

**WORKING WITH
COMMUNITIES AND SOCIETY
(DSW04)
(M.A. SOCIAL WORK)**



ACHARYA NAGARJUNA UNIVERSITY

CENTRE FOR DISTANCE EDUCATION

NAGARJUNA NAGAR,

GUNTUR

ANDHRA PRADESH

Lesson -1**COMMUNITY-DEFINITION, MEANING AND CHARACTERISTICS****1.0 Objectives:**

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

Contents:

- 1.1. Introduction
- 1.2. Definition
- 1.3. Characteristics of community.
- 1.4. Community and society
- 1.5. Association and community.
- 1.6. Institution and community.
- 1.7. Community- Sociological significance
- 1.8. Summary.
- 1.9. Key words
- 1.10. Exercises.
- 1.11. Reference Books.

1.1 Introduction :

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

2.2 Definition:

- (i) Community is "a human population living within a limited geographic area and carrying on common inter-dependent life- (Lundberg)
- (ii) Community is "any circle of people who live together and belong together in such a way that they do not share this or that particular interest only, but a whole set of interests-(Mannheim)
- (iii) Community is "a social group with some degree of "we feeling" and "living in a given area". – (Bogardus.)
- (iv) Community is "the total organisation of social life with a limited area ". (Ogburn and Nimkoff)
- (v) Community is "the smallest territorial group that can embrace all aspects of social life." (Kingsley Davis)
- (vi) Community is "a group of social beings living a common life including all the infinite variety and complexity of relations which result from that common life or constitute it"-(Ginsberg)
- (vii) A community is a cluster of people, living within a contiguous small area, who share a common way of life" – (Green, Arnold).

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

1.3 Characteristics of community:

The following are the Characteristics of the community.

(i) Locality:

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

(ii) Community sentiment:

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

The great and small communities.

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

(iii) Group of people:

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

(iv) Permanency

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

(v) Naturality:

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

(vi) Likeness

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

(vii) Wider ends:

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

(viii) A particular Name

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

(ix) No legal status:

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

(x) Size of community:

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

1.4 Difference between community and Society:

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

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

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

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

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

1.5 Differences between association and community:

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

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

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

1.6 Differences between Institution and community:

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

1.7 Community-its sociological significance:

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

Community sentiment stimulates a common interest among the members of a locality. This common interest has its broad or inclusive character. It is not attached to specific objects but to the whole background of daily life, to place and people together. It embraces both what belongs to us, the heritage of tradition, the position we occupy in community, the familiar features and our possessions, and what we belong to, the obligations and responsibilities that hold us within the accepted social order. These strands are variously interwoven into the community sentiment.

Common interest here as elsewhere combines with self-limited interest in various proportions, that is, with individual perception of private benefits and advantages, and with the sense of prestige or

privilege or power that the particular community bestows upon its members. In so far as the common interest extends among them, however, it represents an attachment to the complex unity of place and group.

1.8. Summary:

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

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

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

1.9. Key words:

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

1.10 Exercises:

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

1.11. Reference Books :

1. Maciver, R.M & page, C.H (1959) : Society, An introductory Analysis, London, MC millan & co.
2. Sachdeva, Dr. & Bhushan.V (1982) : An introduction to Sociology, Kitab mahal, Allahabad, Delhi.

Prof. M. Lakshmipathi Raju

LESSON -2**MAJOR FORMS OF COMMUNITY****2.0. Objectives:**

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

Contents:

- 2.1. Introduction
- 2.2. Meaning of community
- 2.3. Elements of community
- 2.4. The Rural community
- 2.5. Change in the Rural community
- 2.6. Urban community
- 2.7. Tribal community.
- 2.8. Summary
- 2.9. Key words
- 2.10. Exercises
- 2.11. Reference Books

2.1. Introduction:

The term community we apply to a pioneer settlement, a village, a city, or a nation. Whenever the members of any group, small or large, live together in such a way that they share, not this or that particular interest, but the basic conditions of a common life, we call that group a community. The mark of a community is that one's life may be lived wholly within it. One cannot live wholly within a business organisation or a church; one can live wholly within a tribe or a city. The basic criterion of community, then, is that of all of one's social relationship, may be found (Maciver and page)

2.2. Meaning of community:

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

Definition of community:

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

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

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

Community has a spontaneous growth:

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

7. Permanence:

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

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

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

2.4. The Rural community:

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

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

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

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

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

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

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

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

2.3. Elements of community:

The following are the elements of community.

