social reform, political movements, transfer of power, social action as a method of social work deals with welfare and development. All helping activities, approaches, social services, found in developing countries today have been introduced through the method of development. Development has been the main level of change in new nations. Welfare is also concerned with social change. Social action is the method that helps to bring in these changes. Both development and welfare depend solely on social action for the realization of their aims. Development and welfare, provide today two concepts of professional social work. Social action aims at making the programmes of development and welfare more functional for their respective clientele than any other methods could do.

Legislative purpose is only one ingredient of social action. Social action need not necessarily have social legislation as an end in view. There are several problems and situations which demand the crystallization of the group will. The emergencies like fire, blood, epidemic etc., could be effectively met by the group combining their energies and resources to combat them. Whenever group energies are combined to meet such situations, we have social action. Not only emergencies, but also general needs of the group could also be met through social action. Whenever emergency situation are met or long term needs are satisfied- we have social action.

Mass problems need mass soluations. To this end the social worker as a social actionist activates at least a majority of the members of the community to participate in the soluation of a problem. For instance, the Negro problem in America, the problem of untouchability in India,illiteracy, the drink evil, prostitution, HIV-AIDS, are a few of the

problems which have taken on huge dimensions. They can be effectively met by the proportionately combined endeavour of the community. (M.V. Moorthy).

We can now redefine social action as a series of endeavours concemed with awakening and energizing the people to see, as well as foresee, their own problems and attack them through the swift course of collective action or legislative enactment. It could be noted that social action is strictly a democratic process. It operates within the limits of constitutional propriety and legal authority. Revolutions are not social action though they often introduce swift changes in society. reforms and social movements could be phases of social action in so far as they successfuily meet social problems.

01.4. Definition of Social Action:

According to walter Fried Lander, "Social action is an individual group or community effort which aims to bring changes in social legislation and welfare services". Prof. Kenneth pray has explained social action in terms of systematic efforts. These efforts influence to those basic conditions and policies which crate the various problems of social adjustment. Thus, social action is an organized effort which to solve the social problems.

According to Sanford solender, "social action in the field of social work is a process of individuals, group or entire group endeavour, within the context of social work philosophy knowlwdge and skill. Its objective is to enhance welfare of society through modifying social policy and functioning of structure, working to obtain new progress and serviced."

01.5. Concept of Social Action:

FOLLOWING Newall to Roy sins, the dictionary of sociology, social action as thus," Any expenditure of effort by a group as such all conscioue or unconscious, concerted or collective endeavour". The same dictionary gives the sefinition or social action by Roger n. Baldwin as thus, "organised effort to change social and economic institutions as distinguished from social work or social service, theoretically cover essential changes in established institutions.

01.6. Scope:

Social action covers political movements, industrial democracy, social legislation, racial and social justice, religious freedom and civil liberty, its techniques in propaganda, research, lobbying. Organized effort towards social change is involved in social action.

Walter. Fried Lander explains social action as followes; he says that social action an individual, group or community effort within the framework of social work philosophy and practice. It aims to achieve social progress to modify social policies and to improve social legistation and health and welfare services. Social action is an essential part of professional social work and is the responsibility of social work. Social action is one of the methods of social work.

Social action comprises efforts to achieve social progress to modify social policies and improve social legistration, health and welfare services.

In society, there may arise catastrophic situation which need urgent collective effort. Such collective efforts may not achive social policies or impove social legislation, health and welfare services. During such calamities, groups or communities should come together, pool their resources and energies for meeting the emergencies. The technique and process of achieving this constitute social action.

Social action is a process of bringing about the desired change. It include some of the following elements.

1. Group action is essential for its fulfillment.
2. Action has to be organised as a movement.
3. The participents should have bekif in progress.
4. Action should follow democratic practices and constitutional rights of citizens.
5. The group acts according to the consent of the members.
6. The force behind social action lie in group compulsion.

Social justice has to be at the root of all social action. Social justice calls for social action. The leadership in social action should ensure:

1. Unify of philosophy and opinion.
2. Better professional preparation.
3. Study and research.
4. Freedom to work with labour unions, professional organizations, civic and other community groups, towards common objectives.

Social action requires identification of the problem. It needs study of all factors, directly or indirectly related to the situation and their detailed analysis.

01.7. Relationship with other methods of social work:

Four methods of social work for the disabled and needy have been evolved. These are; (1). Social case work ; (2) social group work; (3) community organisation, (4) social action. These methods of social work comprise strategies of intervention in solving problems at various levels, indicidual, group, community and society.

There are individual problems and individual soluations, group problems and group solutions, community problems and community solutions. Mass problems and mass solutions.accordingly we have four methods of approach in solving problems at various levels. These methods are inter-related. Social action is related with other methods of social work.

There is close relationship between social action and other methods of social work. The methods and techniques of social work are different approaches to the problems. Modern aocial work has been described as a professional services to the people for the purpose of assisting them as individuals, groups, communities, and society to attain satisfying

relationships and standards of life in accordance with their particular wishes and capacities and in harmony with those of the community (Trecker).

We may define social work in terms of the methods it employs in work with individuals groups communities and society. social case work, social group work and community organisatio, and social action are these methods.

Social case work is one part of methodological whole. It makes a contribution to the whole of social work. Yet it stands alone as well it cannot be said that group work of case work or community organisation, or social action is any more important or any less important. All the four are needed and all the four are related to one another.

01.8.   Social casework:

Social cases work, social group work, community organization and social action operate as chief methods in the profession of social work. Social work is defined as a professional process of working with individuals, groups and communities to meet social needs (Trecker). All social workers work with individuals whatever may be case workers, group workers, community organisation workers, and social actions. The degree to which they do so depends on the setting in which the work is carried on.

The objectives of case work, group work, community organisation amd social action are not basically different. The principles which underly the four methods are surprisingly alike. The worker must accept the individual, or the group, or the community or the society, whatever be the nature of the problem are of utmost importance.

01.9.   Social group work:

In social action method, the mass problems affecting various groups in the society are to be taken into consideration. The deprived groups, poverty groups, the disadvantaged groups in society are the worst sufferers due to the evil effects of the mass problems like HIV-AIDS, poverty, unemployment. Human trafficking, drug trafficking, alcoholism etc., social action involves social group work.

In community organisation, the group achieves, or aims at achieving desirable group goals by directing group energies. Getting roads built, reservoirs constructed, schools, hospitals, play grounds, markets, libraries and such other community services established are the responsibilities of community organisation.

01.10. Community organisation and social action:

Community organisation as a method of social work aims at bringing about useful inter-group relations and at helping people pool together their redources and energies to meet community needs, improve standards of living. If the members of the community come together and dig a well or build a school or hospital, we withese the community organizing and developing itself through social action. Social action is community organization in

operation. In many instances, community organisation could be the result of social action. while community organization may be social action, every social action may not necessarily be community organization. Thus meeting a flood situation or fire emergency, properly belongs to the sphere of social action. building a beggars home is within the sphere of community organization, while getting a prevention of Beggary Act passed is purely social action.

Case work may rehabilitate one or two or a few more individuals; group work may reform or wean away some small groups; community organization may bring healthful living to segments of the population, my be even to a village or a town. But problems of an urgent nature and of state-wide and nation-wide proportions can be met successfully only by social action.

01.11. Summary:

Four methods of social work i.e 1) social case work, 2) social group work, 3) community organization, 4) social action are evlved to solve the problems of the individuals groups, communities and mass problems. Madd problems need mass solutions. To this end, the social worker as a social actionist activates majority of the members of the community to participate in the solution of the problem.

According to walter Fried Lander, "social action is an individual, group, or community effort which aims to bring changes in social legislation and welfare services". Social action includes political movements, industrial democracy, social legislation, racial and social justice, religious freedom, and civil liberty etc.

Social action comprises efforts to achieve social progress to modify social policies and to improve social legislation, health and welfare services. Social action is a process of bringing about the desired change. Social justice has to be at the root of all social action.

The methods of social work are inter-related. There is close relation between social action and other methods of social work. The objectives of casework, group work, community organization are not basically different. Problems of an urgent nature, and of state-wide and nation-wide proportions can be met successfully only by social action.

01.12. Key words:
   a) Social action
   b) Cpmmunity organization
   c) Integrated social work

01.13. Exercises:
   1. Define social action. ezplain social action as method of social work.
   2. Discuss the concept of social action. ezplain its relationship with other methods of social work.

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(Dr.M. Trimurthi Rao)

Lesson – 2

SOCIAL ACTION – FORMS, PRINCIPLES AND STRATEGIES

2.0. Objectives:

The objectives of this lesson is to explain the forms, principles and strategies of social action.

Contents:

2.1. Introduction:

Social action is reckoned as one of the methods of social work. There could be various types and forms of social action. it is carried on in different settings. All social action movements have a common goal. The leaders of the movements believe that there is a power centre with vested interests witch controls welfare services. Welfare is a power game. The rich and the powerful control over the weak and the poor. The gains of welfare are monopolized by a few rich at the cost of the poor. There is no other means to alleviate the situation, unless one socializes welfare and the clients of the system take over its administration.

2.2. Forms of Social Action

Social policies should be taken out of the hands of the welfare bureaucracy. The logical steps in this thinking is two-fold. (1) The power which controls welfare should be transferred to the poor, to the oppressed and to the have-nots; (2) they can acquire control over their own destiny.

The welfare goods that are not reaching the poor could be made avalible to them. The question is whether there are specific steps leading to; (1) the socialization of goods of welfare, or transfer of power of control of welfare services to the client system; (2) distribution of amenities of welfare to the poor on priority basis.

Social action contemplates three things in the transformation of social structure and the control of welfare system; (1) the first is the goal. The goal is to ensure that all power is taken away from the existing 'establishment' which controls welfare is transferred to the consumers of the products which do not reach them today; (2) since the existing 'establishment' controls power and is not allowing the distribution of the goods of welfare, the social activists demand to demolish all the institutional welfare and to wind up all 'establishments' and organization.

In France the students for Democratic society inspired by Jeen Paul Sartre, called for a non-organization oriented center of power. So does the Human Resources group, in Australia. If the goal of the social action movement is to destabilize the establishment, the goal can be achieved by conflict with the establishment. Aliniskey opines that social action seeks even to destroy the individual that control welfare establishments. Aliniskey says that any means is good enough for the purpose and however objectionable the 'means' might seem to be, it is to be adopted, if it produce the desired results. He argues, ends would justify the means. Power to the poor has become most effective slogan of the radical social wprkers of the western who have taken to the above model.

There is another model of social action introduced in the sixties in the western world but had its roots in India. It is method of non-violent social action. two of the leaders of this movement are in the U.S.A were Martin Luther King and Caeser Chavez. Although non-violent social action also uses conflict as its weapon, its purpose is not to defeat the enemy but to 'win' him over. The aim is to change the system. Its aim is not to win only a struggle but to establish new values and norms,that create anew society. in the non-violent social action, means are ends and end are means. Both ends and means are equated. This method emphasizes the need for adopting pure means for reaching pure goals.

This movement enables a whole people to move towards a new goal and win their rights. There are no secrets in this battle and there are no enemies to be fought. Non-violent social action is to be conducted not by a few in secrecy but by each and every one in the open. In a struggle for non-violence, it is necessary to convince the people about a cause, and to educate them for participating in and participating the action. the action does not succeed as long as the people keep away from the cause.

2.3. Principles of Social action:
Social action one of the methods of social work. It aims at bringing changes in social policies and social legislation. Social action operates within the legal framework and within the purview of law. It organizes legally permitted activities, and mobilizes people and the administration to achieve socially desireable objectives. It consists of the following elements and principles.
1) **Activeness of group community:**
The success of social action depends on the activeness and consciousness of the group community. The group or community should be actively involved in the social action programmes.

2) **Democratic working:**

The theory of practice of social work are based on democratic ideology. Hence democratic methods and procedures are to be adopted in the process of social action.

3) **Democratic Leadership:**

There should be democratic leadership in the movement. The process of social action should be of democratic character. Leadership is not to be imposed. It should emerge according to the common consent and acceptance of the group or community.

4) **Arrangements of Resources:**

One should keep in mind the material and non-material resources of the community for undertaking social action. without sufficient resources, social action programmes cannot be implemented.

5) **Coordination between problem and resources:**

The problem should be selected for social action, only after evaluating the available resources. The social worker should review the literature relating to the problem.

6) **Co-operation:**

The success of social action will depend on the cooperation of the community. For this purpose the social worker should inspire the members for participation in social action process. The social worker should provide guidance and direction to the people for solving the problems affecting the community.

7) **Public opinion:**

The success and failure of social action ultimately based on publc opinion. Therefore, one should utilize newspapers, radio, television, and public meetings for crating healthy public opinion.

2.4. Strategy of social action:

Social action comes into play when a social problem is recognized. It is used to bring change.such a change brings about the progress of the group or the community. Some times social action may prevent a change when it is against the interests of the community. If Government proceses to reduce old age pensions, a movement may be organized to prevent such a change. Social action involves an element of group force or pressure. It has to be non-violent. Force is generated by educating the people into willing cooperation for social action. social action programme may establish an institution and introduce legislation. Legislation is concerning the whole nation. It may pressurize Government to bring about the required legislation. Various methods can be employed to generate social action.

1) The existing problem has to be recognized. It may be recognized by individual, group or community.
2) Facts about the problem are to be collected by research and survey. In collecting facts, scientific methods are to be used. There should be objectivity in the pursuit of research.

3) Educate the people about the problem by consultation and group discussion. An individual responds to social action only when he understands the problem. Then only it results in an inner urge to change the situation.
4) People must be convinced that the situation can be remedied. There should not be total acceptance of the situation as if is, they should rebel against the condition or situation.
5) The problem must be of immediate concern. They must be directly affected by the problem. They must experience the problem, its effects and causes.
6) Knowledge or awareness about the problem is not the same as the capacity to change or solve.
7) Before the plan of social action is prepared, it is necessary to confer with the people of the area. This eliminates or minimizes opposition. The plan of action is to be evolved through discussions with people.
8) Before plan of action is worked out, we have to consult not only the people immediately concerned, but others, such as technicians, local authorities and the government.
9) After the plan is worked out, the campaign requires efficient administrative measures. The work has to shared and distributed among the people.
10) The campaign must then mobilize all resources of men. Money and materials.

Lok sakti in Sarvodaya emphasizes change:

Lok sakti may mean the collective capacity (power) of the people expressed or latent, to deliberate, decide and act together and "the extent to which Lok sakti is awakened, the state power becomes redundant".

2.5. Tactics of social action:
'lees' has identified three types of strategies.
1) Collaboration:

The social workers collaborate woth the local authority and other authorities to bring about improvements in the existing social policy.

2) Competition:

Contending parties utilize commonly accepted campaign tactics to persuade, to negotiate, and to bargain, with a willingness to arrive at a working agreement.
3) Disruption:

It is more militant approach which may include strikes, boycotts, fasts, tax-refusal,'sit-ins'Riots, guerllia warfare are omitted since violence os not acceptable to social worker.
4) Richard Bryant:

Postulates two sets of strategies- bargaining and confrontation.
5) Bargaining:

Means lobbying, submitting petitions, information and publicity campaigns etc.,
6) Confrontation:

Includes strikes, demonstrations and sot-ins.
7) Forms of social action:

Britto identified two types of social action.
1. Elitist social action:

It is action 'initiated and conducted' by the elites for the benefit of the Masses. He identifies three sub-model, of elitist social action.
2. Sanction Model:

The elites by gaining control over some economic, social, political or religious weapon, try to obtain benefits for the society.

Legislative action model:
The elite groups by conducting studies on the gravity, extent and urgency of the problems, creating public opinion and lobbying try to modify social policy.

Direct physical model:
The elite take the law in their own hands and punish those responsible for the course of injustice.

Cause of injustice:
Sanction model is considered as popular social action. Brittro identified three sub-models under it.
1. Conscientization model:
   It is based on Paulo Friere's concept of creating awareness among masses through education.
2. Dialectical model:
   To promote conflict to exploit the contradictions in a syatem, with the belief that a better system will emerge as a result.
3. Direct mobilization:
   Specific issues are taken up the actionist and the masses are mobilized to resort to protests and strikes to achieve the objectives.

Difference in the two types:
1) In the elitist social action, the masses are not involved.
2) Popular social action involves mobilization of the masses for their own betterment.

In the elitist sponsored social action, though it may benefit some segments, the real issues will not be tackled.

The elitist concept of problems of weaker sections and the solutions offered will be determined by their own value system.

The solutions may not be in conformity with hoe the weaker sections themselves perceive their problems and hoe they want to solve them.

2.6. Use of social action in social work:
In social work, social action is an important aspect to study. Action is a subject of study so long as it forms part of an individual or group problem. Social action is an organized group process which is used to solve the social problems. Public opinion is motivated towards attaining the aims of social work: social action aims for the achievement of social objectives. It is used as an auxiliary method of social work. Changes occur in every society. The process of social action aims to establish adjustment of society with these changes. Its use in social work may be evaluated as follows.

1) **Removal of social problems:**
The principal aim of social action is to solve the social problems. There is much scope for social action in Indian society which is confronted by many problems. These problems are to be solved according to democratic ideals.

2) Solution of individual and Family problems:

The individual and family problems need top priority. In this direction, efforts are being made at the government and private level. With the help of social these problems can be solved.

3) Spread of democratic values:

Social work is based on democratic values, justice, equality and liberty are its main values. These ideals should be available to every citizen. To achieve these ideals, rapid changes in the social structure are expected to take place. For this purpose, social action can be used.

4) Encouragement to organizational function:

There are various forms of social action: there are various modes of execution. Social process could be integrative or disintegrative. With the help of integrative social process, social action can be more effectively undertaken.

5) Social reform:

With the help of social action, we can encourage social reform. It brings improvement of social conditions indirectly. Many problems and pathological conditions in the society can be solved with the help of social action.

2.7. Role of Ideology:

Social action is a response to realization of four-fold ideology.
1) Industrial Revolution lead to the deterioration of spiritual and moral values.
2) The concept of social justice demands commitment to the amelioration of the lot of the disadvantaged.
3) Any lasting amelioration requires change in the institutions causing injustice to the weaker sections.
4) Such of social work is to help people to adjust themselves to a changing society. they have also to change the society in such a way that it improves the well being of the individuals and groups. John stuart mill opined that happiness is the end of life. Later he realized that happiness lies in working for the happiness of othersof man kind; greatest happiness is attainable through social action. the end of social work is social justice in all its ramifications. It aims at bringing about.

1. Material security through economic organisation.
2. Emotional security through personal and social adjustment.
3. Social harmony through ordered relations between groups and through collective endeavour.
    The social worker must be an agent of social justice.

2.8. Collectivism:

The individual is subjected to collectivity such as a state, a nation, a race, or a social class. Collectivism is contrasted with individualism in which the rights of the individual are emphasized. The French writes jean Jacques Rousseau stated that the individual finds his true being and freedom only in submission to the "general will" of the community. Karl Marx provided a collectivist view of the primacy of social interaction. He wrote that "it is not men's

consciousness, which determines their being but their social being which determines their consciousness".

Social action is concerned with securing legislation to combat a social evil and the implementation of the enactment. There are several problems which pose challenge to the community.

One or two instances of social action will give us an understanding of the concept of social action. In a hamlet near Visakhapatnam there were incidents of fire several times destroying nearly all cottages. Whenever the cottages get fire, the residents left the cottages taking with them whatever belonging they had and lived in the open. After a few days, again, they rebuilt their huts with palm leaves in the same place. This happened many times. There was no collective action either to quench the fire or make an investigation into the cause.

Another village is situated at a level lower than huge tank. The tank bund leaked one night end suddenly showed signs of breaching. The branch would have submerged the entire village and the surrounding areas. The people sensing the danger, got together in the dead of night and every man, women and chid assisted in strengthening the with earth, stone and wood. Thus the danger of the village being swept away was averted. In this instance, one could see collective action in counteracting the danger. There was the problem of the tank about to be breached. There was pooling of resources. The people got together, combined their energies and worked towards the end that of strengthening the bund.

In the former case, there was no collective action inspits of repeated danger: no combained effort and massing of energy towards achivieng the purpose social action was totally absent in the first instance, while if well manifest in the second.

2.9. Summary:
Social action is one of the methods of social work. There are various types and forms of social action. 1) Transfer of power of welfare services to the client system: 2) Distribution of amenities of welfare to the poor on priority basis.

Social action contemplates three things in the transformation of social structure and the control of welfare system, 1) The first is the goal. The goal is ensure that all power is taken away from the existing 'establishment' which controls is transferred to the consumers of the products which do not reach them today: 2) Social activists demand to demolish all institutional welfare and to wind up all 'establishments' and oraganizations 3) There is another model of social action. It is the method of non-violent social action. This method emphasizes the need for as opting pure means for reaching pure goals.

Social action consists of the following elements and principles: 1) Activeness of group or community; 2) Democratic working; 3)Demcratic leadership; 4) Arrangement of Resources; 5) Coordination between problem and resources; 6) Cooperation; 7) Public opinion.

The strategies of social action include the following methods; 1) Cooaboration; 2)Competition; 3)Disruption; 4) bargaining; 5) confrontation. The forms of social action

compares: 1) elitist social action 2) sanction model 3) legislative action model 4) direct physical model 5) conscientization model 6) dialectical model and 7) direct mobilization.

The use of social action in social work include 1) Removal of social problem 2) Solution of individual and family problems 3) Spread of democratic values 4) encouragement to organizational function and 5) social reform.

Social action is a response to the realization of four-fold ideology. The task of work is to help people to adjust themselves to a changing society. The individual is subjected to collectivity such as a state, a nation, a race or a social class. Social action requires collective effort and involvement of the people.

2.10. Key words:
1) Collectivism
2) Ideology
3) Transformation

2.11. Exercises:
1. Discusses the forms and principles of social action
2. Explain the strategies of social action

2.12. References:
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(Dr.M. Trimurthi Rao)

LESSON 3

SOCIAL STRUCTURE- MEANING, ROLE AND STATUS

3.0 OBJECTIVE:

The Objective of this lesson is to explain social structure, Social institutions, role, status and Social Organization.

STRUCTURE

3.1 Introduction

3.2 Meaning of Social Structure

3.3. Elements of Social Structure

3.4. Role and Status

3.5. Social Institutions

3.6. Functions of Social Institutions

3.7. Social Structure and Social Organization

3.6 Summary

3.7 Key words

3.8 Self Assessment Questions

3.9 Reference Books

3.1 INTRODUCTION:

Social Structure is one of the basic concepts of sociology. But it has not been used consistently or unambiguously. In the decade following the Second World War the concept 'Social Structure' became extremely fashionable in social anthropological studies. It became so general that it could be applied to almost any ordered arrangement of social phenomena.

Murdock's use of term 'Structure' implies either a building analogy or a dead organic model dissected for demonstration .The term became relatively popular in sociological studies with the works of Hebert Spencer, that is, after 1850. Spencer who was very much fascinated by his biological analogies applied the term structure to his analysis of society and spoke of social structure.

Social structure is a term which yet awaits proper definition. Since long many efforts have been made to define ' social structure' but still there is no unanimity of opinion on its definition. Herbert Spencer was the

first writer to throw light on the structure of society'.

3.2 MEANING OF SOCIAL STRUCTURE:

According to Johnson, the 'structure' itself is a pattern of stability which is created by the interrelation of the parts. These parts are the groups and sub-groups of society. He does not mean by stability that there is no change at all in the structure, but actually he means that it is comparatively stable. For example, the structure of community consists of institutions and associations which in turn consist of human beings. Every human being is allocated a particular status and role to perform. With the death of the individual, there is no change in the status and role itself.

The meaning of social structure can be easily understood if we take an example of the organic structure of body. Body is an arrangement of different parts like hands, legs, mouth, nose and ears, etc. The body works through these inter dependent and inter-related parts. Social structure also consists of many parts like families, schools, factories, non-governmental organizations, jails, police and hospitals etc.

According to Karl Mannheim: Social Structure refers to the web of interacting social forces from which have arisen the various modes of observing and thinking.

Radcliffe Brown's View: Radcliffe Brown was a great social anthropologist of England. He belongs to the structural – functional school of sociology. He writes, "The components of social structure are human beings, the structure itself being an arrangement of persons in relationship institutionally defined and regulated. To clarify his definition he quoted examples from the Australian and African tribal societies. He said that kinship system among them is the description of institutionalized relationship. These relationships bind the individuals together in a specialized way and thus ascribe to them particular positions. The kin, occupying the set of positions, creates a pattern which is termed as "kinship structure." He cited another example from the Thonga and Bantu tribes of South Africa. There is a custom of paying 'Bride – price' called labola among them. This custom related to marriage binds the individuals together. For the payment of labola not only the members of family, but also the kith and kin join their hands together. This labola is given as an economic aid to be used at the time of marriage of the bride's brother or her near relatives. Thus the institution of marriage brings not only the members of the families but also brings a kind of economic aid. Thus the institutionally defined and regulated marital relations become a link between two families in the socio-economic field and thus their determined positions create a pattern of marriage and kinship structure.

Talcott Parsons has tried to explain the concept of social structure in abstract form. All the units of social structure, that is institutions, agencies, social patterns, statuses and roles are invisible and intangible and hence are abstract. He has emphasized that the statuses and roles of individuals are determined by customs, traditions and conventions of society. These statuses give birth to different institutions, agencies and patterns. All these when interrelated and organized in a particular manner build the social structure of society. Social structure is concerned with forms of inter-relationship between these units rather than with the units. These units constitute the society. The ordered arrangement seen between these units is social structure.

After going through the various views on social structure, we may conclude as under:

(a) Social structure is an abstract and intangible phenomenon.

(b) As individuals are the units of association and institutions so these associations and institutions are the

units of social structure.

(c) These institutions and associations are inter-related in a particular arrangement and thus create the pattern of social structure.

(d) It refers to the external aspect of society which is relatively stable as compared to the functional or internal aspect of society.

(e) Social structure is a "living" structure which is created, maintained for a time and changes.

3.3. ELEMENTS OF SOCIAL STRUCTURE:

According to H.M. Johnson, the main elements of social structure are as follows:

1. Sub groups of Various Types: Society can be understood as a big group which consists of people. This big group or large system consists of various sub-groups. Various political, economic, religious, educational, familial and other groups and associations represent such sub-groups. People who enact roles are organised in these sub-groups within the larger system. Some of these sub-groups persist longer than any particular members. Example: A particular family may continue to stay even after the death of the husband or wife. Many other sub-groups persists as 'types' longer than any particular example of the type. Example: a family may perish due to the collapse of building in which its members lived, families as such are not going to perish. Social norms define roles and the obligations of sub-groups.

2. Social structure consists of roles of various type: Social structure consists of not only sub-groups but also roles. Roles are found within the larger system and also within the sub-groups. The concepts of role and sub-group imply interrelationship. Role occupants are expected to fulfill obligations to other people (who are also role-occupants). For example, in family, the husband has obligations towards his wife and children; in the college teacher has obligations towards students, principal and the management and vice versa. Further, the number of sub-groups that are there are not only interrelated but also subject to social norms. The political ,economic, educational and other groups, for example, are interrelated through social norms.

3.Regulative norms governing sub-groups and roles: Sub-groups and roles are governed by social norms. Social norms are of two types:(i) Obligatory or relational, and (ii) Permissive or regulative.

Some norms specify positive obligations. But they are not commonly applied to all the roles and sub-groups. Example: The positive obligations of a family are not the same as those of business firm. Similarly, the obligations of a father are not the same as those of a son. Norms of this kind are obligatory or relational in nature.

4. Cultural Values: Every society has its own cultural values. 'Values' refer to the measures of goodness or desirability. Individuals or groups are often found to be emotionally committed to values. They help to integrate a personality or a system of interaction. They provide a means by which conflicts tend to be resolved. Still some conflicts persist, because no system of action is perfectly integrated. Values are closely related to norms, infact, they may be regarded as " higher-order norms".

Any one of these element-a sub group, a role, a role, a social norm or a value be called a "partial structure".

TYPES OF SOCIAL STRUCTURE:

According to Talcott parsons has described four principal types of social structure .His classifications is based on four social values – universalistic social values, particularistic social values, achieved social values and ascribed social values. Universalistic social values are those which are found almost in every society and are applicable to everybody. Particularistic social values are the features of particular societies and these differ from society to society. When the statuses are achieved on the basis of efforts it means that such societies attach importance to achieved social values. When the statuses are hereditary even the society gives importance to ascribed social statuses.

1. THE UNIVERSALISTIC –ACHIEVEMENT PATTERN:

This is the combination of the value patterns which sometimes opposed to the values of a social structure built mostly around kinship, community, class and race. Under this type of social structure, the choice of goal by the individual must be in accord with the universalistic values. His pursuits are defined by universalistic moral norms. Such a system is dynamically developing norms. Such a system is dynamically developing system with an encouragement for initiative.

2. THE UNIVERSALISTIC ASCRIPTIONS PATTERN:

Under this type of social structure the elements of value-orientation are dominated by the elements of ascription. Therefore in such a social structure strong emphasis is laid on the status of the individual rather than on his specific achievements. The emphasis is on what an individual is rather than on what he has done. Status is ascribed to the group rather than to the individuals. The individual derives his status from his group. In this type of social structure all resources are mobilized in the interest of the collective ideal.

3. PARTICULARISTIC-ACHIEVEMENT PATTERN:

This type combines achievement values with particularim. The primary criterion of valued achievement is found not in universalistic terms such as conformity to a generalized ideal or efficiency but these are focussed on certain points of reference within the relational system itself or are inherent in the situation. The emphasis on achievement leads to the conception of a proper pattern of adaption which is a product of human achievement and which are maintained by continuous efforts.

4. PARTICULARISTIC-ASCRIPTIVE PATTERN:

In this type also the social structure is organized around the relational reference points notably those of kinship and local community but it differs from the particularistic achievement type in as much as the relational values are taken as given and passively adapted to rather than make for an actively organized system. The structure tends to be traditionalistic and emphasis is laid on its stability.

3.4. ROLE AND STATUS:

The term has two sociological uses:

1. R. Linton (1936) defined status simply as a position in a social system, such as child or parent. Status refers to what a person is, whereas the closely linked notion of role refers to the behaviour expected of people in a status.

2. Status is also used as a synonym for honor or prestige, when social status denotes the relative position of a person on a publicly recognized scale or hierarchy of social worth.

It is the first meaning of the term status, status as position, which we are going to refer to in the following paragraphs. Status as honour or prestige is a part of the study of social stratification.

A status is simply a rank or position that one holds in a group. One occupies the status of son or daughter, playmate, pupil, radical, militant and so on. Eventually one occupies the statuses of husband, mother bread-winner, cricket fan, and so on, one has as many statuses as there are groups of which one is a member. For analytical purposes, statuses are divided into two basic types:

1. Ascribed
2. Achieved

1. ASCRIBED STATUSES:

Ascribed statuses are those which are fixed for an individual at birth. Ascribed statuses that exist in all societies include those based upon sex, age, race ethnic group and family background.

Similarly, power, prestige, privileges, and obligations always are differentially distributed in societies by the age of the participants. This has often been said about the youth culture in the U.S. because of the high value Americans attach to being young. Pre-modern China, by contrast, attached the highest value to old age and required extreme subordination of children. The perquisites and obligations accompany age change over the individual's lifetime, but the individual proceeds inexorably through these changes with no freedom of choice.

As the discussion implies, the number and rigidity of ascribed statuses vary from one society to another. Those societies in which many statuses are rigidly prescribed and relatively unchangeable are called caste societies, or at least, caste like. Among major nations, India is a caste society. In addition to the ascribed statuses already discussed, occupation and the choice of marriage partners in traditional India are strongly circumscribed by accident of birth. Such ascribed statuses stand in contrast to achieved statuses.

2. ACHIEVED STATUSES

Achieved statuses are those which the individual acquires during his or her lifetime as a result of the exercise of knowledge, ability, skill and/or perseverance. Occupation provides an example of status that may be either ascribed or achieved, and which serves to differentiate caste-like societies from modern ones. Societies vary in both the number of statuses that are ascribed and achieved and in the rigidity with which such definitions are held. Both ascribed and achieved statuses exist in all societies. However, an understanding of a specific society requires that the interplay among these be fully understood. For Weber class is a creation of the market situation. Class operates in society independently of any valuations. As Weber did not believe in the economic phenomena determining human ideals, he distinguishes status situation from class situation.

According to Linton, status is associated with distinctive beliefs about the expectations of those having status, as for example, the status of children. Other common bases for status are age, sex, birth, genealogy and other biological constitutional characteristics. However, status, according to Linton, is only a

phenomenon, not the intrinsic characteristic of man but of social organization. What matters is not what you really are, but what people believe you to be. At times, some confuse the two terms, status and role. Status defines who a person is, as for example, he is a child or a Negro, or a doctor; whereas, role defines what such a person is expected to do, as for example, he is too young to work, he should care about parents etc.

Individuals in a society behave according to certain standard patterns of behaviour or roles. These standard patterns of behaviour are determined by the social position or the status which the individual occupies in society because it is these social positions which lay down norms by indicating which individual should observe which norms. In other words, status refers to a collection of norms; and each society classifies its members into a more or less elaborate system of statuses. Each of the statuses involves a role, set of behaviour or action-patterns that people belonging to a given status are expected to perform. One plays as many roles as he has statuses. A given man may both concurrently and sequentially enact the roles of husband, father bread-winner, and football fan and so on. Social roles may be linked to blue-prints for behaviour that are handed to the individual, hypothetically, when he becomes a member of a group. As such these constitute the group's expectations concerning how one would behave. Thus, whereas the status of a person tells us what he is, his role will tell us what he does as a member of a status group.

In the end we have to say that it is actor who faces the strain; for, the dynamic hinges on his management of the several roles in his repertoire. This may come about through failure of role cues, gross lack of consensus and so forth. This situation results in an individual adopting his own repertoire of role relationship as a framework for his own behaviour, and as a perspective for the interpretation of the behaviour of others. When the individual forms a self-conception by selective identification of certain roles as his own to be held in his repertoire, the individual is said to develop a sense of personal prestige, which is likely to be reflected in his bearing, his self-assurance and other aspects of his interpersonal relations.

Nature of Role: If we cast our glance at society, we find that individuals differ not only in such attributes as sex, colour, height, age, etc., but also differ in respect of their occupations.
In sociology, the behaviour is expected of an individual who occupies a given social position or status.

A role is a comprehensive pattern of behaviour that is socially recognized, providing a means of identifying and placing an individual in a society. It also serves as a strategy for coping with recurrent situations and dealing with the roles of others (*e.g.,* parent–child roles). The term, borrowed from theatrical usage, emphasizes the distinction between the actor and the part. A role remains relatively stable even though different people occupy the position: any individual assigned the role of physician, like any actor in the role of Hamlet, is expected to behave in a particular way. An individual may have a unique style, but this is exhibited within the boundaries of the expected behaviour.

Role expectations include both actions and qualities: a teacher may be expected not only to deliver lectures, assign homework, and prepare the students for examinations but also to be dedicated, concerned, honest, and responsible. Individuals usually occupy several positions, which may or may not be compatible with one another: one person may be husband, father, artist, and patient, with each role entailing certain obligations, duties, privileges, and rights vis-à-vis other persons.

Nature of Status: In its meaning, status is a term used to designate the comparative amounts of prestige difference or respect accorded to persons who have been assigned different roles in a group or community. Sometimes the word **status** is used to refer to an individual's total standing in society. Status, which a social class or an individual enjoys, depends upon the social evaluations whereby the community regards certain

attributes or characteristics more or less valuable than the other ones.

3.5. SOCIAL INSTITUTIONS:

In every society, there are certain well established institutions which help to achieve the objectives. They are collective modes of behaviour that prescribe a way of doing things. The common practice is to refer to family, school, church, state and many others as the institutions of the society.

TYPES OF SOCIAL INSTITUTIONS:

1. Marriage
2. Family
3. Kinship system
4. The Educational System
5. Economic System
7. Political System
8. Religion

1.MARRIAGE:

Marriage is one of the universal social institutions. It is established by the human society to control and regulate the sex life of man. It is closely connected with the institution of family. In fact, family and marriage are complementary to each other. As Gillin and Gillin have said, "marriage is a socially approved way of establishing a family of procreation". As Westermarck has remarked, "Marriage is rooted in the family rather than the family of procreation". Marriage is an institution of society which can have very different implication in different cultures Its purposes, functions and forms may differ from society to society, but it sis present everywhere as an institution.

2. THE FAMILY:

The family is the important primary group in society. It is the simplest and the most elementary form of society. It is the most basic of all social groupings. It is the first and the most immediate social environment to which a child is exposed. It is an outstanding primary group, because, it is in the family that the child develops its basic attitudes.

Further, of all the groups that affect the lives of individuals in society none touches them to intimately or so continuously as does the family. From the moment of birth to the moment of death the family, exerts a constant influence. The family is the first group in which we find ourselves. It provides for the most enduring relationship in one form or other. Every one of use grows up in a family and every one of us too will be a member of one family or other.

The family, almost without question, is the most important of any of the groups that human experience offers. Other groups we join for longer or shorter periods of time for the satisfaction of this interest or that. The family, on the contrary, is with us always. Or rather more precisely, we are with it.

3. KINSHIP SYSTEM:

Kinship system represents one of the basic social institutions. Kinship is universal and in most societies plays a significant role in the socialization of individuals and the maintenance of group solidarity. It is supremely important in the primitive societies and extends its influence on almost all Definitions of kinship.

The concept of "kinship" is vitally important in Anthropology. In simple societies, the kinship relations are so extensive, fundamental and influential that in effect they in themselves constitute the 'social system'. But in more complex societies kinship normally forms a fairly small part of the totality of the social relation which make up the social system. Sociologists do not attach much importance for it except in their study of the sociology of family. Anthropologists, on the contrary, give more importance to this concept because kinship and family constitute the focal points in anthropological studies.

4. THE EDUCATIONAL SYSTEM:

Education is one of the basic activities of people in all human societies. The continues existence of society depends upon the transmission of culture to the young. It is essential that every new generation must be given training in the ways of the group so that the same tradition will continue. Every society has its own ways and means of fulfilling this needed.

Education, as a social institution has a great importance especially in the modern, complex industrialized societies. Philosophers of all periods, beginning with ancient sages, devoted to it a great deal of attention. Accordingly, various theories regarding its nature and objectives have come into being. Let us now examine some of the significant functions of education.

SIGNIFICANT FUNCTIONS OF EDUCATION:

a) To complete the Socialization Process
b) To transmit the Central Heritage
c) For the Formation of Social Personality
d) Reformation of Attitudes
e) Education for Occupational Placement- An Instrument of Livelihood
f) Conferring of Status
g) Education Encourages the Spirit of Competition

5. THE ECONOMIC SYSTEM:

Man is not only a social animal; he is also an economic being. He is incessantly engaged in what are know as economic pursuits or activities. These economic activities are so multifaceted, varied and complex that they constitute what is known as an economy. The economy may be treated as a system or a sub-system. It is a sub-system in the wider social system. It is possible to view the economy as the parent system, and analyse its constituent cluster of activities- production, investment, innovation, and so on- as themselves constituting sub- system. Then, within the economy, we could take a more concrete structure, such as a bank, or a corporation and analyse it in terms of the basic functional necessities of social system.

6. POLITICAL SYSTEM:

Politics is essential an ancient and universal experience. The art and science of political analysis have developed over several thousand years throughout many parts of the world. In particular, political analysis has thrived in all cultures that have inherited the rich legacy of the ancient people like ancient Greeks, Romans and the Indians. Like many other arts and sciences political analysis achieved an extraordinary degree of sophistication among the Greeks some some 25 centuries ago under the leadership of Socrates, Plato and Aristotle. Since their time every age produced a few great students of politics who have contributed much to the development of the discipline, i.e., political science.

8. RELIGION:

Man, the social animal, is also a religious or spiritual being. Religion is a major concern of man. It is one of the earliest and the deepest interests of the human beings. Religion is universal, permanent, pervasive and perennial interests of man. Man not only, has biological, economic and social needs, but also, what is known as a religious need. He has religious quest which makes him to become restless even beyond the satisfaction of his basic physical needs. Hence the Biblical saying, Man cannot live by bread alone. It is also said that man from the times has been incurably religious.