1. Group of people:

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

2. Common life:

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

3. Locality:

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

4. Community always has a particular name:

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

5. Common Sentiment:

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

2.5. Change in the rural community:

The village community is undergoing change in different spheres.

(1) Caste system:

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

(2) Jajmani system:

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

(3) Family system:

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

(4) Marriage system:

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

(5) Living standards:

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

(6) Economic system:

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

(7) Political system:

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

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

2.6 Urban community:

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

The size of the urban communities is much larger than the rural communities. The density of population of cities is greater than in rural communities. Social differentiation and stratification is more in the urban community. There are territorial, occupational and other forms of social mobility of population from the country to city. There are more numerous contacts in the city; there is predominance of secondary contacts. There is predominance of impersonal, casual and short lived relations. There is greater complexity, superficiality and standardised formality of relations. Man is interacted as a name

and address. The work of the urban dweller is specialized in the city. There is aggregation instead of isolation. There will be associations of many kinds. There is specialization of economic tasks. There are unlimited opportunities; there is a competitive living contrary to the rural life.

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

2.7 Tribal community:

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

(1) Either a common political organisation, or.

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

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

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

Characteristics of a Tribe:

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

Social life:

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

12. A tribal society is an endogamous group.

Economic life:

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

2.8 Summary:

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

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

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

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

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

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

2.9 Key words:

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

2.10 Exercises:

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

2.11 Reference books:

- 1. Das, A.C. (1972) : An introduction to the study of society, Calcutta university press.
- 2. Maclver & R.M., Page, C.H. (1959) : Society, An introductory Analysis, London, Mcmillan & Co.
- 3. Sachedeva, D.R. and Bhushan, V: An Introduction to sociology, (1982) Kitab Mahal, Allahabad, Delhi.

LESSON – 3**COMMUNITY ORGANISATION DEFINITION & SCOPE****3.0 Objective:**

After studying the lesson you will be able to learn

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

Structure

- 3.1 Introduction
- 3.2 Definition of Community Organisation
- 3.3 Characteristics of Community Organisation
- 3.4 Aims and Objectives of Community Organisation
- 3.5 Nature and scope of Community Organisation
- 3.6 Steps in community Organisation
- 3.7 Community Planning and Community Organisation
- 3.8 Summary
- 3.9 Key Words
- 3.10 Exercise
- 3.11 Reference Books

3.1 Introduction:

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

3.2 Definition of Community Organisation:

The term Community Organisation become an important concept in the Social

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

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

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

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

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

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

3.3 Characteristics of Community Organisation:

1. It is a process by which the capacity of the community to function more positively and progressively grows. The social worker makes this process conscious, deliberative and understandable.
2. Community Organisation makes possible the community to identify its needs when community involves itself in solving its problems, the first job of the worker is to help the community to focus its attention upon the problems about which it is disturbed.
3. After the identification of the needs, community is helped by a worker to establish some order of priority among these needs so that efforts may be taken accordingly to fulfill these needs.

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

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

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

3.4 Aims and Objectives of Community Organisation:

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

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

Objectives:

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

Financial support includes, income from tax funds, voluntary contributions and other resources.

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

1. Analysing resource-services available to meet needs.
2. Gaining facts about human needs
3. Synthesis, correlation, and testing of facts.
4. Relating facts about needs to facts about available services.
5. Bringing into participation in all phases of the process, individuals and representatives of the group concerned.

6. Fostering interaction of attitudes and representative view points with the objective of reaching agreement through mutual understanding.
7. Stimulating citizen interest in social problems and creating motivation for action through participation and education
8. Determining priorities.
9. Developing and improving standards of services,
10. Identification of gaps and duplication of services.
11. Adjusting or eliminating existing services or developing new services to meet needs.
13. Mobilizing support- moral and financial.

3.5 Nature and Scope of Community Organisation:

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

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

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

3.6 Steps in Community Organisation:

Lindeman has suggested ten steps in community organisation:

1. Conscious of need: Some persons, either within or with out the community, express the need which is later represented by the definite project.
2. A leader, with in some institution or group within the community, convinces his or her group, with in the community, convince his or her group, or a position of the group, of the reality of the need
3. Projections of consciousness of need: The group interested attempts to project the consciousness of need upon the leadership of the community, the consciousness of need becomes more general.
4. Emotional Impulses to meet the need quickly: Some influential assistance is enlisted, in ar attempt to arrive at a quick means of meeting the need.