Religion is not a phenomenon of recent emergence. Its beginning is unknown. It is dateless. Some artifacts and evidences of the burial practices of Neanderthal man indicate that human being was a religious creature long before history began. The institution of religion is universal. It is found in all the societies, past and present. Religious beliefs and practices are, however, far from being uniform.

3.6. FUNCTIONS OF SOCIAL INSTITUTIONS:

There are two main functions of social Institutions.
1. Manifest
 2.Latent

1.MANIFEST FUNCTIONS:

These are "Intended and recognized" functions. These are functions which people assume and expect the institutions to fulfil. Examples: 1. Schools are expected to educate the young in the knowledge and skills that they need. It is its manifest function. 2. Economic institutions are expected to produce and distribute goods and direct the flow of capital wherever it is needed. 3. Dating is expected to help the young men and women to find out their suitability for marriage.4. The welfare system has the manifest function of preventing the poor from starving. 6. Similarly, admitted, and generally applauded.

2. LATENT FUNCTIONS:

These are "Universalized and unintended" functions. These are the unforeseen consequences of institutions. Examples: 1. Schools not only educate youth, they also provide mass entertainment and keep the young out of employment market. 2. Economic institutions not only produce and distributing goods, but also promote technological, political and educational changes, and even philanthropy. 3. Dating not only selects marriage partner, but also supports a large entertainment industry. 4. The welfare system not only protects the starving, but it also has the latent function of preventing a civil disorder that might result if millions of people

had no source of income.5. Incest taboo has the latent function of preventing conflicts within the family. It's another latent function is it reinforces the sexual union between husband and wife.

INTER-RELATIONS OF INSTITUTIONS:

Social institutions are closely related to each other. The inter-relationships of the various institutions can be linked to a wheel. The family is the hub while education, religion. Government and economics are the spokes of the wheel. The rim would be the community within which the various institutions operate.

All institutions face the problem of continuously adjusting themselves to a changing society. Changes in the social environment may bring changes in all the institutions. Inflation may have a great influence on marriage, death, crime and education. Breakdown of economic institutions may have radical effects upon political institutions. Any change in an institution may lead to a change in the other institutions. There may also take place shifting of functions from one institution to another. Child care, formerly a function of family, has now shifted to the state. When one institution fails to meet a human need, another institution will often assume the function. No institution can avoid affecting other institutions or avoid being affected by others.

3.7. SOCIAL STRUCTURE AND SOCIAL ORGANIZATION:

According to Raymond Firth social structure is concerned with the ordered relation of parts to the whole with the arrangement in which the elements of social life are linked together. The abstract social relationship which are displayed in the social reality as a patterned manner and in a regular fashion are concerned about institutional arrangements and relation between social groups. Thus the term social structure means a more permanent and continuous pattern of social reality.

Firth has proposed the concept of social organization in this context which as opposed to social structure is concerned about temporary and changing nature of social reality. Social organization as he explains refers to the systematic ordering of social relations by acts of choice and decision. It allows individual choices and decisions in response to a situational condition. Individuals choose between alternative modes of behaviour and take decisions as they evaluate them according to their perceptions to the fulfillment of a goal which are set by the group they belong.

Radcliff Brown has distinguished between social structure and social organization. According to him social structure refers to the arrangement of persons. Social organization refers to the arrangement of activities of two or more persons. Examples of social organization are social groups, industrial group, political group etc. All the participants of an organization carry out activities assigned to them. This arrangement of activities of persons is the characteristic of the organization. Thus an organization is the arrangement of relationship that operates within the activities of an institution.

3.8. SUMMARY:

Social structure is an abstract and intangible phenomenon. As individuals are the units of association and institutions so these associations and institutions are the units of social structure. These institutions; and associations are inter-related in a particular arrangement and thus create the pattern of social structure. It refers to the external aspect of society which is relatively stable as compared to the functional or internal aspect of society. Social structure is a "living" structure which is created, maintained for a time and changes. The element of status is an important feature of social stratification. Inequality of status is a marked feature of

every society. Role is a pattern of behavior expected of an individual in a certain group or situation.

3.9. KEY WORDS:

Universalistic
Phenomena
Community
Social Institutions

3.10. SELF ASSESSMENT QUESTIONS:

1. Explain social structure. Give the important views on social structure.
2. What is meant by role? Examine the significance of role in a society.
3. Discuss the Social Institutions and its importance.

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Lesson- 4

RECORDING IN SOCIAL ACTION
(importance and Types)

4.0. objectives:

The objectives of this lesson are to explain the importance of recording and also to analyse the type of recording.

Contents:

4.1 Introduction:

Recording is an import method to learn social work practice. Field work is the heart of social work training. The very purpose of field work is defeated if the interactions during field work are not recorded. Recording helps in learning. It is also an opportunity to reflect back upon his interactions and identify the mistakes committed by him. It helps him to organize his information, observations and interactions in the group. The student absorbs the knowledge received from supervisors and literature. Recording serves administrative and research purpose also. One can see that how different approaches used are helpful and what modifications are required in the approaches to achieve the desired results. Records serve teaching purposes also, as they can be used to discuss methods, skills, techniques etc., in practice. Records are also used to evaluate appropriateness of the process used and the work done. It provides an opportunity to offer constructive criticism to the student/ worker to rectify his deficiencies, and improve his performance.

4.2 importance of recording in group work:

Record taking in group work is important, and is becoming increasingly important. The group worker, whether professional or non-professional., needs accurate information.

Recording helps in the understanding, the worker has of his relations with his groups and the inner dynamics of the group processes. Recording increases the objectivity with which, the group workers view their work. The group worker takes record of the group members and different activities of the etiology, typology and dimensions of the problem. For this purpose,

one can undertake field research covering observation and interview besides referring the library, using secondary and tertiary sources of data.

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

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

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

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

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

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

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

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

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

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

4.3 Lectures:

Lectures serves as powerful instruments to educate and motivate people for social action. Lectures consist of meaningful words which appeal to the good sense of the people. Speeches are used when an occasion arise to stir a mass, restrains a group or instruct an audience. Dayanada Saraswati and Swami Vivekanada were great speakers who influenced the thinking of men and women of their times. Great speakers and orators with the magic of their words could bring about her change in the altitudes of the people.

The subject of speech should cover the problem or an aspect of it. The titles for talks should catch the attention of the people. Instead of putting the title as "the Harijan problem', we may put it the other way, i.e. who made the Herukans so also the title of "should we encourage the Lazy' may be preferred to the title of ' the Beghgar problem. If the problem affects the community, the people would evince interest in the problem. Sufficient notice is to be given to the people for arranging the lecture. People should come to know about the meeting well in advance. When the topics are of timely importance, processions of people with slogans and placards are to be arranged, the procession starting from one direction, going through all directions and reaching a central point where the meeting is arranged. One or two good speakers will have to address the gathering. Too many speakers may create disinterest for the audience. The meeting should be commenced in times as per the schedule and it should not be prolonged for longer hours. The speaker should be well informed about the subject and he may use facts and figures of the subject to convince the people. If the speaker has personality, impressive voice and good presentation of the subject, it will add to the success of the programme.

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

Ideological speeches are abstract. They consist of concepts and trends in though. They are suitable for small intellectual groups for clarification of concepts, ideological discussion in a seminar group. They form the intellectual backbone of any movement.
Declamatory speech is emotional and appeals to the heart. It consists of sarcasm and rouses the emotions of the masses. Edmund Burke's speeches are very illustrative of factorial, ideological and documentary types. The speech of Antony is Shakeepear's Julius Casear is largely declamatory. These three tupes of speeches are opnlyu suggestion of types and we can imagine more. Finally, it can be said that the speeches are the powerful inst5uments of social action.

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

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

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

A seminar is more valuable than lecture from the point view of creating awareness. Seminar is a process of group thinking. The participants come into contact with one another. Every participant becomes important through his contribution to the knowledge. The seminar generates literature by way of presentation of papers. Group proceedings could be recorded, collected and printed and they are made available to all for permanted reference. Useful literature is building up and it is of considerable significance for social action.

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

Regarding the duration of the seminar, it may last for half day, one day or two or three days depending upon the scope of the subject of the seminar and the various sub themes and issues identified by the organizers of the seminar. Too may papers would not give scope for detailed discussion on the subject. Moreover, they cause fatigue and slacken interest of the participants. To avoid fatigue and monotony, it is better to arrange recreation and entertainment in the evenings.

4.5 Conference:

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

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

Conferences may be held at district, state, national and international level. There are ad hoc conferences and conferences of a permanent nature, meeting at regular intervals, holding annual meetings. For example the Indian society of professional social work and the association of schools of social work hold annual conferences. A permanent or ad hoc conference may enroll members from the district, state and the national level. There will be head office either at the district, state or national level. The conference at the center may have executive members such as president, vice president and other executive members such as treasurer. Any conference organization, penetrating and spreading like, bold vessels throughout the entire system of national life, will be surely a potent force for social action.

Conference usually meets once in a year, discuss the problem, possessions and do not follow up the action thereafter. It is of no avail if there is no follow up after the inference is concluded. The

results and recommendations made at the conference should be communicated to the concerned authorities. Local committees of the conference meet frequently for making representation in the district bodies. The state committees will have to represent the issues of the state authorities. Sporadic efforts will not lead to social action. Social action is a result of animated; extensive and continuous awakening and endeavor. It is animated because, it energizes the masses; extensive because it spreads and becomes general continuous because it is ceaseless till the goal is reached.

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

4.6 Conference and congress:

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

4.7. signature campaign:

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

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

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

One should not be under the impression that we have to collect the signature of only those who are connected with the problem. Others also should support the cause and put their

signatures. The social actionist may collect the signatures in the first instance from those who are connected with the problem may also sign the papers.

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

The person collecting the signatures should be acquainted with the problem and have full knowledge and understanding about the problem. He should have ability to convince people and persuade them. Any person may be entrusted with this work. But students from schools of social work and social work organization, people holding respectable positions my be used for this kind of work. It is better to collect as many signatures as possible. There is no limit for the collection of signatures. But it is not number of signatures that count, but also their status in life.

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

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

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

In some cases, one gets signaturese from the masses and then prepare a memorandum.the signatureies may not approve, the from and contents of memorandum and dissociate themselves from the campaign.

Social awareness of the problem is necessary for social action. Grater and wider the awareness, the more effective and speedier will be social action. The masses of people should be roused to a state of mental awareness and a condition of emotional sympathy in regard to social problems. Social research, publications, exhibitions audio-visual education, theatrical representations. Posters, slogans, public lectures, seminars, conferences and congresses are all

useful instruments of social action. Since social action is organized effort, it implies systematic and purposive direction of mass energy by the social actionist. Formal and democratically organized network of committees, from the village up to the national level, will be helpful in promoting social action.

4.8. Summary:

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

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

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

4.9.Key Words:
  a) Social action
  b) Seminars
  c) Conferences.

4.10. Exercises:
  1) Discuss various mean of creating awareness.
  2) Explain the role of research in creating awareness about the problem.

4.11. References:
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Lesson – 5

COMMUNITY PARTICIPATORY APPROACH – PRA METHODS

5. 0 Objective:

The objective of this lesson is to explain community participatory approach through various PRA methods.

Contents:

5.1. Introduction

5.2. Definition and Meaning

5.3. Typology of participation

5.4. People's participation: Advantages

5.5. People's Participatory approach (PPA)

5.6. PRA methods

5.7. Summary

5.8. Key words

5.9. Self Assessment Questions

5.10. Reference Books

5.1. Introduction:

Participation occupies a central place in development thinking and practice. Government, funding agencies, donors, and civil society actors including NGOs and multi-lateral agencies like the world Bank and the international monetary fund have all agreed that development cannot be sustainable and long lasting unless people's participation is made central to the development process. While there is unanimity about the need for people's participation in development, there are divergent views on the concept of participation and the ways of achieving it. Participation means different things to different people.

Programmes like velugu, DWACRA and others involve an element of people's participation. The efficacy and success of the programme depends on this. People's participation strengthens the programme as any programme is ultimately oriented to people's welfare. People's participatory approach refers to active participation and involvement of people in all aspects of a development or welfare scheme programme. The participation of people although an old concept, has been revived in the recent years as this has been emphasized and stressed by several studies, including those of world Bank. Thousands of crores of rupees have been spent on poverty

eradication programmes since the country became independent, but, as many studies pointed out, there has been only a marginal reduction in the percent of intensity of poverty. It has been realized that one of the main causes for this failure has been that of the people, for whome the programme have meant, have been left out of the decision making and implementation of the programmes.

5.2. Definition and Meaning:

Participation means different things to different people. The way participation is defined largely depends upon the context and background in which participation is applied.

Participation is defined as a voluntary contribution by the people in one or another of the public programmes supposed to contribute to National development, but the people are not expected to take part in shaping the programme or in criticizing its contents (Economic commission for Latin America, 1973)

Participation includes people's involvement in decision- making processes, in implementing programmes, their sharing in benefits of development programmes and their involvement in efforts to evaluate such programmes (Cohen and Up Hoff, 1977)

What gives real meaning to popular participation is the collective effort by the people concerned to pool their efforts and whatever other resources they decide to pool together, to attain objectives they set for themselves. In this regard participation is viewed as an active process in which the participants take initiatives and actions that are stimulated by their own thinking and by deliberations over which they exert effective control. The idea of passive participation which only involves the people in actions that have been thought out or designed by others and controlled by other is unacceptable.

(Acc Task Force and working group on Rural Development Programme Harmonisation, Rome 1978)

People's participation is essentially to do with economic and political relationships within the wider society; it is not just a matter of involvement in project activities but rather the process by which rural people are able to organise themselves and , through their own organization, are able to identify their own needs, share in design, implement, and evaluate participatory action. (FAO, 1982)

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

5.3. Typology of Participation:

Participation is conceptualized and understood differently. Various attempts have been made to develop a typology of participation (Arnstein, 1969; Hart, 1992; Pretty, 1994). There are seven types of participation as conceived by pretty et al (1995).

1) Passive Participation:

People participate by being told what is going to happen or has already happened. It is a unilateral announcement by an administration or project Management without listening to people's responses. The information being shared belongs only to external professionals.

2) Participation in information giving:

People participate by answering questions posed by extractive researchers using questionnaire surveys or similar approaches. People do not have the opportunity to influence proceedings as the findings of the research are neither shared nor checked for accuracy.

3. Participation by consultation:

People participate by being consulted and external people listen to views. Such a consultative process does not concede any share in decision-making.

4. Participation for material incentives:

People participate by providing resources, for example labour, in return for food, cash or other material incentives. People have no stake in prolonging activities when the incentives end.

5. Functional Participation:

People participate by forming groups to meet predetermined objectives related to the project. Such involvement does not occur at the stage of project planning. These institutions tend to be dependent on external initiators and facilitators, but may become self – dependent.

6. Interactive Participation:

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

7. Self – mobilization:

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

Passive participation is where people are told what to do. On the other end is self – mobilization where the local people themselves are in total command. In the case of passive participation, people's control is almost Non-existent. In the case of self – mobilization, people have almost total control over the processes while the role of outsiders is at best minimal.

Participation by manipulation and passive participation can disempower community. Both interactive participation and participation by self – mobilization can be highly empowering.

5.4. People's participation: Advantages:

Participation in development is now being sought the world over, because of its usefulness in development projects. The following are the major advantages of participation.

Efficiency:

Participation can ensure effective utilization of available resources. The local people take responsibility for various activities. All these improve efficiency and make the project more cost-effective.

Effectiveness:

People's participation can make the projects more effective by granting them a say in deciding the objectives and strategies and by participating in implementation, thereby ensuring effective utilization of resources.

Self – reliance:

Many development interventions have been seen to create a kind of dependence syndrome. With active involvement of the local people, it is possible not only to break the mentality of dependence but also to increase their awareness, self-confidence and control of the development process.

Coverage:

Development interventions are directed towards the upliftment of the weaker sections of society. People's participation can ensure that resources are available for wider coverage of the weaker sections of society than would otherwise be possible.

Sustainability:

People's participation is regarded as an essential prerequisite for the continuity of the activities. The involvement of local people and the utilization of local resources generates a sense of ownership over the development interventions to the people. The sense of ownership is essential for the sustainability of the interventions even after external funds cease to flow.

5.5. People's participatory approach (PPA):

There are, broadly, four elements in PPA

1. People's participation in decision- making

2. People's involvement in the implementation of the programmes.

3. Opportunity for supervision and monitoring by the people in the execution of the programmes

4. Evaluation by the people.

Principles of PPA:

PPA is based on four principles namely,

1. Right attitude which is again based on openness, humility, curiosity, acceptance and sensitivity.

2. Right behaviour that includes willingness to share information, spirit of friendliness, showing respect, accepting errors / mistakes, curiosity to listen and self – imposed restraint on lecturing.

3. Qualities of flexibility and innovation.

4. Adoption of technique of triangulation to verify information and application of diversity of analysis.

Tools to be adopted in the PPA technique:

1. Good rapport- building

2. Semi- structured interview

3. Focussed interviews

4. Participant observation

5. Non-verbal presentation.

There are certain methods which can be applied in the PPA or PRA.

5.6. PRA Methods:

1. Social Mapping:

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

Social mapping is the most popular method in PRA. It seeks to explore the spatial dimensions of people's realities. It depicts habitation patterns and the nature of housing and social infrastructure: roads, drainage systems, schools, drinking – water facilities etc. it is made by local people and not by experts. A social map is different from a resource map. It depicts the lanes, sub-lanes school, railway track, temple, post office, well, community hall etc, in the village. It provides household – wise details on educational status of children both by age and by gender. It reveals the exact number of boys and girls who are out of school; it reveals that more – boys go to school than girls; more girls are unenrolled than boys' and that more girls drop out than boys in the (6-11) year age group.

2. Resource Mapping:

The resource map focuses on the natural resources in the locality and depicts land, hills, rivers, fields, vegetation etc. Resource mapping is not done by experts but by the local people. The

local people are considered to have an in-depth knowledge of the surroundings where they have survived for a long time. Hence the resource map drawn by the local people is considered to be accurate and detailed. It reflects the people's perceptions. The resource map reflects how people view their own locality in terms of natural resources.

Resource maps depict various aspects related to the natural resource management of a locality including:

1. Topography, terrain and slopes

2. Forest, vegetation and tree species

3. Soil type, fertility, erosion and depth

4. Land and land use, command area, tenure, boundaries and ownership.

5. Water, water bodies, irrigation sources, rivers and drainage.

6. Watershed development, various soil and water conservation measures, denuded areas, etc.

7. Agricultural development, cropping pattern, productivity, etc.

Resource maps provide a focused spatial structure for discussion and analysis. They help to create a common understanding amongst the participants as well as baseline for monitoring and evaluation. Resource mapping instills self – confidence amongst the participants. Resource maps are useful for analysis of problems, looking at solutions and planning for action. Resource maps generate discussions among the participants about natural resources, their utilization, problems related to deforestation and soil erosion etc.

3. Transect Walk:

A resource map and transect go hand in hand. Generally a resource map is done first and discussed in detail. This may raise doubts to be cleared and issues to be resolved. Transect walks provide an opportunity to get a first –hand feel of the situation and to clarify most of the doubts. It is a common practice to carry resource maps during transect walks because they prove to be handy references and can be cross- checked in the field.

A resource map can also be combined with a mobility map. With the village in

The centre, the various places people visit, can be depicted along with the purpose of the visit using different types of life patterns. Thus, this combination of resource and mobility maps helps in arriving at a detailed understanding of the spatial location of resources and the mobility pattern of the villagers.

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

How to do a Transect walk?

1. Identify local people who are knowledgeable, able and willing to walk and help

2. Discuss with them aspects to be noted –soils, trees, topography, streams, water sources, crops etc., and a rough route of the same.

3. Assign task in the team

4. Walk the transect which can be in a straight line, a Zigzag sweeping etc.,

5. Observe, ask and listen. Do not lecture.

6. Ask about and discuss problems and opportunities

7. Note contrasts and changes, identify Zones.

8. Make a transect diagram.

Try to be inquisitive and interested without rusting and lecturing.

4. Mobility Map:

Mobility map is a PRA method used to explore the movement pattern of an individual, a group or the community. The focus is on where people go and for what. Other aspects of movement, like the frequency of visits, distance, and the importance of the places visited, may also be studied and depicted. It reflects the people's perception of movement patterns and the reasons there of. Mobility maps cab be used for various purposes including.

1. Understanding the mobility pattern of the local people – where they go and for what.

2. Increasing gender – sensitivity and awareness by using them for highlighting the difference between the mobility patterns of men and women.

3. Evaluation of the impact of certain interventions interms of their effects on mobility patters.

4. Planning for intervention and projects.

Mobility map overlap with services and opportunities map:

The mobility map at times overlaps with the services and opportunities map. Both the maps look quite similar. In the mobility map, however, the focus is on the places which people visit and the reasons thereof, while in the services and opportunities map, the focus is on the services and opportunities. In the services and opportunities map, the services and opportunities available in the village are also represented.

Trends in mobility pattern:

Trend analysis and mobility mapping can be combined together to gain valuable insights into how the mobility pattern has changed over the years. This method provides reasonable scope for improvisation.

Seasonality of mobility pattern:

The changes in the mobility pattern with season can be another area of interest, particularly in rural areas where the seasonal variations exert a significant effect on livelihood and mobility patterns,

Seasonality Analysis:

This technique helps us to understand seasonal variations of any given activity or phenomenon, credit, rainfall, availability of labour, agricultural operations etc. The local calendar is to be used for this. Information relating to rainy days, crops, fuel, income, migration, food availability, total rain, animal fodder, agricultural labour, expenditure and sickness can be obtained by this technique.

Comparing mobility patterns of different groups:

We can also map the mobility patterns of two different groups: for example, school- going and out – of – school children, working and non- working women etc., This help to compare and contrast the different mobility patterns and also provides many valuable insights. Studying mobility patterns of men and women from the same village or community can be helpful in highlighting the gender factor.

Mobility map as a monitoring and Evaluation Tool:

Mobility maps cam also be used as a monitoring and evaluation tool. For certain projects or interventions – a women's empowerment project, for example – mobility can be one of the indicators of empowerment. We should know how the mobility patterns have changed over the years with an intervention or project. So we can draw two mobility patterns, one before the intervention and one after it. Here, trend analysis is combined with mobility map. Though the base – line is necessary, we can manage without it as well. The participants can reconstruct the situation before the intervention by recall. Mobility map provides a good understanding of the mobility patterns of an individual, group or community.

Services and opportunities Map:

Services and opportunities map is another PRA method used to explore the spatial realities of the local people with specific reference to the local people's perceptions of the services and opportunities available.

A services and opportunities map appear similar to a mobility map in many ways. Here, however, the focus is on the availability of services and opportunities while in the latter, the focus is on the places local people visit. A services and opportunities map, in addition, can also reflect the distance, importance, and accessibility of local services as perceived by the participants.

The various services including education, health, transportation, railway station, bus station, telephone and markets are depicted in the map. The distances of the various services from the village are also represented. The exercise provides valuable insights into people's perception of the services, their aspirations, their feelings of deprivation etc., which are useful in any kind of planning.

Services and opportunities map provides valuable information on services and opportunities available in an area as provided by the local people. The discussions also help in identifying the aspirations of people and the ways in which they can be realized.

Services and opportunities map can be used as a monitoring and evaluation tool. A map is made in the beginning and then the subsequent changes in the services and opportunities are depicted. It proves handy in identifying the changes, and in initiating a discussion on the causes and on the ways of improving the services. Even when the base line map is not available, the participants can be asked to draw the same based on their recollection of the situation as it was earlier.

Services and opportunities map provides valuable visual information on the services and opportunities available in an area as provided by the local people. The discussions also help in identifying the aspirations of people and the ways in which they can be realized.

Trend/ Time Lime:

This technique is used to study villagers. It helps to understand farmer's priorities in crop varieties, vegetables, tree species, live stock categories etc., The purpose of this is to gain better understanding of farmers decision. Making process and identify criteria used to prioritize and select certain items of activities over others.

Venn (Chapathi) Diagram:

This diagram gives an insight into people's perceptions of relationships within the community between important persons, classes, government departments, and such others, or between the community and outsiders.

Wealth- Ranking:

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

Participatory census method:

Traditionally, questionnaire surveys have been the most predominant mode of data collection. But such surveys have been accompanied by numerous problems. In fact disenchantment with questionnaire surveys was one of the reasons behind the emergence of PRA and the subsequent evolution of PRA. Though participatory census is yet to establish its credibility with the researchers, it has come up as a possible alternative to questionnaire surveys.

Applications:

Participatory censuses generally follow social mapping and are aimed at taking a closer look at the individual households. They have been used to collect household level data. The information collected from a participatory census has shown a very wide range including.

1. Demographic details, for eg., age group and sex – wise distribution.

2. Ethnic group details, for e.g., caste, religion etc.

3. Productive assets, for e.g., land holding, livestock, trees, equipment, means of transportation, etc.

4. Health related information – prevalence of particular diseases, children requiring immunization, pregnant women and lactating mothers, malnourished children, etc.

Once the house hold- wise details are available, they can be compiled and figures arrived at. The data generated from participatory censuses have been used for various purposes including.

1. Identifying house holds with specific problems

2. Arriving at an estimate of the magnitude of the problems and issues at the local or community level.

3. Providing a base line for planning as well as subsequent monitoring of changes in the situation due to intervention

4. Analyzing of the problems and issues to design projects to improve the situation.

5. To iniate a process of thinking and analysis among the local people about the problems and what they can do themselves

6. Identifying households which require immediate intervention and which fall under the target group.

5.7. Summary:

Participation occupies a central place in development thinking and practice programmes like Velugu, DWACRA and others involve an element of peopl's participation people's participation strengthens the programme.

Participation includes people's involvement in decision – making process, in implementing programmes, their sharing in benefits of development programmes and their involvement in efforts to evaluate such programmes (Cohen and UPhoff, 1977).

There are seven types of participation namely (1) Passive participation; (2) Participation in information giving, 3) Participation by consultation; (4) Participation for material incentives; (5) functional Participation; (6) Interactive participation, (7) Self- mobilization.

The advantages of people's participation include, (1) Efficiency, (2) Effectiveness, (3) Self- reliance; (4) Coverage; (5) Sustainability.

The PRA methods include, (1) Social mapping; (2) Resource mapping' (3) Transect walk; (4) mobility map; (5) Seasonality analysis; (6) Services and opportunities map; (7) Trend/ time line. (8) vlnn (chapathi) Diagram; (9) Wealth – ranking; and (10) Participatory census method.

5.8. Key Words:

a) People's Participation

b) People's Participatory approach(PPA)

c) Participatory rural appraisal (PRA)

5.9. Self Assessment Questions

1) Discuss the concept of community participatory approach.

2) Explain the various PRA methods and their importance.

5.10. Reference Books:

1. Kumar, Somesh   : Methods for community participation – A complete guide for practetimers, vistaar Publications, New Delhi.

2. Cohen John and Norman Uphoff (1977)   : Rural Development Participation concepts and measures for project design, implementation and evaluation, Ithaka, Comell University.

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Lesson -6

Programme Planning – Nature and importance

6.0 Objective:

The objective of the present lesson is to study the importance of Programme planning in working with individuals and groups

Contents:

6.1   Introduction:

Group work method can be most advantageously used to achieve India's developmental objectives through programmes of health, family welfare, education, community development and housing to mention a few. This will demand a reconceptualisation of both group work theory and programmes. Hence, an orientation in group work should be given to students in schools of social work and to personnel in voluntary and government agencies. This orientation should include a background of social, political, and economic development, strategies of planned development in a developing economy, the need for and types of fundamental changes required in the social structure, and the steps being taken to bring about these changes. It should also cover an assessment of existing programmes, only then can practitioners meaningfully grasp the contribution of group work to the programmes like integrated rural development integrated child development, family planning and the nation adult education programmes.

In India, where poverty, disease, illiteracy and low level of living are widespread, group workers must strive for social action and social change even in remedial and clinical setting. To illustrate, school social work with a group of slow learners in the usual idea of group in the educational field. A wider way of looking at it would be to focus on functional literacy and social education programmes, establishment of parent teacher's association wherever possible in the neighborhoods and vocational guidance and counseling services on a community extension basis. Special programmes for culturally deprived children, prevention of school drop-outs, family life education

and organizing local pressure groups to demand changes in the educational facilitates form local educational authorities, are some of the other ideas that can be initiated. One can also be involved in the preparation of memoranda and collaboration with other groups working in the same field. The scope of education should also be extended to cover education for health, better standards of living, housing with all its legislation and land reforms. So, social group will have to forma partnership with social education and deal with critical aspects of the client's life.

6.2 Meaning and importance of programme in group work:

Programme is a concept which broadly includes the entire range of activities, relationships, interactions and experiences which have been deliberately planned and carried out with the help of the group worker to meet the needs of the individuals and also groups and communities. Much of programme planning is discussed and group must be helped to discover and use their own resources in order to make the programme more and more effective. In programme making the group worker should keep in mind that the programme must be out of the needs and interests of the group members. It is the group worker's main duty to see the age, central background and also the economic differences of the group members.

Whenever a progarmme is made, there every individual is given chance to experience and express his interests inherent values among the group members. In order to make the programme more effective, the programme's rules and regulations must be flexible and varied to satisfy a variety of needs of the group. It must evolve from simple to complex. By keeping all these points in mind a group worker can guide and lead the people to make their programme a better one.

Importance of progarmme in group work involves so many essential points which are very important for the programme. The first importance of programme in group work is to develop a good personality. Unless and until a person is not developed in his personality he can not do a better work for the other people. So, the group programmes are the one which provides these kinds of opportunities. The second point is to socialize the people who do not know any thing. The programmes are conducted by the group worker to make aware people in the villages. The third point is to integrate the goals and achievements of the group members. The group members are integrated by conducting different programmes to achieve their goals. The fourth point is to unite the group members in achieving the goals.

In a programme, the group members are achieving the goals. In a programme, the group member are given more stress to unite their group and make their group more strong. Because when the group is united then they can do even the difficult work more easily. Therefore, the unity among group is very much important. Another importance of programme in group work is to establish and develop a good relationship with others. There are many people who do not have a good relationship with one another. And the last point of the importance of programme in group work is to make a settlement of conflicts among the people and to control their conflicts with one another. This is very important in any group that unless the conflicts are settled there can not be a good and a healthy relationship in the group. So by organizing programmes the group worker solves the problems and establishes peace and harmony in the group.

6.3 Programme planning and programme development:

Programme Planning: Programme planning means helping the members to plan the programme, discovering and arousing interest relevant to age, socio-cultural, economic and educational background and using the environment to its maximum. The various people in the neighborhood can be tapped as resource persons and even talented group members can be used to demonstrate skills. The workers should know to work with in the limitations imposed by programme materials, roles and situations, agency and community resources, finances and time. The group worker

enables members to plan programmes by observing, listening and acting, visiting, consulting, analyzing and recording them. It helps him to gain insight in members, needs and forms of work. The worker will be in teaching programme activities and leading the group in such a way that the members enjoy participation, and opportunities for involvement are created even among the less dominant ones.

Programme Development: The democratic process of consulting people and helping them by the methods of different programmes about their needs and involving them in decisions about priorities which increasingly constitutes the core of programme development; objectives must obviously also be embodied in appropriate political forms and local and national administrative structure. The place of programme development in this wider context is probably unique. Programme development is a consciously planned , directed and evaluated endeavor to precipitate and guide desired social change. Success in programme development demands that the people emotionally identify themselves with these kinds of programmes. Such identification gives programme development, the character of a movement providing strength and sense of purpose to the current change over a whole country. Programme development is being formulated from the outset as a long-term programme of rural development for the whole village or even the whole country.

6.4   Importance of programme in group work:

Programme is a concept which broadly includes the entire range of activities, relationships, interactions, and experiences which have been deliberately planned and carried out with the help of the group workers to meet the needs of the individuals and groups. Much of programme planning is discussional and groups must be helped to discover and use their own resources. Following are the importance of progarmme in group work.

- The success of social group work depends upon the nature of programme and the way in which the group member makes use of them.
- Any individual value that a person learns through group work is through various progarammes.
- Activities provide a chance to express friendliness and affection as well as indifference or open hostility towards others.
- Integration of the group is achieved through activities.
- Programme context provides a centre around which the members come together.
- It helps individuals to establish and develop relationships.
- Planning of the programme provides opportunities for the members to make and carry out discussions and to accept responsibilities.
- The programme activities themselves sometimes provide pattern for settling conflicts and establishing contacts.

6.5   Role of group worker in programme planning:

A social group worker has to perform following role in the process of programme planning:

1. Helping the members of the group to plan the progarmme,
2. Discovering potentials and arousing interests with in the individuals of the group.
3. extensively using the environment to stimulate new programme activities. The equipment and facilities of the agency may be like games, room, record player, library, swimming pools, natural atmosphere, etc. The members themselves, may bring out their own talents of singing, playing, etc. which is also a part of environment.

4.   Using limitations in a right manner. There are limitations imposed by materials, rules of the agency and situations. Limitations imposed by resources and facilities also has an important place in the programme planning. For example the handicapped people may prove to be a failure in their performance of certain activities as compared to the normal people. In such situations the group worker has to guide the members to take up responsibility where they may not fail.

6.6 Group and group relations:

It is now generally recognized that it is of basic importance to social workers to know how to use knowledge of group process. Some of the groups covered here will thus require to be reinforced in the methods courses and in the field work. The subject matter will include the nature of groups with groups participation considered as being inherent in human nature, since group life is antecedent to the emergence of separate individual in the society. This indicates that group membership is essential for individual development and mental health, because it affords opportunities to satisfy basic human needs for mutual relation ship achievements security and recognition.

An analysis of the actual process of group life will include study of the impulses which brings people together, how groups, are formed, the purpose which different groups exist to fulfill, the natural history of a group and between different groups. The various types of groups, reference groups, peer groups, acceptable and disadvantaged groups, minority groups, groups which are held together by their social isolation, groups which are formed for a specific purpose and then disintegrate or agree to break up, groups which endure over-generation, and groups based upon conscious selection, or upon proper inquiry.

The values of group membership to the individual may also be studied developmentally, starting with the primary group of the family and going on through the natural play groups of childhood, school groups. The one sex and tetra sexual companionship and interest groups of adolescence, through which social skills are learned and initiation into adult society is facilitated, to the varied adult work, leisure, interest and social groups, and the closing circle of old age. The amount of social nourishment which the normal individual receives form satisfying group life throws light on the effects of impoverishment of group and social life, resulting in the anomie and rootless ness, the absence of a sense of belonging and to defined roles, status and expectations in society which sometimes result from the rapid growth of urban areas.

6.7 Use of programme Media:

largely because of its early linkages to the field of recreation, group work has recognized the value of additional types of activities in pursuit of change goals. Often, group workers introduce varied tasks and programmes to supplement discussion, depending on the particular composition and goals of the group. Since verbal abilities are less developed among the younger children, games and craft activities have been effectively used as part of their programmes, with adolescents and adults; on the other hand a number of social activities and planning for group action are found effective. Within institutions, client groups can be helped to explore problems of the social milieu by being permitted to undertake limited self-government. Many messages for social development and concretization are given through the use of folk media in villages and urban community groups. All these programme activities extend the opportunities for meaningful interaction among clients, significant involvement with social tasks and acquisition of valued interpersonal skills. For any of the type of models or approaches of groups referred in ay setting of group work practice, one or a combination of the following programme activities can be used for diagnostic problem-solving or treatment purpose.

1. **Play:** The use of all types of games (physical, intellectual, memory, sensory) including playing with blocks, toys and water, in the case of young children.

2. **Drama:** Mime, use of puppets and masks and role-play; in these members of the group are asked to act various parts which have significance to their problems or difficulties. Individuals thereby gain insight into their own behavior and that of others.

3. **Music and Crafts and Arts:** The former which can be vocal or instrumental or a solo or a group basis provide an outlet for all varieties of human emotions whereas the thorough work with diverse materials such as wood, clay, paper, straw or paints give ample scope for self-expression, creativity, balance and harmony.

4. **Talk:** This is the action most people associate immediately with group activities especially of a problem solving or therapeutic nature dealing with critical topics related to the clients personal lives. Induced in this activity are small group discussion, lectures, seminars, conversations, sensitivity games and encounter secessions (A much mode of communication, talk is an essential part of the other activities.)

5. **Movement:** This kind of activities are being used, a counter to the rather over emphasized verbal communication just referred to activity includes exploration of touch, non-verbal communication, dance, mime and physical encounter.

6. **Work:** This activity speaks for itself and covers projects and tasks of all kinds of complexity which involve an ongoing process of co-operative endeavour.

6.8   Effective Programme development process:

Some of the pre-requisites of effective programme development process are as follows:

1. Programme should grow out of the needs and interests of the individuals who compose the group, e.g., youth, children, adult, etc.
2. Programme should take into its account the factors such as age of group members, cultural background and economic differences.
3. Programme should provide individuals with experience and opportunities for participation.
4. Programme should be flexible and varied to satisfy a variety of needs and interests and to afford a maximum number of opportunities for participation
5. The progarmme should be evolved from the simple to more complex level, with movement coming as a result of group growth in ability and readiness.

6.9   Programme evaluation:

Programme evaluation is very important part of group work process. There must be proper evaluation of each individual within the group as a whole through various programmes. Progarmme evaluation can be done in following ways.

1. Observing by listening to suggestions and actions of individuals and group, facial expression and tone of voice, etc.
2. Analysis various of situations and regarding the progress of activities and the individuals.
3. Visiting and consulting the family, school and other community sources as per the requirement of the process. Home visits gives insight into the members' family relationship, values, interests, etc.
4. Teaching and leading the group for growth and progress.
5. Helping individuals with in the group to gain skills to cope up with the activities.

6. Helping the members to lead various activities by endowing them with different duties and responsibilities.
7. Make use of experts and specialists in certain activities and taking their assistance in the activities for growth and progress of the group.

8. Social group worker himself should be a specialist in some areas to evaluate the whole process.

6.10 Group Structure:

The group structure or the developmental stages goes through different process. Tuck Mann (1965) divides this process into four easily remembered stage forming, is characterized by anxiety and dependency on the worker with most comments being directed towards the worker as well as members testing to ascertain the group norms. Storming, the second stage, includes conflict between sub-groups, disagreement between members, resistance to group control, and rebellion against the worker. The text stage forming shows the development of group norms and cohesion the resolution of conflicts and mutual support. The fourth stage performing, which is the final stage, is indicated by flexible and functional roles within the group, the resolution of interpersonal problems, and the use of the group resources of inter personal problems, and use of the group resources for the achievement of the task. These four phases are cyclical, not linear which means that a group may be at the performing stage when the entrance of new member to the group throws the whole group work to the forming stage.

An example of this cyclical process was illustrated in a support group for depressed single-parent –women. The members who had been meeting for some weeks, had formed supportive net works with in the group. A worker, with the permission of the members, introduced a new woman into the group. In a discussion the new member is prepared with one established member. At this interference in the existing supportive relationship, disagreed with by the pair burst into tears and left the room. The worker later persuaded her to return to the meeting but she remained silent for the reminder of the session. The workers feared that none of the women would attend again, but on looking at the process, realized that the group had reverted to the forming stage with the introduction of the new member, and had then progressed on the storming stage during the progress of the meeting, this in fact is what had happened and subsequent sessions saw the group working through, one more, to performing stage, this time with the inclusion of the new member.

Some writers include a fifth stage, mourning in the process this ending phase of a group is characterized   by reactions such as denial that the group is finishing, regression to former behavior patterns, rejection of the group and worker, or the desire for a ritual ending such a party. Northen (1969) provides an excellent description of group termination. The size of the group is determined by the nature of the interaction desired. The smaller the group the greater the potential and demand for close relationships, the higher the rate of membership participation, the stronger the group pressures on each member and the greater the flexibility of the group to modify its goals to meet changing needs. Too small a group, however, means, you may have no group if members are absent or drop out.