5. **Presentation of other solutions:** Other means of meeting the need are presented.
6. **Solutions for Conflict:** Various groups lend their support to one or the other of the various solutions presented.
7. **Investigations:** It appears to be increasingly customary to pause at this point, and to investigate the project with an expert assistance.
8. **Open Discussion of Issue:** A public mass meeting or gathering of some sort is held, at which the project is presented, and the groups with most influence attempt to secure adoption of their plans.
9. Various solutions presented are tested, with an effort to retain some thing out of each, in the practicable solutions, which is now emerging.
10. **Compromise on basis of tentative programmes:** Certain groups, relinquish certain elements of their plans in order to save them selves from complete, defeat, and the solution which results is a compromise with certain reservations. The means selected for meeting the need are not satisfactory to all groups, but are regarded as tentatively progressive.

3.7 Community Planning and Community Organisation:

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

3.8 Summary:

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

3.9 Key Words:

1. Community Planning
2. Community Organisation
3. Investigations

3.10 Exercise:

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

3.11 Reference Books:

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

Dr. Y. Ashok Kumar

LESSON - 4**COMMUNITY ORGANISATION AS A METHOD IN
SOCIAL WORK – PRINCIPLES OF COMMUNITY
ORGANISATION****4.0 Objective:**

After studying the lesson you would be able to learn

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

Contents:

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

4.1 Introduction:

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

4.2 Historical Background of Community Organisation:

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

organization. Beginning with the establishment of Neighborhood Guild in the lower east side of New York City in 1886, the movement spread rapidly in all industrial centers. James Addam's Hull house in Chicago and Mary Simkhovitch's Green witch House in New York City were among more famous settlements.

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

4.3 Characteristics of Community Organisation:

1. It is a process by which the capacity of the community to function more positively and progressively grows. The social worker makes this process conscious, deliberative and understandable.
2. Community organisation makes possible the community to identify its needs when community involves itself in solving methods of its problems. The first job of the worker is to help the community to focus its attention upon the problems about which it is disturbed.
3. After the identification of the needs, community is helped by a worker to establish some order of priority among these needs so that efforts may be taken accordingly to fulfill those needs.
4. Community organizer helps the community to locate the resources in the society through which the needs may be fulfilled. There are certain agencies in the community which work for the betterment of the life of people but people generally are ignorant about these agencies. Worker helps the community in such a situation and makes community able to use those agency resources for its development.
5. Community organisation process identifies a problem about which some action is required and helps the community to take some action so that the problems are solved or needs are fulfilled.
6. As the process evolves and progresses, people in the community will come to understand, accept and work with one another, that in the process of identifying and dealing with a common problem, subgroups, and their leaders will become disposed to cooperate with other subgroups in common endeavors, and will develop skills in overcoming the inevitable conflicts and difficulties which emerge in such collective tasks.

4.4 Community Councils and Community Chests:

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

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

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

4.5 Principles of Community Organisation:

Mc Neil has mentioned the following principles

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

Ross has mentioned the following principles:

1. Discontent with existing conditions in the community must initiate and /or nourish the development of the association (organization).
2. Discontent must be focused and channeled into organization, planning and action in respect of specific problem.
3. Discontent which initiates or sustains community organizations must be widely shared in the community.
4. The association must involve leaders (both formal and informal) identified with and accepted by major sub groups in the community.

5. The association must have goals and methods of procedure of high acceptability.
6. The program of association which includes some activities with emotional content.
7. The association should seek to utilize the manifest and latent goodwill which exists in the community.
8. The association must develop active and effective lines of communication both within the association and the community.
9. The association should seek to support and strengthen the groups which bring together in cooperative work.
10. The association should be flexible in its organizational procedure without disrupting its regular decision making routines.
11. The association should develop a pace for its work relative to existing conditions in the community.
12. The association should seek to develop effective leaders.
13. The association should develop strength, stability and prestige in the community.

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

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

4.6 Skills in Community Organisation:

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

1. Skills to maintaining many relationships with individuals and groups; because individuals and groups, are simultaneously and often independently of one another; because individuals and groups may be fearful of hostility to one another and yet may all be engaged in solution of a community problem.
2. Skill in use of professional judgment in timing the contact of these relationships, after the worker has been able to resolve or modify the issues between them by an individual approach.

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

The following skills are essential for community organization worker:

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

4.7 Steps in Community Organization Process:

The following steps are taken in community organization process:

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

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

2. Perception of the problem- Facts and Data:

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

3. Structural – functional Analysis:

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

4. Beneficiaries' Profile:

1. Population segments;
2. Physical surroundings of the community;
3. Factors operating as behavior determined;

4. Client's divisional and cleavages;
5. Significant relations with other parts of the social structure;
6. Level of acceptance of plans;
7. Barriers into the way of acceptance;
8. Significance of the barriers.

5. Action Plan:

1. Thinking of various possible course of action;
2. Analysis of the course of action in terms of cost, efforts, consequences, effectiveness, acceptability;
3. Selecting the best possible course of action;
4. Analysis of the problem solving structure and processes.

6. Determining of the Strategy:

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

7. Linking People with Programme:

(i). Areas:

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

(ii) Approaches:

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

(iii) Steps to be taken:

- (a) Arousal of consciousness about problem;
- (b) Popularization of the problem;
- (c) Creation of motivation forces for solving the problem.
- (d) Suggestion invitation;
- (e) Rendering proper knowledge;

- (f) Resource utilization;
- (g) Promotion for action of practice;
- (h) Regular contact,
- (i) Follow up.

3. Implementation and Evaluation:

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

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

9. Building Counter- system:

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

4.8 Summary:

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

4.9 Key Words:

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

4.10 Exercise:

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

4.11 Reference Books:

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

Lesson – 5

Role and functions of Community Organiser

5.0 Objective:

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

Contents:

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

5.1 Introduction:

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

5.2 Meaning of community organisation:

Community organisation refers to the adjustment of the needs and resources of the community. As a process, community organisation implied those welfare measures which are undertaken by the members of the community in accordance to their needs and resources. In other words, the process of community organisation denotes to that process in which development of community is taken in terms of a single unit.

Community organisation is one of the main methods prevalent in the field of social work. From the analytical point of view community poses a distinctly local character. It has definite geographical and peculiar modes of living. In brief community refers to a definite pattern of relationship. From the

practical point of view we do not find any community, entirely integrated and organized, therefore in social work our first task is to evaluate the needs and resources of the community. This work is done with the help of scientific social survey and research. After collecting such information, the needs of the community are arranged into a priority order. There after community members are motivated to utilize the community resources.

5.3 Scope and functions of community organiser:

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

- (1) **Centered on the objective:** The method of community Organisation is oriented towards the central objective under this method the social worker has to work along with the community members. The main task before him is to del with the community problem.
- (2) **Need for more resources:** In comparison to social case work, community Organisation requires more resources. More than one methods are used as such more expenditure is needed.
- (3) **Combination of many process:** The method of community Organisation involves many processes i.e. preparation of solution, study, treatment, planning and mobilization of resources.

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

Following are the functions of community organiser:

- (1) **Organising activities:** The needs of the community are very diverse which require a balanced and integrated programme for fulfillment. Therefore, the social worker prepares a programme in accordance to community needs. He brings co-ordination between the community needs and resources.
- (2) **Leadership and promotional activities:** The social worker develops leadership in the community. He motivated community members towards the solution of their collective problems. Thus the social worker encourages promotional activities.
- (3) **To bring co-ordination between various activities:** The functions dealing with community welfare are of diverse nature having numerous dimensions. In order to avoid repetition and waste of

energy. Co-ordination between various activities is essential. In this regard social worker brings a desirable change on the behaviour of community members. He inspires scientific thinking regarding and social welfare.

- (4) **Budgetary activities:** When a programme is determined for community welfare, then the problem of finance automatically emerges. Therefore, the social worker has to make financial arrangements in accordance to the nature and scope of the plan.
- (5) **Administrative activities:** The success of any programme is based on its proper administration. Therefore, the social worker has to make financial arrangement according to the nature and scope of the plan.
- (6) **Research activities:** Under these activities, the social worker makes a review of his programme. On this basis he evaluates his achievements.
- (7) **Development of Community Consciousness:** The social worker endeavors to create the consciousness among the community members. It became possible with the help of education, Communication and participation.