When a group is larger than about eight, a formal structure begins to develop, sub-groups appear, communications are directed towards the worker, the number of interactions possibly increase and the group tends to find difficulty in making decisions. In deciding upon the size of a group and in selecting members for a group a worker needs to consider the needs of the clients, their prior group experiences, their personalities and whether or not they want to join a particular group. Effective groups have members who want to be there so the decision on whether or not to join should be critical attribute.

6.11   Group leadership:

leader is a person who influences the other persons. Leadership is a behavior that affects the behavior of other people. Leadership is a relationship of one person and one who influences other to work together. The crisis of administration in India today is the crisis of leadership. With the public sector constantly on the increase, large and complex organizations are being built up under the aegis of the ever exapanding welfare state. All these organizations and groups big or small, need administrative as well as group leadership. More schools, more hospitals, more industries, more steel plants, more cooperation, more institutes and laboratories call for one indispensable element, namely, group work and administrative leadership. Similarly, the successful implementation of thousands of programmes included in our plan depends for their success on good leadership. Barnard is thus right in remarking that "Growth in technology and specialization too have made significance of the problems of leadership. Thus the first and the foremost task of the management to day is to provide leadership, that is, to direct, control and co-ordinate the activities of a group of persons with a view of achieving the desired goals of the organization.

In spite of the overwhelming significance of leadership there is no unanimity about its contents. "Indeed, I have observed any leader who was able to state adequately or intelligently why he was able to be a leader, nor any statement of followers that acceptably expressed why they followed says Barnard ,and a person tend to forget that leadership has a double meaning. A look at eh dictionary lmeaning of the verb to lead would show that the term is used in tow different sense in sense it means "to excel, to be advance, to be prominent" and in another sense it means "to guide others, to be head of an organization or a group or hold command". In the words of Seckler-Hudgon: "leadership in large groups or organizations may be defined as influencing and emerging of people to work together in a common effort to achieve the purpose of the enterprise'.

In order to understand the group work it is important to know the cultural determinants affecting its practice such as nature of society and the individuals social functioning in groups in the Indians are very group conscious living closely knit in families and associating freely with neighbors and community members through many informal primary and secondary groups. The Indian virtually never steps out of his compact group relations, the family, the caste, etc. As the members of the family and the community are closely interdependent in the life of the Indians. Therefore, the group worker must realize that it requires greater strength of character on the part of the client who is closely tied to his environment to find solution.

The group worker cannot be tied solely to be the instrumental in bringing about a change in the individual as well as society. Therefore the group work, becomes a catalytic agent. In the light of this, the group worker should play an increasing part in community life and he be in contact with conditions that affects groups, communities and the wider society.

6.12   Summary:

Group work method can be most advantageously used to achieve India's developmental objectives through programmes of health, family welfare, education, community development and housing to mention a few. This will demand a reconceptualisation of both group work theory and programmes. Hence, an orientation in group work should be given to students in schools of social work and to personnel in voluntary and government agencies. Whenever a progarmme is made, there every individual is given chance to experience and express his interesting inherent values among the group members. In order to make the programme more effective, the programme's rules and regulations must be flexible and varied to satisfy a variety of needs of the group. It must involve from simple to complex. By keeping all these points in mid a group worker can guide and lead the people to make their programme a better one.

6.13 Key Words:

1. Leadership
2. Evaluation
3. Group leadership

6.14 Exercise:

1. Write the importance of Programme planning in social group work?
2. Discuss the role of leadership in working with the groups?

6.15 Referece Books

1.Trecker H.B.,   Social Group Work-Pinciples and Practice,The Womens Press, New York, 1948.

2. Dimock,S.H and   The Supervisiion of Group Work and Recreation, Association
   H.B. Treker   Press , New york – 1951.

3. Lindsay, A.W,   Group Work Recording – Principles and Practice, the Womens Press, New York, 1952.

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Lesson – 7

SOCIAL LEGISLATION-DRAFTING A BILL

7.0 Objectives:

   The objectives of this lesson are to explain the importance of social legislation, principles of drafting a bill and the problem in the implementation of legislation.

Contents:

7.1. Introduction:

   State intervention is safeguarding mutual rights and duties. The division of society into several groups, sometimes necessitates state intervention to ensure that the rights of have-nots are not engulfed. Social legislation, especially in a democracy should be an adjustable instrument satisfying the requirement of an ever changing society.

7.2. Definition:

   According to Oliver Wendell, Legislation of today is to meet the social needs of yesterdays. Traditional Law behind social opinion and the function of social legislation is continually to adjust the legal system to a society which is constantly out growing that system. Legislation calculated to bridge the gulf between the existing laws and the current needs of society may be called social legislation.

7.3. Objectives of Social Legislation:

   Social Legislation attempts to achieve two objectives

I. It seeks to establish order and provides justice as well as security.
II. It anticipates social needs and provides for changes in social order.

7.4. The Constitution as a Source of Legislation:

After Independence, legislative reforms gained marked impetus. The legal system and the rule of law were strengthened. The objectives of ensuring social justice and economic equality led to the enactment of new legislation. The constitution of India becomes the fundamental basis and the source of all legislation, both social and other. Part III of the constitution confers certain fundamental rights of the citizens and part IV enumerated certain directive principles as guidelines for promoting the welfare of the people. The fundamental rights ensure equality before the law. Further, there would be no discrimination against any citizen on grounds of religion, race, caste, creed,sex and place of birth. In services, no discrimination would be done. Untouchability is abolished and its practice in any form is forbidden. Traffic in human beings, beggary and all forms of forced labour are prohibited.

The directive principles (Articles 76 to 81) direct the state to bring in a social order in which justice-social, political and economic- prevails. It is the duty of the state to apply these principles in making laws. The state is required to secure for the citizens, men and women equally, the right to an adequate means of livelihood, equal pay for equal work, protection against abuse and exploitation of workers economic necessity. It is the duty of the state to raise the level of nutrition and the standard of living and improve public health. It shall endeavor to bring about prohibition of intoxicating drinks and of drugs which are injurious to health. In addition, the state is to promote, with special care, the educational and economic interests of the weaker sections of the people, particularly, the scheduled castes and scheduled tribes and protect them from social injustices and all forms of exploitation.

It is against this background that large scale reforms have been attempted through social legislation. Through enactment of legislation, efforts have been made to bring the provisions up to date.

7.5. Social Legislation as an instrument of social change:

In view of the concepts of democratic socialism and the welfare state, the law is treated as an important instrument of social and economic change. The social structure is subject to change, growth and decay. Consequently, there is a need for a new adjustment to the varied conditions.

Changes in the human beliefs and action have taken place in the past. They will also undergo further change in the future. Changes in human society are determined by various factors like physical and psychological, material and spiritual ets., the desires change can be brought about by reforming the mores and institutions by introducing law as the agent of change in a planned manner.

The effectiveness of legislation depends upon the will and cooperation of the people.there should be enlightened public opinion to support the legislation. Even the constitutional provisions, abolishing untoudhability cannot root out the evil. The dowry system prevalent in the country which ruined lives of many women could not be eliminated by the dowry prohibition

Act. Similarly the child marriages are still taking place in villages and tribal areas inspites the enactment of child marriage restraint act.

We must develop our social legislation and promote its acceptance, using media, creating awareness and using the social action method. We can use radio, television and mass media for education the public about the legislation. All legislation should also be accompanie by intensive campaigns to bring about social preparedness to educate the people with a view to create in them a faith in the utility of legislative measures.

7.6. Social Legislation and Social Institutions:

Social Legislation is a vast field covering large areas of human activity. It includes a laws which is intended to bring about the changes in the human society. Social legislation includes laws affecting social institutions such as marriage, inheritance and adoption, law protecting the interests of children, handicapped persons and minorities or powerless group's laws dealing with reform of certain social security measures. These are only illustrative and the subject includes many more areas that demand control or reform.

Law plays an important role in social institutions. Family law forms part of the totality of law and cannot be understood in isolation. Family law is an essential part of the family institution, it becomes obligatory to understand the entire cultural milieu in relation to the legal system. The relationship between law and social change has been summed up succinctly by Dro (1978). He notes that, "Social changes and changes in the law are constant and interact in processes, present to a considerable extent in all contemporary societies". By examiners' and defining the conditions under which law can induce social change and by emphasizing the limits upon the use of law to induce social change, a significant contribution can be made to the development of law making as a main subject of policy studies.

7.7. Legislation and Social Action:

The process of social action should either lead to the community meeting its one needs and problems, to social reform or to social legislation. Social action may lead it enactment of legislation to combat the social evil aimed against. When social legislation aimed at, after creating awareness about the problem in the community through research and publicity, the next step would be drafting the bill before in its presented for enactment before the legislatures. Drafting a bill is a technical process. A bill which becomes an enactment has to pass through many stages. A bill becomes an enactment is full of legal and social significance.

7.8. Drafting a Bill:

In drafting the bill, the following principles are to be kept in mind.

1. **Title of the bill:**

The title of the act should be self-explanatory and appropriate. It should convey what the act proposes to do or achieve. For example, the untouchability offence act is self explanatory. The total child marriage restraint act is appropriate because, it conveys the meaning and the objectives of the act. The title, beggary act is not denoting any objective of the act, while the beggary prevention act would be more satisfactory.

2. The Wording of the act:

The wording of the act should be clear and definite. The wording should not give rise to legal complications and controversies. Many badly worded enactments become playground for lawyers and cause headache to judges. The words used in the enactment may mean one thing as well as another to lawyers, and different interpretations and meanings are drawn from such titles. It becomes necessary to introduce amendments to the act later. While perfection is not possible in wording, care must be taken to see that there is the proper wording of the act in a specific language. When words are not adequate, explanatory words have to be used. If the child marriage restraint act says that it is illegal to marry childers, it is vague. It does not define 'children' and does not specify whether it is illegal for the man to marry children or illegal for the parents and guardians to give the child in marriage. Further the word 'marriage' should be defined, whether it includes betrothal or sapatapadi or any other marriage practice or ritual or any practice which is common with poorer sections, mere meeting and approval by elders followed by a feast, exchange of leaves and nuts and gifts.

3. Enactment should be Simple:

It is a common error to think that acts are meant for lawyers and judges and not for the common citizens. Actually a law meant for the common citizens. Long worded statements, too many explanations and counter explanations, exceptions, using complex sentences should be avoided. Direct and forthright statements are helpful. Most of the enactments will not observe this principle of simplicity. They use complicated statements and difficult wording which a common man cannot understand.

4. Procedures regarding cognizance, apprehension, and hearing of cases should be simple and not costly:

The court proceedings are complicated and the procedures are cumbersome and cpmplex. George Bernard shaw wrote that if any theft of property has taken place in his house, he would not prefer to lodge a complain because the court proceedings that would follow would onvolve him in loss of time and of peace of mind. There would be many formalities and delay in posting the cases for heasing. It is said that justice delayes is justice denied. Before the final hearing and judjment, there would take years and the clients will get frustration and vexation.

5. Authorities who take cognizance of matters and have Jurigiction should be properly specified:

In several cases, the Magistrates may not be knowing their jurisdiction. They doubt their own authority and juridction of the courts. The authority of the courts are very often challenged by hair-splittion lawyers. Hence in drafting the bill, one should specify the authority of the courts and jurisdiction.

6. The enactment proposed shoul be within the scope of the constitution:

We have written constitution which guarantees certain fundamental rights to citizens. Any violation of these rights is challenges and the act, or the concerned setions of the act.

Would be declared 'ultravires'. This leads to amendment of the act or amendment of the constitution. Both are costly and dilatory procedures. Hence in drafting the bill, the legal and constitutional expers are to be involved. It is necessary to condult and seek their assistance.

7. Again punishment for violation of the provisions of the act should be deterrent:

In the enforcement of the act, the punishments prescribed in the act should have deterrent effect. For instance, if for violating the child marriage restraint act., the parents are fined five rupees, enforcement will have no meaning. Similarly, regarsing the prevention of alcoholism or prostitution or for violation of the enactment for compulsory primary education, if the punishment pprescribed and given is very light, the people will not treat the law seriously. The purpose of the enactment will be defeated. Hence the punishments prescribed for violation of the acts should be proportionate to the magnitude of the offence.

The above points suggest that drafting the bill should be done by a social worker and a lawyer who is also a constitutional expert. It is better if the committee consisting of social workers and lawyers is formed for drafting the bill. After drafting the bill, it could be circulated to the experts, social leaders, social activists and to the public for opinion and suggestions and then the draft could be finalised.

The next step for the social worker in his role as a social actionist before the bill is presented before the parliament or legislature for being passed into law, is to get the larges support for the bill by the members of the parliament or the legislature as the case may be. The procedures for presenting the bill such as giving prescribed notice as obtaining in the country should be observed.

It is import that the bill be sponsored by a worthy member of parliament and seconded by another member. The persons sponsoring the bill should have good repulation and credentials. If a bill on prohibition is sponsored by a person well known for his addiction to liquor, it will not get necessary support from the members of the parliament. The supporters will not take it seriously. The sponsor and seconder should be powerful speakers, with persuasive voice, sympathy, humour and ready wit, caable of answering criticism and putting forth the arguments convincingly. The social actionist could supply all relevant data to the sponsor and seconder to assist them to put forth their arguments more effectively. If the sponsor of the bill has an impressive personality, it will certainly add to the success of the cause.

It is not easy to get a sponsor. Finding a sponsor is not a simple matter in a democratic st up. Where there is a strong government by a majority party, sponsoring a bill relating to social welfare is a prestigious issue. The government gains in popularity sice the welfare measures will benefit the people. If opposing non-official party sponsors the bill relating to welfare measures, it will gain popularity and strength by winning the affections of the people. Therefore, competition and even sonflict nay arise between the ruling party and opposition party in taking up popular measures for being passed by the parliament.

There were instances of useful measures being opposed by one party or other on the ground that it was sponsored by the rival partly in parliament. The social worker in the role of a social actionist has to clear all these political currents and see that the social evil is being removes. For this he has to educate the members of the community and enlist their support as far as possible.

The bill intended to attack the concerned social problem has been drafted by competent persons. Now it has to be passed into law. He has now to weigh the chances of presenting the bill before the parliament, getting the support of the majority party. If the majority party sponsored the bill, there will not be any difficulty in getting the bill passed into an enactment. If for any reason, the majority party has not taken up the bill, the social worker has to approach the non-official party to sponsor the bill. To the social worker, this is not a prestige issue, but an issue of useful work being done. If it has to go as non-official bill and is not sponsored by any member of the legislature belonging to the majority party, then much propaganda and lobbying may have to be done to enlist the support of members belonging to various parties.

7.9. Implementation of Legislation:

Let us examine the effectiveness of the legislations. There is a vast difference between the enactment of the law and seeking that it is implemented properly.

Although laws have been passed covering all the major aspects of society, yet their implementation has not proved to be very successful. Some of the research studies revealed that the legislation is not properly problems of indebtedness among the rural poor. This has also been substantiated by B.B. Chatterjee (1971) in his study 'impact of social legislation or social change'. This study was conducted in around Varanasi where the author examiner all social legislation, he concluded that laws could not be implemented properly because of lack of public support and due to administrative loopholes. The facts have been focused upon by Gangrade (1978) in the second volume of his 'social legislation in India' in which number of authors contributed articled and have assessed the functioning of different acts. For instance sivaramayya (1978) while examining the India succession act, 1925 says that when two Hindus marry under the special marriage act 1954, they are entitled to adopt a child under the Hindu adoption and maintenance act, 1956, but the adopted child is not entitled to succeed to their property under the Indian succession act, 1925, similarly dowry is vaguely defined in the act. As a result, there are good number of instances of dowry being given by bride's father and accepted by the bridegroom's parents in one form or other. This social problem is as much in existence as it was before.

When a legislature passes a law, it is left to the executive to implement the act, by suitable machinery. The establishment of machinery is left to the executive. There should be separate and prescribed machinery for implementation of the act. The quality of implementation varies much from one legislation to another.

Social laws are not supported by public opinion, partly because, they are against age-old constoms and partly because, some laws are against the interests of powerful class.

As compared to the social security schemes of developed countries, the benefits provided by the social security schemes in India are yet quite modest. Out of millions of workers, only a few lakhs are benefited by these schemes. The social security measures are implemented from economic considerations rather than socially necessary and beneficial point of view there is urgent need to extend the social security scheme to the segments of population which are not covered so far.

7.10. Administration:

The machinery and methods of enforcement deped upon the nature of the legislation. Some legislations prescribe some kinds of punishments in the event of violation. In this case, major responsibility lies with the police for detection and apprehension of the offender and the court for prescribing the punishment. But other legislations like the children acts stipulate the setting up of procedures and institutions for reform and rehabilitation. The administrative machinery rests upon the police, labour inspector, boards and courts. But the employee state insurance scheme is under a separate corporation. The children acts are implemented through welfare boards and Juvenile courts. The mode of administration varies from legislation to legislation. The efficiency and effectives will depend upon the implementing machinery. If there is violation of legislation, there should be immediate judgment and punishment or rehabilitative services. But this is not possible because, the machinery may not be available immediately after the enactment. The legislations tend to be ahead of the machinery. For example if all beggars are to be apprehended and accommodated, the beggar homes may not be sufficient to accommodate them. The legislation is vagus is vague on several points. For instance the definition of dowry in the dowry puhibition act is so vague that it may not be possible to apprehend the offenders under the act. There are very few instances of punishments under this act. Usually the complaints are not made by the parents of the bride when the parents of the bridegroom demand dowry.

Social legislation in India is still in infancy stage. The administrative machinery is more weak and immature. However, a step in the right direction has been taken. It is hoped that public opinion and pressure will root out the anomalies.

7.11. Role of Public Opinion:

The effectiveness of legislation depends upon the will and cooperation of the general public. It is the public will that enforces legislation. It can be effective to the extent to which there exists a supportive opinion. Though there are constitutional provisions and the untouchability offences act, they could not root out the evil. The dowry system prevalent in the country has ended thousands of innocent lives inspite of the Dowry prohibition act, 1961, the government wanted to curb this evil and passed the act, prohibiting dowry practice. In the absence of strong opinion, the legislation could not have any effect upon this phenomenon. The child marriages are taking place here and there in one form or another, particularly in villages and tribal areas.

Enlightened public opinion may prepare the ground for piece of legislation. It may also force the government to enact it. The mass media, particularly radio and television can do much to develop public opinion in favor of social uplift through legislation. All legislations should be accompanied by campaigns and propaganda for educating the public with a view to creating in them faith in the utility of legislative measures. This would help in changing their attitudes, beliefs and actions. It is only then that the law can give a direction.

7.12. Future Perspective:

Laws cannot be static. As socio-economic conditions changes, they should keep pace with a progressive society. They should suit to the changing standards and patterns. It is not possible for law to foresee the developments and all situations that may arise in the future. Some laws are educative of public opinion, though they are passed ahead of their times. Public opinion recognizes its function, in dealing with the social problem. People recognize its importance and

its effectiveness is enhanced. Legislation may create public opinion in favor of it. Sometimes public opinion may force the government to enact laws.

The elected leaders, and the mass media, the intelligentsia and non-governmental organizations also have a vital role to play in accelerating and reinforcing the enactment and enforcement of social legislation. Finally economic development and social mobility will have great influence upon the enforcement of social legislation. For social legislation to succeed, the success of economic development must also be ensured.

7.13. Summary:

Social legislation, especially in a democracy should be an adjustable instrument satisfying the requirement of an ever changing society. In view of the concepts of democratic socialism and the welfare state, the law is treated as an important instrument of social and economic change. The social structure is subject to change, growth and decay. Consequently, there is a need for a new adjustment to the varied conditions.

The process of social action should either lead to the community meeting its own needs and problems, social reform or to social legislation. Social action may lead to enactment or legislation to combat the social evil. Social legislation includes laws affecting social institutions such as marriage, inheritance and adoption, laws protecting the interests of children, handicapped persons, minorities or powerless groups. Law plays an important role in social institutions.

The constitution of India becomes the fundamental basis and the source of all legislation, both social and other. Part III of the constitution confers certain fundamental rights of the citizens and part IV enumerates certain directive principles as guidelines for promoting the welfare of the people. The directive principles (Article 76-81) direct the state to bring in a social order in which justice social, political and economic-prevails. It is duty of the state to apply these principles in making laws.

After creating awareness about the problem, through research and publicity, the next stop would be to get the bill drafted before it is presented for enactment before the legislatures. Drafting the bill is a technical process. In drafting the bill, the following principles are to be kept in mind. 1) The title of the act should be self-explanatory and appropriate. 2) The wording of the act should be clear and definite. 3) Law is meant for common citizens. 4) The wording of the enactment should be simple. 5) Legal procedures should be simple and not costly. 6) Authorities and jurisdiction should be properly specified. 7) The act should be within the scope of the constitution. 8) Punishments should be deterrent.

The bill has to be sponsored by the majority party in the legislature. Much propaganda and lobbying may have to be done to enlist the support of members of the parties id it is sponsored by non-official party.

There is a vast difference between the enactment of the law and seeing that it is implemented properly, when a legislature passes a law, it is left to the executive to implement the act by a suitable machinery. The machinery and methods of enforcement depend upon the nature of legislation. The effectiveness of the legislation depends upon the will and cooperation of the general public. Laws cannot be static. As socio-economic conditions change, they should keep

pace with a progressive society. The elected leaders and the mass media, the intelligentsia and non-governmental organizations also have a vital role to play in accelerating and enforcement of social legislation.

7.14. Key words:
a) Social Change
b) Drafting a bill
c) Public opinion

7.15. Exercises:
1) Discuss social legislation as an instrument of social change.
2) Explain the principles of drafting a bill
3) Discuss the problems in the implementation of legislation.

7.16. References:
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Lesson – 8

SOCIAL LEGISLATION-ROLE OF THE SOCIAL WORKER
(In enactment and enforcement)

8.0 Objectives:

   The objectives of this lesson are to explain how the role of social worker in the enactment and enforcement of the Act.

Contents:

8.1   Introduction
8.2   Directive Principles of State Policy
8.3   Social Legislation
8.4   Lobbying
8.5   Strategies for Social Work Intervention
8.6   Other Strategies
8.7   Summary
8.8   Key Words
8.9   Exercise
8.10   Reference Books

8.1. Introduction:

   Within the constitution, part-IV on the directive principles of state policy is the main source of India's social policy and social legislation. Specific Articles like 38 and 46 are often cited as relevant sources of social policy. Most of the legislation that has been enacted during the last thirty years, whether for institutional changes like land reforms or for protection of the weaker sections of the population (e.g. removal of untouchability) is also regarded as indicative of social policy in operation.

   While legislation to protect social groups from one another is not recent, a systematic and conscious effort to protect the rights and privileges of powerless groups is a fairly recent phenomenon and can be linked to the development of democracy and to the concept of the welfare state. Thus 'social legislation' especially in a democracy, should be a living force, an adjustable instrument, satisfying the requirements of an ever changing society. social legislation is a reflection of the total efforts of society as a whole to order and enrich the life of the society. the function of legislation is continually to adjust the legal system to a society which is constantly outgrowing the system. Legislation calculated to bridge the gulf between the existing laws and current needs of society, may be called social legislation.

Law and society are two interdependent terms when viewed in relation to social legislation. Social legislation is designed to reduce the occurrence of negative and socially harmful behavior, whether of groups or individuals. This is brought about essentially by creating public opinion

and a social climate conducive to the desire change. This change in the attitudes and behaiour of people, in turn, fuels the processes for further legislation. Consequently, public opinion and social legislation act and interact upon earth other.

8.2 Directive principles of state policy:

The Directive principle of state policy constitutes the social and economic right of the people of India. They are contained I articles 36 to 51 of the India constitution in the government of the country and it shall be the duty of the state to apply these principles in making laws. Articles relating to these principles are.

Article 38:

It states that the state shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice-social, economic and political shall prevail in all the institutions of the national life.

The state shall in particular, strive to minimize the inequalities in income, status, facilities and opportunities, not only amongst individuals but also among groups of people residing in different areas or engaged in different vocations.

Article 39:

The state shall in particular direct its policy towards (a) securing that the citizens, men and women equally have the right to an adequate means of livelihood; (b) Securing that the ownership and control of the material resources of the community are so distributed as bet to serve the common good. (c) That the operation of the economic system does not result in the concentration of wealth and means of production which is detrimental to the country. (d) That there is equal pay for equal work for both men and women. (e) The health and strength of workers are not abused and that citizens are not forced by economic necessity to enter avocations unsuited to their age and strength. (f) That childhood and youth are protected against exploitation and against moral and material abandonment.

Article 39A:

The state shall endure that the operation of the legal system promotes justice, on a basis of equal opportunity and shall provide free legal aid, by suitable legislation and schemes to ensure that opportunities for securing justice are not denied to any citizen by reason of economic off or other disabilities. This article was incorporated according to the 42 constitutional amendments made in 1976.

Article 40:

The stat shall form the Panchayat Raj institutions at district, Mandal and Village.

Article 41:

The state shall make effective provision for securing the right to work, right to education and right to public assistance in case of unemployment, old age, sickness and disablement etc..

Article 42:

The state shall make provisions for securing justice and humane conditions of work and for maternity relief

Article43:

The state shall endeavor to secure by suitable legislation to all workers, agricultural, industrial or otherwise, to provide work, living wage, conditions of work, ensuring descent standard of life and full enjoyment of leisure and social and cultural opportunities.

Article 44:

The state shall endeavor to form a common civil code.

Article 45:

The state shall endeavor to provide free and compulsory education for all children until they completed the age of 14 years.

Article 46:

The state shall promote with special care the education and economic interests of weaker sections of the people in particular of schedule castes and scheduled tribes and protect them from social injustice and all forms of exploitation.

Article 47:

It is the duty of the state to raise the level of nutrition and the standard of living and to improve public health.

The state shall endeavor to bring about prohibition of the consumption of intoxicating drinks and drugs which are injurious to health.

Article 48:

The state shall attempt to improve the agriculture and livestock through scientific methods. The state shall endeavor to prohibit the cow slaughter.

Article 48A:

The state shall endeavor to protect and improve the environment and to safeguard the forests and wild life of the country.

The directive principles are aimed at securing social and economic freedom by appropriate state action. The directive principles cannot be enforced in the court of law. But it does not mean that the directive principles are less important.

8.3 Social Legislation:

The Government has enacted various legislative measures during seventies and eighties to combat social evils and to protect weaker sections of society against social injustice as these are felt to be indispensable to supplement the programmes being implemented for their welfare. These laws generally pertain to vulnerable sections of the society such as children, women, scheduled castes, scheduled tribes and labour. Some of these acts are

1. Protection of civil rights act (1955)
2. Schedule castes, scheduled tribes (Prevention of a atrocities) Act 1989
3. Equal remuneration Act, 1976
4. The Hindu marriage Act, 1955
5. Child marriage restraint (amendment)Act 1978
6. The dowry prohibition Act, 1961
7. Suppression of immoral Traffic in women and girls Act, 1956
8. The commission of sati Act, 1987
9. The child labor prohibition and Regulation Act, 1986

    Laws alone cannot be very effective unless they are backed by public opion and community support.

Role of the Social Worker:

The social worker has an important role to play in the enactment of legislation, for controlling various evils like prostitution. , Beggary, Delinquency, Alcoholism ect., he will also try to promote legislation providing for social security measures. It is better if a committee consisting of social workers and Lawyers is formed for drafting of the bill; science drafting a bill is a technical process. The social worker will also see that the bill gets largest support from the members of the parliament. He also involved in Lobbying. Lobbing consist in canvassing members support for the bill.

In drafting a bill, the following principles should be kept in mind. (1) The title of the bill should indicate what the act proposes to do or achieve; (2) The wording of the bill should be definite and clear; (3) enactments should be simple; (4) procedure and hearing of cases should be simple and not costly; (5) authorities and Jurisdiction should be properly specified; (6) the enactment should be within the scope of the constitution; (7) punishments prescribed should be determent. The drafting of the bill should be done by a social worker and lawyer who is a constitutional expert. It is better if a committee consisting of social workers and lawyer is formed for the drafting of the bill. The social worker in his role as social actionist should see that the bill

is sponsored by the majority party and gets the largest support from the members of the parliament.

8.4 Lobbing:

Lobbing is auxiliary to social action Lobbying consists in canvassing members support for the bill. Lobbing means canvassing not only within the precincts of the legislature but also canvassing outside the precincts also. The bill should get the support by securing as many votes as possible from the members of the parliament. The support should be constant in the sense that the members should not change their minds. They should not be absent when the bill comes up for voting. There were such instances of members absenting themselves in large numbers at the time of presentation of the bill. Lobbying should not only to secure support but also to seek to get attendance of members in the legislature. The enthusiasm of members should be constant.

Lobbying requires request to vote for the bill, presentation of the facts of the case, precaution and other legitimate methods of winning the support of the members. In the United States, labour unions, church groups, association of employers, citizen's committees etc will form pressure groups. They will appeal to the members to vote for the bill. If the parties do not support the bill, in the next elections, the pressure groups will not vote for those parties. Thus the members feel it necessary to support the bill. In India the constituencies are not well organized to form into pressure groups. The voters are still unorganized. The voters in India exercise their votes by other considerations but not by conviction.

The bill after being passed by the legislatures or parliament and received the assent of the head of the state becomes an act. Simply because the act is enacted, it should not be taken for granted, that the problem is solved and he social worker has completed his task. The social worker has to play an important role in implementation of the act. The popularization of the provisions of various acts is all the more necessary. In our country where large masses of people are yet illiterate, ignorant and lethargic. Mere enactment of legislation will not help the people. It is a tragedy that people do not evince enthusiasm in the implementation of the legislation. In our own times, how many are aware of the legislative measures concerning scheduled castes and schedule tribes and backward classes, women, children, the aged, the delinquents and prostitutes. There are large sections even among the citizens about legislations, rights; duties and consequences arising there from are within the legitimate sphere of social worker functions.

For this purpose he uses the committees that have been already formed at various levels. He may press into service available audio- visual aids, which are effective and powerful media in an illiterate country. Even in literate countries such as U.S.A; films, radio talks, conversations are widely used for educating people about their rights and obligations. Similarly, pictures pertaining to social security measures are also shown. Citizens committees, social service agencies wherever they exist, should take it upon themselves to spread knowledge amongst

people about various pieces of legislation. The labor unions may show films to their worker members about his procedures for claiming compensation in the vent of industrial accidents. Similarly, pictures describing the provident fund and pension benefits may be exhibited to the workers. Besides Government organizations, the private organizations also may educate to the public in making them 'knowledgeable' by taking independent steps. The citizen committees and social service organizations should take up the responsibility for spreading knowledge to the public about their duties and obligations arising from the acts in question. Citizens may not buy copies of the acts. Very few who buy the acts, may not read. Those who read may not understand the act. Since citizens do not approach the acts, the acts should approach them. The social worker in the role of actionist may arrange lectures on various acts to create legal awareness in the community. When people are ignorant and indifferent to social legislation, social action will not be made possible by such general ignorance and unconcern.

The social actionist has an important role to play in the administration and enforcement of the act. The social action for meeting a social problem or need by securing the cooperation of the people will also help in the enforcement of the act, for which the energies of the people are mobilized. Some people erroneously think that enforcement of legislation is a matter for the executive and the judiciary. In a democracy, the masses should be vigilant enough to have the influence in the enforcement of legislation. The violation of some of the acts like the children (pledging of Labor) acts, of the prevention of food adulteration act, or the suppression of immoral traffic in women and girls act, may not raise the interest of the community. They may not raise a protest against the violation of such acts. This bespeaks of a very feeble social conscience. The social worker here should assemble the available resources and utilize legitimate techniques to animate social conscience towards constant, collective and conclusive endeavors.

Let us discuss how the social worker in the role of a social workers in the role of a social actionist can help in the implementation the act. The suppression of immoral traffic in women ad girls act was passed in 1956. Let us suppose that two men are arrested for bringing girls from Luck now and selling them to a brothel house in Bombay. The police will gather whatever information they can get from Lucknow and Bombay form their own sources. They need community support and evidence from the public. But most of the people hesitate to give evidence and information to the police and courts for the rear of unnecessary involvement in the cumbersome procedures of the court. There is no rapport and understanding between the police and the public in our country. Most of the prosecurions of this kind fail for want of evidence and community support. There are no organized groups or pressure groups in our country to help the government and police in discharging their duties. The police also for various missions, may withdraw the case. The poorly paid police may not have the incentive to vigorously proceed with prosecution in view of public lethargy.

In this case the social actionist would see that wide and proper publicity is given to the facts of the case. He will use his influence with the press. Then he should actively assist in placing relevant evidence and information before the authorities. One should get such information, though the cooperation of various committees already existing at various levels in Lucknow and Bombay. Social organizations like women's welfare associations, ladies, clubs, youth welfare societies, children's welfare associations, young men's Christian associations as well as young women's Christian associations and other similar Hindu and Muslim bodies, could be mobilized to support the prosecution, when police become alive to an issue, the police cannot be indifferent to the issue. They will take effective steps to see that the culprits get punished. The formal and informal bodies and the social activists should come forward to give evidence. The individuals can give evidence without fear, if they are supported by the ortianzations. Evidence given though organizations are more respected than those given individually. This evidence should be organized and the issue of prosecution should be helped.

If the case comes up for heaving, the social worker in his role as a social actionst will get the representatives of various organizations to attend the hearings so as to give an impression to the judges that the public is also interested to do justice to the issue and it will have its own effect on the proceedings. Though the judges and magistrates are appointed for the purpose of admninstratering justice, the citizens are also concerned about the administration of justice. The public has taken so much of interest in bringing about the enactment. They should also show their concern in the enforcement of rest and administration justice. The administrator's hands will be strengthened. With public support, the magistrates a also will get the moral strength to administer justice.

In some of the sensational cases, there were instances of the public showing interest and enthusiasm. In the case of the marriage machine where a notorious gangster was arrested for marrying, in different garbs, a number of respectable girls, created a sensation and drew the attention of large crowds and it was reported in the newspapers in a big way. The prosecution of Nananvati for murdering Ahuja, the paramour of the former's wife attracted the masses of people to the court. Though such instances are not wanting, the masses attended the court hearings only to satisfy their curiosity, and not to support the spouse or to give evidence. These masses who attended the court hearings were unorganized public and they were not representing any social organizations. Such unorganized and unrepresentative crowds are often mobs, and become easily unruly. They may do more harm than good; that is in no way connected with social action. Social action is planned, purposive and organized.

The social actioist should assemble representative groups of individuals who are interested in furthering of social justice. The presence of only such groups in the court of law strengthens the hands of justice. The social actionist should take similar steps in cases arising out of violation of child marriage restraint act, untouchability offenses act, prevention of food

adulteration act, suspicious Drugs act and host of enactments directed towards the removal of mass problems.

In the illustration of the girls brought form Lucknow and sold to a brothel owner in Bombay, the magistrate will award deterrent punishment to the various offenders. The purpose of the involvement of the social actionist and the mobilization of social organizations is not merely to see that the offenders get deterrent punishment only. The function of the social worker in the role of a social actionoist is to see that the girls rescued in the case mentioned may have to be rehabilitated through case work or group work privately or in agency settings. The society should also be kept vigilant so that there will not be recurrences of such cases in the future. The social action is concerned with punitive, rehabilitatory and preventive aspects of the problem. It is punitive, when it assists justice to take its course, rehabilitative when it results in the sufferer, preventive when it educates and energizes the citizens to be alert against the recurrence of such cases.

The process of keeping vigilant watch and involving people for supporting the cause will continue as and when the violations occur. It is wrong to think that violations of the acts will stop with the intervention of social actionist and the involvement of people in one or two instances. The kind of intervention should continue as long as violations of the acts take place. These violations may occur from time to time. As older generations who were educated, roused, attired and inspired to social action, pass away, new one are born and grow. These new ones are to e educated, roused and inspired. It is an ongoing process. Social action will continue with the emergence of new problems. The social worker cannot ret with confidence that he has solved the problems once for all. The problems will crop up from time to time. If one problem is solved, another problem will crop up. It is an endless process. The actionist has to put in endless efforts to educate and enlighten the people about the problems. The social actionist himself may be fought for great causes, awakened citizens to noble endeavors, justified the ways of God to man.

8.5. Strategies for social work Intervention:

Social workers can collectively and individually influence enactment of social legislation. Present Facts:

Social workers 'Associations and study groups compile, collate and publish relevant data to educate the people about the problem. Social workers can present facts on many areas of concern such as adoption of children, incidents of vagrancy and beggary, inadequacy in social legislation, trafficking in women and children, domestic violence, gender issues, Gerontological problems and environment concerns. These facts will start indicating the direction in which legislative measures will have to be undertaken; they can also canvass public opinion of the problems confronting the weaker sections, vulnerable groups and human rights violations. By undertaking research, one would be able to state in more or less precise terms the size, causes and undesirable effects of the problem. The importance of social research consists in it's being

able to objectively present facts to the world. The research findings have to be read known to the public in order to rouse them to an active awareness of the problem.

Communicate the findings:

The professional associations can present the findings on public platforms, agency forums and professional meetings so as to bring them to the notice of the public and he concerned authorities, social workers and their associations can make recommendations for enactment of legislation or for bringing about amendments to the existing legislation.

Social Advocacy:

A logical corollary of advocacy is social action. In all human professions, advocacy has acquired a cardinal attribute for actional; more soc in the professional of social work. It depends upon the commitment the worker holds for the cause, social workers promote advocacy for a social cause, be it in the field of mother care, women's welfare of the aged, care and treatment of physically and emotionally handicapped, medical and psychiatric social work, labour welfare or human resource management. Today, the areas of advocacy are addressed to environment, the rights of citizens, to equality of women and to the disparity among the individuals, groups and nations. The social workers can promote advocacy for any social cause and work for enactment of legislation on that issue.

8.6 Other Strategies:

Since police officials do not show serious concern in discharging their duties for the effective implementation of the act, it would be advisable for the states to consider introduction of incentive schemes for police officials and other government functionaries whose performance is laudable in matters of proper registration of cases, and flawless investigation. The social workers may also deliver lectures in the training programmes of polices officials and sensitize them about the problems in the implementation of the acts.

Special drives, campaigns such as observance of 'fortnight' and 'week' and rallies may be conducted by social workers to popularize various acts and to create legal awareness.

Necessary changes also need to be introduced in the educational system by incorporating suitable reading material at various levels of educational system by incorporating suitable reading material at various levels of education to create legal awareness. The social world associations will have to play an actives part to conduct seminars and workshops for promoting awareness about the problems in educational institutions.

Adequate propaganda and publicity should also be organized though mass media viz.,Radio, T.V., Press and Cinema and also though Debates, Seminars, Symposia and Padayatras.

Since social workers work with groups and communities, they my organize pressure groups to bring their influence to bear upon the government for enactment of legislation or for proper implantation of the acts.

11.7 Summary:

The directive principles of state policy are the main source of India's policy and social legislation. The social legislation especially in a democracy should be an adjustable increment satisfying the requirements of an ever changing society. social legislation is a reflection of the total efforts of society as a whole to order and enrich the life of society.

The directive principles of state policy constitute the social and economic rights of the people in making laws. The government has enacted various legislative measures in seventies and eighties to combat social evils and to protect weaker sections of society against social injustice. These laws generally pertain to vulnerable sections of the society such as children women, scheduled castes, scheduled tribes and labour.

The social workers has an important role to play in the enactment of legislation for controlling various evils like prostitution, Beggary, Delinquency, alcoholism ect., he will also try to promote legislation providing for social security measures. The drafting of the bill should be done by a social worker and a lawyer who is a constitutional expert.

Lobbying consist in canvassing member's support for the bill. The bill should get the support by securing as many votes as possible from the members of the parliament. The social worker plays an important role in canvassing support for the bill. The bill after being passed by the parliament or legislature, the social worker has an important role to play in the implementation of the act.