5.4 Functions under community organisation in India:

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

- (1) **To bring a change in tradition outlook :** India's village communities are traditional and custom bound. People belonging to these communities are guided by customs and traditions. They are not prepared to accept easily the new ideas ways. Therefore along with economic and social development a rapid change in their outlook is essential.
- (2) **To improve the economic conditions of village communities:** In order to improve the social condition, it is essential to bring a change in economic conditions. It is because social advancement is based on economic development.
- (3) **Improvement in agriculture:** India is a predominantly a agricultural community. Majority of its population dependent on agriculture. In fact agriculture in India denotes a mode of living. Therefore community Organisation in India should also give emphasis on agriculture.
- (4) **Development of village industries:** Village industries in India play a vital role in our national economy. Consequently proper attention should be given towards their development.
- (5) **Expansion of education:** Indian village communities suffer from many problem. Lack of education is a man factor behind these problems. Therefore in order to motivate the village communities towards an advanced mode of living expansion in the sphere of education is essential.

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

5.5 Community Organisation in rural reconstruction:

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

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

- (1) **Social Reforms:** Village people are a prey to various social evils like child marriage, opposition to widow re-marriage, casteism, spending a lot at the time of marriage and other social and ceremonial occasion. Village panchayats, can help them in changing their habits in this regard and can also bring about their economic and social betterment.
- (2) **Making provisions for Education:** In villages, illiteracy is the biggest problem. It can be removed only with the help of the village Panchayats. Once illiteracy is removed, many of the problems of the rural society shall automatically disappear, village panchayats can help in running school for children, adults and programmes of social education. Some of the Panchayats have undertaken these programmes. Govt. agencies have also encouraged the panchayats to take up these programmes, of social education.

Some of these Panchayats have undertaken these programmes. Govt. agencies have also encouraged the panchayats to take up these programmes, but it can be said that they have performed their jobs successfully.

5.6 Role of Community Organiser in rural programmes:

1. The community organizer disseminates knowledge of various developmental programmes of the government including actual benefits available under these conditions of eligibility procedure requirements etc, as also various social welfare laws protecting and promoting the interests of weaker and vulnerable sections of the society.
2. Community organiser helps the poor in actually getting the full benefits of these developmental programmes without any share of the administrative machinery or of the locally influential persons.
3. The community organizer persuades and some times pressurizes the government to take up such measures immediately as may be instrumental in controlling the case of public being caused as a result of inadequacies of the developmental programmes.

4. The community organiser provides sufficient knowledge to the poor with the subtle assistance to them. He finds out alternative sources of financial and other types of help provides legal and if required, and organizes them to jointly fight against oppression.
5. The community organiser promotes the value of self employment in place of service, makes provisions for their training and assists in mobilizing of required resources, including credit for starting self employment.
6. The community organiser disseminates necessary knowledge regarding new tools, equipments, methods, techniques, varieties and ways of using them and persuades people to adopt them for seeder and better economic development.
7. The community organiser helps in changing the attitude and beliefs of rural people to attribute every thing concerning them including poverty to their destiny by convincing them that karma (action) nothing can be attained, let alone betterment in their life and living conditions.

5.7 Role of Community Organiser:

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

1. **The Enabler:** Helps people to understand their needs and problems, and knowledge of resources. He arouses in them the discontent with the existing situation and develop the capacity to deal with the situation.
2. **The Pride:** He brings people in contact with resources of the community which they need but do not make them aware about their existence.
3. **The advocate:** He pleads for his clients against injustice in the distribution of benefits and services. He make contacts with the concerned authorities and challenges the unjust instance taken by such organizations. He raises the voice against the grievances of people order to bring necessary change in politics, programmes, plans and procedures.
4. **The Experts:** He provides the expert advice to people in time of need analysis and makes diagnosis for effective functioning of the programmes.
5. **The Therapist:** He deals with the deep rooted problems and makes people conscious about the disruptive forces operating in his life. He takes all measures to built their ego strong.
6. **Social Change:** Community organiser tires to change the old habits to people methods of working and pessimistic attitudes towards life which are harmful in the process of socio- economic development .
7. **The informer:** He discriminates knowledge regarding various development programmes and actual benefits available with them.
8. **The helper:** He helps the poor in getting the full benefits of the developmental plans and advises them for its proper utilization.

9. The promoter: He promotes the value of **self employment** and arranges training facilities for the some and mobilizes required resources.
10. The preacher: He preaches to them **theory of karma** and pressurizes them into realize that their betterment in their hands.

5.8 Community Organiser and Community Health:

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

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

5.9 Summary:

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

5.10 Key Words:

1. Community Organisation
2. Leadership
3. Enabler

11.11 Exercise:

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

5.12 Reference Books:

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

Dr. Y. Ashok Kumar

Lesson – 6

CONCEPT OF EXTENSION – DEFINITION AND PRINCIPLES

6.0 Objective:

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

Contents:

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

6.1 Introduction:

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

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

6.2 Meaning of Extension and Need:

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

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

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

6.3 Historical and Constitutional basis of Extension:

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

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

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

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

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

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

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

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

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

6.4 Government Assistance:

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

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

6.5 Participants and their roles:

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

and finally secures the introduction of the new method. But greater than either of these functions is his function as innovator and original contributor. The extension worker, with his technical training and broad outlook on the one hand and his intimate knowledge of local conditions and understanding of his fellow –men on the other, is in a unique position to perceive possibilities for improvements. He is in a good position to arouse the villager's interest and make him feel the need for these improvements. He is in a good position to arouse the villager's interest and make him feel the need for these improvements, and thus to effect changes which neither the villager nor the central government as such could have conceived of. Then, through the office of the government or through direct contacts, he can pass his experiences and accomplishments on to other extension workers so that they may become the property of the nation.

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

6.6 Extension is Education:

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

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

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

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

6.7 Principles of Extension:

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

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

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

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

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

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

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

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

6.8 Basic Elements in Extension Education:

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

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

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

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

- one's attitude and shaped by environment largely determine one's attitude and the manner of approach toward the learners.
2. One's knowledge and perception of external forces that motivates men-physical, economic, and social derived from environment and imposed from with out largely determine the direction of change one decides upon and the nature of agencies or institutions on attempts to create for promoting the change.
 3. One's knowledge and perception , and skill in the use of external forces –technology, means of communication, institutions, etc., created by man to help himself attain a satisfactory adjustment between internal and environmental forces- largely determine one's effective environment forces- largely determine the direction of change one decides upon and the nature of agencies or institutions on the attempt to create for promoting the change.

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

6.9 . Summary:

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

6.10 Key Words:

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

6.11 Exercise :

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

6.12 Reference Books:

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

Lesson – 7**MOBILIZATION OF RESOURCES****7.0 Objective:**

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

Contents:

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

7.1 Introduction:

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

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

7.2 Community resources and Social Welfare:

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

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

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

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

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

7.3 Methods of fund rising:

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

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

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

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

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

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

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

7.4 Temples and Trusts:

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

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

7.5 Control on fund rising:

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

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

Fund raising is much need for encouraging the community developmental programmes and also to regulate, supervise and monitor through the system of granting permission or a license. Agencies applying for the permission for fund raising should follow specific criteria, i.e (1) It should have a definite programme of welfare services for the community;(2) It should possess an active and reputed governing board or management committee; (3) it should possess a realistic budget and realistic system of accounting and audit by a qualified auditor.;(4) the community support is a must ; (5) the agency should have three years of working experience; (6) to continue early operations, the agency should raise the funds; (7) the agency should be on non profit basis and should be 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 organisation intends to operate; (b) general purpose for which the organization is constituted and the purpose for which the public contributions are to be solicited; (c) the period of time during which and the areas where funds will be solicited; (d) the budget estimate for the following year and copies of the statement of accounts of the last three years along with a copy of registration certificate; and (e) other relevant information indicating the amount spent on campaigning in the previous year.

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

7.6 Financing through grants in aid:

In the First Five Year Plan efforts were made to find a framework for organising social welfare services based on the experience of the working of voluntary organizations. It was decided that (i) the responsibility for developing social welfare services would by and large be that of voluntary agencies; (ii) the 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 of 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.

7.7 Impact of grants-in-aid:

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

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

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

7.8 Funding by State Governments:

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

Pan hayats: 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 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, 1961, 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.

7.9 Summary:

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

7.10 Key Words:

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

7.11 Exercise:

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

7.12 Reference Books:

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

Lesson – 8

Micro level Planning, Peoples Participation in Developmental programmes

8.0 Objective:

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

Contents:

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

8.1 Introduction :

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

8.2 Community mobilization and participation:

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

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

Need orientation: ensuring that peoples needs and problems are taken into account.