Spreading knowledge among the citizens abuts legislations, right, duties and consequences arising there from are within the legitimate sphere of social workers functions. The social actionist has an important role to play in the administrating and enforcement of the act. He will use his influence with press and see that wide and proper publicity is given to the facts fo the case.

Social work association and study groups compile collate and publish relevant data to educate the people about the problem. The professional associations can present the findings on public platforms, agency forums and professional meetings so as to bring them to the notice of the pubic and concerned authorities. T he social worker can promote advocacy for any social cause and work for enactment of legislation on that issue.

8.8 Key Words:
    a) Lobbing
    b) Social Action
    c) Pressure groups

8.9 Exercises:
1) Explain the role of social worker in the enactment and enforcement of legislation.
2) Discuss the strategies of social work intervention in the enactment and implementation of social legislation.

8.10 References:
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2. Publication Division (1987): Encyclopedia of Social Work, Vol.3 Ministry welfare, Govt. of India.

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Lesson – 9

MOBILIZATION OF RESOURCES

9.0.   Objectives:

The objectives of this present lesson is to explain the importance of mobilization of resources for community development programmes:

Contents:
9.1.   Introduction
9.2.   Community resources and Social Welfare
9.3.   Methods of fund raising
9.4.   Temples and Trusts
9.5.   Control on fund raising
9.6.   Financing through grants in aid
9.7.   Impact of grants-in aid
9.8.   Funding by State Governments
9.9.   Summary
9.10.   Key Words
9.11.   Exercises
9.12.   References

9.1. Introduction:

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

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

9.2. Community resources and Social Welfare:

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

(1) **Religious consideration:** Among the Hindus, for instance, one gives charity with the view to (a) attaining Moksha; (2) pleasing certain deities so as to wash away one's sins, to seek favors or to avoid inviting wrath. Among the Muslims, there is a system or Zakar, Sadakka and Khairat. Similarly, the Christians are ordained by their religion to donate to charity.

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

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

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

9.3 Methods of fund raising:

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

1. **Campaigns:** though some voluntary organizations launch campaigns for raising fund there is no system under which the whole community is involved. In the United State, Canada and other Western countries, community chests are organized every year under which a registered organization is engaged mainly in collecting funds from the community for social welfare programmes organized by different agencies in the community every social welfare agency does not have to raise its own resources rather it must concentrate on organizing welfare services; it is required to submit a statement of its programmes and moneys required for next year. The funds are raised by people specially qualified for this purpose this helps in economizing on administrative

expenditure and organizational expenditure for fund raising, the community chest has also have the advantage of emotional involvement of the entire community maintaining the welfare service in a community. Regular flow of funds to social welfare organization through the community chests helps in continuity of programmes and job security to the staff besides avoiding duplication.

2. Some organization have a system of running lotterier or organizing raffles for taising funds. Several state governments are running lotteries to raise the resources for various purposes including welfare services.

3. **Income generating activities through industries:** One of the methods of financing social welfare programmes and creating a sense of self reliance among the beneficiaries is organizing raining cum production centers. This has been successfully trained under the title "Good will industries". In Northern America the organization collects un serviceable articles and gadgets which after being sorted out are innovated and polished by the handicapped persons and then are sold those who cannot offer to buy new ones. Similarly several voluntary organisation in India have organised social economic programmes of income generating programmes for the benefit of the welfare programmes.

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

    The desire to help the less fortunate member of those in need is found in all societies all religions enjoin charity under welfare that God always keep the door of haven open to those who are endowed with the quality of charity and helping others has given rise to philanthropy endoements and offering donations etc. received from time to time.

9.4 Temples and Trusts:

Large funds often running in the several corers of rupees are collected annually by temples and religious trusts. For a long time there was little control of the community on the utilization of the income of these temples nor did the community often think of utilizing these funds for charitable purpose. There is now growing trend towards community control on the income of administration has been brought under the provisions of legislation for social welfare

purpose. In some temples the income of temples and other administration has been brought under the provisions of legislation and funds are utilized for educational purpose, the welfare service etc. very often, however the traditional concept of custodial care, governance, the welfare services are financed from such funds, some of the temple, trust like the Tirumala Tirupathi Devasthanam trust have huge earnings, a part of which is used for technical and general education programmes including those at college and university level and for welfare institutions etc.

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

9.5 Control on fund raising:

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

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

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

An agency requiring permission or license for fund raising should file with the local authority with a prescribed form of application with the following information (a) name under which the organization intends to operate (b) general purpose for which the organization is constituted and the purpose for which the public contributions are to be solicited (c) the period of time during which and the areas where funds will be solicited (d) the budget estimate for the following year and copies of the statement of accounts of the last three years along with a copy

of registration certified, and (e) other relevant information indicating the amount spent on campaigning in the previous year.

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

9.6 Financing through grants in aid:

In the first five year plan efforts were made to find a frame work for organizing social welfare services based on the experience of the working of voluntary organizations. It was decided that (i) the responsibility for developing social welfare services would by and large be that of voluntary agencies (ii) the state would give financial assistance to the voluntary agencies in order to enable them to expand and improve their programmes (iii) an autonomous organization known as the Central Social Welfare Board would be entrusted with the work of assisting social welfare programmes through voluntary organisations.

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

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

9.7 Impact of grants-in-aid:

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

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

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

9.8 Funding by State Government:

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

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

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

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

9.9 Summary:

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

9.10   Key Words:
1) Community Resources
2) Grants-in-aid
3) Fundraising

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

9.12   Reference Books:
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Lesson-10

GANDHIAN IDEOLOGY AND SARVODAYA MOVEMENT

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10.1 Objectives:

The objectives of the present lesson are to explain Gandhian Ideology and Sarvodaya Movements in India.

Contents:

10.1 Introduction:

Gandhi did not present his views in a systematic manner to make them theories. His views also changed from time to time. He did not theories only. He experimented with all his views practically. He presented Indian point of view of various problems. Gandhi has himself written that as circumstances changed his views also charged.

Mahatma Gandhi had said that there is nothing like Gandhism. But one can see some continuous currents of thoughts in his various philosophical considerations. Though he had

claimed of not propounding any ism (Gandhism), some common basic values are found in all his works. Gandhian thoughts and ideology are more relevant to social development and to present day social maladies.

10.2 Gandhian views on Religion and God:

Religion for Gandhi means truth and Ahimsa. Religion truth alone since truth includes Ahimsa. The students should cultivate the habits of understanding the doctrines of the great religions of the world. Preservation of none's own culture does not mean contempt for others. What is required is assimilation of the best in all other cultures. The same should be the case with religion. His religious ideas were not revolutionary. He was quite traditional on certain matters. By religion he means religion of humanity and it includes the best of all the religions. He described religion as religion of truth instead of saying God is truth, he was saying truth is God. To be true to such religion one limitless ocean of life. One cannot escape from social service. There is nothing lower, nothing higher. All are one though there seem to be many.

His views are at times too philosophical. He said if I stop believing IN God, I would die at once. For him God is love and though. God is Chester and morality. God is fearlessness. God is light and the source of life. God is above all and beyond all. God is conscience.

Gandhi declined material world and material achievements. He was against consumerism because he wanted to promote the ideals of self denial, control of the palate and control of animal passions.

10.3 The ideal society:

Mahatma Gandhi had a clear dream about an ideal society. His ideal society was based on the following concepts.

     (a) Rama Rajya
     (b) Stateless democracy
     (c) Swadshism or self reliance
     (d) Village republic
     (e) Doctrine of trusteeship
     (f) Basic education scheme.
     (g)

10.4 Rama Rajya:

According to Gandhi Rama Rajya is a moral based social system. It is a rule of justice and social justice. It would be a democratic state. There will not be too much consumption and large scale production. In the words of R.N.Mukherjee, Rama Rajya would care duties in place of rights, service in place of selfishness, sacrifice in place of rights and sacrifice in place of possession.

10.5 Stateless Democracy:

Gandhi said that the real meaning of Swaraj is to remain free from Government control. According to him the state is an organized and centralized form of violence. He took the idea of stateless democracy form Tolstoy. Self reliance is the gist of independence. He thought that a loose type of state structure would be required for the time being to fight against criminal elements. There is no stateless democracy in the whole world. If it is possibly built it may start from India. Gandhi knew that stateless democracy is impractical. He thought that the state would have as small role as possible. To him the state was a necessary evil.

10.6 Swadeshi of self reliance:

Gandhi expressed that Swadeshi is not merely identified with the use of khadi or what is produced in one's own country. Swadeshi means reliance on one's strength. He took a now that he would not use cloth made by foreign companies. He also associated self reliance with Swaraj (independence). He has also not encouraged international trade saying that one should not tolerate eonconoic drain. He also said that trade within the country should also not to be encouraged. People should use. Whatever things are available nearby. He was infavour of cottage industries, not heavy industries. He advocated maximum decentralization of political power, economic resources and judicial system.

10.7 Village republic:

Gandhi believed in the decentralization of the power at all levels. He wanted to see village as a republic. He was against heavy industries because he wanted every village to be independent of outside influence. He wanted the village to be a basic unit at democratic decentralization of power. He condemned the modern system of courts, lawyers and police. He suggested that the open-heart will act in place of British Judicial system. The Panchayat will be legislature, judiciary and executive combined to operate.

10.8 Doctrine of Truteeship:

Gandhi was impressed by socialism. But he wanted to develop a union of capitalism and socialism. He disliked the wide gap between the rich and the poor. Socialism advocates that wealth should be snatched from the rich and it should be equally distributed. He has written that one can get real happiness by voluntary surrender of the wealth. The rich should be persuaded to surrender their wealth voultarity in the interest of the public. Like Marx, Gndhijii was also against capitalism. He was in favor of abolishing it. But it was not the end, which was important. The means must be such as to justify the end. The means were equally or even more important. Trusteeship means that the owners of the means of production would still own them, but will not use over their profit. They will act as trustees and the profit will be used for the public. With the help of persuasion, capitalism would be replaced by the system of trusteeship. Gandhi assumed

that rich people are so good that they will be persuaded easily and not resist to this great sacrifice. Vinobha Bhave and Jai Prakash Narayan experimented with the form of Bhoodan and Gramdan, but it could not be implemented successfully.

10.9 Basic Education scheme:

Gandhiji had a great disliking for the British system of education, though he himself was a product of the system. He developed his won system of basic education. The following are the characteristics of the system;

1. Seven years free and compulsory primary education.
2. Mother tongue as the medium of instruction
3. Handicrafts as the basis education
4. The ideal of self sufficiency in education.
5. The ideal of citizenship
6. More emphasis on freedom
7. Based on non violence

There was criticism against this scheme. The main criticism was as follows.

1. It will make schools only a production center
2. The raw material will be wasted by the children
3. Marketing the products would be another problem.

The emphasis on handicrafts will narrow down the students' vision confined only to a particular cottage industry. Basic education is also a part of the Gandhian philosophy of truth and non violence and Sarvodays (self reliance), physical labor and cottage industry promotion.

10.10 Welfare and development of untouchables:

Mahatma Gandhi is one of the pioneers of social justice. He took a bold step in the field of harijan welfare. Gandhiji felt the gravity of the caste segregation of harijans in Hindu society. In his opinion, caste was a sin against God and man and it is like a poison slowly getting into the very virals of Hidusim. He renamed the untouchables as harijans (Children of God)), Gandhiji thought that untochability was not part of original Hinduism. He regarded scavengers as protectors of humanity. He wanted everyone to clean his own toilet so that the scavenger should not feel that this profession as inferior. Gandhiji was always practicing equality with untouchables. He continued his struggles for equality and social justice to harijans.

10.11 Gandhian views on social development:

Gandhiji disliked modern civilization based on industrial growth and development. In 1940 he wrote that evils are inherent in industrial. His idea of social development was different from industrial and economic guilt and development. His ideas of social development are as follows:

1. Rural oriented development based on cottage industries

2. Physical labor was superior to mechanical labor
3. Decentralization of power
4. Social justice and equitable distribution

Gandhiji objected to the craze for machinery, not machinery as such. He was against labor saving machinery which throw thousands of workers out of employment. He wanted to have economic activities for fulfilling the needs.

The following are the major tenets of Gandhian economics.
1. Theory or happiness.
2. Limits of industrialization
3. The role of machinery
4. Decentralization
5. Brad labor
6. Theory of trusteeship.

According to Gandhiji happiness is the deliberate and voluntary reduction of wants. This alone promotes real happiness. The masses should have control over Means of production of elementary necessities of life.

Gandhiji felt that industrialization amounts to exploitation of underdeveloped countries. Large scale methods of production would lead to mass unemployment. He felt that the resources are earnest for human needs UT not for human greed. Non renewable resources of the earth may be exhausted. He propagated the importance of physical labor, political and economic power should be decreased to the maximum extent. Indian masses are trapped by consumerism. But still may political and economic power should we do realize the element of truth in Gandhian thoughts.

10.12 Sarvodaya Movement:

The term Sarvodaya means the rise or welfare of all. It consists of two Sanskrit words, Sava and Udya which means all and rise respectively. Gandhiji borrowed this term from Jaina writer Acharya Samanthabhadra. He used this term first as the title of the booklet in Gujarat of John Ruskins famous book Unto this last.

The following are the components Sarvodaya:
1. The good of the individual is contained in the good of all
2. The lawyer's work has the same value as the barber's
3. The life of labor, the tiller of the soil and handicraft man is the life worth living.

The word Sarvodaya denotes a way of life or ideology based on truth and nonviolence as propounded by Gandhiju. Sarvodaya stands for a philosophy of life and programs of action

which embrace many aspects of life. It means that the good of all resides in the good of everyone and vice versa.

10.13 Goals:

The goals of Sarvodaya movement is to create a stateless and class society through nonviolent means. In such a society, there will not be exploitation of man by man. Every individual will have freedom of expression. There will not be any kind of hatred among the peoples of different religions. Every person will work according to his capacity both for himself and society.

The goals of the Sarvodaya movement are:

Political:
1. To establish Gram Swarajya
2. To introduce democratic decentralization

Economic:
1. To reduce inequalities
2. To develop the village industries and Agro industries
3. To encourage growth and development of appropriate technologies to meet the basic needs of life.
4. To apply the Gnahdji concept of trusteeship for industrial activity.

Social:
1. To improve the quality of life.
2. To work for abolition of caste and class differences.
3. To establish social equality and to end exploitation.

Moral and religious:
1. To secure spiritual advancement
2. To adopt the right means to achieve the right ends
3. To develop ethical values in all fields of life.

Philosophy:

The Sarvosay ideology is based on Gandhiji's philosophy of life and action.

The essential features of the ideology may be stated as follows:

Man is essentially good. Goodness is natural or God given. The search for truth, nonviolence, altruism, courage, sacrifice, etc. are the chief attributes of the goodness. Followers of the Sarodaya believe that it is possible to promote the inherent goodness of man through proper education.

10.14 Origin, development and features:

Gandhiji has developed ideas and concepts of Sarvodaya originally or the task of social construction. These ideas were manifestations of the transformation of Indian values, norms in the early 19th century. Sarvoday focused initially on the reconstruction of specific rural

communities. To Gandiji Swaraj meant to establish a Sarvodaya society, a society which is committed to the welfare of all. Swaraj and Sarovdaya for Gandhiji were interwoven objectives. Sarvoday was the foundation of the alternative society to the present one which is based on competition and exploitation. As a first step Sarvodaya included 18 items of work such as: Khadi and village industries, communal harmony, abolition of untouchability, village sanitation, basic education, prohibition, tribal and labor, welfare, women welfare etc.; it's aimed at making village communities self reliant and self sufficient. It aimed at both wining and sustaining Swaraj (Independence). Gandhiji appealed to his workers to settle in rural areas and initiate constructive programs for the rejuvenation of the country.

10.15 Sarvodaya and social work:

The concept of Warvoday is much older in origin. The concept of professional social work is about a century old. Sarvodaya is a broader concept than social work. Its goal is the welfare of all and creation of stateless and classless society through Bhoodan, Gramdan, Gramswarj, Santhi Sena and non violence. Social work aims sat helping individuals within their own selves or in their own environment to solve their problems. Sarvodaya emphasizes truth and non violence and the basic goodness of the man, social work while upholding the values of dignity of man emphasizes also acceptance ofinduviudal;s right to self determeintantion and confidentiality. The values of social work are not based on a particular individual's philosophies of life and action. They have developed on the basis of experience of practitioners over a period of time.

The ideology of Sarovodaya is not a product of intellectual theorization, it grew out of activity experience and inner conviction of a great soul to remove social disabilities, injustices and inequalities. Social work has drawn its knowledge from psychology, sociology and other social sciences developed into a science of its own.

10.16 Bhoodan Movement:

After the death of Gnahiji Vinobha Bhave started the Bhoodan movement. In the year 1951 the idea of Bhoodan took shape in Pochampalli (Telengana in AP) in 1952. Bhoodan paved the way for Gramdan.

The first village to come under Gramdan was Mangrowth in Haripur district of Uttar Pradesh. The second and third Gramadn took place in Orissa and the movement started spreading with emphasis on securing villages as a gift.

The largest concentration of Gramdan is in Bihar, next comes Uttar Pradesh, Orissa and the Tamil Nadu. This is because these are the states where the Sarvodaya workers had been most intensively engaged not only in Gramdan but also in constructive work. Gaamdan has not been

able to make much headway in Karnataka, Kerala and West Bengal mainly because of the absence of enthusiastic workers and heavy pressure on land these states.

10.17 Bhoodan and Gramdan:

Bhoodan involves donations of individuals and Gramdan involves community action. Bhoodan individual ownership of land is retained, under Gramdan it is abolished and ownership vested in the village community. In Bhoodan the beneficiaries are individuals or group of individuals under Gramdan beneficiaries are the whole community. According to Bhoodan one agrees to part with some portion of his surplus land in favor of landless. He Bhoodan movement grew in starts after state and was able to obtain 17,25,660 hectares (42,64,096 acres) of land up to 1967 from about 5,76,000 individual donors.

10.18 Impact of Gramdan:

Of all the attempts undertaken so far for redistribution of land, Bhoodan and Gtramdan are the most far reaching efforts.

Under Boodan and Gramadan programmes they have been able to secure an impressive amount of land by voluntary donations and distributed the land among the landless poor. This programme has been able to reach the lowest strata of the society who are economically and socially handicapped. The Sarvodaya workers have been able to establish intimate touch with the rural poor thought the Gramdan movement. They have been able to focus attention in the process of community formation and also on Antyodaya i.e. the development of the poorest of the poor. And the other impact of this movement is that it helped the individual to retain his individuality, while enabling him to think in terms of the whole community. It unities the haves and have nots and generates a feeling of sharing. It has been able to bring about a feelings of change and a spirit of revolution amongst poorer sections of society and given them a sense of belonging, as the spirit of reliance and a spirit of cooperation, which are essential elements in the development of a community.

10.19 Limitations:

Despite the sincere efforts of a large number of workers, the Gramdan Movement has not been able to achieve its desired results. Various factors have worked as hindrances. Some of these are given below:

(1) Psychological fear: emphasis on community approach is often looked upon with suspicion among the people. They feel that this may lead to suppression of the individual.

(2) Inadequate number of trained workers: the number of trained workers is inadequate in comparison with the volume of work involved.

(3) Red-tapism and lack of cooperation from the Government: this has delayed the transfer of land.

(4) Inability of the organizers to mobilize resources for development work: this has reduced the enthusiasm of the people for Gramdan. There should have been greater follow-up in villages which were declared as Gramdan.

10.19 Summary:

Gandhi presented Indian point of view of various problems. His ideology is reflected in his views on various aspects of life. Religion for Gnahdi means truth and Ahimsa. He envisioned and ideal society based on the concepts of Rajya, stateless democracy, swadeeshism, village republic, trusteeship and basic education scheme. According to Gandhi, Rama Rajya is a moral based social system. To him the state was a necessary evil. Swadeshi means reliacne on one's own strength. Every village should be independent of outside influence. Trusteeship means that one of the means of production. They would still own them, but will not use for their profit. They will act as trustees. Gandhi developed his own system of basic education with emphasis on freedom, non violence and handicapped, etc. he took a bold step In harijan welfare.

Gandhi propounded Sarvodaya which denotes a way of life or ideology based on truth and non violence. Its goal is to create a stateless and classless society through non violent means. Sarvodaya includes 18 items of work such as khadi and village industries, communal harmony, abolition of untouchabiity, village sanitation, basic education, prohibition etc. it aimed at making village communities self-reliant. After the death of Gandhiji Vinoba Bhave started the Bhoodan Movement. Bhoodan involves donations from individuals and Gramadan invloves community action. In Bhoodan the beneficiaries are individuals or group of individuals; under Gramdan beneficiaries are the whole community. The progamme unites haves and have nots and generates a feeling of sharing. In spite of the efforts of a large number of workers Gramdan movement has not been able to achieve its desired results.

10.21 Key words:

1. Stateless democracy
2. Village republic
3. Trusteeship
4. Sarvodaya
5. Bhoodan
6. Gramdan

10.22 Exercises:

1. Explain the relevance of Gandhian thoughts and ideology to the present day social maladies.
2. Write and essay on Sarvodaya and Bhoodan movements.

10.23 Reference books:

1. Government of India (1987): Encyclopedia of Social Work in India, Vol.3, Publication Division, New Delhi
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(Dr.M. Trimurthi Rao)

Lesson-11

HISTORY OF SOCIAL REFORM IN INDIA IN 19TH AND 20TH CENTURIES

11.0 Objectives:

The objective of the present lesson is to explain the social reforms in India in 19th and 20th century and understand their contribution.

- **Contents**

11.1 Introduction

11.2 Growth of social and cultural awakening

11.3 Women liberation movements

11.4 Struggle against caste

11.5 Social reformers

11.6 Summary

11.7 Key words

11.8 Exercise

11.9 Reference books

11.1 Introduction:

The major effect of national awakening in the 19th century was in the field of social reform. The newly educated persons increasingly revolted against rigid social conventions and outdated customs. They could no longer tolerate irrational and dehumanizing social practices. In their revolt, they were inspired by the humanistic ideals of social equality and the equal worth of all individuals.

11.2 Social and culture awakening:

Nearly all the religious reformers contributed to the social reform movement. This was because the backward features of Indian society, such as the caste system or inequality of the sexes, had religious sanctions in the pasts. In addition, certain other organizations like social conference, servants of Indian society, and the Christian Missionaries worked actively for social reform. Many prominent persons Jotiba Goind Phle, Gopal Hari Deshmukh, Justice Ranade, K.T. Telang., B.M. Malabari, D.K.Karve, Sasipada Banerjee, B.C.Pal, Viresalingam and B.R.Ambedkar and many others played an important role.

While social reform was linked with religious reform in some cases during the 19th century, in later years it was incredibly secular in approach. Moreover, many people who were orthodox in their religious approach participated in it. Similarly, in the being social reform had largely been the effort of newly educated Indians belongs to higher costs to adjust their social behavior to the requirements of modern western culture and values.

The social reform movement tried in the main to achieve two objectives: (a) emancipation of women and extension of equal rights to them; and (b) removal of cast rigidities and in particular the abolition of untouchability.

Emancipation of women:

For countless centuries, women in India had been subordinated to men and socially oppressed. The various religions practiced in India as well as the personal laws based on them consigned women to a status inferior to that of men. The condition of upper class women was in this respect worse than that of peasant women. Since the latter worked actively in the fields languid men, they enjoyed relatively greater freedom of movement and in some respects a better status in the family than the upper class women. For example, they seldom observed Purdah and many of them had the right to remarry. The traditional view often praised the role of women as wives and mothers, but as individuals they were assigned a very low social position. They could not find any other expression to their inborn talents or desires except as house wives. In large parts of the country women has to leave behind the Purdah. The custom of early marriage prevailed, and even children of eight or nine were married. The widows could not remarry and had to lead an ascetic and restricted life. In many parts of the country, the horrifying custom of suite or self-immolation of widows prevailed.

Hindu women had no right to inherit property nor did they enjoy the right to terminate an undesirable marriage. Muslim women could inherit property, but only half as such, as a man could; and in the matter of divorce even theoretically there was no equality between husband and wife. In fact, Muslim women dreaded divorce. The social position of Hindu and Muslim women as well as their values were similar. Moreover, in both cases, they were economically and socially totally dependent on men.

Lastly, the benefit of education was denied to most of them. In addition, women were taught to accept their subjection and even to welcome it as a badge of honor. Moved by the humanitarian and egalitarian impulses of the 19th century, the social reformers started a powerful movement to improve the position women. While some reformers appealed to the doctrines of individualism and equality, others declared that true Hinduism and Islam or Zoroastrianism did not sanction the inferior status of women and that true religion assigned them a high social position.

11.3 Women Liberation Movements:

The movement of the liberation of women received a great form the rise of the militant national movement in the 20th century. Women played an active and important role in the struggle for freedom. They participated in large numbers in the agitation against the partition of Bengal and in the Home Rule movement. In 1918 they marched in political processions. Picketed shops, selling foreign cloth and liquor, spun and propagated khadi, wen to jail in the non-

cooperation movements, faced lathis, tear gas, and bullets during public demonstrations, participated actively in the revolutionary terrorist movement, and voted in elections to legislatures and even stood as candidates.

Another important development was the birth of women's movement in the country. Up to the 1920s enlightened men had worked for the uplift of women. Now self conscious and self confidence women undertook the task. They started many organizations and institutions for the purpose, the most outstanding of which was the All India Womens Conferexe founded in 1927.

11.4 Struggle against caste:

The caste system was another major target of educating for social reform movement. The Hindus were at this time divided not numerous castes(Jatis). The caste into which a man was born determined large areas of his life. It determined whom he would marry and with whom he would dine. It largely determined his profession as also his social loyalties. Moreover the castes were carefully graded into a hierarchy of status. At the bottom of the ladder came the untouchables or scheduled castes as they came to be called later, who formed about 20 percent of the Hindu population. The untouchables suffered from numerous and severe disabilities and restrictions, which of course varied from place to place. Their touch was considered impure and was a source of pollution. In some parts of the country, particularly in the South their very shadow was to be avoided so that they had to move away if a brihmin was seen or heard coming. An untocuhables dress, food, place of residence all were carefully regulated. He could not draw water from wells and tanks used by the higher castes, he could do so only from wells and tanks specially reserved for untouchables. Where no enter the Hindu temples or study the Shastras often his children could not attend a school in which children of East Hindus studied. Public services such as police and the army were closed to him. The untouchables were forced to take up menial and other such jobs which were considered unclean for example scavenging, shoemaking, removing dead bodies, skinning dead animals, tanning hides and skins. Usually denies ownership of land, many of them worked even as tenants at will and field laborers.

The caste system was an evil in another respect. Not only was it humiliating inhuman and based on the anti democratic principle of inequality by birth, it was cause of social disintegration. Its splintered people into numerous groups. In modern times it became a major obstacle in the growth of a united national feeling and spread of democracy. It may also be noted that caste consciousness, particularly with regard to marriage prevailed also among Muslims, Christians, and Sikhs, who practiced it in virulent form.

Since the middle of the 19th century, numerous individuals and organizations worked to spread education among untouchables to open the doors of schools and temples to them to enable them to use public wells and tanks, and to remove social disabilit8es and distinctions from which they suffered. As education and awakening spread the lower castes themselves began to

stir. They became conscious of their basic human rights and began to rise in defense against these rights. They gradually built up a powerful movement against the tadintional oppression by the higher castes, devoted his entire life to fight against caste tyranny. The foreign Government was afraid of arounsingthe hostility of the orthodox section of society. Moreover the problem of social uplift was closely related to the problem of political and economic uplift. Struggle against the evils of caste system, however still remain an urgent task before the Indian people especially in rural areas.

11.5 Social Reformers:

The Brahma Samaj: the founder of the Samaj is Raja Ram Mohan Roy (1772-1833) he is from Bengal and studied Persian and Arabi in Patna. His study of Islamic Metabphysics and Sociology made him critical of some of the Hindu religious practices. In Benaras he studied the ancient Indian scriptures in Sanskrit. He had a deep quest of religious truth. Due to his critics, intellectualism and social rationalism, he became once of the pathfinders of the Bengal Renaissance.

In 1815 he came to Calcutta and 1816 he started the Athmiya Sabha, spiritual society. In 1818 he began crusader to abolish sati. August 1828 e founded Brahma Samaj or the congregation of absolute. Rammohan denounced the social evils and taught the concept of the goodness of an almighty power. He was against sectarianism, superstition and idolatry. He has a passionate attachment to the concept of liberty.

Maharshi Denedranath Tagor: (1817-1905)

He was mistic. He studied in Hindu college, Calcutta. In 1841 he joined Brahma Samaj. He was the secretary of the British Indian Association, which had been founded in 1851. In 1838 he founded Tathve Bodhini Sabha to teach about the supreme existence of truth. But it lasted only for 20 years. He was a monotheist and inculcated reverence in worship of god.

Keshav Chandrasen: (1838-1884)

He entered the Brahma Samaj and stressed the spiritual efficiency and concept of singing and sufferings in the Brahma Samaj on Novermeber 11h 1866 at the anger of 28. Kesav founded Brahma Samaj in India as separate from the Calcutta Samaj. In 1870 he went to England after his return to India he started the Indian reform association for the social and moral reformation of India. This association has five branches concerned with five types of exhibits. 1, Female improvement. 2. Education 3. Improve literature 4. Temperance-attitude 5. Charity.

Dayanda Saraswathi: (1824-1883)

Swamy Dayananda born in Gujarat belonged to Brahmin Caste. At the age 21 he fled from home to escape from married life. From 1845-1860 he wandered in different places in search of knowledge and light. In April 10th 1875 Arya Samj was established at Bombay in 1877,

the constitution of Arya Samaj was finalised at Lahore on October 30th 1883. He died as a result of poisoning. He has been vital force in t he present Indian Renaissance Movement. The principle of Arya Samaj was we should always be ready to accept truth and to renounce untruth. He was a social reformer; he bitterly criticized caste system as practiced in India. He wanted everybody to participate in democracy.

Annie Besant: (1847-1933)

Dr. Annie Besant born as an Irish played an important role in modern India. She had gone through struggle and later she experienced deep faith in Theology. On May 10th 1889 she became a member of Theosophical Society, 14 years after its foundation by Blavatsky and Olcott. After the death of Blavatsky in 1891 Besant absolutely dedicated herself to theosophical propaganda Annie Besant came to India in 1893 at the age of 16 and was engaged in social religious and educational activities. She was associated with the founding of the Central Hindu College and school in Banaras in 1898. In 1907 she became the president of Theosophical Society after Olcott's death. In 1817 she was made the President of Indian National Congress at Calcutta. She wrote number of books in the fields of education and Theosophy and politics. She was against race and also supported Gandhi's ideas.

Bhagavan Das: (1869-1956)

He was a theosophist, he was awarded Doctoral Degree by the Banaras and Allahabad Universities and the President of India has given him the Bharata Ratna Award. He was written several books on religion, sociology and ethics. He held the theory of absolute monotheism, he was against class system. His writings were full of quotations from the different scriptures of the world.

Rabindranath Tagore: (1861-1941)

He was a poet, philosopher, educationist, patriot, humanist and internationalist. His genius was widely admired in Bengal for decades. His writings have enriched the literature not only of Bengal and India but of the world. He urged the necessity of consecutive social efforts. He regarded the society as a spiritual organism. Society is hence, the expression of divinity. He opposed social stratification. Tagore taught that the social organism can be a living totality only its members are found by the ties of mutual performance of duties and treat all sections equality.

Swami Vivekanada: (1863-1902)

The world knows him as a gigantic mind that employed his will power and energy to bring about a regeneration of India. He preached both monistic asceticism and social service. He worked with the strength of a lion. Vivekananda was fundamentally a man of religion and philosophy. He was not a sociologist so he could not make any great contribution to the conceptual side of social sciences. He wanted however, to work out a radical reconstruction of

society. He established Ramakrishna mission in the year 1896, against child marriage or caste system.

Mahadev Govinda Ranade: (1842-1901)

He was a jurist, economist, historian, social reformer and educationist. He was born in Maharashtra. In 1862 he became the editor of an Anglo-Maratha Weekly. He was a professor of English and History at the Elptinstone College Bombay. In 1871, he was appointed as judge by Bombay government. He founded Deccan Education Society in 1884. In 1871 he was appointed as a member of Bombay Legislative Council of Maharashtra. Ranade was one of the brain working behind the Indian National Congress. Even A.O. Hume regarded him as his Political Guru. Ranade is regard as the spiritual father of the philosophy of liberalism in India. He made modification in caste system and raised the status of women. He adopted social equality equal access to all people to the divine kingdom. He wanted to inculcate the ideals of social emancipation, economic, cultural growth and national unity.

Mahatma Gandhi: (1869-1948)

He was and inspired teacher and prophet. He fought against racialism, imperialism, communalism and untouchability. He stressed non violence, swaraj and status of women. Similarly, remained as a reformist at the time of non cooperation movement (1920-1922), Salt Satyagrah (1930-31) and the Quit India Movement (1942-44). To Gandhi there must be unity between the inner and outer life of a man.

Eswara Chandra Vidyasagar (1820-1867)

He was an eminent educationist and social reformer. He was born in Bengal. He was too poor to educate himself. There he had to struggle, hard to get himself-educated. He worked as a teacher and later principal of the government Sanskrit college from there he resigned in 1858, because of difference of option. He established many schools to promote education. As a social reformer, he did a tremendous job for the upliftment of women. He supported widow marriage and was against polygamy and child marriages. The first widow marriage was celebrated on Dec 7th 1865 in Calcutta. This created a great sensation and he was in the lime light. He stood firm to choose a widow as a bride for his son. He succeeded in getting the widow marriage Act passed by the government in the year 1856. He dedicated his life for the poor.

Swami Daynanda Sarawati (1824-1883)

The Arya Samaj undertook the task of reforming Hindu religion in North India. It was founded in 1875 by Swami Dayananda Saraswati. He believed that selfish and ignorant priests had perverted Hindu religion with the aid of the Puranas which he said were full of false teaching. For his own inspiration, Swamy Dayananda went to the Vedas which he regarded as infallible, being inspired by the word of God. He rejected all later religious thoughts it conflicted with the Vedas. Arya Smaajists were vigorous advocates of social reforms and worked actively

to improve the conditions of women, and to spread education among them. They fought untocuhability and the rigidities of the hereditary caste system. They were thus advocates of social equality and promoted social solidarity and consolidation. They also inculcated a spirit of self respect and self reliance among the people. At the same time, one of the Arya Samaj's objectives was to prevent the conversion of Hindus to other religions. This led it to present the conversion of Hindus to other religions. This led it to start a crusade against other religions. This crusade became a contributory factor in the growth of communalism in India in 20th century.

Swamy Satynanad Agnihotri:

He founded Deva Samaj in 1887. He tried to educate people and established many schools and colleges.

B.R.Ambedkar (1891-1956)

He was a great jurist, lawyer, political leader. He was a student of Columbia University in the city of New York and at the London School of Economics. His works on the Indian Rupee as well as finance and currency are notable. He stressed on equality. He was against Brahmanical practice. He liked the teaching of Buddha. He became significant thought his writings, speeches, leadership and constructive work. He fought for justice. Dr. B.R.Ambedkar belonged to one of the scheduled castes, devoted his entire life to fighting against caste tyranny. He organized the All India Depressed Classes, Federation for the purpose. Several other scheduled caste leaders founded the All India Self-Respect Movement to fight the disabilities which Brahmins have imposed upon them. Ambedkar felt that economic progress was essential for raising the social status of the depressed castes through the spreads of education and political rights.

Kandukuri Veerasalingam (1848-1919)

His grandfather's house was in Godavari district. His father was known to be a district collector, Veeraslingam studied in government district school in Rajahmundry. He dealt with problems concerning women's education, dowry, infant marriage, widow marriage, social liberty, polygamy, enforced widowhood etc. During his time many schools and colleges opened in Madras. Veerasalingam requested the government of Madras to open similar institutions in the Andhra region also. Veerasalingam's journal for women satihitabodhini 1889 deals with the health problems of women. In 1899 a meeting convened under the auspices of the local reform association in Vijayawada discussed women's education. They passed resolutions urging the government to take effective steps to promote female education. For the first time and All India women's Conference was organized in Guntur in 1910.

Venkataratnam (1862-1939)

He was the leader of the social Party movement in Andhra and Madras city. He was born in Mchilipatnam. Later he did his schooling in the Nizam's High School in Hyderabad. Lager he joined in Madras Christian College. He stayed in Madras and later started a social party

movement dealt with Devadar system and marriage. He supported the Brahma Samaj movement in Andhra Pradesh.

11.6 Summary:

The major effect of national awakening in the 19th century was seen in the field of social reform, while social reform was linked with religious reform in some cases during the 19th century, in later years it was increasingly secular in approach. More, over many people who were orthodox in their religious approach participated in it. Similarly, in the beginning social reform had largely been the effort of newly educated Indians belongs to higher costs to adjust their social behavior to the requirements of modern western culture and values. The social reform movements tried in the main to achieve two objectives: (a) emancipation, women and extension of equal rights to them; and (b) removal of caste rigidities and in particular the abolition of untouchability.

11.7 Key words:
1. Social Reformers
2. Cultural Rennaisance
3. Humanitarian

11.8 Exercises:
1. Write the contribution of Social Refomers of the 20th Century?
2. Discuss the sociological significance of the social reformers.
3. Evaluate the role of social reformer in making modern India?

11.9 Reference Books:
1. Gillion and Gillion (1949): Cultural, Social, The Macmillan Co.,Seventh Ed.,
2. Selignam (1949): Encyclopedia of the Social Sciences, Vol II, Mac Milan, reprint.

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Lesson- 12

SOCIAL REFORMATION AND SOCIAL REVOLUATION

12. Objectives:

The objectives of this lesson are to explain social reformation and social revolution, their similarities and differences.

Contents:

12.1. Introduction:

Those who advocate social reform in any society are sensitive persons. They want to eradicate some problem or injustice from which the society is suffering. Some customs, habits, practices and laws appear to them harmful or unjust. Social reform refers to a deliberate effort to bring about change in social attitudes, culturally defined role expectations and actual patterns of behavior of people. They try to bring about the change through processes of persuasion and public education. Changes in the social, economic or political context require new attitudes, expectations and behavior. The technological developments such as industrialization and urbanization in 18th and 19th century Europe were responsible for the changes in the social, economic or political context.

12.2. Social Movements:

In the history of humanity, much of it consists of the story of the struggles of groups within the society to change some aspect of the culture. History books are filled with accounts of the careers of great leaders, the rise and fall of political movements and the terrors of revolutions. The study of social movements is primarily a study of social change as well of cultural change of changing values and norms. In the words of sheriff and sheriff "a social movement is always

possessed by a sense of mission". Before discussing the concept of social reform and social revolution, let us understand social movements in general.

12.3. Definition of Social Movements:

Blumer define the movement simply as "a collective enter prose to establish a new order of life" Heberie declares, "the man criterion of a social movement is that it aims to bring about fundamental changes in the social order", he further says that a social movement is "a collective attempt to reach a visualized goal, especially a change in certain social institutions. According to Lang and Lang social movement means "large scale, widespread and continuing elementary collective action in pursuit of an objective that affects and shapes the social order in some fundamental way".

The above definitions reveal that there should be effort of men to intervene in the process of social and cultural change. Most of them emphasize the goal of bringing into being new social and cultural forms. People are not passive responders to the flow of culture in its own way. They are also actors to intervene in the process of change. People also are acting together with a sense of engaging in a collective action.

The salient characteristics of social movements are derives from the above definitions.
   i.   The existence of shared values- a goal or an objective, sustained by an ideology
   ii. A sense of membership, participation, a 'we' ness a distinction between those who are for and those against.
   iii. Norms shared understandings as to how the followers should act, definitions of out groups and how to behave towards them.
   iv. A structure of division of labour between leaders and followers and between different classes of each.

12.4. Social Movements and Associations:

Social movements do not develop out of a vacuum. The members of social movements are also members of a society or one or more groups within that society. The members of associations whose members participate. One of the significant end products of social movements is emergence and stabilization of new institutions and new forms of social organization.

12.5. Social Movements and Social Change:

Culture changes continuously through the uncoordinated actions of individuals who not only adjust to it but change it in minute details. But changes in society structure and normative order are seen as major changes. People purposively and collectively will promote or resist change.

In the course of cultural evolution, new ideas, visions of a new and different order, emerge in the minds of individuals. A social movement is simply a creature of ideas. Its consequences are not a structure reflecting a blueprint drawn from the leaders and adhered to faithfully by the followers. Throughout the course of the movement there is a continuous formulation, revision and reformulation of the values and norms of the movement. There is constant interaction between various types of leaders, between the leadership and the followers,

between the movement and its public, and between it and its movement, the members develop a commitment to them. The public develops an awareness of these values as issues.The opposition elaborates anti-thetical values and in the synthesis, new ideas emerge.

As participants in a movement, whole classes redefine their roles in society, positively or negatively. As different population segments, combine their efforts in the movements, new relationships are established. The study of social movements reveals that people can, collectively, change their culture by their own endeavors. It is the interaction of men with each other which produces social change.

12.6. Norms of Social Movements:

The social movement also develops norms. The member behavior will symbolize his loyalty to the movement and strengthen his identification with it. The loyal members are not expected to interpret the movement's values for themselves. They have to follow the current interpretation of the values of the leaders. For example the congress of racial equality, an association within the Negro protests movement has an elite of active members who commit themselves to rigid discipline, particularly with reference to no-violence.

12.7. Structure of Social Movements:

The movement consists of people in interaction as members interact, the structure emerges. The role is defined and differentiated evaluation is made about individuals and groups in the movement. Such evaluations are made not only by participants in the movement, but by outside observers. As the structure develops leaders and followers, the members of a society recognize that a social movement has arisen. It is this reason that so many social movements are identified by the names of prominent leaders.

The values of the movement are not new and exclusive to the movement. They have existed in society for a long time. They may be shared by many members of the society. The leaders furnish analysis of the situation. They formulate or specify an ideology, giving explanation for problems and solutions and stating the values and goals sought.

12.8. Social Reform:

Social reform was the future of a society governed by secular, middle class, liberal, democratic norms. The eighteenth and Nineteenth centuries witheseesd spread of rational and secular norms. The urban middle class obtained an increasing share in political power, through franchise Democracy was the political philosophy of this new class. Social reform is a strategy for bringing about social change. Social reform is gradualist in its approach. The Democratic political process is the basis for persuasion.

Most of the reform movements are based on the philosophy of recognizing the dignity of the individual. It is the responsibility of the privileged to widen the opportunities of all the sections of the population. Social reform measures are intended to reduce inequalities among the people and to work for social justice. The suffragist movement aimed at extending right to vote to women and reducing inequality between men and women. The movement for free education is intended for increasing opportunities for poorer segments of the population.

The social reformer appeals to the privileged and advantages to give up their privileges or to share their opportunities with others who are denied them. The reformer believes that change through education and persuasion is possible. Mahatma Gandhi followed a different modality to the problem. He suggested non-cooperation in the operation of an unjust system and self suffering-satyagraha, as the way to attain the desired objective. He also opined that the means must be such as to justify the ends he adopted the method of satyagraha to gain for harijans the rights to enter temples.

The basic assumption of the social reformer is to have a basic sense of right and wrong and to perceive the rightness of the new case and such perception can result in attitudinal and behavioral change. No physical coercion is necessary. Social reform movements have succeeded in situations as of relative economic stability and where the right of dissent, the right to freedom of situations and the right of free association are recognized. Where these conditions do not obtain, social reform movements cannot exist. Social reform is mostly a 'voluntary activity' through state agencies may also undertake programs of behavioral change through education and without the use of coercion.

The new system of education introduced in India by the Britsh, inculcated ideas, values a faith in reason and modern science, a questioning of the superstitions concept of civic equality and of democratic procedures. The educated Indians examined the social and religious practices of their times either to defend them, deny them or seek their modification. The Indian social reform movements seem to have emphasized more the values of equality than rationality. Social reformers worked for change on the basis of a reinterpretation of scripture or traditions rather than on its rejection. Rationality was accepted not as a negation of god and religion, but as a moderating principle in social practice. Secularism in contemporary India does not imply a rejection of the religious categories, but is rather a plea for religious tolerance.

The concept of equality is drawn not so much from Marxisr tradition as from the liberal humanist tradition. Equality may mean equal opportunity. It may also mean improved opportunity for the deprives. It is also used interchangeably with the concept of social justice. Through movement for education was not considered a reform movement, in the Indian context, it has brought about a change in values and beliefs. The extension of education to all segments of the population is a major change. Another facet of the movement for the spread of education was the effort to extend formal education to women. Some of the leaders of the Indian awakening, beginning with Raja Ram Mohan Roy (1772-1838) in Calcutta and Mahatma Jyothirao Phuly (1828-1890) in Pune. Sought to establish special schools for women. K. Veereshlingam Pantulu (1848-1919) was associated with the movement for women's education.

The abolition of sati system was the first social reform cause taken up by Raja Rammohan Roy. The low status of women was manifested in a variety of ways-the denial of any property rights to women, the denial of formal education to women, the prohibition of widow remarriage, while a man could marry a second time even during the lifetime of the first wife. The daily life of a woman in the home required her to accept a lower status in relation to man. The social reformers addressed themselves to the various ills that women suffered in relation to the institution of marriage and family among the upper caste Hindus. The reforms that they sought to require legal and behavioral changes.

The reformers sought to raise the age of marriage by specifying a minimum age of marriage for girls. They also sought to establish the right of widows to remarry. Through their writings of associations, through the use of the medium of fiction and drama, they sought to inculcate new values, new attitudes and patterns of behavior. They argued against child marriages, they argued in favor of monogamy, they worked for the economic independence and rehabilitation of young widows, they argued against the practice of widows to shave off their hair, they argued in favor of better treatment for women, they worked toward acquiring for women a share in the property of the family. But the process of change was a slow one. The child marriage restraint act, popularly known as the Sarada Act (1929) specifying a minimum age of marriage for girls was passed. The other change relating to monogamy, property rights, etc. came only after independence.

The reformers sought to solve the problem of untouchability by proclaiming the abolition or non-existence of untouchability within their own new faiths. Untouchability has proved an intractable problem. The valiant efforts of Mahatma Jyothirao Phule or Mahatma Gandhi only tend to highlight the deeprootedness of our prejudices.

12.9. Social Reform, Social work, Social Action:
There is linkage between social reform, social work, social action and social protest. Social work is related to social reform in its value orientation. Social reform is linked with social action in its activity orientation. Social action is an effort to bring about social and structural change with the help of the underprivileged groups in society but within the purview of law. The initiative and leadership in social action may come from the elite group in society.

12.10. Reform and Protest:
Activities which begin as social reform initially by the elite group may lead to the development of active interest groups among the deprived. They exercise pressure to convert the reform movement, the movement for the amelioration of working conditions of the industrial workers; the initial leadership came from the elite groups. The workers' movements began as movements led by while-collar individuals who sought to improve the living conditions of the workers, reduce their long working hours, provide for work-safely measures and extend education to workers and their children. But these reform movements gave place to movements of interest groups for self protection and protest. In the case of backward and scheduled castes, the upper caste leadership was replaced by leadership from within the affected caste.

12.11. Social Reform and Social Legislation:
Social reform can be included in social action. it is mild and slow form of social action. It lacks the compulsive element of social legislation. So far as social reform is a movement which organizes the energies of people for the collective realization of desirable ends of society? Social reform is social action. Legislation faces a problem by threat and force of punishment, reform approaches a problem with persuasion and good will. Reform implies voluntary acceptance of conditions and codes of conduct, which legislation imposes these on individuals or groups. Legislation is based on authority, reform on enlightenment. The first is formal and codified the second informal and unwritten, legislation is mostly political reform is

largely social legislation has administrative machinery, while reform has no such machinery for implementation.

There are points of similarity between social reform and legislation. Both are directed towards removing a social evil and introducing a more desirable social change. The success of both is based on social approval and collective action. Both have practical end in view both aim at introducing social change in one or more spheres of social life. Both are based on the leadership and initiative provided by a few social leaders. Though both are distinct activities, social reform may precede social legislation and social legislation may lead to social reform. Before Hindu widow remarriage Act and the untouchability offences act were passed, social reform movements were initiated in these field by Raja Ram Mohan Roy, Keshab Chandra Sen, Mahatma Gandhi, K. Veeresalingam Pantulu. Abolition of slavery in the United States and the child marriage restraint Act in India are some of the instances of legislation giving fillip to such reform movements. Thus social reform and social legislation are interrelated.

In certain matters, state cannot interfere, particularly in the spheres of social life. For example, the state cannot compel inter-dining and inter-caste marriages. Widows cannot be forced to remarry. Women cannot be compelled to take education with men and part in public life of the country. In these spheres where legislation has no impact social reform plays a constructive role. The social actionist should realize that these are vast areas for social work which are amenable to social reform. One should not think that these are not within his legitimate purview. There are certain problems which cannot be touched by legislation. They social worker in the role of a social actionist may bring about not only social legislation but also social reform.

Hoe does a social reformer bring about the results? The reformer cognizes the problem, then be investigated into it organizes social research makes available to the public the facts, figures and findings his research creates awareness about the problem, utilizing the press, platform, audio-visual aids, convenes conferences for discussion and gets resolutions passed. These are the activities of the social actionist also. The social reformer does not depend on social legislation. If he brings about legeislation, he will not cease to be a reformer.

The social reformer should influence the people by exemplifying in his own life what he preaches. If he is trying to rehabilitate widows, by working for their remarriage, he should set an example by marrying a widow, if he is not already married. The question may be raised why the reformer should seethe preaches by adopting the reform in his personal life. He has to see that his family members also follow what he preaches. For example, the reformer is working for removing caste distinctions, and his family members practice caste distinctions, it crate distinctions, it creates public suspicion. A man who practices what the preaches is readily accepted and will have greater influence on people. A social reformer should he above board. Like charity, social reform should also begin at home.

In history every cause has had a teacher or preacher, who gathered a band of followers. When the convication of one become the conviction of others, one gains colleagues and followers. Any social movements has three elements: (1) the teacher, preacher, prophet or

reformer (2) his followers (3) and practice or practices which ollustrate by example what is taught.

The main reformer cognizes a problem, gets feelings and ideas and ideas about it, integrates these into systems of thought and behavior conveys these to his near and dear ones in the family, and also to a few friends. The main forormer becomes the reading point of influence, spreading throughout his family, friends and neighbourhood. The reformer's family could affect other families and the neighborhood. Such a neighborhood could influence a community or parts of the community with their neighborhoods inspires by the reformist philosophy and zeal are enough to sustain a social reform movement. Each family will function as a dynamic and a radiating center of social action.If families provide necessary atmosphere, the children brought up in those families are likely to imbibe progressive ideas. For every family, educated about the reform, the future citizens are molded and compared to an outsider who visits a place periodically and lectures and propagandize and go. Therefore, it is necessary for a reformer to stay in a place where the problem exists and builds up a center of influence. That is the reason why Mahatma Gamdhiji moved into riot-torn districts. Gandhiji was a great social reformer as well as a social actionist. He creates not merrly individual social reformers, but stable families of social reformers; and he knew the techniques of building social movements.

12.12. Social Revolution:

Revolution is sudden change. It is doubtful if an entire community, or even a majority of members of a community are actively are actively involved tn the revolution. Revolutions are usually violent; but when there are bloodless revolutions, these are brought about by a clique or coup, without the citizens being involved in these. Since the involvement of people is not present, it cannot be called social action. People's involvement is a prerequisite in social action. There should be collective action. People do not plan for the revolution. Nor the leaders would discuss with people about the scheme, system and objectives of the revolution. The people will not participate in various stages of the revolution. In fact, these are kept confidential. Most of the revolutionary work is usually carried on underground. Most of the revolutions are political with the objectives of seizing the power, overthrowing the existing the existing rulers and capturing the reigns of government. This is usually done by a few people, often by military men.

It is possible to overthrow the government overnight, but it is not possible to solve a problem or eliminate a social evil overnight. Can illiteracy, alcoholism, beggary and AIDS be removed overnight by revolution. Social problems, are deep-rooted in the society. Unless people are enlightened about the consequences and evil effects of the problem, they will not change their behavior patterns and attitudes. They will not act collectively for solving the problem. How can the revolution help to remove Harijan problem and the problem of widow remarriage and child marriage. One cannot coerce people to change their customary practices and their attitudes and values. Even though the changed government passes ordinances and enactments, they may not successfully meet any social problem. In social action, legislation is the will of the people. The will of the people is present and continues in the implementation of the enactment. Revolution cannot change age-old attitudes and patterns of behavior on the part of the people. Such change needs social education, propaganda, consistent and constant leadership. People's participation in the administration and implementation of the enactment is required.

Forcing a change, however desirable it may be, on the people is not social action. Even if large scale social change is enforced and imposed on the people, it cannot be considered as social action. People should be willing involved in changing any social institution, customary practice or the traditions. A revolution which fails becomes illegal and the revolutionaries involved will be punished. In social movement or social action, the question of failure will not arise. There will not be any punishment of reformers. Social action or social movement which is legitimate and within the purview of the constitution, there is no question of punishment for the people in the movement. The element of continuous legality is an important characteristic of social action. We use the word continuous legality in the sense that when the revolutions fail, it becomes illegal the leaders and the people involved in it are punished. When the revolution succeeds, they become in medicine only to convey the meaning of rapid change only. The word 'revolution' used in these contexts is a terminological exaggeration.

12.13.Summary:

The study of the movements is primarily a study of social change as well as cultural change of changing values and norms. There should be effort of men to intervene in the process of social and cultural change. The study of social movements reveals that people can collectively change their culture by their own endeavors. It is the interaction of men with each other which produces social change.

Social reform refers to a deliberate effort to bring about change in social attitudes, culturally defined role expectations and actual patterns of behavior reform movements are based on the philosophy of recognizing the dignity of the individual. It is the responsibility of the privileged to widen the opportunities of all sections of the population. Social reform measures are intended to reduce inequalities among the people and to work for social justice. The social reformer appeals to the privileged and advantages to give up their privileges or to share their opportunities with others who are denied them. The reformer believes that change through education and persuasion is possible.

Revolution is a sudden change. It is doubtful if an entire community or even a majority of members of a community is actively involved in the revolution. Revolutions are usually violent, but when there are bloodless revolutions, these are brought about by a clique or coup, without the citizens being involved in these. Since the involvement of people is not present, it cannot be called social action. People's involvement is a prerequisite in social action. There should be collective action. People do not plan for the revolution. Nor the leaders would discuss with people about the scheme, system and objectives of the revolution. The people will not participate at various stages of the revolution.

12.14. Key words:
   a) Social Movements
   b) Social Reform
   c) Social Revolution

12.15. Exercises:
   1) Discuss the social movements with special reference to social reforms.
   2) Distinguish between Social Refrom and Social Revolution.

3) Discuss Social Reform as a Method of Social Action.

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(Dr.M. Trimurthi Rao)

Lesson-13

SOCIAL MOVEMENTS

Content

13.1 Charvaka Movement

The Charvakas were the first to introduce the materialistic philosophy in India. They destroyed the idealistic or spiritualistic Philosophy of the Aryans. The concepts of Karma, Punajarnma. Swarga, Naraka and Varma were challenged by their rationalistic outlook. They fought battles on every front where human culture was destroyed. Those (the Purohits) who made their living out of the death ceremonial feasts of the people are like vultures. They described the YAGAN as the symbol of destruction of nine cereals, i.e., the very symbol of destruction of agriculture. The Aryan's patriarchal way of life meant the Charvakas taught humanism. They established equality. They taught the art of questioning. The world is the center of their thinking. All untruths based on idealism and illusions were condemned. The society is the basis of Philosophy. According to the story, Dharmaraju, one of the Aryan rulers, on the very first day of assuming power, hanged the Charvakas, which shows the historical importance of the Charvakas. To overthrow the state founded on the philosophy of the Aryans, one cannot but resort to the philosophy of Charvakas. Since this theory was having the world as the basis, they were also called the LOKAYATAS. The society which was built by Aryans(idealistic society) can be destroyed by the materialistic outlook of Charvakas. Thus Charvakas became the source of our earliest rationalistic philosophy.

13.2 Jain Movement

Of the non-Vedic movements, one of the most important movements is the trimurtees, introduced by the Aryans. This was condemned by Jains. The term "Jain" means one who overcame desires. The Vedic ceremonies that laid the foundation of the violent (Himsa) way of life were opposed to a nonviolent way of life by Jainism. Mahavira was the founder of the movement. He condemned prayers and cults. To realize the truth, he asked to chastise the body. He gave importance to Practice more than Preaching. Death is heaven, he said. He forbade marriage and recommended celibate life. He said there is Atma in human beings, animals, plants, fire and water, and hence nothing should be hurt. He founded an alternative to the Hindu way of life. This great movement was destroyed by the Aryan Kings.

13.3 Buddhism-A Phenomenal Social Movement

Originating in India, Buddhism became a very wide-spread movement all over the world. SANGAM is its basis. Its heart is humanism. The transformation of a kind from living with power and authority into a person living in society symbolizes the spirit of Buddism. While Hinduism proclaimed who is inhuman or de-humanizing, Buddhism preached humanism. Hinduism puts into practice the caste system that divided the people, whereas Buddhism by the annihilation of the caste system through the Sangam-Dharma united the people. If private property was confirmed by Hinduism, the same was negated and socialized by Buddhism. Buddha, in an attempt to practice his ideals, gave five rules of conduct-panchaseela.

1. To abstain from destroying or causing destruction of any living being.
2. To abstain from stealing. I.e acquiring or keeping the property of another by fraud or violence.
3. To abstain from telling untruth.
4. To abstain from lust.
5. To abstain from intoxicating drinks.
   He also gave the eightfold path.
1. Right view, i.e., freedom from superstition.
2. Right aims: high and worthy of intelligent and earnest men.
3. Right speech, i.e., kind, open, truthful.
4. Right conduct, i.e., peaceful, honest and pure.
5. Right livelihood, i.e., without causing hurt or injury to any living being.
6. Right perseverance in all.
7. Right mindfulness, i.e., with watchful and active mind.
8. Right contemplation, i.e, earnest thought on the deep mysteries of life.

The Panchaseela and the eightfold path (astanga sutra) from the complete alternative to the entire system of living in the Hindu society. This message was preached by Buddha using the various cultural media. (Forms of art) like literature, sculpture. Lyrics, singing. This message, thus translated into various cultural forms was carried to the remote corners of the nation, even to the people who were outcast by many religious preachings. He made leaders of persons hailing mostly from the oppressed castes. Though women were much less in the Sangaat the beginning by and large women entered in numbers and owned the movement. Buddhists moved towards people and moved them. People experience equality in the Sangas. Besides creating a social revolution, it also established economic, cultural, philosophical and political revolution. Hence, Ambedkar explained that Buddhism gives equality of Dalits. Hindu religion offers no opportunity for the untouchables to improve their lot. It is based on inequality. On the other hand Buddhism is based on equality and justice. I would like to see all Indians become Buddhists. Such a glorious Buddhism that preached humanism was attacked by Hindu Kings by killing people further the Hindu revivalists penetrated into and destroyed it beyond repair.

Those who strive for the social revolution in India must remember these historical lessons.

13.4 Bhakti Movemens

The Bhakti movements opposed and fought against casteism. They also fought against superstitions and inequalities propagated by Hinduism. Veerasaivam is the most prominent and popular among the Bhakit movements. Basava who was born in the year A.D. 1139 is the most prominent leader in Veerasaivam. The important aspect of Bhakti movement is everyone who is incorporated into the Linga movement is equal by caste, religion and practice, veerasaiva fought against the fanaticism of the Hindusim. The Dalits and the weaker sections took prominent part in the Veerasaiva movement. Other important personalities in the Bhakti movement are Tukaram, Kabir, Suradas who through their enchanting music stole the hearts of the people.

13.5 Reformers And Reforms

Hinduism is a dirty pool. Hence, so many social reformers tried to salvage it by various attempts aimed at purifying it. Dayanda Sarawati of Arya Samaj, Raja Ram Mohan Roy, Easwar Chandra Vidyasagar of Brahma Samaj, KJandukuri BVeeresalingam and Raghupati Venkatrathnam Naidu are historical personages in this direction, the practice of Sati, child marriage, the caste system which they wanted to destroy are still being practiced in India. Nothing has been achieved concretely in society by these attempts. Any movement that has tried to destroy Hinduism is not called a movement, because reformers have tried to help Hindusim service rather than liquidate it.

13.6 Mahatma Phule Movement

Born in 1827 in the oppressed backward caste in Maharastra. Mahatma Phule fought against the oppression of the upper castes. He was the first major social reformer that Modern India produced. He started the first campaign of education to the Sudra and untouchables masses. He fought for the liberation of women, removal of untouchability and the upliftment of oppressed castes. He fought against the ill deeds of upper casters and faced their oppressive onslaughts. The poor who were crushed under the iron boots of the rulers (Peshwas) were shown the way to liberation by Mahatma Phule. He showed the way to the social revolutionaries who came after him. He gave a call to boycott priests who were controlling and oppressing the Sudra masses. He was the one who tried to organize the Bahujans (i.e all oppressed classes). He established the Satyashodhak movement to fight against Branminism and superstition. Thus Mahatma Jyothi Rao Phule became the father of Inidan social reform and renaissance.

13.7 Dr. B.R. Ambedkar

After the Buddha, the great revolution who established the social revolutionary theory was Dr. B.R.Ambedkar. He laid the foundation to the Indian social reconstruction and the liberation struggles of Dalits. His liberation struggle gave a new life to humanism and fraternity which were forgotten by the Hindu Indians. He analyzed the contradictions and the

mutual relations. Between the social, political, economical and cultural realities in order to remove the inequalities in them with his scientific theory and historical outlook.

Without first destroying Hinduism.' Dr. Ambedkar said, 'it is imp9ssible to make success a social revolution in India'. Those born of upper castes and those who follow Hinduism cannot (with any sincerity) be a leader in the struggle for liberation. Without coming out of the clutches of the Branhmaic impact and caste barriers, the communist Movement cannot succeed. He led practical social revolutionary movement. He rejected Hindu Dharma's and epics. He wrote several books on Indian social, economic and political systems. He taught a new philosophy in order to liberate the Dalits. His expressed concrete ideology to make success a psycho-economic agrarian revolution. He fought the upper caste bourgeois leadership. He exposed the cruelty and the cunnings of the so-called Indian national leaders like Tilak, Gandhi, and so on. He struggled against the Hindu national leadership and for the liberation of Dalist. He was a moving encyclopedia. He had unbending will power. He is the most courageous Dalit leader. He is the architect of an equal society. He is the man of the movements. He played a vital role in the Round Table Conference. He fought for the political rights of the Dalits. To remove the slavery and inferior feelings of Dlits, he raised the self-respect and self-confidence in Dalits, "Tell the slave he is a slave and he will revolt." If there is one lesson that you must learn from my life, it is that I have never disowned my community. I have been proud in sharing their happiness and their misery all through my life and will continue to do so all my life". Unless one has such Ambedkarian feelings and identify with the Dalits, one cannot succeed in one's attempts to revolutionize society and liberate the Dalits, and create a just, humane society.

13.8 Communist Movement

Marxism is a scientific theory. Dialectical materialism is the basis of this theory. Only by applying dialectical materialistic theory to the Indian reality, can we be faithful to Marxis'm? Unfortunately the communists in Indian ignored the Indian realities and thus proved themselves unfaithful to the dialectical materialism of Marx. By living Hinduism and thereby practicing casteism, they only preached Marxim without practicing it.

It is a pity that the communists of all denominations have so far failed to destroy the caste system. Those who have claimed to follow Marxism have not worked to destroy the caste system. They were born in casteism, lived a cattiest way of life and died in the casteism. While the pictures of Marx and Lenin hung in their draying rooms, their antechambers are full of casteism. They could not recognize social and economic factors of the agrarian revolution, in India Marxism was received first by the very authors of these exploitative castes, mainly the Brahmins. Men like M.N.Roy, Donge, proclaimed Marxism but kept up their Brahminism, the reason for the failure of 60 years of communist movements in India is due to his basic fact. By ignoring the problems of untouchability, the uplifitment of women, the rights of the depressed classes, what is left of the communist movement in India is the office buildings and the administrative power of the upper caste leaders. Instead of helping the depended sections to learn and own Marxist theory, they 'sanscritizes' it while

translating. This made it difficult for the ordinary people to understand and appreciate the theory. Another conspiracy is that they neither paid attention nor studied deeply nor even gave thought to the great movements, great social and materialistic movements that took place done the centuries in India. By opting for the parliamentary system of politics and joining hands with the oppressive classes and their political parties, they betrayed the cause of the oppressed and played them into the hands of the oppressors. By maliciously ignoring the social thought and practice of Ambedkar and Mahatma Phule they betrayed the cause of the oppressed and revolution. Unless and until the Marxists realize the importance of the economic theory of Marx and social theory of Ambedkar they are bound to fail any of their attempts to create a just society. However, this is not to deny the great leaders the communist movement produced, and their sacrifices. The movement produced great personalities like A.K. Gopalan, P.Sundarayya, Charu Mazumdar, T.Nagi Reddy, Chndra Pulla Reddy, Kondapalli Seetha Ramyya and others. The comminst movement also produced great persons for depressed sections like K.G.Satya Murthy, Gaddar and so on.

13.9 Dalit Movements-Dalit Maha Sabha

The world "Dalit" means economically and socially oppressed people in the 7lakh villages of India and in the 27 thousand villages in Andhra the Dalits have remained economically and socially oppressed even till today. By this definition, the SC, ST, and BC, comes under the category of Dalits, after 43 years of Independence they have remained outside the limits of the village. In most of the villages even today untouchability is being practiced. Even today they are not allowed to fetch water from the village pond. In majority of villages they are served tea in separate glasses. They cannot even carry dead bodies through the streets of the village. In the space of 150 cents 200 houses and 600 families are herded together. Dirt and filth is their common property, they hardly have a single cent of land to bury their dead bodies. Their women folk have no place except the road-side left for use as their toilets, absolutely lacking in any sense of privacy. Their children play in the dirty which alone is available for them and thus live constantly at a great risk to their health. Their mortality is very high. In a survey conducted in Delhi it is found that out of every 1000 Dalit contraction workers as many as 400 die as infants. In a survey conducted in Tamilnadu out of 1000 as many as 266 die as infants. Majority of Dalit children are inflicted with diarrhea, tetanus, pneumonia, T.B., and succumb to these killer diseases.

Of the 2.2 crore children dying every year. 50lakh children are from Dalits. Due to vitamin deficiency and malnutrition among the Dalit mother and children, most children remain anemic and weak and are not able to deveoop their full human potentialities. Dalits lack basic amenities-sanitation, protected water, proper shelter, electricity and 'pucka' roads. They are forced to drink unsafe water. In the independent India they are reamin slaves in darkens, dirt and dire poverty. On every form, be it social, economic, political or cultural, they remain crushed down by the steel boots of the land- owning classes. They burn the huts and hearts of Dalits, rape their women and hunt after their blood and sweat though forced labor and even kill them, or oven burn them alive. Besides the soc-called upper caste

Brahmins is, Kshtriyas and Vaisyas, the Sudras who developed into land owning classes, namely, Reddies, Kammas, Rajus, Velamas in Andhra are relentlessly attacking Dalits.

Perhaps the richest village in the whole of India and the most cruel one at the same time is Karamchedu in the Prakasam Distict of Andhra Pradesh, in 1985 July, 17 unable bear the assertion of self-respect of the Dalits, the Kammas armed with spears and crowbars and all sorts of weapons followed and chased the Dalits and killed six parsons, rapped nine women and wounded as many.

In the same fashion in 1987 July 15 in Neerukonda (Guntur Dt.) and during the same period in Kotturu in (Srikakulam Dt) Konda Ragolu (Srikakulam Dt.) Kothakota of Visakhapatnam, Pipara of West Godavari, Nakkalapalem of Prakasam Dt. ,Kolipara, Ponnur, Sivalur of Guntur Dt. Dontali of Nellore and in so many other places Dalist ware attacked and killed Dalit Mahasabha was born out of the blood-shed of Dalist in the above mentioned incidents.

The socialists, communists and life oriented parties of India turning a blind eye to these events is the cause for the increase in the number of such attacks on Dalists. The C.P.M, that goes the parliamentary path keeps guarded silence over such atrocities on Dalits and express its bias towards the upper castes, since the inception of the Dalit Mahasabha, Dalits have been ceaselessly struggling with their clutched fists raised, and asserting their rights for the first time in an organized way. They have established for themselves a magnificent movement against such oppression through so many rallies, dharnas and picketing, rasta-rokos and so many forms of protests that include the participation of women and children. Mass movement in the full sense of the world can be seen realized only in the Dalit movement that includes the masses. The Dalits have grown in their sense of self respect with this movement. In many a place they were able to fight the oppression of the landlords. The left parties have, in the whole process, gained for themselves the status of silent spectators. Some progressive revivalist's have debated and blamed the Dalit movement as a casteist movement. Dalits never believe in casteism since they gain nothing by caste.

On the other hand, Dalits believe in annihilation of caste. Dalits are not recognized as an exploited class of agricultural laborers in the analysis of these Hindu communists' intellectuals.

With a view to mercilessly oppressing the movement of Dalits from their attempts to assert their right for self-respect the Government unleashes on the Dalit Mahasabha leaders and cadres repression like illegal arrests, tortures and brutal murders. Just to give one example, when a Dalit leader was arrested in Ponnur, the people protested and the police opened fire without warning killed Chopparapu Samson.

Not withstanding such oppression coming from the landlords on one side and their Government on the other side more and more Dalits are joining the heir march towards

freedom. They are going ahead, assimilating within their movement, the materialistic outlook of the Charvakas, the Sanga foundation of the Buddhists, the humanism of the social Renaissance, movements, the dialectical materialism of Marx, the social revolution of Ambedkar and Mahatma Phule, rooted in the realities Indian situation.

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Lesson-14
SOCIAL ACTION, MOVEMENTS AND SOCIAL CHANGE

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In day-to-day practice, social workers use three basic or primary methods of working with people, i.e. casework individual client, group work with small groups and community organizations. There are three secondary or allied methods of social work. These are social action, social work research and social welfare administration. With the help of the social action we can ensure betterment of masses through social legislation, propaganda and appropriate action programs.

Social Action:

Social action is considered as an auxiliary method of social work. Social action is a method of social work used for mobilizing masses in order to bring about structural changes in the social system or to prevent adverse changes. It is an organized effort to change or improve social and economic institutions. Some of the social problems like dowry system, alcoholism, poor housing, health, destruction of natural resources, etc.., can be tackled through social action. Social action has remained an issue with wide range of opinions regarding its scope, strategies and tactics to be used, its status as a method and its relevance to social work practice. Mary Richmond was the first social worker to use the word "social action" in 1922. As per her definition social actions as "ass betterment, though propaganda and social legislation".

Weber defines and analyses the range of social action and the categorization of such actions. By considering what and social action is, the social action can be understood.

Among these are actions such as the following:

- Reactive behavior where, there is no subjective meaning and generally merely reactive imitation is not socially meaningful.
- Traditional behavior, although this may cross the line between, what is meaningful and not and almost automatic relation to habitual stimuli.
- Psychological processes may not be meaningful, at least not discernable by those other than a psychologist.
- Mystical experiences are not ordinarily social since they are entirely personal contemplation and solitary prayer.
- Psychic or psycho-physical phenomena such as fatigue habituation, my memory states of euphoria and variations in individual reaction times or precision.
- Non social if overt action directed toward inanimate objects. What about action directed toward non-human animals?
- Natural actions such as a mere collision of two cyclists, although subsequent actions such as insult, blows or friendly discussions are ordinarily social manifold.
- Common actions in a crowd, crowd psychology, mass action. These might be socially meaningful in some circumstance, but tend to be more habitual impulsive (cheering or booing at a sporting event or clapping after a music performance, e.g. after every solo in jazz), automatic or reactive.
- Imitation may be meaningful or not, depending on its form and results, Weber argues that this is difficult to analyses imitation may be merely reactive or it may be a learning process that has subjective meaning associated with this.

The reactive learning of language by children is of this sort and it is difficult to determine the extent of which suggestive meaning is involved.

- Purely effectual behavior is also on the borderline official action is one form of social action, but if the activity is merely reactive or habitual, it may not be so meaningful in each circumstance.

All of the above shows the difficulty of defining social action since the dividing line between, what is meaningful or considered differs by individual and situation.

While Weber fairly clearly distinguishes between, what is social action and what is not in analytical terms, any study of social action requires careful empirical study and sympathetic understanding by a sociologist. Among the types of action that have meaning attached to them and results from conscious consideration.

Weber has also noted the following action:

- Orientation toward ultimate ends or values determining the ends of the participants and adequate knowledge of all the circumstances, and the various ways in which human action has been oriented to these facts.
- Oriented to the past, present, or expected future behavior of others.
- May involve others who are entirely unknown.
- Use of money and economic exchange are socially meaningful in that they are considered, involve others (including future) are oriented toward obtaining some end.

Definitions of Social Action:

According to Lee (1937), "Social action seems to suggest efforts directed towards changes in law or social structure or towards the initiation of new movements for the modification of the current social practices."

According to Coyle (1937), "Social action is the attempt to change the social environment in ways, which will make life more satisfying. It aims to affect not individuals, but social institutions, laws, customs and communities."

Fitch (1940) considers social action as legal permissible action by a group or an individual trying to promote group action for the purpose of furthering objectives that are both legal and socially desirable.

History of Social Action:

Max Weber and Pacto were the exponents of the social action theory. There are two main types of sociological theory, the first is the structural or macro theory while the other is social action, interpretive or Micro perspectives. As the macro name suggests, social action perspectives examine smaller group within society.

Unlike structuralism, they are also concerned with the subjective states of individuals. Very much unlike a structuralist perspective, social action theorists see society as a product of human activities.

According to Sydney Maslin (1947), social action can be limited by considering it as a process of social work mainly concerned with securing legislation to meet mass problems.

Baldwin broadens the scope of social action by emphasizing on bringing about structural changes in the social system though social action.

Baldwin (1966) defines a social action as an organized effort to change social and economic institutions as distinguished from social work or social service, the fields which do not characteristically cover essential changes in established institutions.

Social action covers the movements of political reforms, industrial democracy, social legislation, racial and social justice, civic liberty and religious freedom and its techniques include propaganda, research and lobbying.

In the same line Friedlander (1977) defines a social action as an individual, group or community effort within the framework of social work philosophy and practice that aims to achieve social progress, to modify social policies, to improve social legislation and health/welfare services.

Thus, social action is seen as a method of professional social work to be used to bring about or prevent changes in the social system, though the process of making people aware of the socio-political and economic realities that influence or condition their lives.

Goal of Social Action:

Mishra (1992) has identified following goals of social action:
- Solution of mass problems
- Redistribution of powers and resources (human, material and moral)
- Improvement in mass conditions
- Introduction of new mechanisms or programmes
- Influencing institutions, policies and practices
- Decision making
- Effect on thought and action structure
- Improvement in health, education and welfare.

Social Action as a Method of Social Work:

Social action as a method of social work includes principles, techniques, methods, procedures, tools and terminology of its won. Social work has six methods of working with people (casework, group work, community organization, social action, social welfare administration and social work research). These methods are the techniques enabling the people for better social functioning.

Social action, as a method of professional social work practice, is an organized effort to change or improve social and economic institutions though the organization and mobilization of the community people. Unlike other social work methods, social action emphasizes on long term essential changes in established social institutions.

Social action covers movements of social, religious and political reform, social legislation, racial and social justice, human rights, freedom and civic liberty. Previously, social

action was considered as a tool within the field of community organization, but now it has been considered a spate technique of social work and as such as a fourth process (Siddiqui, 1984) Siddiqui (1984) has mentioned the stages used in the Sarvodaya strategy drawing from the Sarvodaya social action movements inspired by the Gandhian philosophy.

The stages are:
- Prachar (Publicity)
- Parichaya (Introduction)
- Adhyayan (Survey or study)
- Sahavasa (Association)
- Seva(Service)
- Pratikar (Resistance)
- Construction work or community service
- Building the Climate of Change

Social action is an approach having characteristics lke: an established process with easily recognizable stages, based on the philosophy of social work, having principles, or guidelines or theories, skills of working with people which are learned and refined through professional guidance.

Process of Social Action:

Social action process, more or less, passes through the recognizable and systematic stages. First of all, a scientific analysis on the social problem affecting the community people is carried out. Then awareness is generated regarding various aspects of the problem and people are encouraged to take collective and collaborative action to solve the problem.

A third stage is centered on organizing people for coordinated and direct red intervention, whereas into further stage suitable strategies are developed to achieve the goals and lastly, action is taken.

Every social action process passes through these stages and professional social workers or actionists are well-equipped with the knowledge and skills required in different stages. It does not blame people for the deficiency or problem. It strongly believes in the worth and ingenuity of human beings. It strongly believes in the worth and dignity of human beings. Social action rejects the doctrine of laissez faire and survival of the fittest.

It adopts a commitment to the capacity of all the people to take action to improve their life circumstances.

It grounds, this action on a process of open participation in which people, preferably collectively, explore the underlying social issues of their life situations as the foundation for action.

Practitioners do not lead, but though a non-elitist, highly skilled process, they facilitate members in making choices s and taking action for themselves.

Models of social action:

Two main modes of social action as given by Britto (1984) are as follows:

Elitist social action:

When social action is carried out by the elite exclusively or with marginal participation of the masses, it is termed as 'elitist social action'. Elite social action is essentially a group action. It is the action initiated and conducted by the elites for the benefit of the masses. In this model of social action, the general public or the target group is not involved. The three sub-model of elitist social action are:

Legislative social action model process in which elite groups conduct studies on the gravity, extent and urgency of the problems, create public option and lobby to try to modify the social policy. Here, the general population or the target group is not involved directly in the process. The elites set up or be a part of the commissions and conduct studies on the social problem they consider crucial.

After conducting studies on the gravity, extent and urgency of the problem, they chalk out scientific, feasible interventions; create public opinion and do lobbying. Following this, they discuss the matter with the concerned officials and ministers and persuade them to take up appropriate interventions. In this way the elites get the rule, law and appropriations approved.
Social legislations like 'Child Labor (Prohibition and Prevention) Act, 1986; Dowry Prohibition Act, 1961; Sati Prevention Act, (revised) 1987; Immoral Traffic (Prevention)Act, 1956; Juvenile Justice Act, 1986; Maternity Benefit Act, 1961 are the results of the legislative social action carried out by the elites.

Economic sanction model In this model elites, by rain control over some economic, social, political or religious weapons try to obtain benefits for the society. In this process, the elites gain control over some economic resources and use it as a threat to obtain benefits for their clientele.

Direct Physical Model process where elites take the law in their own hands and punish those responsible for the cause of injustice and thus try to bring about benefits to their clientele. Example for this is the NGOs working for the welfare and development of the child labor got united and initiated a Campaign Against Child Labor (CACL) throughout the country. It was realized that mere formulation of Child Labor (Prohibition and Regulation) Act is not enough to provide security and justice to the children working in formal and informal sectors. So, a campaign was initiated in 1992 at the national level to work for the eradication of child labor and ensuring the fundamental right education for them.
The NGO workers carried out rallies, morchas, dharnas and did sit-ins against the apathy of the government as well as the greed of employers who ruin the lives of millions of children for their profits and selfish motives.

Population Social Action:

The other model of social action is termed 'population, social action' in which either the elite incorporate the clientele in the process or the beneficiaries themselves carry it out. The sub-models can be identified in each type of social action. Let us take a look at both the models in some detail.
Britto's Model it is the second type of social action model given by Britto. In the popular social action model, a large section of people with or without elite participation is involved. They aim their confrontational action against the unjust and dehumanizing structures, agencies, policies, procedures or oppressive agents.