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

Community ownership: Mobilising local residents and communities initiatives and resources and encouraging co-operation and partnerships between municipal government and residents for implementation and maintainance.

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

8.3 Micro-level planning for community mobilization:

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

Micro-Planning for Bridging Disparities

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

Micro-Planning : A Learning Continuum

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

Composite Micro-Planning

Micro-planning for achieving UPE in under-served areas and for marginalised sections of the population may be seen as a composite process encompassing the design, planning, management and implementation of programmes best suited for these marginalised groups for achieving UPE. In a country like India, with wide social and economic disparities, the planning

process should also demonstrate the discipline of detail so as to be able to respond to contextual requirements during implementation.

Micro-Planning in Partnership with NGOs

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

Micro-Planning in Primary Education

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

8.4 The process of micro-level planning :

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

1. Environment building.
2. Identification of Animators from amongst the community during environment building.
3. Participatory (field staff, animators, teachers and interested members of the community) household survey and analysis of data.
4. Sharing of the data with the community, teachers and community leaders/PRI members.
5. Putting in place Village Education Register (VER) with detailed information on the present status of every child of school-going age, and with in-built scope for regular revision.
6. Formation of village or school level committee such as Village Education Committee (VEC)/ School Management Committee (SMC)
7. Training of the committee members on process of monitoring enrolment, attendance and retention, and the overall functioning of the school.
8. Orientation of teachers on the need and process of micro-planning so that the community and the teachers act in unison.
9. Preparation of Village Education Plan (VEP) by the committee and teachers.
10. Putting in place a forum and mechanism whereby teachers and VEC/SMC periodically meet and discuss progress towards universalisation, review and revise the VER.

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

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

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

8.5 Defining participation and typology of participation:

Participation occupies a central place in development thinking and practice. Governments, funding agencies, donors, and civil society actors including NGOs and multi-lateral agencies like the World Bank and the International Monetary Fund have all arrived at a near consensus that development cannot be sustainable and long-lasting unless people participation is made central to the development, there is a wide spectrum of views on the concept of participation and the ways of achieving it.

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)

Typology of Participation:

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

Participation is information Giving: People participate by answering questions posted 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.

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

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

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

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

8.6 Enablement of participation:

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

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

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

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

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

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

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

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

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

Promoting institutional and legal frame works at the national and legal enabling frame works at the national, sub national and local levels for mobilizing financial resources for sustainable shelter and human settlements development;

Promoting equal access to reliable information, at the national, sub national and local levels, utilizing where appropriate, modern communications technology and net works;

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

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

Peoples participatory approach:

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

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

There are broadly four elements of PPA;

1. People's participation in decision making
2. peoples involvement in the implementation of the programmes
3. opportunity for supervision and monitoring by the people in the execution of the programmes and
4. Evaluation by the people.

There are certain methods which can be applied in PPA

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

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

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

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

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

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

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

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

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

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

8.5 Peoples participation- advantages:

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

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

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

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

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

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

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

8.6 Methods of participatory rural appraisal:

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

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

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

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

Time-line is commonly used to depict an aggregate of the various landmark events as perceived by the local people while trend analysis focuses on changes that have taken place across certain time the local people while trend analysis focuses on changes that have taken place across certain time land marks. Historical transect, 'then and now' and 'past, present and future' methods are variants of trend analysis. The daily activity schedule depicts how the people spend their day from the time they get up till they go to bed. Seasonal diagrams depict the changes in peoples lives across the annual cycle and across seasons or months. The participatory genealogy method is helpful in pin pointing the various generations, descent and the changes that have taken place over the generations. A dream map depicts the future vision and aspirations of the people.

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

8.9 Summary:

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

8.10 Key Words:

1. Participatory Approach
2. Community Mobilisation
3. Participatory Rural Appraisal

8.11 Exercise:

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

8.12 Reference Books:

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

Note : 9th Lesson is included in the 8th lesson

Lesson –10

Definition, Concept and Scope of Social Action

10.0. Objectives:

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

Contents:

10.1. Introduction

10.2. Social Action

10.3. Social action as a method

10.4. Definition of social action

10.5. Concept of social action.

10.6. Scope

10.7. Relationship with other methods of Social work.

10.8. Social casework.

10.9. Social group work.

10.10. Community organization and social Action

10.11. Summary

10.12. Key Words

10.13. Exercises

10.14. References

10.1. 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 adopts 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.