Paulo Friere's Model Paulo Friere's concept is to create awareness among masses through education. Paulo Friere developed the concept of consientisation, which means educating the people about the oppression, oppressed and the oppressor (they won position in the two groups), their inter-relationship, the power structure and ways to liberate form the oppressed or oppressor class.

Friere maintains that the situation when the oppressed and/or oppressor are conscientisation, there exists motivating possibilities for the true liberation of mankind as well as for the most efficient domestication of man. He believed that education can be a tool for re-education and social action. conscientisation process results not merely in learning of literary skills, but it is intended to assist the participants to liberate themselves from all structures, which inhibit the realization of their full humanity through action- reflection-action.

This form of social action involves maximum participation of the concerned population. People are given opportunity to analyze and understand the social structures, which circumscribe their life.

To know is to change; and so they are invited to transform the structures though the means of their choice. As a result of humnisation, it is hoped that the oppressed do not become oppressors in their turn. In the present situation, this model of social action is being extensively used in several countries.

Dialectical Mobilisation Model This model promotes conflict to exploit the contradictions in a system, with the belief that a better alternative system will emerge as a result. Dialectic means the art of logical disputation. This process involves an initial proposition (thesis), which is inadequate and generates a counter proposition (antithesis) and the rational context of both are taken up into the synthesis.

In other words, when individuals or groups take up extreme positions and argue, the position of one may be taken as the thesis and that of the other as antithesis. The result of their argumentation, a certain conclusion acceptable to both, may be termed synthesis.

Thus, the posing of contradiction positions and arriving at a better conclusion is termed dialectics in ligic. Actionists who follow a dialectical process take the logical to the ontological.

They assume that all forces in nature and human institutions clash and develop. Every institution and every social force contain in itself the element of its own disintegration. They expose the contradictions within a system, promote conflicts and expect a higher-order-result in the social-economic political structures.

Direct mobilization model In this model specific issues are taken up by the social actionists and the masses tare mobilized to resort to protests and strikes to achieve the objectives. In this process, the leaders or elites pick up specific grievance or issues that are affecting the people at large.

They analyze the cause factors, which are at the root of the unjustice. They formulate the alternative policies and procedures and mobilize the masses for protest activities for the purpose of achieving the set objectives.

In addition to the above mentioned models of social action, Singh (1984) also describes certain other models of social action. The approaches taken in all these models of social action might be overlapping.

Loka Sakti Model of Social Action This model attempts to bring about the desired change in social structure from the perspective of Gandhian social work. There are two major views-points or approaches in the radiation of Gnadhian constructive work. One group believes that constructive social work can gradually bring about the desired change within the existing legal and contiturinal framework.

The stress, here is on deucaing people and appealing to the conscience of those who possess property and power to sacrifice it. Constructive work, along with awareness generation, undertakes programmes with state support for community reconstruction.

The other group of Gndhians maintains that the need of radical activism or massive change in the social institutions arises when the state machinery or constitutional means fail to deliver services to the community adequately. As a result, there is a need for mass action. Their conception of Gandhian socialism aims at eliminating exploitation and poverty.

Ideology

Ideology is a set of ideas that seeks to explain some or all aspects of reality, lays down values and preference in respect of both ends and means, and includes a programmed of action for the attainment of the defined ends.

Definitions of Ideology

- According tot Padelford and Lincoln, " Ideology is a body of ideas concerning Econic, social and political values and goals which propose action programs for attaining these goals."
- According to Richard Snyder and Hurbert Wilson, "Ideology is a cluster of ideas about life, society or government, which originates, in most cases, as consciously advocated dogmatically asserted social, political or religious slogans or battelecries and which, though continuous usage and preaching's gradually become the characteristic belief or dogmas of a particular group, party, or nationality."
- According to Charles P Schleicher, " And ideology is a system of abstract ideas held by an individual (or group) which purports to explain reality, exp0resses value goals, and contains programmes of action fro the rejcection or attainment of the kind of social order in which its proponents belive the goals can be realized."
- According to Richare W Sterling, "Ideology is a set of ideas that purports to give meaning to the pasts, to explain the present and to prognosticate the future.

  Thus, "Ideology is a set of ideas or principles which seeks to explain a phenomena in a particular way as well as either to support a particular socio-economic or political cultural order."

Role of Ideology

Social action is in response to a four folded realization:
- That the industrial revolution, especially has produced conditions inimical to the spiritual well-being and personal development of a large segment of the population.

- That any effective, lasting improvement supposes a change in the institution responsible for misery or injustice, a task beyond the scope of private or personal exercise of the corporal work of mercy.
- That an inborn sense of justice and of human solidarity dictates a duty of commitment to the improvement of the lot of the disadvantaged.
- That such a charge can be achieved only by organized effort. To this realization ideology brings consciousness of a mandate to aid victims of injustice.

Liberation Theology:

Liberation theology refers to a religious movement which occurred in late 20th Century. It was centered in Latin America. In the 1950s and the 1960s, liberation theology was used by Latin American theologians, such as Gustavo Gutierrez of Peru, Leonardo boff of Brazil, Juan Luis Segundo of Uruguay, and Jon Sobrino of Spain, who popularized the phrase " preferential option for the poor".,

It sought to apply religious faith by aiding the poor and oppressed through involvement in political and civic affairs. It stressed both heightened awareness of the "sinful" social, economic structures that caused social inequities and active participation in Chaing those structures.

Liberation theologians believed that the God speaks particularly though the poor and that the Bible can be understood only when seen from the perspective of the poor. Liberation theology seeks to interpret the actions of the Catholic Church and the teachings of Jesus Christ from the perspective of the poor and disadvantaged.

They perceived that the Roman Catholic Church in Latin America was fundamentally different from the church in Europe, i.e. that the Church in Latin America should be actively engaged in improving the lives of the poor. One of the most radical aspects of liberation theology was the social organization, or reorganization, of church practice through the model of Christian base communities.

Liberation theologians established communidades de base (base communities), which were local Christian groups, composed of 10 to 30 members that studies the Bible and attempted to meet their parishioner's immediate needs for food, water, sewage disposal, and electricity.

A greater number of base communities, led mostly by lay persons, came into existence throughout the Latin America. Liberation theology strove to be a bottom-up movement in practice, with biblical interpretation and liturgical practice designed by lay practitioners themselves, rather than by the Orthodox Church hierarchy. In this context, sacred text interpretation is understood as 'Praxis'.

In Latin America, liberation theologians specifically targeted the sever disparities between rich and poor in the existing social and economic orders within the nation's political and corporate structures.

Liberation theology is a strong critique of the various economic and social structures, such as an oppressive government, depending upon First world countries and the traditional hierarchical church, that allow some to be extremely rich while others are unable to even have safe drinking water.

Social Movements

Social movements are any broad social alliances of people who are connected though their shared interests in blocking or affecting social change. Social movements do not have to be

formally organized. Multiple alliances may work separately for common causes and still be considered a social movement.

Origin of Social Movements

'Social Movement', this term came into use among sociologists and political scientists in the United States in the 1950s and has remained popular since 1996. The term social movement more generally is to direct attention to characteristics which are shared by religion and political movements.

Modern social movements became possible, though the wider dissemination of literature and increase mobility of labor due to the industrialization of societies.

Organized social structures like modern day armies, political societies and popular movements require freedom of expression, education and relative economic independence. Before we begin discussing movements based on Caste, Ethnicity, Ideology, Gender, Disability Religion and Region. We need to understand and also anise three critical questions about social movements.

Firstly, who is moving? What kind of person leads, and what kind of person follows? There are many movements, religious and political alike, have the kind of leaders that Max Weber defined as 'charismatic', from St.Francis or Martin Luther to Napoleon or Lenin. Weber has been criticized for overemphasizing the qualities of the leader, rather than defining expectation of the followers. Who 'impute' these qualities. There are young who are often prominent in social movements.

Secondly, what means are adopted to achieve the collective goals? A recurrent conflict within social, movements is among participants who are prepared to use violence pursuit of their goals, while such as Gandhi in the movement for Indian Independence who rejected the use of force and attempted to find an alternative.

Thirdly, what makes social movement more successful than another? A useful concept coined by social theorists is that of the successful mobilization or resources such as arms, money and above all people.

Definitions of Social Movements

- In the society, a large number of changes have been brought about by efforts exerted by people individually and collectively. Such efforts have been called social movements. A social movement may therefore be defined as 'a collectively acting with some continuity to promote or test a change in the society or group of which it is a part.'
- Lundberg and others defined social movement as, 'a voluntary association of people engaged in concerted efforts to change attitudes, behavior and social relationship in a large society."
- According to Anderson and Parker, a social movement is 'a form of dynamic, pluralistic behavior which progressively develops structure through time and aims at partial or complete modification of the social order.'

Nature of Social Movements

According to Anthony Giddens, the four domains of modern society in which social movements are active include the political sphere, the workplace, the environment, and the issue of peace.

Social movements are distinct from social movement organizations (SMOs). An SMO is a formally organized component of a social movement, and as such it may represent only one facet of an entire movement.

Thus, a social movement is the effort by an association to bring about a change in the society. A social movement may also be directed to reset a charge. Some movements are directed to modify certain aspects of the existing social orders, whereas others may aim to change it completely.

 The former are called reform movements and the latter are known as revolutionary movements.

Social movement may be of numerous kinds, such as religious movements, reform movements, or revolutionary movements.
Main features of social movements are as follows:
- It is an effort by a group.
- It may be organized or unorganized.
- Its aim is to bring or resist a change in society.
- It may be peaceful or violent.
- Its life is not certain. It may continue for a long period or may die out soon.

Causes of Social Movements
Social Disorganization social disorganization brings confusion and uncertainty because the old traditions no longer form a dependable guide to behavior. The individuals become rootless. They feel isolated from the society. A feeling develops that the community leaders are indifferent to their needs.
Cultural Drifts the society is undergoing constant changes. The values and behavior are changing in all civilized societies.
     The development of a democratic society, the emancipation of women, the removal of untouchability, the spread of mass education, equality of opportunity for both the sexes, growth of secularism, etc. these are the examples of cultural drift.
     Social Injustice It can be described as a situation in which dominant population is made known of the inequality that leads to others due to their relative position in the structure of power. Social injustice occurs in a situation where equals are treated unequally.

Types of Social Movements
Expressive Movements When people are faced with a social system from which they cannot flee and which they feel powerless to change, the result is an expressive social movement. The Hippie movement is an expressive social movement.
Migratory Movements There is a migratory social movement only when there is a common focus of dissatisfaction, a shared purpose or hope for the future and a widely shared decision to move to a new location. The Zionist movement, the movement of Jews in Israel was a migratory social movement.
Utopian Movements Utopian socialist in the nineteenth century, such as Robert Owen and Charles Fourier the sarodaya movement.
The Revolutionary Movement This movement seeks to overthrow the existing social system and replace it with a greatly different one. Revolutionary movements flourish where reform is

blocked so that revolution remains the people's only alternative to their present misery. The communist movements in Soviet Russia and China were revolutionary movements.

Reform Movements The movements abolish untouchability, dowry system, preserve wildlife, control population growth is reform movements. The movement led by JP Narayan was a reform movement.

Resistance Movements The resistance movement is a drought to block a proposed change or to uproot a charge already achieved. The revolutionary movement arises because people are dissatisfied with the slow rate of social change, whereas resistance movement arises because people consider social change to fast. The DMK movement against Hindi can be termed resistance movement.

Social Movement in India

In India different social movements took place by different sections of society. their description is given below:

Movements Based on Disability in India

Until the 1970s, most of the people who suffered from any kind of disability were considered as outcasts from the mainstream society and were looked down upon. To put it bluntly, through it may sound politically incorrect, any disabled person was treated like dirt in Indian society.

Most of these people were either seen as beggars or in better cases, they were associated with the field of music. Even the systematic thought of them as a liability; these people were considered to be of little use to society and has their concerns were severely disregarded. Many people thought of disability as the result of someone's previous life of sins and thus held them responsible for their present conditions. This absurdity led to various forms of injustices in India.

In the West, things started to change after World War Second, when thousands of soldiers returning home were left with several kinds of disabilities. These soldiers became an initial source of the disability movement and they even saw some success in getting their rights, mainly because these soldiers were considered heroes of the war and thus their demands garnered immense public support.

No such thing happened in India. Most offers of assistance from Indian society toward its disabled population were viewed as charity rather than providing legitimate rights to PwD (People with Disability). Even the families associated with a disabled person were looked down upon and scrutinized in many ways by their relatives and neighbors.

Women's Movements

India is a vast and complex capitalist society. Said to be the largest liberal democracy in the world with a population of over 1billion, India is not easy to assess.

Viewed though a Western perspective, it may often seem an impenetrable place. Often we see the Indian women cast as a victim of patriarchal and religious control. However, there is a 'rich history linked to the social reform movements that were taking place in India in the nineteenth and twentieth centuries.

Therefore, in order to evaluate the position of women in India today it is necessary to first look at some of the fundamental changes that occurred through the nineteenth and twentieth centuries in particular the nationalist and independence movement.

These movements and the changes they brought about in India profoundly altered women's standing in society. It can be said that the evolution of the Indian women' movement in the nineteenth century grew out of a cultural and nationalist response to the British colonialists

condemning of the treatment of women as barbaric and directly connected to Indian religious practices.

Around the 1970s the contemporary women's movements began to be more radical and active, especially against the Indian state who for a time declared a state of emergency which led to the repression of all po0litical and progressive groups, not jut women's. This repression led to a fight back by women's organizations which greatly increased their scope and power.

Today, women's issues are fought over a large spectrum of issues including, union rights, abusive partners, the rights of 'Dalit women, workers rights, sexual assault and much more. Apart from this the diverse, even conflicting, compassions of women's interest rise form difference in gender, race, class, cultural, religion and sensuality, as well as from global divisions of wealth and power.

Regional Movements

Taking the perspective form the political processes of the country, be it major or minor each one has effective and confluent role in the functioning of the country.

Moving to the discussion of various social movements, our country has witnessed the roots of regionalism in maniflod with respect to the diversity of languages, cultures, ethnic groups, communities, religions and so on, and encouraged by the regional concentration of those identity markers, and fueled by a sense of regional deprivation. For many centuries, India remained the land of many religions, cultures and traditions.

New Social Movement

The study of New Social Movements (NSMs) occupies an important part in the study of social movements. Unlike, traditional social movemetns the new social movements are highly participative and have a strong program of actions. This phenomenon of new social movement can be traced back to the post   World War II period.

The end of World War II witnessed the emergence of a number of new states in the Third World. These states were formed with high expectations and thus there was a larger demand for political participation and power distribution. However, many of these be understood as a major cause for the emergence of new social movements.

Reasons for New Social Movements

Social deprivation and disparity among different sections of societies remain widespread in the developing countries in sprite of substantial improvements during the post-war period. Some of the reasons for NSMs are as follows:

- Almost half of the developing world's children are still not protected by immunization against communicable diseases.
- In the rural areas of the developing world nearly two-thirds of families are still without safe drinking water and an even higher proportion is without adequate sanitation.
- Corruption has been on the increase in many countries.
  Over-centralization, limited administrative capabilities, laxity of tax administration and authoritarian tendencies has combined to provide fertile conditions for corruption in many countries. All these factors promoted the cause

of social protest in the states. Hence, a large number of new social movements originated from the underprivileged section of the globe.

Charles Tilly has defined social movements as a series of contentious performance, displays and campaigns by which ordinary people make collective claims of others. For Tilly, social movements are a major vehicle of ordinary people's participation in public politics.

According to Sidney, a social movement is to be seen as collective challenges people with common purposes and solidarity in sustained interactions with elites, opponents and authorities.

New social movements emerge around new scopes and range of politics. The environment, the rights, and role of women, health, food and nutrition, education, shelter and housing, the dispensation of justice, communications and the dissemination of information, culture and lifestyle, the achievement of peace and disarmament none of which were considered to be subject matter for politics in which ordinary people were involved, are major concerns for then w movements.

New Social Movements in India

In recent years in India, a number of social movements have emerged. These movements are varied in nature and methods. However, they do have a substantial shared ideology. The following are some key characteristics of NSM in India:

- They criticize the mainstream industrialized, corporate west.
- They claim to represent the people- the downtrodden Indian masses.
- They claim to be fighting for oppressed groups such as Dalits and Advises.
- Most of these movements are against the demerits of globalization.
- The oppose the state as well as large corporations, and large funding agencies such as the World Bank. They also oppose large scale projects. They claim to be fighting for the protection of the environment.
- The new movements reject universal indices measuring development and progress, such as GDP, life expectancy, child mortality, literacy rate, etc. rather, they argue in favor of subjective and local yardsticks.

New Social Movements and Gandhism

Gandhian principles of action provide an alternative framework by emphasizing social harmony, non violence, moral and ethical values of action, and rejecting the euro centric view of development and, more specifically Western science and technology. It is possible to differentiate two distinct theoretical premises of the Gnahian approach to social action constructivist and sarvodayite.

The constructivist has inspired development oriented social action groups, while, the sarodayites promoted struggle oriented social action groups. The constructivists believe in the self-sufficiency of villages that can be attained through greater prosperity and which in turn can be achieved through adopting various developmental programmes. They view the state as their ally in this effort and believe that the state can play a beneficial role in the upliftment of the poorest.

A collaborative effort is hence always desirable. They are to be seen as attempts to open alternative political spaces outside the usual arenas of party and government through not outside the state. Rather, these new forms of organization and struggle are meant to rejuvenate the state and to make it once again an instrument of liberation form exploitative structure, in which the underprivileged and poor are trapped.

Class Based Movement

Peasants and workers represent specific laws. Movement let by them is called Class Based Movement.

Peasant Movements

Peasant movements or agrarian struggles have taken place from pre-colonial days. The movements in the period between 1858 and 1914 tended to remain localized, disjointed and confined to particular grievance. Most-known are the Bengal revolt of 1859-62 against the indigo plantation system and the 'Deccan riots' of 1875 against moneylenders.

Some of these issues continued into the following period, and under the leadership of Mahatma Gandhi became partially linked to the Independence movement. For instance the Bardoli Satyagraha (192, Surat District) a 'non-tax' campaign as part of the nationwide non-cooperation movement, a campaign of refusal to pay land-revenue and the Champaran Sataygraha (1917-18) directed against indigo plantations. In the 1920s, protest movements against the forest policies of the British government and local rulers arose in certain regions.

Between 1920 and 1940 peasant organization arose. The first organization to be founded was the Bihar Provincial Kisan Sabha (1929) and in 1936 the All India Kisan Sabha.

The peasants organized by the Sabha demanded freedom from economic exploitation of peasants, workers and all other exploited classes.

At the time of Independence, we had the two most classical cases of peasant movements, namely the Tebhaga movement (1946-47) and the Telangana movement (1946-51).

The first was a struggle of sharecroppers in Bengal and North Bihar for two-thirds share of their produce instead of the customary half. It had the support of the Kisan Sabha and the Communist Party of India (CPI). The second was directed against the feudal conditions in the princely state of Hyderabad and was led by the CPI.

Certain issues which had dominated colonial times charged after Independence. For land reforms, zamindari abolition, the declining importance of land revenue and public credit system began to alter rural areas. The period after 1947 was characterized by two major social movements. The Naxalite struggle and the 'new farmers' movements'. The Nazalite movement started from the region of Nazalbari (1967) in Bengal.

 Workers Movements

Factory production began in India in the early part of the 1860's. The general pattern of trade set up by the colonial regime was one under which raw materials were procured for India and goods manufactured in the United Kingdom were marketed in the colony. These factories were, thus established in the port towns of Calcutta (Kolkata) and Bombay (Mumbai). Later factories were also set up in Madras (Chennai). Tea plantations in Assasm were established as early as 1839.

Though trade unions emerged later, workers did protest. Their actions the were, however, more spontaneous than sustained. Some of the nationalist leaders also drew in the workers in the anti-colonial movement.

The war led to the expansion of industries in the country, but it also brought a great deal of misery to the poor. There were food shortage and sharp increase in prices. There were waves of strikes in the textile mills in Bombay.

In September and October 1917, there were around 30 recorded strikes. Jute workers in Calcutta struck work. In Madras, the workers of Buckingham and Carnatic Mills (Binny's) struck work for increasing wages. Textile workers in Ahmedabad stuck working for increasing wages by 50 per cent. (Bhowmick 2004).

The first trade union was established in April 1918 in Madras by BP Wadia, a social worker and member of the Theosophical Society.

During the same year, Mahatma Gandhi founded the Textile Lbaour Association (TLA). In 1920, that all India Trade Union Congress (AITUC) was formed In Bombay. The AITUC was a broad-based organization involving diverse ideologies. The main ideological groups were the communists led by SA Dange and MN Roy, the moderates led by M Joshi and VV Giri and the nationalists which involved people like Lala Lajapat Rai and Jawaharla Nehru.

Caste Based Movements

A movement led by a specific caste of society is termed as a caste based movement. Their description is given below;

Dalits Movements

Social movements of Dalits show a particular character. The movements cannot be explained satisfactorily by reference to economic exploitation alone or political oppression, although these dimensions are important. This is a struggle for recognition as fellow human beings. It is a struggle for self-confidence and a space for self-determination. It is a struggle for abolishment of stigmatization, that untouchability implied. It has been called a struggle to be touched.

The word Dalit is commonly used in Marathi, Hindi, Gujarati and many other Indian languages, meaning the poor and oppressed persons. It was first used in the new context in Marathi by neo-Buddhist activist, the followers of Babasaheb Ambedkar in the early 1970s. It refers to those who have been broken, ground down by those above them in a deliberate way. There is, in the word itself, inherent denial of pollution, karma and justified caste hierarchy.

Backward class castes movements

The term 'Backward Classes' have been in use in different parts of the country since the late 19th Century. It began to be used more widely in Madras Presidency since 1872, in the Princely State of Mysore since 1918, and in Bombay Presidency since 1925.

From the 1920s a number of organizations united around the issue of caste sprang up in different parts of the country. These included the United Provinces Hindu Backward Classes League, All-India Backward Classes Federation, All India Backward Classes League.

Tribal Movements

Different tribal groups spread across the country may share common issues. But the distinctions between them are equally significant. Many of the tribal movements have been largely located in the soc called 'tribal belt' in middle India, such as the Santhals, Hos, Oraons, Mundas in Chota Nagpur and the Santhal Parganas.

The region constitutes the main part of what has come to be called Jharkhand. We will not be able to go into any detailed account of the different movements. We take Jharkhand as an example of a tribal movement with a history that goes back a hundred years.

We also briefly touch on the specificity of the tribal movements in the North-East but fail to deal comprehensively the many differences that exist between one tribal movement and another within the region.

Literate adivasis were also in a position to get government jobs so that, over time, a middle-class adivasi intellectual leadership emerged that formulated the demand for a separate state and lobbied for it in the India and abroad. Within South Bihar, advisais shared a common hatred of dikus-migrant traders and money-lenders that had settled in the area and grabbed their wealth, impoverishing the original residents.

Most of the benefit from the mining and industrial projects in this mineral-rich region had gone to dikus even as adivasi lands had been alienated. Adivasi even as adivasi lands had been alienated. Adivasis experiences of marginalization and their sense of injustice were mobilized to create a shared Jharkhand identify and inspire collective action that eventually led to the formation of a separate state.

The issues against which the leaders of the movement in Jharkhand agitated were:

- Acquisition of land for large irrigation projects and firing ranges;
- Survey and settlement operations, which were held up, camps closed done, etc.
- Collection of loans, rent and cooperative dues, which were resisted;
- Nationalization of forest produce which they boycotted.

Analysis of Social Movements

A social movement requires sustained collective action over time. Such action is often directed against the state and takes the form of demanding changes in state policy or practice. Spontaneous, disorganized protest cannot be called a social movement either.

Collective action must be marked by some degree of organization. This organization may include a leadership and a structure that defines how members relate to each other, make decisions and carry them out. Those participating in a social movement also have shared objectives and ideologies.

A social movement has a general or orientation or way of approaching to bring about (or to prevent) change. These defining features are not constant. They may change over the course of a social movement's life. Social movements often arise with the aim of bringing about changes on a public issue, such as ensuring the right of the tribal population to use the forests or the right of displaced people to settlement and compensation. Think of other issues that social movements have taken up in the past and present.

Social Movement in India Context

When social movements seek to bring in social chage, counter movements, sometimes arise in defense of the status quo. There are many instances of such counter movements. When RajaRammohan Roy campaigned against sati and formed the Brahma Samaj, defenders of sati formed Dharma Sabha and petitioned the Britishs not to legislate against sati. When

reformers demanded education for girls, many protested that this would be disastrous for society. When reformers campaigned for widow remarriage, they were socially boycotted. When the so called 'lower caste' children enrolled in schools, some so called 'upper caste' children were withdrawn from the schools by their families. Peasant movements have often been brutally suppressed. More recently the social movements of erstwhile excluded groups like the Dalits have often invoked retaliatory action.

Likewise proposals for extending reservation in educational institutions have led to counter movements opposing them. Social movements cannot change society easily. Since, it goes against both entrenched interests and values, there is bound to be opposition and resistance. But over a period of time changes took place. Social movement activists hold meetings to mobilize people around the issues that concern them. Such activities help shared understanding, and also prepare for a feeling of agreement or consensus about how to pursue the collective agenda. Social movements also chart out campaigns that include lobbying with the government, media and other important makers of public opinion.

Social movement also develops distinct modes of protest. This could be a candle and torch light processions, the use of black cloth, street theatres, songs, poetry. Gandhiji adopted novel ways, such as Ahimsa, Satyagrah and his use of the Charkha in the freedom movement. Recall the innovative modes of protest such as picketing and the defying of the colonial ban on producing salt.

Theories of Social Movements

Social movement theories refer to an interdisciplinary study within the social sciences which generally seeks to explain why social mobilization occurs, the forms under which hit manifests, as well as potential social, cultural, and political consequences.

Deprivation Theory

According to deprivation theory, some social movements are born when certain people or certain groups of people in a society feel that they are deprived of a specific good, service, or sources. Within the deprivation and relative deprivation. The proponents of absolute deprivation treated these grievances of his affected group in isolation form that groups position in society. Proponents of relative deprivation, on the other hand, regarded a group to be in a disadvantageous position vis-à-vis some other group in that society.

However, one major disadvantage of the deprivation theory is that is fails to explain why in some cases deprivation fails to ignite the birth of a social movement. This gives rise to the suspicion that while the existence of deprivation may be a necessary condition for the birth of a social movement, it may not be a sufficient condition for the social movement to be born. In other words, deprivation needs to be present along with other factors (that the deprivation theory overlooks) in order for a social movement to be born.

Resource Mobilization Theory

Resources mobilization theory states that when some individuals in a society have certain grievances, they may be able to mobilize necessary resources to do some things to alleviate those grievances.

The term 'resources' in this context refer to things like money, labor, social status, knowledge, support of the media and political elites, etc. one of the greater advantages of this theory is that it offers a convincing explanation as to why in some situations, some grievances may give birth to a successful social movement, whereas in other situations the same types of grievances may not give birth to anything similar.

On the other hand, one of the major criticisms of this theory is that it has an extremely strong 'materialist' orientation. Critics often argue that it gives primacy to the presence of appropriate resources (especially money) in exploring the birth of social movements.

There are social movements that have been born even when resources (especially financial ones) were scanty.

Structural Strain Theory

The structural strain theory was propounded by Smelser. The theory advocates that any nascent social movement needs six factors to grow.

These six factors are: people in a society experience some type of problem (deprivation); recognition by people of that society that this problem exists; an ideology purporting to be a solution for the problem develops and spreads its influences; an event or events transpire that convert this nascent movement into a bonafide social movement; the society) and its government) is open to chage for the movement to be effective (if not , then the movement might die out); and mobilization of resource takes place as the movement develops further.

Political Process Thoery

Political process theory regards social movement as a type of political movement in that the origins of a social movement are terraced to the availability of political opportunities. More precisely, this theory looks at the social movement in question to that of the state- or the power of the government incharge.

If the government's position is strongly entrenched and it also is prone to repressive behavior, then the chances are high that a social movement might fail. If, on the other hand, the government is weak or, more tolerant of dissenting behavior, that is born, might have the opportunity to grow and flourish.

New Social Movement Theories

New Social Movement Theories (NSMTs) arose as a reaction to the deficiencies of classical Marxsit theories for anlaysisng collective action. NSMT move away from the typical Marxist framework of analyzing collective actin form a primarily economic perspective.

Instead, these theories look to other motivators of collective action that are rooted in politics, ideology, and culture. In addition, NSMT focus on new definers of collective identity, like ethnicity, gender, and sexuality to understand the causal factors for collective action.

NSMT purport to explain the behavior of recent (post-1960s) societal movements like the women's rights movement, the environmental movement, and the anti-corporate, anti-globalization movement.

Critics of NSMT argue that it tends to downplay the conflicts between various socio-economic classes of society. Another criticism is that NSMT considers movements, like the women's right movement, the environmental movement, and the anti-globalization movement, as belonging to the same type, even though these movements clearly are quite diverse types of social movements.

Mass Society Theory

The Mass society theory argues that social movements are made up of individuals in large societies who feel insignificant or socially detached. Social movements, according to this theory, provide a sense of empowerment and belonging that the movement members would otherwise not have.

Ideological Base of Social Movements

The important intellectual criteria which gave these reform movements an ideological unity were rationalism, religious universalism and humanism. Social relevance was judged by a rationalist critique.

Raja Rammohan Roy upheld the principle of causality linking the whole phenomenal universe and demonstrability as the sole criterion of truth. Akshay Kumar Dutt, while proclaiming that rationalism is our only receptor, held that all natural and social phenomena could be analyzed and understood any purely mechanical processes. This perspective enabled them to adopt a rational approach to tradition and evaluate the contemporary socio-religious practices from the standpoints of social utility and to replace faith with rationality.

For instance, in the Brahma Samaj the repudiation of the infallibility of the Vedas was the result, while the Aligarh movement emphasized reconciliation of Islamic teaching with the needs of the modern age.

Syed Ahmed Khan went to the extent of emphasizing that religious tenets were not immutable.

The humanistic ideals of social equality and the equal worth of all individuals which inspired the newly educated middle class had a major impact on the field of social reform. This enlightened section of society was disgusted with the prevailing social ills and inhuman practices.

The social reform movements formed an integral part of the religious reforms primarily because nearly all the effort towards social ills like untouchability and gender based inequality derived legitimacy form religion in one way or the other.

Structure of Social Movement

The structure of a social movement can be understood through social strain theory. It is also known as a value-added theory. The social strain theory proposes six factors that encourage social movement development.

- **Structural Stain** People experience deprivation.
- **Structural Conduciveness** people come to believe their society has problems
- **Precipitation** Factos Discontent usually requires a catalyst (often a specific event) to turn it into a social movement.
- **Mobilization** This is the actual organizing and active component of the movement; people do what needs to be done.
- **Lack of social Control** The entity that is to be changed must be at least somewhat open to the chage; if the social movement is quickly and powerfully repressed, it may never materialize.
- **Growth and Spread of a Solution** A solution to the problems people are experiencing is proposed and spreads.

   Classification of Social Movement Structure

   The structure of a social movement can be understood through the following classification system:

Formal Centralized Structures

In this type social movements are characterized by formal and centralized structures. A social movement gradually gets institutionalized over time. At a certain phase in their evolution, the underlying structure of a given social movement is typified by a large set of actors, including many individuals grouped in different organizations that in turn are grouped and centralized user umbrella organizations, political platforms, and/ or political formation.

 Goals Miantian and incremental improve achievement

Tactics (Polictal) bargaining based on a large representation of grouped actors, by use of 'portfolios of combined methods'

case contemporary (South-African/USA) Labor Movement (Buhlungu, 2008; Voss and Sherman, 2000)

Anna Movement

Aam Aadmi Party, 2012.

Informal Centralized Structures

In this type of movement, a multitude of individuals, each of them strongly influenced by the central 'body of thoughts,' is deteminsitc in the rapid growth of a social movement. That is, individual movement entrepreneurs initiate events that are intertwined with people's everyday lives at the local political level.

Goals Creaing 'sense of community' towards central idea and/ or ideology.

Tactics participation an ad collective action in diverse 'every-day-life' events initiated by social movement entrepreneurs and/or leaders.

Cases Growth of the Nazi-ideology in Germany-1925 till 1930 (Anheieer;2003); Falun Gong Movement in China-late nineties (Thorthon, 2002; McDonald, 2004)

Formal Clustered Structures

A formal clustered structure relates to movements with differentiated groups of actors with specialized goals and tactics. Nevertheless, through the alliances and partnerships that exist between actors, each of these goals contributes in some form to a general 'cause'.

As a result, within the broad context of a general cause, complexity is inherently dealt with by specialization among the actors involved. In this type, some organizations focus on particular aspects of the overall environmental cause, whole other deal with a wide variety or broader environmental issues. At the same time, organizations can employ different tactics, for example, either collaborating with the corporate world (e.d., mobilization, lobbying, and negotiation) or opposing the corporate world (e.g. Protest or sabotage).

Goals Differentiated and specialized per actor in the network, within the context of a general 'cause'

Tactics Differentiated and specialized tactics per actor in the network; different fields of activism.

Cases Contemporary (USA) environmental Movement (Johson, 2008; Hoffiman, 2009); Gay and Lesbian Movement early seventies (Armstorng, 2005).

Informal Clustered Structures

An informal centralized movement structure typifies and (early) ideology-based movement. Participation and shared activities based on a central body of thoughts, creates a sense of belonging and leads, as McDonald suggests, to 'deindividuation'. Though this structure collective identity is enforced, and as a result, the movement may formalize over time.

Goals Overall and abstract goals that are straightforward to identity with based on the emergence of 'collective identity'.

Tactics spontaneous and flexible activities directed towards a broad base of supporters, with no or little restrictive requirements to join.

Cases Afro-American Rights Movement- mid-fifties till the mid sixties (McAdam and Scott, 2005); Feminist Movement (Roth, 200; Taylor, 1989).

Leadership in a Movement

Leaders are critical to social movements; they inspire commitment, mobilize, create and recognize opportunities, devise strategies, frame demands, and influence outcomes.

Movement leaders are strategic decision-makers who inspire and organize others to participate in social movements. Social movements in order to succeed must have effective organization and strong leaders.

The members or supporters must be recruited in greater number, financial support must be procured and curious tasks connected with the movement must be properly allocated. There mus also be proper coordination among personnel assigned to more or less specific roles. In social movements the role of the leader is very important.

Many movements failed due to lack of leadership. The leader is the spokesman of the group. He is the coordinator and the important participator in the decisions as to the goals and methods. He is an example to others. He enjoys great authority and power. He also enjoys great authority and power. He also enjoys great prestige. He excels others in personal qualities. The leader has great responsibilities. He is expected to fulfill them.

The role of leader, then, is to balance the internal demands of the movements people with the external demands of the larger structure in order to ameliorate (somehow) the rhetorical problems of the conflict. The leadership functions are related to the goal achievement to the strengthening of the social movement.

Functions of a Leader

The function of a leader in a social movement is to maintain and strengthen the movement.

These functions are to:

- Prevent activities irrelevant to the goal
- Offer effective solutions for goal achievement
- Make suggestions for action
- Evaluate the movement towards the goal
- Stimulate coordinated action
- Release tension that builds up
- Give everyone chance to express himself
- Encourage the members.

Process of a Social Movement

Herbert Blumer identified four stages of a social movement. The sour stages he described were: social ferment, popular excitement, formalization, and institutionalization.

Since his early work, scholars have refined and renamed these stages, but the underlying themes have remained relatively constant. Today, the four social movement stages are known as:

Emergence

Bureaucretization

Coalescence

Decline

These have been discussed in details as follows:

Emergence

The first stage of the social movement life cycle is known as the emergence, or as described by Blumer, the 'social ferment' stage. Within this stage, social movements are very preliminary and there are littered to no organization. Instead this stage can be thought of as widespread discontent.

Potential movement participants may be unhappy with some policy or some social condition, but they have not taken any action in order to redress their grievances, or if they have it is most likely individual action rather than collective action.

Coalescence

Stage two, known as coalescence, or the 'popular stage', is characterized by a more clearly defined sense of discontent. It is no longer just a general sense of unease, but now a sense of what the unease is about and who or what is responsible.

According to Rex D.Hopper at this stage 'unrest is no longer covert, endemic, and esoteric; it becomes overt, epidemic, and exoteric. Discontent is so longer uncoordinated and individual; it tends become focalized and collective.'

In this stage individuals participating in the mass behavior become aware of each other. At this point leadership emerges and strategies for success are worked out. Also, at this stage mass demonstrations may occur in order to display the social movement's power and to make clear demands.

Bureaucratization

The third stage is known as bureaucratization. This stage, defined by Blumer as 'formalization,' is characterized by higher levels origination and coalition based strategies. In this stage, social movements have had some success in that they have raised awareness to a degree that a coordinated strategy is necessary across all the Social Movement Organizations.

Similarly, Social Movement Organizations will come to rely on staff persons with specialized knowledge that can run the day-to-day operations of the organization and carry out movement goals. Social movements in this stage can to longer just rely on mass rallies or inspirational leaders to progress towards their goals and build constituencies; they must rely on training staff to carry out the functions of organizations.

Decline

Although the term decline may sound negative, it should not necessarily be understood in negative terms.

Scholars have noted that social movements may decline for several reasons and have identified five ways they do decline.

- Success
- Organizational failure
- Repression
- Establishment within mainstream society
- Co-optation

Outcomes of a Social Movement

Social movements continue to be a major force in the world, Socilogists provide important analysis of social movements that helps us to understand both past and present

societies, as well as to anticipate changes and trends that may play out in the future. Social movement outcomes can be seen in as political, cultural, and social outcomes.

These are discussed as follows:

Political outcomes Political outcomes make up the overwhelming majority of research on social movement outcomes, and typically refer to changing or implementing public policy, setting or influencing political agendas, gaining important representations, and securing resources or beneficiaries.

Cultural outcomes Cultural outcomes typically refer to one or a combination of the following: attitudes, opinions, values, knowledge, tactical repertoires, collective action frames, cultural narratives, and collective identities.

Social outcomes Social outcomes usually include changes in individual and personal biographies, arrangements of social networks or social capital for mobilizing groups. Social movement activity has been shown to influence both social movement participants as well as aggregate level life course patterns.

Social movements are also linked to changes in social networks , in the arrangement linkages and flow of social capital, and in social organization.

Analysis of Ideology and Approach of FGnadhi, Luther, Fanon and Alinsky

Mahatma Gandhi, Martin Luther King Jr., Frantz Fanon and Saul Alinsky were great exponents of social movements, social action and social chage. Analysis of their ideologies and approach is given below:

Mahatma Gandhi

Mahatma Gandhi, born on 2nd October, 1969, was an eminent leader of the pre-independence period. He is a much revered leader and is considered as the international symbol of non-violence and peace.

He drew such immense admiration for his contributions worldwide that his date of birth is observed as the 'International Day of No-Violence. To Gandhi, nothing was more sacred that truth and non-violence.

Originally, he believed that God is Truth. Later he changed this a little and maintained that Truth is God. 'Generally speaking', Gandhi said, 'observation of the law of truth is understood merely to mean that we must speak the truth, but we..should understand the word 'Satya' or truth in a much wider sense. There should be truth in thought, truth in speech and truth in action.'

Approaches of Gandhiji

For seeking as well as for finding truth, Ahimsa-nonviolence-love fro all beings were a necessity. Although Ahimsa-non-violence is a negative word. Gandhi certainly did not consider it as a negative force. His concept of Ahimsa is not confined to human beings, but includes the entire creation.

He says, 'In spite of the negative particle 'non', it is no negative force.' Superficially, we are surrounded in life by strife and bloodshed, life living upon life.

But some seer, who ages ago penetrated the center of truth, said, 'It is not though strife and violence that man can fulfill his destiny and his duty to his fellow creatures. It is a force which is more positive that electricity and more powerful that even ether.'

It is essential to understand the implications of non-violence as Gandhi understood them so it was the creed to which he rendered lifelong service.

- Non-violence is a power which can be wielded equally by all children, young men and women or grown-up people, provided they have a living faith in the God and have therefore equal love for all mankind.
- Non-violence is the law of the human race and is infinitely greater than and superior to brute force.
- In the last resort it is of no avail to those who do not possess a living faith in the God.
- Non-violence affords the fullest protection of one's self respect and sense of honor, but not always to possession of land or money, though its habitual practice does prove a better bulwark than the possession of armed men to defend them.
- It is a profound error to suppose that whilst the law is good enough for individuals, it is not for the masses of mankind.

Gandhi's Approach Non-Violence
According to Gandhi, Ahimsa is a necessity of seeking, as well as, for finding Truth. To him both are so intertwined that it is almost impossible to disentangle them. He calls Truth and Ahimsa two sides of a smooth unstamped metallic disc, nevertheless, to Gandhi Ahimsa is the means and Truth the end. Gandhi's non-violence was not a weapon of weak and cowardly. It was meant for the fearless and the brave.

It was on these two rocks like pillars of truth and non-violence that Gandhi strove all his life to build the edifice of social reconstruction for 'Sarvoday'. He believed that it was only by individual reformation thought his famous eleven vows at an ideal society could be built.

Gandhi does not believe in the Stagte encroaching upon the liberty of the individual, he, at the same time realizes that so long as the state exists, it will have to try to create conditions which will enable an individual to realize his best self.

Gandhi's Approach towards Untouchables
Gandhi was against the untouchability in Hinduism. He believed in varnashrama, which meant division, according to one's profession, but he certainly did not accept the rigid caste system which had taken the place of the original varnashrama.

Untouchability, he maintained ,was not a part of Hinduism. He wrote, untocuhability is not only a part and parcel of Hinduism, but a plague, which is the bounden duty of every Hidnu to combat.

According to Gandhi, the deviation from the 'varnashrama Dharma' was largely responsible for the economic and spiritual ruin of India.
Gandhi believed that there was a lot of sense in the law of 'varna' as discovered by Rishis of ancient times. But the certainly did not accept the claims of superiority by any 'varna'. The superiority in the type of service did not give the right of superiority to one 'Varna' over the other.

Gandhi's Philosoph of Trusteeship

Gandhi did not believe that happiness for either the individual or or the society lay in the multiplication of wants. He did not believe in the modern tendency to over emphasize the importance of overall improvement in the standard of living, especially in the 'underdeveloped' regions of the world.

He asked the wealthy or the upper middle class Indians to give up some of their comforts and adopt simple lives. This did not mean that Gandhi wanted all Indians to be paupers. According to him, voluntary poverty was an act of nobility which could be achieved only by those who had possessions.

Martin Luther King Jr.

Martin Luther King Jr. (1929-1968) was one of the twentieth century's best known advocates for non-violent social change. Born in Atlanta, Georgia, King's exceptional oratorical skills and personal courage first attracted national attention in 1955, when he and other civil rights activists were arrested after leading a boycott of a Montgomery, Alabama, transportation company which required non-whites to surrender their sears to whites and stand or sit at the back of the bus.

Over the following decade, kin wrote, spoke and organized non-violent protests and mass demonstrations to draw attention to racial discrimination and to demand civil rights legislation to protect the rights of African-American.

Approach of Martin Luther King Jr.

These core principles explain why, for King, on-violence was "the morally excellent way". As he boldly expanded his campaign from Montgomery to Atlanta. Albany and eventually Birmingham, he demonstrated six basic steps of non-violent movement for social change. Every campaign of non-violence usually undergoes these basic stages toward injustice and they are worth our consideration.

Information Gathering We need to do our homework and learn everything we can about the issue, problem or injustice. So that we become experts on the topic.

Education Then we do our best to inform everyone, including the opposition, about the issue and every form of media to educating the population.

Personal Commitment As we engage in the public struggle for non-violent social change, we renew ourselves every day in the way of non-violence.

As we learn that non-violent struggles take time, we commit ourselves to the long haul and do the hard inner work necessary to centre ourselves in love and wisdom and prepare ourselves for the possibility of rejection, arrest, jail or suffering for the cause.

Negotiations We try to engage our opponents, point out, their injustice, propose a way out and resolve the situation, using win-win strategies.

Direct Action If necessary, we take non-violent direct action to force the opponent to deal with the issue and resolve the injustice, using non-violent means such as boycott, marches, rallies, petitions, voting campaigns and civil disobedience.

Reconciliation In the end, we try to r reconcile with our opponents, even to become their friends (as Nelson Mandela demonstrated in South Africa), so that we all can begin to heal and move closer to the vision of the 'beloved community".

Dr. King's principles and methodology of non-violence outline a path to social change that still holds true. In his strategy, the ends are already present in the means; the seeds of a peaceful outcome can be found in our peaceful means. He argues that I we resist injustice through steadfast non-violence and build a movement along these lines, we take the high ground

as demonstrated in the lives of Jesus and Gandhi and can redeem society and create a new culture of non-violence.

Frantz Fanon

Fanon was born and raised as a colonial subject in the Antilles. He then undertook medical school and psychiatric training in France. Fanon was later an employed psychiatrist in Algeria, where he later eventually joined the revolution against the French.

Frantz Fanon's Approach

Frantz Fanon;s approach to violence and its effects on the individual is uniquely guided by his lived experience. Fanon outlines both the potentialities and negative aspects of violence. His most famous and controversial remarks are those around the cathartic and self-actualizing affect that violence can have on a colonial subject.

However, these are often taken out of context, became Fanon is certainly not an advocate of gratuitous violence. Fanonian approaches to the effects of violence on an individual, both negative and positive are:

- The potentiality of violence derives from the colonial context which the violent act is seeking to uproot. Fanon. Using Algeria as his example. Colonial rule is maintained, though violence and repression. Fanon strongly emphasizes that colonial rule is the bringer of violence into the home and into the mind of the native. Fanon even asserts that violence is the 'natural state' of colonial. This violence derives from the racialist views that the colonizer has about the colonized subjects. The colonizer often inscribes the colonized subject with ideas of backwardness and a lack of empathy and rationality.
  The colonial subject is therefore 'dehumanized' by colonialism to such an extent that it turns him into an animal. It then becomes natural for the colonizer to deploy violence in the colonial context, because the dehumanized colonial subject will not respond to anything else.
- For the colonial subject, freeing themselves of colonialism through violence can be a cathartic experience. In Black Skin, White Masks, Fanon introduces the idea of collective catharsis. Collective catharsis describes as in every – a channel, an outlet through which the forces accumulated in the forms of aggression can be released.
- Violence has the potential to be a laboratory and cathartic, in the sense that it allows a colonial subject to free themselves and recreate a positive new identity after a long time of enduring colonialism.
  Conversely, violence also has negative effects. The most obvious, is the physical and mental damage that violence does to individuals and their families.
  The violence also becomes problematic when it becomes and end unto itself, which does not have a political goal. Finally, violence will lead to confusion for people who have the freedom to reclaim and identity that they have longed for, but have been unable to ascertain for a long period of time. Therefore, Fanonian violence has varied effects on the colonial subject.

Saul Alinsky

Alinsky was born in 1909 in a poor area of Chicago and grew up in a strict orthodox Jewish family which implies plenty of focus on study, work religion. Chicago is also the city where Jane Addams established Hull House and that isn't the only parallel in their work.

Alinsky doesn't seem to have set out to become a social activist. He graduated in archaeology, but the Great Depression meant that it was almost impossible to find a job in that field.

Saul Alinsky as Radical Community Organizer

As an alternative and influenced by his involvement with the industrial action of mine workers as well as the Chicago School and its urban sociologists. Robert Ezra Park and Ernest Burgess, Alinsky became involved in community organizing in the slums of Chicago.

Alinsky's first major involvement was with Back of the Yards, a poor neighbourhood next to the meat packing industry in the Union Stock Yards in the North of the city. Sometime later, his work shifted towards the Woodlawn neighbourhood South of the city center. He became good at what he did. So good that he started travelling around the USA to support community organizing initiatives.

In 1940, Alinsky established the Industrial Areas Foundation (IAF), a network of local faith- or community based initiatives. It became an example for similar networks, such as the Pacific Institute for Community Organization launched by John Baumann in 1972.

Some years after the launch of the IAF, in 1946, Alinsky published his first manual for community organizers, 'Reveille for radicals'. This was complemented in 1971 by Rules for radicals. Both have been reprinted numerous times and the IAF is still active today. Alinsky can rightly be described as the founding father of community organizing, both through his own actions and publications as well as though the inspiration be was for others.

Community organizing was the way to improve living conditions, hence his expression: to hell with charity. The only thing you get is what you are strong stressed enough to get so you had better organize. Alinsky always stressed community organization was about the grass roots activity, about offering the poor and powerless the tools to achieve social change.

It was absolutely not about getting people to a certain goal, but about encouraging them and helping them develop techniques to bring about change themselves. Community organizing is about giving the poor and oppressed the power to speak, not about being their voice. Alinsky will also be remembered for the creativity in the actions he initiated (or threatened to initiate), such as a rent strike against landlords of slums, a sit-in at the office of the May our, a piss-in at O'Hare Airport (where all toilets would be permanently occupied until talks were opened) and a fart-in at a concert, for which participants would consume a large meal of baked beans in advance.

Social Change

Change is constant in all human societies. Changes which occur in the modes of living of individuals often lead to changes in social relations and such changes are called social changes. Social chage refers to the modifications which take place in the life pattern of people. Consequently, all societies are in a constant state of disequilibrium.

The word 'change' denotes a difference in anything observed over some period of time. Social chage thus, relates to observable differences in any social phenomena over any period of time. It leads to a change in society and society is a web of social relationships. Here, social relationships are social processes, social patterns and relations of the various parts of the society. Thus, the term 'social chage' is used to describe variations of any aspect of social processes, Soca patterns, social interaction or social organization.

Definitions of Social Change:

- According to Jones, "Social Change is a term used to describe variations or modifications of any aspect of social precesses, social patterns, social interaction social organizations".
- According to Kinsley Davis, "Social Change means only such alterations occur in social orientation, i.e. the structure and functions of society."
- According to MacIver and Page, " Social chage refers to a process responds to many types of changes: to change the man made condition of life; to changes in the attitudes and beliefs of men and to the changes that go beyond the human control of the biological and the physical nature of things."
- According to Morris Ginsherg," By social chage, I understand a chage in social structure, e.g. the size of the society, the composition or the balance is parts or the type of its organization"
- According to P Fairchild. " Social Changes are variations or modifications in any aspects of social process, pattern or form."
- According to B Kupuswamy," Social chage maybe defines as the process in which there is discernible significant alteration in the structure and functioning of a particular social system."
- According to HM Johnson, Social chage is either change in the structure or quasi-structural aspects of a system of change I the relative importance of co-existing structural pattern".

(Dr.M. Trimurthi Rao)

LESSON – 15

LEADERSHIP - TYPES, TRAITS AND FUNCTIONS

15.0 OBJECTIVE

After reading this lesson the learner will be able to
- Define Leadership
- Understand types of leadership
- Know the traits of leadership
- Explain the functions of leadership

STRUCTURE

15.1   Introduction

15.2   Meaning and definitions of leadership

15.3   Character tics of leadership

15.4   Traits of leadership

15.5   Types of leadership

15.6   Functions of leadership

15.7   Importance of leadership

15.8   Summary

15.9   Keywords

15.10   Self Assessment Questions

15.11   Reference books

15.1 INTRODUCTION

Leadership is so important to group accomplishment that people have been concerned about it since the beginning of the recorded history. Leadership is the quality of the behavior of individuals where by they guide people or their activities in organised efforts. Human beings are the most valuable part of the civilization and this part should be developed effectively in order to enable them to shoulder the responsibility to develop themselves and to the organisation.

15.2 MEANING AND DEFINITION OF LEADERSHIP

The word 'leadership' has been widely used by social workers, business executives political orators, scholars and philosophers both in writing and speech. Yet the real meaning has eluded almost everybody. Leadership is an important attitude for the development of an organisation that set apart a successful organisation from an unsuccessful organisation. Without leadership an organisation is simply a mass of machines, materials and man.

Leadership is a personal quality of a person who organises the efforts of the followers and directs their activities towards the attainment of organizational goal. Leadership is therefore, regarded as the process of influencing the activities of an individual or a group in efforts towards goal achievement in a given situation. Leadership is a function of the leader, the follower and other situational variables. One who is in a position of influencing others (followers) whether a manager of a formal organization or an informal leader of an informal group or a head of family, may be called leader.

There is no common agreement on the definition of leadership. Different scholars have defined it differently. The following are some of the important definitions of leadership which may be helpful in clarifying the concept of leadership.

Robbins defines leadership as the ability to influence a group towards the achievement of goals.

Pigo says leadership is a concept applied to the personality environment relation to describe the situation when a personality is so placed in the environment that his will, feeling and insight direct and control others in pursuit of a common cause.

According to George R. Terry "leadership is the activity of influencing people to strive willingly for group objectives".

In the words of Keith Davis, "leadership is the ability to persuade others to seek defined objectives enthusiastically. It is the human factor that binds a group together and motivates it toward goals".

Sprott states that 'any one who acts as a model to others is often called a leader'.

According to Lapiere and fransworth, "Leadership is a behaviour that affects the behaviour of other people, more than their behaviour affects that of the leader".

Thus it is evident from the analysis of the above definitions that the leadership is the process of influencing the attitudes, behaviour, activities and efforts of an individual or a group for achieving common goals.

15.3 CHARACTERISTICS OF LEADERSHIP

We may deduce the following main elements in the concept of leadership.
(i)   Leadership is a reciprocal relationship between the leader and the followers.
(ii)   Leadership is a shared function. A leader shares credits, blames, ideas, opinions and experiences everything with his followers.
(iii)   Leadership is a personal quality of character and behaviour in a man to exert internal personal influence.

(iv)   Leadership is the process of influencing the attitudes activities, behaviour and efforts of individual and group.

(v)   Leadership guides the individuals and group to the common goals of the organization and unifies and motivates the followers for this purpose.

(vi)   Leadership is related to a particular situation at a given point of time and under the specific set of circumstances; its style may differ from time to time.

15.4 TRAITS OF LEADERSHIP

The following table gives the basic qualities or traits of leadership.

S.No.	Name of the trait	Traits
1.	Physical qualities	Sound health.
		Vitality and Endurance
2.	Psychological qualities	Enthusiasm
		Co-operation
		Personal magnetism
		Ability to aspire
		Tact
		Forcefulness
3.	Intellectual qualities	An open mind
		A capacity for sound judgment
		An ability to teach
		A high degree of intelligence
		A scientific approach.
4.	Qualities of character	Self discipline
		Integrity
		Humanism
		Physical and moral courage
		Fairplay
		Sincerity
		Willingness to accept responsibility

Personal qualities though very important in determining a successful leader but trait and leadership have no relations. It is very difficult to define which and how many traits a leader must have. For example, a good health is desirable in many leadership situations but history reveals that many successful leaders did not have sound health. Gandhiji, Father of the nation was very poor in health.

15.5 TYPES OF LEADERSHIP

Here under, The types of leadership as given by various thinkers are analysed hereunder in the tabular form

S.No.	Name of the Thinker	Types of leadership
1.	E.B. Godwin	a) Intellectual (Scientists, authors, artists and philosophers)
		b)Executives (State governors, corporation, trade union officials and presidents, religious officials)
2.	O.L. Schwarz	a) Men of the thoughts
		b) Men of action
3.	Sir Martin M. Conway	a) Crowd representative
		b) Crowd compeller Crowd behaviour
		c) Crowd exponent
4.	Eugene E. Jnning	a) Princes
		b) Heroes
		c) Supermen
5.	H.D. Lasswell	a) Bureaucrat
		b) Boss
		c) Diplomat
		d)Agitator
		e) Theorist
6.	Bogardus	a) Direct at and indirect leadership
		b) Social, executive and mental leadership
		c) Partisan and scientific leadership
		d) Prophets, saints, experts and boss
		e)Autocratic, charismatic, paternal and democratic leadership

Various thinkers classified leadership in different ways. The following are the classification of leadership

1.   On the basis of origin of leadership - In the classification based on origin following types of leadership are analysed.

(i) Leadership appointed by executive : Leaders some times are appointed by the executive and this leadership stems from the office or post to which he is appointed by the executive. Ex: Government officials.

(ii) Leaders appointed by group : The leaders elected by the group belong to this division. In our country, the public leaders of local self government, the Loksabha and the Rajyasabhas are the leaders appointed by the group.

(iii) Self appointed leaders : This class of leaders who derive authority neither from the executive nor the group are the self appointed leader, Ex: Mahatma Gandhi

2.   Classification on the basis of purpose. Leadership is also classified on the basis of the 'purpose for which it is meant'. In society groups make efforts to achieve various objectives in their respective spheres and the individual appearing to be the most qualified and the most useful in the attainment of these purposes is accepted as leader. There can be many areas of the kind but here only the intellectual, the artistic and the executive are being described.

(i) Intellectual leadership : It arises, in the areas of science, philosophy, and in social sciences, the greatest thinkers can be said to be the intellectual leaders. This is so because they guide the way and the others follow them. Adisankaracharya and Freud belonged to this category of leaders.

(ii) Artistic leadership : In the fields of artists the well known artists provide the leadership. Artists, like Premchand, Tansen Tagore and Bismillakhan belonged to this class of leaders.

(iii) Executive leadership : In the area of administration the 'authoritative personality' becomes the leader. Ex : District Collector in every district is the leader of the district in the sphere of administration.

3. Classified on the basis of nature of leadership. Leadership is also classified on the basis of nature of the leaders. Authoritarian and democratic leaders come under this category.

(i) Authoritarian leader : The leader who likes to assert his authority is an authoritarian leader. Such a leader conducts himself as his fancy takes him and never contact or consult any one else in taking decision. He keeps all his authority in his hand and appoints faithful subordinates at important positions.

(ii) Democratic leader : A leader with moulds attitudes and views is a democratic leader. Such a leader "takes advice or suggestion from everyone and is always anxious to enlists the cooperation of any one who is willing to give it. He acts as a servant of the public.

4.Classification on the basis of leader- followers' relationship:-

        The relations between leader and his follower differ from leader to leader. Some leaders are attached with the executive, others are leaders because of their ability and efficiency while others lead because of their capacity in getting work done by his power of persuasion; The following types of leaders come under this category.

(i) Institutional leader : In every institution, one person occupies the highest post. For example there is a principal in a college who is looked upon as the highest official. His orders are followed and implemented because of the authority vested in his chair. In real sense, the institutional leader is not leader but the head of the institution.

(ii) The dominant leader : This is the type of leader who maintains a relation of authority and dominance with his followers.

(iii) Expert leader : Those who belong to this category of leadership are experts in their field. The basis of their interaction with those who follow their leader is not in maintaining social contact with their followers but their skill and special ability. The expert leaders may have expertise in their respective field. They need not necessarily be called leaders.

(iv) Persuasive leaders : The leaders belonging to this category win the hearts of their followers. They try their best to maintain their closest relationship with their followers or subordinates this type of leader possesses the leadership qualities of all types.

15.6 FUNCTIONS OF LEADERSHIP :

Little unanimity of opinion prevails on what the functions of leadership are. According to Bernard, a leader performs four main functions.

(a)	the determination of objectives
(b)	the manipulation of means
(c)	the control of the instrumentality of action and
(d)	the stimulation of coordinated action.
	The following are the important functions of leadership

**1.	Domination :** Leader dominates his followers. He holds authority and some organizational power and uses his power anyway constructively or destructively. He should participate and must use his power in the interest of group of which he is a leader.

**2.	Communication :** In order to integrate the efforts of the members of the group, communication of organizational procedure, policies and programmes is necessary. A leader communicates authority and responsibility of each person so that he may come to know what he is to do and what not. He also comes to know the way as to how he can attain the goals and perform his responsibilities.

**3.	Fraternity :** Leadership should promote fraternity among the subordinates. Leadership approach and its style play an important role in developing industrial harmony. The leader should develop a climate of cooperation among workers in the organisation to achieve the success.

**4.	Evaluation of performance :** A leader must evaluate the performance of his subordinates. If a worker does well he should be adequately rewarded and if he fails in performing his responsibility he should be punished. Both punishment and reward must aim at motivating people to improve the situation.

**5.	Integration :** The leader integrates the efforts of the group and without that, common objectives cannot be achieved and coordination is not possible.

**6.	Representation :** A leader represents the organization and its objectives before those who work for it and before those who are outsiders. He represents workers before the higher management and outsiders and represents management before the workers and thus he provides link between his management and subordinates.

The above are the main functions of an ideal leader but an ordinary leader cannot perform all but he should do his best in the interest of his subordinates.

15.7 IMPORTANCE OF LEADERSHIP

Success or failure of an organisation depends very much on the leadership. Leadership is still an art and there is no substitute alternative to it without leadership, an organization is a muddle of men, materials and machines; because all these factors of production remain idle unless they are engaged in a coordinated manner to produce more towards the accomplishment of goals of the organization.

Leadership is the process of committing a group of people to specific goals; without leadership, an organization would be what the sage Valimiki wrote in the Ramayana.

"Like a herd of cattle without a keeper
Like an army without a general
Like a night without moon
Like a group of cows without a bull
such would be the country
where the king is not seen"

A leader not only commits his followers to organisational goals; he also pools needed resources, guides and motivates subordinates to reach the goals.

15.8 SUMMARY

The word 'leadership' has been widely used by social workers, business executives, scholars, philosophers and politicians. Yet the real meaning has eluded almost everybody. Leadership refers to the process of influencing others to follow enthusiastically towards realisation of shared goals. Leadership is important to commit a group of people towards specific goals and to make use of their potentials to realise the goals. Traits are very important in determining a successful leader. Physical, Psychological, intellectual qualities of character are so prominent.

The types of leadership are divided on the basis of origin, purpose, nature and leaders and follower's relationship. Motivation, communication, fraternity , evaluation of performance, integration, representation are the important functions of a leader.

Leadership is important to commit a group of people towards specific goals and to make use of potentials to realize the goals.

15.9 KEYWORDS

Leadership
Organisation
Group
Authoritarian leader
Democratic leader
Executive leader
Dominant leader

Expert leader

Persuasive leader

15.10 SELF ASSESSMENT QUESTIONS

1.   Define leadership and describe its characteristics?
2.   Explain the traits of leadership?
3.   Discuss the functions of leadership?

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Lesson - 16

SELF-HELP GROUPS AND INCOME GENERATING PROGRAMMES FOR WOMEN

16.0 Objective:

The objective of the present lesson are to explain the formation of self help groups and income generating programmes for women.

Structure:

<center>**SELP-HELP GROUPS**</center>

16.1 Introduction:

In the process of community organisation, Sangams are promoted, be it a village development association, Farmers Association, Mahila Mandali (Women's Association) Self-help groups, youth clubs, co-operatives or other kinds of people's body. These people's organisations are federated after a given period of time.

Community organisation is being accomplished through awareness, motivation, education, exposure, training, capacity, building, conducting village meetings and Participatory Rural Appraisal (PRA) exercises, facilitation etc.

Theoretically one way tend to think that community organisation is a preliminary process and community development then takes place. But in reality community organisation is a long, ceaseless and intertwined process and sails throughout the course of development.

16.2 Promotion of Community Based Organisations (CBOs):

Community Organisation comes to action when community based organisations start functioning. Non-Governmental Organisations (NGOs) Promote different kinds of CBOs say, Mahila Mandals, Farmers Clubs, Youth Associations, Water Shed Committees, Health Committees, Diaster Management Committees, Co-operatives, Environmental Associations, Tree Grower Associations, Self-Help Groups, Vegetable Cultivators Associations, Water and Sanitation Committees and the like based on issues or programmes concerned. In the community organisation NGOs are very much process oriented enabling people to come together and workout the bylaws, modalities of operations etc.

Here the concept and organisation of Self Help Groups (SHG) has been described as a illustration for understanding. NGOs by organising SHGs, facilitate a 'silent sustainable grass-root revolution' for ameliorating the lives of the rural poor, particularly women.

16.3 Organising SHGs:

Organising Self-Help Groups emerged as a popular activity among the NGOs during 1990's.

The concept of SHG evolved out of women's organisations (Women Sangams). Earlier, NGOs organised the Woman Sangams in villages. The total number of members would exceed even 100 depending upon the women population of the villages. The executive committee consisted of a minimum of 7 members. Usually the president of the sangam functioned as a dominant personality and there was not much scope for all the members to interact in the affairs of the sangam.

The major participation of women was giving a monthly subscription sometimes the sangams were registered. They would be awaiting some financial help from the State Social Welfare Board, Panchayat Union, Bank etc. There were incidents that women sangams were organised and registered only to avail the grant-in-aid programmes from welfare boards and after a spell the sangams got disorganised, disrupted and vanished.

In otherwords, the women sangams were dependent upon or looking for somebody's help from outside. Either there by any appreciations or accusation of the sangams, the president was help responsible because she was the one who decided or influenced much on decision making.

NGOs who lived with the rural communities and closely observed and examined such women's activities visualised alternative paradigms to substitute the traditional women sangams so as to evoke active participation among all the members of the women groups. They identified the women groups as discerning and potential force among the villages through whom development programmes could be well initiated. The fact that smaller the group, higher the participation was realised by NGOs and hence small groups of similar interests were organised and found effective. Thus the self-help group were born.

It is very appropriate to state that India and other Asian countries inherited the principles of management etc; from the U.S. and European countries whereas the concept of SHGs blossomed in India so also in other neighbouring countries like BANGLADESH and the same is inherited in other pacts of the world. It is a pride for this country that many experts from NGOs fly to different regions of the world to promulgate the SHG concept. Many NGO's who organised SHGs and promoted indigenous banking were invited to participate in the conference on Micro Credit held in Washington.

Through SHGs, women's movement and a silent revolution among women folk in taking place. NGOs according to their competence organise SHGs numbering from 50 even upto 500 groups, in a given region. Big NGOs like MYRADA, ASSEFA etc. and also many other regional NGOs have organised SHGS in large numbers districts-wide and also statewide.

SHGS are motivated to function as AGENTS OF SOCIAL CHANGE. Gender awareness, social education and trainings are imparted to these groups to improve their knowledge and skill and elevate their decision making power. Each group in restricted to 20 members so that effective participation could be ensured.

NGOs organise SHGs with the following objectives:

1. To inculcate self-helf attitude among women folk;

2. To develop collective leadership.

3. To enhance effective women's participation in their development programmes.

4. To promote saving habit and develop an indigenous banking system within the village among the women folk;

5. To federate these SHGs under one umbrella or apex body not only for credit purpose but also to promote women's solidarity and eventually women's empowerment.

While the traditional women's associations took up for help from outside, the SHGs help themselves with their savings and resources. Hence helping themselves becomes the prime motto of SHGs.

16.4 Stages of Group Formation:

Various experiments of NGOs reveal that there are 4 important stages in the process of promotion of SHGS. The same are discussed below:

(a) Forming Stage:

This is the first stage during which the NGOs explain the concept of self help groups. After listening to this concept, women usually say that they are prepared to form a group. They give their names but it is observed that there exists an innate fear and axiety. Some come forward to give their contribution on the same day and some others after two or three meetings. It takes are week to 3 months time between their first meeting and first lending. The group is trained to maintain their accounts. Each member gets her passbook from the group for her ready reference. The members choose a name to identify their group.

(b) Storming Stage:

In this stage, a lot of queries arise in the minds of the member of the Self Help Groups. The hidden axiety and fear flare-up. The conflict between the individual interest and group interest happen to flash. The members tend to argue with organisers that their savings will have to be distributed to them after a said period of one year or so. When the members are told that self help group is a continuous process, some of them may withdraw their membership claiming their contributions.

In certain group meetings, elderly women may raise a quarry like this "I am getting old. Suppose something happens next year what will be the benefit for me". So also questions are asked as to what would happen to the savings made by the unmarried girls after they are married to persons outside the village. Some members pose questions to the organisers of NGOs as follows: "You are asking us to contribute our money. How much are you contributing for the group on your part? Can not you give a lumpsum amount, say, Rs.5000/- or Rs.10,000/- to start a viable in group leading? Why should we save if you are not contributing anything for us"?

This is a crucial stage for NGOs that the numbers are clearly educated that the self help group has been organised not like a chief fund/group which will be wound up after a said period, sharing their savings and profits. The members are appraised that the group's growth is a continuous process which can run not only all through their lives but even by generations if they wish. Any problem will have to be solved only through the divisions of the members themselves and not by the organisers. In this stage the group members are ensured that everyone in the owner of the group and not a nominee by the NGO or any outsider. The members have their sole authority to decide as to what to make as bye-laws; when to select as members; how much to contribute; how long to contribute; how much to lend to each individual, how to settle the account if any untoward incident happens to any individual, what welfare activities are to be undertaken for the village, how they can avail credit from banks and facilities from the government, how to make the credit and lending systems accountable to each member of the group and also to the financing institutions etc. They are reminded that it is the women's and women-owned groups for helping themselves and not an NGO's Self Help Group. In fact, NGOs build up competencies to manage and sustain the groups and to maintain their group's accounts and individual's pass-books. Self Help Group members are being enlightened that Self Help means, helping one's ownself and that is why self help is the best help.

(C) Norming Stage:

In this stage, members have a change to internalise the concept of Self Help groups. In the process of discussions in the group meetings, interactions, contributions, savings, lending, a mutual trust is being built and established among the members. Once the sense of being together is enjoyed by the group they tend to speak good about the groups to others. Group morale and group dynamics are found emerging collective decisions making gains prominence.

(D) Performing Stage:

Both the task and the maintenance functions of the group are clearly realised by the members of the group at this stage. Saving, lending and recovery activities go on smoothly with a sense of implied responsibility on the past of the members. They approach the Bankers for further credit assistance. They discuss about their family as well as village problems. Social obligation of the group is found articulated. They widen their hopes and thoughts that the group can surely be a tool for achieving socio-economic development through income generation and empowerment through collective actions. At this state the group mature to function on its own.

15.5 Why Should They Save and Lend:

The poor people in villages largely depend upon the money lenders to meet their urgent and immediate credit needs. It is a sad plight in the rural areas that people in low waters resort to barrow loans from the money lenders at a high rate of interest which is usually 120% per annum.

Suppose a person barrows Rs.100, he/she has to pay Rs.10 as interest per month. Hence in a year totally Rs.120 is paid as interest alone for a principal of Rs.100. Such exorbitant to interests are collected by money lenders exploiting the magnitude of the emergencies and urgencies of the poor and unprivileged because the down trodden are not easily accessible to the regularised banking system to meet the immediate and important pecuniary needs of the women members or their families.

SHGs offer alternative better solutions to overcome such problems. The women members save atleast Rs.20/- or more per month depending upon their saving capacities. Hence, in a SHG which consists of about members a minimum Rs.300/- per month is saved and the same is lent among the members from the first month onwards. Similarly in the second month again they collect another Rs.300/- and hence the savings is enhanced to Rs.600/-. Like wage, every month they save additional Rs.300/- and in a year the total saving would be Rs.3,600/- and along with the interest, the saving will accrue to Rs.4000/- a year. There is an aphorism in english that tittle drops of water make a mighty ocean and this has been made true among SHGs.

16.6 The Advantage of such SHGS:

Even a meagre amount, say Rs.50 or Rs.100 can be borrowed as loan.

The right and the deserving beneficiary is chanced to avail the loan on priority. Give and take principle is cultivated among the members.

People who are in exigencies like that of sickness are given preference.

Money is readily available right in the village itself.   SHGS chance to create linkage with the Banks and approach Rashtrya Mahila Kosh and the Government for further assistance.

No cumbesome procedures need to be adhered to in granting the loan.

Almost 100% recovery is ensured. Otherwise the defaulters will be put in share by the other group members.

Above all, they feel that they are the owners of the group, custodian of the funds and beneficiaries of their own resources.

NGOs promote these SHGS not merely as an activity but as a value based social institution in the village. Looking at the vast potentials of the SHGs promoted with the profound commitment of the NGOs, the NABARD has recognised these SHGs though unregistered.

Accordingly, all the rural branches of the Nationalised and Commercial Banks have started linkage with SHGs at the initiative of the District Managers, NABARD.

Hence, suppose a SHG has a resource of Rs.5000/- the concerned service area bank provides it with an additional credit of atleast two times say a minimum of another Rs.10,000/- at a nominal rate of interest (below 12% per annum).

The group can grant loan to anybody as the members decide. The rate of interest can be fixed by the SHG itself. (usually 24%). The extra interest so collected from members can be pooled into the funds of SHGs. The bankers will not contact the beneficiaries directly but only the group. This saves a lot of time, stationery an documenting procedures that are involved in granting loans to individuals.

There are SHGs endowed with resources of more than Rs.5 lakhs. Many exemplary socio-economic programmes, have also been carried out by the SHGs. Here a wonderful case study of a SHG sponsored by MYRADA and patronised and financed by the Indian Bank in Dharmapuri District is given below for reference.

16.7 Case Study:

VOWAL THOTTAM SHGS DID WONDERFUL THINGS TO THEIR VILLAGE

Vowal Thottam is located 1.5 Kms from Othakkadai on the Madurai Melur high way in Tamilnadu. This village is inhabited with 500 families hailing from different caste groups and religions. In 1997, **Dr. N. Sethuraman**, founder of Meenakshi Mission Hospital desired to carryout some outreach programmes to the rural poor. He envisioned to promote Vowal Thottam as a model village. He believed that development of human resources particularly women is the crux of development of the country.

Under his guidance, SHGs named "SEMAM" were organised at Vowal Thottam. Semam means "well being". In another sense it means "to keep the reverses for the future use". Mrs. Lakshmi a widow who was committed to help womenfolk mobilised the local women and initiated to the form semam SHGs. Their activities are not confined to savings and lending. They have done wonderful things to their village what men could not do over the years. Some of them are listed below:

(a) Fair Price Shop:

The people of the village had no fair price shop. They had to walk to Kodikulam, 6 Kms. away from Vowal Thottam.

The men had been trying to bring a fair price centre for more than a decade but their efforts bore no fruits. Neither were they serious nor consistent in that endeavour or in any other village development activities. But these SHG women had a meeting among themselves previously known to men and worked out their plans to get a fair price shop. Suggested by Dr. N. Sethuramam, they wrote a petition to the District Collector. They obtained signatures of all the SHG members during

the night. The next day early morning, a group of ten women left to meet the collector at this bungalow as if they went for market purposes. (Had men know, they would not have allowed women to go to the Collectorate).

These women under the leadership of Mrs. Lakshmi met the collector at 7 AM at his residence at Madurai and the latter listened patiently to the women expressing the crying need for the fair price shop, in their village. He assured them to do the needful at the earliest. These women dispersed happily. They went to the sandy and other places to take care of their routine domestic requirements.

Before they returned to their village, the Tahsildar reached Vowal Thottam in his jeep with the order from the Collector and asked the local people to show a building to open the fair price shop. It was a pleasant shock and surprise for the people of Vowal Thottam. The women immediately located a building. The house owner asked for a rent of Rs.300/- per month. The Tahsildar told that the rent has to be borne by the local people and the women readily accepted to met the same out of their savings. Accordingly, the shop was opened in the presence of Dr. N. Sethuraman, District Officials, local leaders etc. The men enlogised that the SHG members have really done a wonderful job for the common weal of the village. When the shop was opened, only 125 families had the ration cards but now all the 500 families have been issued the family cards. They regularly get the rice, wheat, kerosine, sugar, atta, and all the essential commodities.

1. The SHGs have pressurised the Government and six hand pumps have been erected. They are also fortunate with adequate and sufficient potable drinking water.

2. A drainage with a cost estimate of Rs.3 lakhs was constructed under the direct supervision of the SHGs. This has solved the health and sanitation problems in the village.

3. The internal roads with a cost estimate of Rs.50,000/- were repaired.

4. A bus stop for the village was approved by the transport authorities. Otherwise they had to walk either to Othakadai or Agricultural University gate walking more than 1.5 Kms.

5. Every year, the villagers celebrate the temple festival. The men used to mobilise and manage the finance. But now the women take care of the entire financial management of such festivals. The women now sit with all dignity and honour in the Panchayat and Gramsabha meetings; their voice is being heared from local panchayat to District Administration. They also settled cases with the police amicably and locally.

16.8 Major Indicator of Effective SHGs:

Study on SHGs promoted by NGOs reveals that the following are the indicators of effective SHGs:

PARTICIPANTS/SIZE : Small groups of 5-20 members. Self Help and Mutual Help.
MOTTO

ECONOMIC STATUS : SHG Members are usually from poor families having similar interest.

OFFICE BEARERS : The term of office bearers should be fixed with a
minimum period of one year. Longer terms
allow consolidation of power thereby weakening
group cohesion.

MEETINGS : Group meeting with a frequency of atleast once of
footnight is found to be strong.

SCHEDULE : Meetings with a fixed schedule of day and time.

ATTENDANCE : Attendance register will be maintained. Average at-
tendance may be over 90%.

RULES : Each SHG should frame its own rules governing its
conduct, behaviour, management of finance and
activities.

SAVINGS : Regular savings by each member is an indication of
the member's committment to the group and to per
-sonal growth and progress.

COMMON FUND : If the common fund revolves briskly it indicates that
the group is "ACTIVE".

DECISION MAKING : Collective Decision.

LEADERSHIP : Collective Leadership.

INTEREST ON SAVINGS : The group should be free to fix the interest rate on
savings and loans.

RECORDS : A good SHG maintains the following account books/
records viz. Attendance register, Minutes book,
savings ledger member's pass-book, Receipt and
payment vouchers, cash book, loan ledger etc.

OVERDUES : Normally recovery is 100%. In case of overdues, it
should not exceed 5% of outstandings. Penalties
are imposed on defaulters.

PATTERNS OF LOANS : Need based and priority based. Most of SHGs func-
tioning well begin with tiny loans (Rs.500) mostly for
consumption purpose and slowly graduating to larger
loans for productive purposes.

16.9 Some Observations and Suggestions for NGO's in Organising SHGs:

NGOs educate the Self Help Groups, particularly in the area of accounts keeping that every individual member must be provided with a pass-book which is the most essential part of Self Help Group. This ensures the accountability of the groups and the members towards are another. This avoids suspicion and manipulation.

NGOs link the Self Help Groups with the concerned service area banks so that they can avail credit from the same. Lending of money raised by the members themselves may not suffice for

extending credit for viable income generation activities. The Commercial Banks, on observing six months savings of the Self Help Groups, grant loans double the amount of their savings. Likewise, the bank will give loans again and again double or triple the amount of their savings. Hence in this process SHGs are advised by the NGOs that saving must be continued at all times though enormous resources are being moblised from other sources.

The group must be equipped to gain the confidence of the bankers. There are examples that even upto Rs.5 lakhs have been granted to Self Help Groups by the Banks. The NABARD is very much keen to guide the Bankers in this regard. NGOs encourage and motivate the Bankers too to extend credit to SHGs. In fact, they carry the concept of SHGs and instructions of R.B.I. and NABARD to the remote Rural Branches of Commercial Banks and convince the Branch Managers to establish rapport with SHGs and assist them financially and professionally.

16.10   Instructions by Reserve Bank of India:

(1) SHGs, registered or unregistered, may open Saving Bank Account with banks.

(2) SHG lending to be part of the bank's mainstream credit operations and may be treated as a business opportunity.

(3) Lending to SHGs is an additional segment under priority sector advance of banking.

(4) Lending to SHGs may be included in service Area Action Plans.

(5) If situation warrants, lending to SHGs may be exempt from Service Area Jurisdiction.

(6) Requirement of security, margin norms relaxed for sending to SHGs.

(7) Defaults by a few members of SHGs/their family members to the financing banks should not came in the way of financing SHG purse provided the SHG is not in default.

(8) Banks may prescribe simple documentation.

16.11 NABARD Guidelines for Financing SHGs:

The criteria laid down for financing SHGs are as below:

(1) The group should have been in active existence for atleast a period six months.

(2) The group should have successfully undertaken savings and credit operations from its own resources.

(3) Democratic working of the groups wherein all members feel that 'they have a say' should be evident.

(4) The group is maintaining proper accounts/records.

(5) The banker should be convinced that the group has not come into existence only for the sake of pecurniary benefits in the project and availing benefits thereunder. There should be genuine need to help each other and work together among the members.

WIDER SCOPE:

There is a wider scope for NGOs in the country to organize Self-Help Groups and to link credit facilities with Banks.

Rakshtriya Mahila Kosh, a Governmental organisation, is yet another potential re-source agency extending financial support to promote Self-Help Groups through NGOs. The same provisions could be exploited.

There are atleast 30,000 "working voluntary organisations" in the country. Hence it is hoped that there is every possibility that each NGO could organise atleast 5 "Sustaining Self Help Groups" every year.

The SGSY lays great emphasis on SHGs that through the latter credit and development interventions need to be executed.

As banks and resource agencies like Rashtriya Mahila Kosh, SIDBI etc. have launched special schemes to promote SHGS, NGOs in the coming years will better utilise such opportunities and can create a milestone in development in general and women development in particular.

Now many states in the country, like A.P. Govt. are massively promoting SHGs through Govt. machineries and federate them under MACS.

The Govt. of Tamilnadu has proposed a set up women banks in all the Districts of the state. The Prime Minister in his Independence Day address (2001) declared that SHGs would have been promoted in all the 14 lakh habitations by 2004 and credit worth of Rs.17000 crores would be lent to SHGs between 2001 and 2004.

16.12 Networking of SHGs:

Networking of Self-Help Groups and federating all such groups under are umbrella has been achieved at the cluster level, mandal level, block level and district level. This has created an enormous strength to the women folk. Networking lays a platform where common issues related to women like gender discrimination, low wages when compared with men, dowry, ill treatment by husbands and their male members, sale of illicit liquor in the villages, atrocities against women and also other issues like basic amenities to the village, environment etc. are being dealt with.

The federation represents the women related issues to the district and the state level officers and get their problems solved and needs fulfilled; and fact, to gain control over the resources and programmes concerned with them.

Thus networking has ultimately resulted in empowering the women folk.

16.13   Women's Bank/Mahila Bank:

NGOs have facilitated the Self-Help Group to join together and pool all their resources as a common fund. With this capital the women groups run their indigenous banks in a central place of all those villages. The women out and out manage the banks without the involvement of any male member. Their banks are run on par with other modern banking systems in the maintenance of records but very much accessible to the members. The banks are more busier during the sandy days (weekly market days) where women members withdraw/deposit money on account of their transactions.

There are many examples and many models in the country for such women banks. Their resources exceed more than Rs.50 lakhs in certain cases. It would be amazing to observe such women's banking activities that are promoted by thousands of illiterates and neo-literate women.

Constant and consistent motivation of NGOs have helped these women groups to run and own their banks. Credit facilities are made available to the members timely and justly and a total recovery has been ensured enabling smooth functioning of the banks. Micro credit is being undertaken as a major activity. But this should not be misused as a disguised form of money lending.

16.14 Income Generating Programmes:

Self-Employment is being realized as one of the methods to utilize the potential of women. It may be due to dual role she has to perform, emergence of nucleus family, non-availability of reliable servants and lack of proper hygienic creches. She can adjust her household schedule and business work easily in case of Self-employment activities. There is a need to evolve the strategies in this direction. Women entrepreneurship has been considered as one of the methods to utilze their skills and expertise in gainful economic activities. The need is greatly felt, due to spread of education opportunities, reduction in scope of public sector after introduction of new economic policies in 1991, women have started participating in activities. Still number of women's participation in business is relatively less as per statistically information available in different reports. Information relating to women working in informal sector is also not available. Emergence of women in business is widely felt in urban areas.

Among all the managerial functions, marketing function is one of the important and challenging functions of the business. Marketing poses a major problem both of new material and of finished goods. To cope with the competition in the market, advertising and publicity of the product become indispensable and that again involves heavy funding. The small enterprises do not know anything about markets do not have R & D facilities know-how for improving designs and quality nor do they know the technicalities of princing etc. It has been observed that most of women entrepreneurs could not continue with their business or trade activity for the want of guidance on consumer demand and market mechanism.

16.15 Economic Empowerment of Women:

a) Poverty Eradication:

Since women comprise the majority of the population below the poverty line and are very often in situations of extreme poverty, given the harsh realities of intra-household and social discrimination, macro-economic policies and poverty eradication programmes will specifically address the needs and problems of such women. There will be improved implementation of programmes which are already women oriented with special targets for women. Steps will be taken for mobilisation of poor women and convergence of services, buy offering them a range of economic and social options, along with necessary support measures to enhance their capabilities.

(b) Micro-Credit:

In order to enhance women's access the credit for consumption and production, the establishment of new, and strengthening of existing micro-credit mechanisms and micro-finance institution will be under taken so that the outreach of credit is enhanced other supportive measures would be taken to ensure adequate flow of credit through financial institutions and banks, so that all women below poverty line have easy access to credit.

(c) Women and Economy:

Women's perspectives will be included in designing and implementing macro-economic and social policies by institutionalising their participation in such process. Their contribution to socio-economic development as producers and workers will be recognised in the formal and informal sectors (including home based workers) and appropriate policies relating to employment and to her working conditions will be drawn up. Such measures could include reinterpretation and redefinition of conventional concepts of work wherever necessary e.g. in the census., records, to reflect women's contribution as producers and workers.

(d) Women and Agriculture:

In view of the critical role of women in the agriculture and allied sectors, a producers, concentrated effort will be made to ensure that benefits of training, extension and various programmes will reach them in proportion to their numbers. The programmes for training women in soil conservation, social forestry, diary development and other occupations allied to agriculture like horticulture, livestock including small animal husbandry, poultry, fisheries etc; will be expanded to benefit women workers in the agriculture sector.

(e) Women and Industry:

The important role played by women in electronic, information technology and food processing and agro-industry and textiles has been crucial to the development of these sectors. They would be given comprehensive support in terms of labour legislation, social security and other support services to participate in various industrial sectors. Women at present can not work in night shift in factories unless suitable safety measures are taken to enable woman to work on the night shift in factories. This will be accompanied with support services for security, transportation etc.

(f) Support Services:

The provision of support services for women, like child care facilities, including creches at work places and educational institutions, homes for the aged and the disabled will be expanded and improved to create an enabling environment and to ensure their full co-operation in social, political and economic life. Women-friendly personnel policies will also be drawn up to encourage women to participate effectively in the developmental process.

16.16 Summary:

Community organisation is a preliminary process and Community Development is take place. Community Organisation sails throughout the course of community development organising Self-Help Groups emerged as an activity among the NGO's during 1990. There are four important stages in promoting SHG's (a) Forming Stage, (b) Storing stage, (c) Norming Stage and (d) Performing stage. There are many advantages of SHGs. The beneficiaries avail the loans for income generating

programme. There is a wider scope for NGO's in the country to organise self-help group and to link credit facilities with banks.

16.17 Key Words:

1. Community Based Organisations

2. Storing Stage

3. Norming Stage

4. Performing Stage

5. Net Working

16.18 Self-Assessment Questions:

1. How to organise Self-Help Groups?

2. Write an group formation stages?

3. Explain the advantages of SHGs.

4. What are the major indicators of effective SHGs.

5. Explain Income Generating Programmes for Women.

16.19 Reference Books:

Sangh Mittra : Bachchan Kumar : *Encyclopedia of Women in South Asia (Volume-I)*; The Assessment; (p.448;449;450)

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LESSON-17
VOLUNTARY ORGANIZATIONS INTERFACE BETWEEN
PROFESSIONAL AND VOLUNTARY SOCIAL WORK

17.0 objectives:

The objective of this lesson is to explain the need, importance and role of voluntary organizations in India.

Contents:
17.1 Introduction
17.2 Voluntary action
17.3 Noble virtues
17.4 Conceptual clarity
17.5 Characteristics of voluntary action
17.6 Scope of voluntary action
17.7 Motivation factors
17.8 Voluntary organizations- objectives
17.9   Role of voluntary organizations
17.10   Government and voluntary action
17.11   Cooperation and collaboration between GOS and NGOS
17.12   Professional Social work
17.13   Social work profession in India
17.14   Professional and voluntary social work
17.15   Role of social work in development of society
17.16   Interface between professional and voluntary social work
17.17   Summary
17.18   Key words
17.19   Model questions
17.20   Reference books

17.1 Introduction

In the social political context a community is seen to be working mainly thorough two sectors i.e. the state and the voluntary sector. They are corresponding to the public and private sectors.

The planning commission has emphasized in the very 1st plan that voluntary organizations should continue into the shoulder the major responsibility in the implementation of welfare programs. Besides setting up of coordinating councils to plan and direct the activities of the voluntary organizations, there are problems like beggary, juvenile delinquency, prostitution and trafficking in women, that require legislative support and administrative action for effective implementation. It is possible that even in the tackling of these problems the voluntary agencies cam take care of certain aspects. But the primary responsibilities and overall direction in this area must rest with the state. The state will also have a major responsibility in defining and enforcing minimum standards for welfare services

in the planning and supporting programs of training and in the evolution of a national social welfare policy.

17.2 Voluntary Action:

It is a kind of action undertaken by people or organization without profit motive. People do not have personal interests and motives. It is above religion, no profit service is rendered without any selfish motive. In a U.S.A. voluntary sector is called N.G.O's whereas in U.K. it is used for non statutory bodies and services. Coming to India, it is used as non official societies which are registered under societies registration act of 1860. Any action that is initiated by private people is called voluntary action.

The voluntary sector is the people's sector action imitated by the founding people's open volition and managed essentially by its own membership qualifies to be recognized as voluntary action. People are the main actors in voluntary action. In modern times the state has acquired almost all embracing powers. It tries to direct field- operations from commanding heights. In the interest of a proper balance of forces it is advisable to recognize the importance of people's power both manifest and potential. People are the fountain spring of sovereignty and also a vast reservoir of power. Voluntary action is people's action.

Voluntary action is the since qua non of a vibrant and functionally efficient democracy Vinobaji recognized the latent power of people and advocated fostering janshakti, as a complementary and supplementary force to Rajashkti or state power. The whole dynamism of janshakti has remained unexplored to want of powerful leadership in the voluntary sector.

There are tow routes to social change. The service route and the power route. The service route is a short cut to power. In order to use the service route, it is not necessary to actually render service. Projecting an image to that effect is enough.

Voluntary action born out of free will of its initiators urn without any external influence is a retreat and also an impossibility. Action inspired and sponsored by external agents and conditioned by authorities outside the organization can hardly be called voluntary. The normative concepts of voluntary action are purist nature, but actual operation, they are polluted bureaucratic effluents.

17.3 Noble Virtues:

The practitioners of voluntary action have glorious traditions and noble virtues once upon a time. Since then the realities have changed. The usual attributes associated with voluntary associations are spontaneity or action in response to emergent situations, flexibility in order to cope with the differential needs of people, freedom to experiment, to devise effective methods of work and the human of that is essential in working with people. They have also the reputation of being pioneers in social action, since they were the first to identify the needs. They innovates appropriate services and programmes and stabilize them over a

period of time. Most of the voluntary organizations do not have these old fashioned values. Ever since the five year plans have been launched, the pioneering role has been taken over by the state. In every plan, new schemes are introduced. As the size of the organizations has increased, the freedom red tape has declined. Flexibility depends upon the smallness of size and its local base in the community. The larger the organization, it is further away from the community and more rigid it tends to become. Even small organizations are functioning as mini-bureaucracies. Since accountability is linked up with grants in aid the bureaucratization has become inevitable.

The quality of spontaneity has also deteriorated, since they give priority to officially out lined schemes rather than respond directly to the needs and problems around them. The voluntary organizations are less depending on raising resources directly from the community. Hence the image of voluntary organizations having the above virtues and sacrifice has become obsolete.

Policy makers and officials have often painted the tradition of voluntary work in India in glorious colours have offered awards in recognition of the services rendered by voluntary workers and always praised the vital role of voluntary action.

In the first five year plan, it was stated that: planning in a democratic state is a social process. It is therefore, essential that conditions should be created to make individuals and groups to make the individuals and groups to make their maximum contribution as citizens.
In second Five year plan, it was stated that harnessing voluntary effort and local manpower resources would not only help supplement achievement of the plan targets but may even help to exceed them. Under the third plan, it was reiterated that:

"Properly organized voluntary effort may go far towards augmenting facilities available to the community for helping the weakest and the neediest to a somewhat better life it is through the quiet influence of voluntary workers, steadily engaged in the acts of selfless services that voice of reason can prevail.

The Central Social Welfare Board (CSWB) was set up in 1953 for strengthening voluntary action in social welfare. Some funds were placed at the disposal of the bard for the development of existing voluntary services and also for initiating new services. The board is autonomous without departmental structure now the element of innovation has receded and has spirit of autonomy has been eroded.

Several piecemeal studies of the CSWB's efforts at strengthening voluntary action have been carried out. None of the studies revealed that voluntary action in social welfare is today stronger qualitatively superior in performance and ore effective in its impact. Only limited funds are made available with the CSWB for assisting voluntary action. But even these limited funds have been spread too wide and has no visible impact on the welfare field. Proliferating of voluntary organizations has certain taken place, but this multiplication only seems to cause division in the ranks of voluntary organizations. It may not add to the strength of any entity.

17.4 Conceptual Clarity:

What is broadly classified or denoted, as differentiated from non Governmental organizations, voluntary organizations and non profit organizations while it is difficult to have an absolute or universal definition, one can think of an operational definition for these terms. Many a time the assumptions behind the use of the terms NGOs voluntary organizations and non profit organizations vary according to the particular national cultural and political context in which they are being signified. The term voluntary signifies ethical and moral position rather than a structural or management aspect. Hence it is important to make a conceptual distinction between voluntary organizations. NGOs are Non - governmental organized collectives with a purpose. Organized encompasses a wide range of structures from informal, unstructured associations and groups to highly structured and formalized collectives. The term NGOs denotes a rational category assuming an identity in terms of being not governmental.

The World Bank defines NGOs as Private organizations that purse activities to relieve suffering promote the interests of the poor, protect the environment provide basic social services or undertake community development.

In almost all successful NGO programmes, it is almost certain that the prime deterring factor is the role of the committed NGO cades in demonstrating leadership, encouraging participation, displaying problem solving skills, and probably the most important a willingness to work with the people. Given the complex dimensions of anti poverty programme, the critical factor is not only soundness of programme that reflect the needs and interest of the people, but also their ability to create special cadres for their implementation. This is important for every NGO willing to participate in poverty alleviation programme.

Voluntary organizations enjoy certain advantages vis-a-vis the Government organizations, departments. The voluntary organizations have their roots in the targeted community have greater and better knowledge of the needs of the community, its strengths and weaknesses and opportunities. Having their roots in the community, the voluntary organizations are readily acceptable also. They are better knowledgeable about the programmes/ activities that will be better suited t the community.

17.5 Characteristics of Voluntary Action:

1) It is the result of voluntary efforts which though motivated by different factors and it is spontaneous in nature.
2) It is an organization initiated and Governed by its own members without having any external control.
3) It is registered under an appropriate act to give a corporate status to a group of individuals so that they get a legal personality.
4) It has a general body and a regularly constituted managing committee representing all men, women processionals etc.
5) It has definite aims ad objectives and a programme for fulfilment of these objectives.
6) It is known and accepted by the community in which it is formed.

7) Service is the main motive of the voluntary action, but not profit.
8) Independence in work with which they can operate.
9) Voluntary organization will act as a bridge in between the people and Government.
10) Smallness is the scale of operation.
11) Through service, Voluntary organization may gain the pole's confidence.
12) Bringing professionalised people into voluntary action for the development of people systematically.
13) They promote people's participation and awareness in all the developmental activities.

17. 6. Scope of Voluntary Action-Social, Economic, Political Fields:

State no doubt assumed grater responsive to seek welfare of its citizens. It is the responsibility of the state to provide essential series and meet the basic need like food, clothing, housing and education to the people in general. However there are other services which can be and should be left to voluntary organizations. The role of voluntary organizations is depicted by Kul Karni as, "while state may try to ensure certain minimum conditions and material relief, the needs of special groups may have to be taken care of by voluntary organizations."

Voluntary action aims at developing constructive forces in the individual and in the social groups. Voluntary action should create self-confidence in the minds of the individual. Voluntary agencies should aim at solving the emotional and economic problems by creating their nature abilities.

Based on this the scope of voluntary action indicates important areas in which voluntary action can be carried out on its own or to supplement the action already initiated etc. However voluntary action is taking up, apart from social and economic activities, environment and political areas. The social welfare generally attempts t provides services to the members of society in mental, and physical distress as well as in areas such as family life education, heath etc. The social welfare needs of the categories of the persons such as children, youth, aged, handicapped, deprive d classes are being met by voluntary action.

The other area where voluntary action needed is the economic development of people. This area is re significant in a country like India where poverty is the root cause of understand development. We have to evolve suitable programmes for raising eonic standards of the people. To persuade the people to adopt the development programmes and encourage them to use hidden potentialities and resources, voluntary action lays a significant role.

Voluntary action presupposes the perception of the need by the community. It makes assessment that the need can be met. It regards it as a duty to mobilize itself to meet the need. Voluntary action is of highest significance for the functioning of the democracy. It serves as social justice. It helps in focusing the attention of the embers of a community in its problems and needs. It promotes the social and public responsibilities. It gives them an opportunity to lean to work cooperatively.

Pioneering has been a major function of voluntary agencies. It allows experimentation. They have the freedom to work, to initiate work in the controversial areas. In our country, it worked for the cause of the needy. They have relative degree of freedom form particular political trends voluntary action is more flexible and fee for bureaucratic rigidity. It has advantage of ensuring public cooperation. The operational cost of such agencies is minimum due to the fact that major pa of the work is done by the volunteers.

The voluntary agencies have limited resources at their disposal. The sporadic character of voluntary action leads to instability. Financially they are not sound, as they depend on public contribution, state grants. Social workers engaged in voluntary agencies are paid low.

17.7. Motivating Factors:

The motivating factors or sources of voluntarism are religion, government, business philanthropy and mutual aid. There is missionary zeal, commitment, and altruism in voluntary. Bourdillion and William Baveridge viewed mutual aid and philanthropy are main sources from which voluntary organization is developed. The other, motivating factors include personal interests, benefit of experience, recognition, knowledge, commitment to certain values etc. Other impulses are to serve their fellowmen or the unfortunate lot of the society. They are agents of political socialization in a democracy and educate the members about the social norms and values the psychological impulses are serenity, self-expression, and satisfaction of interests.

In India around 20,000 voluntary organizations spread though the length and breadth of the Country. Mostly these organizations are located in the urban areas,. Due to the breakdown of traditional institutions, spread of education, social reforms, inadequacy of welfare services to the need, rehabilitation problems, minority problems, SC/ST/OBC and their welfare etc, there is rise in voluntary organizations.

There are speed basic social economic changes for the betterment of people. The existing democratic elements and processes need to be strengthened. Natural and social resources need to be harnessed. The tradition f voluntary action during the last 20 years is to be voluntary for constructive and productive voluntary action. We have to deal with complex conditions of the modern life. Voluntary action is experimental, flexible, and progressive. It can adjust more easily than the statutory authority, to deal with changing conditions with diversity of cases. The voluntary organizations have capacity for experiment and for trial and error. Voluntary organizations provide a valuable supplementary agency with the help of statutory authority. The voluntary organizations are working in the fields of education, public health, more and in many spheres of social assistance.

17.8 Voluntary Organizations-Objectives:

The following are the main objectives for which various organizations are working:
1) Protection and development of children
2) Welfare of women in the rural areas.
3) Services for the youth

4) Community welfare
5) Promotion of educational facilities
6) Promotion of public conscience on social problems
7) Promotion of moral standards and family welfare
8) Prevention of diseases, health care, etc.
9) Protection and welfare of the handicapped
10) Eradication of social handicaps for certain groups.
11) Spiritual uplift and development of certain religions and racial groups
12) Propagation of international brother hood.
13) Promotion of natural interests though voluntary effort
14) Training off workers for field work.
15) Protection of nature, animal etc.

17.9 Role of Voluntary Organizations:

Voluntary organizations plan an important role in social welfare and planned development. The constructive programme of Gnadhiji accelerated the process of political struggle for independence. It activated the underprivileged and down-trodden masses to develop themselves economically and socially. A net work of voluntary agencies was created to promote different constructive programmes like village industries, khadi, leprosy work, harijan seva etc, with the help of dedicated workers. This was the basis of social welfare programmes by the voluntary organizations in the post-independence period.

The objective of planned development is to mobilize the total hidden material and human resources to improve the socio-economic living conditions of the people. Voluntary organizations have a greater role in social welfare though the devilment of educating, health, housing and providing welfare service for the weak, under privileged and handicapped sections of the populations. They also help the efforts of social devilment to build up the people, interns of change in their physical, intellectual, emotional, social and oral compositions. They help to increase the capacity of weaker sections to provide and contribute for their own well being as well as for the good of the society. Voluntary organizations should play more effective role to push the programmes of social development forward.

Traditionally voluntary organizations work with certain state welfare organizations. They supplement voluntary efforts particularly in the field of beggary, prostitution, juvenile delinquency etc. In all fields, voluntary organizations are making headway to emphasize on welfare aspect. It is the state policy to give financial assistance o these organizations.

Generally voluntary organizations render their services in all fields of social welfare. Their orientation has changed with the change in time and situations. Vinoba Bhave has under take voluntary action in the form of Bhudan, Gramdan, Sharmadan, Jeevandan (gitf of land, village, labor and life) and brought about a sort of revolution in the thinking process of people to share their asses with the less fortunate people. The new problems emerging in the complex society in view of the advance in science and technology have also acted for the increasing role of voluntary organizations o meet the challenges. 100% percent literacy was

achieved by the voluntary effort in Kerala. The services for the welfare of drug addicts, prostitutes, victims of terrorist activities etc are tendered by the voluntary organizations. In India there are 1000 voluntary organizations working for environment protection. Jaya Prakash Narayana, Mahatma Gnadhi, Vinoba Bhave and many the readers have expended their faith in voluntary actins in social development.

Balwant Ray Mehta committee (1957) observed, "Today in the implementation of various schemes f community, more and more emphasis is laid on non-government organizations and on the principle that ultimately peoples own local organizations should take over the entire work." The fifth and seventh five yea plans relied heavily on voluntary agencies for social welfare programmes and assistance form state was given to them for this task. The voluntary organizations equipped with necessary technical exercise, can b useful agencies of social and economic development.

Voluntary organizations are undertaken various programmes for the welfare of the destitute, the down-trodden, the disadvantaged ad he under privileged and complementing the state in its effort to achieve he ideals of welfare state.

17.10 Government and Voluntary Action:

Government accepted voluntary action a major means of social welfare. It is providing financial assistance without directly being involved in their functioning. The government bureaucracy being rule bund and conservative. If may to be advisable to entrust development work to the bureaucracy. Hence the government has been involving the NGOs in development since the sixth plan period. The idea that the scope of this cooperation should be widened has been gaining ground for a few decades. In 1982, the then prime minister Indira Gandhi felt that consultative groups of voluntary agencies must be established at the state level, the document of seventh plan (1985-90) said that serious efforts will be made to involve voluntary agencies in various developmental programmes. The constitution of central social welfare board was significant for voluntary social services. The problem f coordinating the activities of government and non-government agencies is in some ways difficult within field of social welfare, the needs as well as the difficulty of coordinating government and NGOs are greater. The planning commission attempts t establish a liaison between there tw efforts in there was.

1) By involving NGOs in the process of planning
2) By entrusting Government sponsoring programmes to NGOs for implementation
3) By promoting growth of NGOs through grants-in-Aid

There are two ways by which government can help the voluntary organizations to function effectively (1) by offering direct help interms of finances and equipment. (2) By involving them continuously in statutory action. Another way of helping the voluntary agencies is through legislatives action. The government can create necessary condition for growth and development

17.11 Cooperation and collaboration between GOS and NGOs

The two words cooperation and collaboration used synonymously. However, a distinction can be made. Cooperation will imply coming to understanding with organisations of similar orientation and approaches in regard t sharing of experiences and resources. The interaction is equal f ooting i a spirit of comradeship.

1) Collaboration refers to the situation when one of the two parties is in a superior position. A which consents to collaborate with not-so well-off party B. Collaboration is vertical by the higher up A , with the lower down B, for specific areas.
2) In the area of Health and Family welfare (HFW)the government organizations/departments do have a clear advantage having access to huge amount of resources in terms of manpower, money, materials, and support of political power. NGOs do here comparatively lesser of these 5Ms . Among the NGOs, the voluntary organizations (VOS) differ form the counterparts, the private entrepreneurs (PES). Vos have of service to society, whereas PEs have the profit motive . So the vos will seek comboration fro the GOs and cooperate with PEs in areas of health and family welfare.
3) Voluntary oraganizations enjoy certain advantages vis –a-vis the governments organizations departments . They have roots in the community .They have greater and better knowledge of the needs f the community,   its strengths and weakness, opportunities and threats .They are better knowledgeable abut the programmes, activities, that will better suited to the community. Some of the programmes relating to Health and family welfare(WFW) are as follows.
    I.   Sanitation and pollution control
    II.   Environmental and greenery conservation
    III. Community cleanliness and personal hygiene
    IV.   Awareness building and education-formal and informal
    V.   Immunisation ,nutrition, balanced food
    VI.   Facilities- building for HFW: hospitals, dispensaries, PHCs
    VII. Provisions of Safe drinking water
    VIII. Income generation/augmentation programmes
        a) Provision of pump-sets
        b) Provision f fertilizer
        c) Development of drip irrigation systems
        d) Procurements of pesticides
        e) Tractorisation of farming practices
        f) Improving communication and transport systems
        g) Roads and Railways
        h) Post and telegraph network
    IX.   Education for all adults women and children
    X.   Health for all etc. An integrated holistic approach(IHA)
    XI.   What V.Os can do the above area to health and family welfare may be listed below.

9

a) Act as awareness generators
b) Act as facilitators
c) Enthuse community to participate
d) Build team dedicated volunteers
e) Liaison with Government and other donr agencies
f) Initiate income generating factors
g) Introduce other activites

Cooperation and collaboration for financial assistance

Funds are the grates constraints for most of the vos. So they should generate of get financial assistance from:-

a) Their own resources,charging fr services at the subsidized rate
b) Government organizations /departments assistance schemes
c) Philanthropic individual/institutions/charitable trusts-national or international
d) Oragnising f exhibitions, Meals, fun fairs
e) Arranging sports, games, cultural/recreational competitions –music , painting, elocution etc.

17.12 Professional social Work

The outstanding characteristic of social science in the 20th century is its professionalization. The social sciences have became bodies of not merely research and teaching but also practices.

Social agencies adopted Freudian concepts, particularly in dealing with less seriously disturbed individuals. For four decades social work had been emphasizing the environment and its modification in their approach to their client's problem. The developments in psychiatry the introduction of psychological testing use of 1 & test led increased attention to mental conflict.

Case work skills and techniques were all influenced and improved. Case work series began to be extended to client from higher economic levels.

Modern Social Work:

According to Friedlander, " Social work assist in realizing democratic principles and human rights, seeking to secure for all citizens a decent standard of living, social security and the fulfilment of h universal human need for love, acceptance, recognition and status". In the modern complex society, social work has emerged as a socially oriented profession. Every profession consist of certain values which differentiates that fr other profession. Modern social work is based on certain professional values.

1) **Acceptance of social Responsibility:** Social work recognized its responsibility with regard to adjustment between the individual and society. Problems emerge of when the relations between the individual and the society are disrupted. As a result, the

individual behaviour deviated from the culturally approved norms and results in social disapproval social work establish harmonious relationship between then individual and the society. Social work assumed the status of a profession.

2) **Acceptance of individual Dignity:** Social work accepts the dignity and importance of the individual. Individual is the unit of society and occupies paramount importance. Without individual progress, social process is not possible. Social work accepts individual dignity.

3) **Base on scientific methods and techniques:** Social work provides assistance to individuals, group and community. Social work could not become a profession on the basis of principles and humanitarian clause. It requires certain professional methods and techniques. Social work has evolved its own methods and techniques social work are grained in these methods. Due to such professional training, social work has become a profession.

4) **Professional training:** professional work is base on certain assumption this specialized work is taken up by the workers as their career. They make their living through that work. These characteristics are found in the modern social work. Social workers developed their expertise under the various specialised services are paid workers. They are trained in them methods and techniques of social work.

5) **Theory and practices:** every profession involved theory and practice. These two aspects are inter dependent. Theory meaningless without practice. Social work has its own theoretical principles and practical skill. As theory, social work discoverers the law f human behaviour. In practice social adopts skills toward the practical solution of social problems. According to Prof.Walter A .Fried Lander, social work is not merely a science, rather both science and art. It is one of the most importance professionals at national and international levels.

6) **Professional organization:** every profession will have its own professional organization to promote is professional interests an to set up certain standards of behaviour and professional ethics and values. The professional organization will promote the slanders and quality of professional education and is services. Social work has professional organizations like the association of schools of social work in India (ASSWU0, the international association of schools of social work (IASSW), and the international Federation of social workers (IFSW) the schools of social work and trained social works and enrolled as members of the professional organizations. These schools impact training facilities to the professional following the standards of the profession as stipulated by the professional organizations. Social work has to its own principles; methods and technique, chief among them are social case work, social groups work, social welfare administration and social work research.

17.13 Social Work Professional in India:

Social work professional is of recent origin in India. It began very late, and its progress has not been rapid. Here its professional aspect has to been fully realised. The term "social work' n India is equated only with 'voluntary service, regarding both the terms as synonymous. Historically the tradition of giving assistance to poor, dabbled and destitute is

very old in India. The institutions of joint family, caste and village panchayat used to help the aged and disabled persons in India professional social work was started with short term training course on social services was established b the social service league at Bombay. Later on, the TATA School of social sciences was established in the year of 1936 in Bombay. The institute started accurse of professional training in social work.

Nature, Goal and Function of Social Work:

Social work is a recent branch of knowledge which deals with scientific solution and treatment of psycho-social problems. Its aim is to increase Human happiness in general.

According to Helen Winter, 'The prime function of social work is to give assistance t individuals in regard to the difficulties, they encounter in their use of an organised group service r in their performances as member of an organised group.'

Prof. Herbart Bison has defied social work, 'social work is the provision deigned to aid individuals in single or in groups, in coping with present or future social and psychological obstacles that prevent r like to prevent full and effective participation in society; such services are limited on the one hand by agency function and the workers competence; on the other, by already established professions well defend functional area and by certain practices and prejudices.'

According to Indian conference of social work, ' social work is a welfare activity based on humanitarian philosophy, scientific knowledge and technical skills r helping individuals or group or community t live a rich and full life:

Characteristics of social work:

Social work is based on the knowledge of human relation. It deals with the solution of psycho-social problems. Social work is a professional service based on scientific method and skills. The following characteristic reveals its distinctiveness and peculiarity.

1) **Professional services:** social work is a professional service. It assists individual and group's community's attempts to help the individuals in the social milieu. It removes he barriers which obstruct people from achieving the best which they are capable
2) **Based on scientific knowledge:** social service is based on scientific knowledge and technical skills. It has got its own methodology.
3) **Humanitarian philosophy:** social work derives its inspiration from the humanitarian philosophy. It seeks happiness for the individuals groups and community.
4) **Solution of psycho social problems:** social work solves psycho social obstacles which prevent the effective functioning of group's community and society.

17.14. Professional and Voluntary Social Work:

From the traditional point of view, help and assistance rendered to poor and destitute person due t religious inspiration is known as social work. But this concept does not come under modern concept of social work. It is voluntary social work. It fails to solve the problem

permanently. The traditional approaches have been regarded as inadequate, since the problems of disorganisation and maladjustment are very complicated.

Social work is sometimes confused with social assistance which is provided o the people at the time of natural calamities, social workers also provided assistance to the needy people. But such help cannot be regarded as social work.

Under voluntary social work, assistance to the needy is a temporary affair. While social work is permanent service.

Social work assumes two ain forms, private and public. Social work performed by voluntary organization is known as private social work such voluntary organization get only financial and from the Government. Public social work is performed by the Government.

Characteristics of private social work:

1) The private agencies are very efficient in their working. They are regulated by selfless persons.
2) The social work programmes undertaken by private agencies are free from bureaucratic defects.
3) In private sectors, social workers seek public cooperation without any difficulty.
4) Financially the private agencies are not very sound. They depend on contributions, states grants and assistance. Social workers engaged in the private agencies are low paid. Private Agenise has very limited resources.

Scope of social work:

The principal aim of social work is to solve the psycho social problems which obstruct the individual from social advancement. Its scope is gradually expanding. It is now international and inter racial in scope. Its methodology is useful in solving the human problems of the suffering. In disabled handicapped, destitute and dependents.

17.15. Role of social work in development of society:

Social work is concerned with social relationships, with individuals and groups, with the external and internal stress which result in social disfuncting. The objectives of social work methods are removal of problems, removal of blocks to growth, release of potentialities, full use of inner resources, development off capacity to mange one's own life, ability to function as an integrated unity. There is emerging role of social work in the development of society. Here the social worker is important and his ability to handle and manipulate the situation is important. In order to be good social worker, he must be a leader and dynamic person social work is concerned about the welfare of all humanity. Many welfare and voluntary organising are formed to meet the needs of suffering and needy. Voluntary organizations look to professional social workers for their expert guidance, scientific knowledge, skills and professional training.

Social agencies social into existence in response to recognition of some unmet social needs. This means some aspects of operation require a diagnosis of personal need and social relationships. In this context there is need to for a professionally aimed person to identify the social needs and diagnoses of person needs.

Social work with individuals:

1) It means work with individual: Case work needing financial assistance, convalescence removal to hospital and so forth;
2) To mean individual welfare: The emphasis is on the individual, who is to receive an assistance which will promote his welfare. There is focus on treatment goals.
3) To mean work with individuals in situations of personal and social stress. Case work is continuous professional relationship; it is a process of dynamic interacting between the worker and the client; it is consciously used for social treatment process. It is a study of the particular person in his situation. It deals with the problems of the client, the ways in which he could be helped to meet there by his own and the community resources.

   The voluntary organizations dealing with children, women, mentally retarded, physically handicapped, will use social case workers to deal with the individual problems.

Social work with groups:

According to Pro.Hamilton "Social work is a psychological process, which is concerned no less with developing leadership, ability and cooperation than with building on the interest of the group for the social purpose." Social group work is a method. Its central focus is a group rather than individual. Social group work is a method for serving the group or collective interests. The principle aim of this method is to develop the entire group.

The professionally trained group worker will work with groups formed by voluntary organizations for promoting the groups of youth, women, children, self-help groups, DWACRA groups, the voluntary agencies engage trained social workers to work with the groups for group development and individual development.

Community organisation and social welfare administration;

Community organization is adjustment of the needs and resources of a community. Community organization is a methods as well as a process. Its aim is to assist to community to become self sufficient. Many voluntary organizations are now working with rural, urban and tribal communities by engaging trained social workers, using community organization method. The social worker in the role of a community organiser will fix the resources of the community of meeting the community needs such as digging, wells, tanks, bore-wells, buildings schools, proving community facilities such has parks, community centres, by involving the people.

Social action:

Social action is an organized group which is used to solve the social problems. The social workers in the role of social actions create awareness about the problems in the comm9nity. Public opinion is motivated towards attaining the aim of social work. Collective action is motivated to wares the problem facing the community. According to Taloctt parsons, " Action is a process in the actor situation system which has a motivational significative to the individual actor, or in the case of collective, its components are individuals.

Social action is a method of social work the voluntary organizations are using this method with the help of professional social workers for bringing about change in the institution, for launching social movements, and bringing about legislation and its amendments through lobbying.

17.16 Interface between professional and voluntary social work

The professional social worker has made considerable contribution to planning and development of social welfare services at the centre and the states. The emergence of professional social work raised the problems of the relationship between the professional and the non-professional. The non professional is 'non-socialized' in professional values and skill. Since he does not derive his livelihood form this vocation, he considers himself superior to the professional status. The contribution of the professional in the nongovernmental sector is limited. The salaries available in the non government sector are not attractive to get the best persons in the field. It is difficult for professional to function with any decisiveness, unless he takes over the functions of the volunteer exertive.

Professional social workers, however well equipped cannot be substituted for the volunteer leader. The professional have certain equipment of knowledge and skills to handle the problems of institutional management and interpersonal and inter group relations. They are people doing a job to earn a living. They are the people with the pride of the profession and social purpose. Since they are being paid for their work, they are able to do the job efficiently. But they cannot easily move a community accept wholly new ideas. They cannot become pioneers and leaders of movements. They cannot gain the moral right to preach or to admonish a group.

The professional and the voluntary social worker have something specific to contribute to social work. The volunteer brings to social work the in the interest and confidence of the community. Social worker promoted full and effective functioning for other institutions of society. The social worker uses his genuine concern for the well being of the client or community. He has willingness to offer such professional assistance as he is capable of the professional assistance may consist of material help, but this assistance is directed to enable the community to develop and utilize its own resources. The object of professional service is not only relief but rehabilitation. The successful practitioner of social work must enable his client to help himself- whether his client is n individual or a collectivity. This he may do himself or in association on with other organizations or professionals. Thus the professional emerges as a separate functionary who is specialized in his area of work.

15

The role of social worker in voluntary action depends upon the training one has received to be scientific in his outlook. He has skills and knowledge of human relationships. His special contribution in this field is the discovery and the interpretation of social needs. The social workers has specialized preparation in social sciences. He is equipped with this knowledge to undertake this task for the benefit of the community. The professional seek the volunteer's help, interest and participation to enable him to find opportunities for his creative work. The professionals can also help in the formulation of the social policies. The professionals can effectively protect the human the humaintariazn out look. They can have better outlook on the human right issues that the non professional workers. They can extend their services based on t heir knowledge and professional skills.

17.17 Summary:

Voluntary institutions were known in ancient India. The history of social welfare in India is the history of voluntary action. There are always new horizons opening before voluntary action. at present in India, a good number of non-government organization (NGOs) are working for various causes.

Government accepted voluntary action as a major means of social welfare. It is providing enjoy certain advantages vis-à-vis the Government organizations/departments. They have roots in the community. They have greater and better knowledge of the needs of the community, its strengths and weaknesses, opportunities and threats.

Founds are the greatest constraints for most of the voluntary organizations. So they should generate or get financial assistance from their own sources. Govt. organizations, philanthropic individuals and other sources.

The outstanding characteristics of social science in 20th century are its professionalization. The social sciences have become bodies do not merely research and teaching but also practice. In the modern complex society, social work has emerged as a socially oriented profession.

Modern social work is based on certain professional values,
91) Acceptance of social responsibility, (2) Acceptance of individual dignity, (3) it is based on scientific methods and techniques, (4) professional training, (5) theory and practice and (6) professional organization.

Social work profession is of recent origin in India. It began very late, and its progress has not been rapid. Here its processional aspect has not been fully realized. Social work is based on the knowledge of human relations. It deals with the solution of psycho social problems. Social work is based on scientific method and skills.

Under voluntary social work, assistance to the needy is a temporary affair, while social work is a permanent service. Social work is concerned with social relationships, with

individuals and groups, with external and internal street which result in social disfucntioning. There is emerging role of social work in the development of society. Voluntary organizations look to professional social workers for their expert guidance, scientific knowledge, skills and profession in traing.

The professional social worker has made considerable contribution to planning and development social welfare services at the centre and the states. The professional and the voluntary social workers have something specific to contribute to social work. The volunteer brings to social work the interest and the confidence of the community. Social worker promotes full and effective functioning of other institutes of society. The professional can have better outlook on human rights issues than the non-processional worker.

17.18. Key words:

       a) Cooperation
       b) Collaboration
       c) Professional work
       d) Voluntary

17.19. Model questions:

1) Explain the relationship between professional and voluntary social work
2) Discuss the areas of cooperation and collaboration between the professional and the voluntary social worker.

17.20. Reference Books:

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