10.2. Social Action:

Social action is a way of meeting Mass social problems. It is a 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 various ways i.e organizing meetings, seminars, conferences, lectures, enactment of playlets, traditional arts like burrakatha, 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 legislative 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 awareness to the masses and rouses them to collective or legislative activity.

Through social action, the social worker coordinates the efforts of the group to bring about desirable changes in the society towards a greater measure of justice in society. Social reconstruction requires reform of social institutions. Institutionalized injustice 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 Governmental.

10.3. 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 group energies are concentrated and directed towards achieving desirable results-whether emergency situations are met or long term needs are satisfied –we have social action.

Mass problems need mass solutions. 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 solution 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 concerned 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 successfully meet social problems.

10.4. Definition of social Action:

According to Walter Friedlander, "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 those basic conditions and policies which create the various problems of social adjustment. Thus, social action is an organised effort which aims 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, knowledge and skill. Its objective is to enhance welfare of society through modifying social policy and functioning of structure, working to obtain new progress and services."

10.5. Concept of social Action:

Following Newell to Roy Sims, the dictionary of sociology, social action is thus, "Any expenditure of effort by a group as such all conscious or unconscious, concerted or collective endeavour". The same dictionary gives the definition of 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."

10.6. 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 Friedlander explains social action as follows; he says that social action is 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 legislation 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 to improve social legislation, health and welfare services.

In society, there may arise catastrophic situations which need urgent collective effort. Such collective efforts may not achieve social policies or improve 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 includes some of the following elements.

1. Group action is essential for its fulfilment
2. Action has to be organised as a movement.
3. The participants should have belief in progress.
4. Action should follow democratic practices and constitutional rights of citizens.
5. The group acts according to the consent of its 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. Unity 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.

10.7. 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, individual, group, community and society.

There are individual problems and individual solutions, 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 social 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 organisation, 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 or 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.

10.8. Social casework:

Social case 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 actionists. 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 and 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. In social action method, the interests of large number of individuals affected by the problem are of utmost importance.

10.9. 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 the 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 organization.

10.10. Community organisation and social action:

Community organization as a method of social work aims at bringing about useful inter-group relations and at helping people pool together their resources 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 witness 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, may 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.

10.11. Summary:

Four methods of social work i.e 1) social case work, 2) Social group work, 3) community organisation, 4) social action are evolved to solve the problems of the individuals, groups, communities and Mass problems. Mass 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.

10.12. Key words:

- a) Social action
- b) Community organization
- c) Integrated social work

10.13. Exercises:

1. Define social action. Explain social action as method of social work.
2. Discuss the concept of social action. Explain its relationship with other methods of social work.

10.14. References:

1. Batra, Nitin 2004 : Dynamics of social work in India, Raj Publishing House, Jaipur.
2. Bhattacharya, S. : Social work - An integrated approach.
3. Moorthy, M.V. : Social action, Asia publishing House.

Prof. M.Lakshmipathi Raju

Lesson -11

SOCIAL ACTION – FORMS, PRINCIPLES AND STRATEGIES

11.0. Objectives:

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

Contents:

- 11.1. Introduction
- 11.2. Forms of social action.
- 11.3. Principles of social action
- 11.4. Strategy of social action
- 11.5. Tactics of social action
- 11.6. Use of social action in social work
- 11.7. Role of Ideology
- 11.8. Collectivism
- 11.9. Summary
- 11.10. Key words
- 11.11. Exercises
- 11.12. References.

11.1 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 which 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.

11.2. 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 available to them. The question is whether there are specific steps leading to; (1) the socialisation 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 organizations.

In France, the students for Democratic society, inspired by Jean Paul Sartre, called for a 'non-organisation' oriented centre 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. Alinsky opines that social action seeks even to destroy the individual that control welfare establishments. Alinsky 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 produces the desired results. He argues, ends would justify the means. Power to the poor has become most effective slogan of the radical social workers 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 the method of non-violent social action. Two of the leaders of this movement are in the U.S.A were Martin Luther King and Cesar 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 a new society. In the non-violent social action, means are ends and ends 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 precipitating the action. The action does not succeed as long as the people keep away from the cause.

11.3. Principles of social action:

Social action is 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 organises legally permitted activities, and mobilizes people and the administration to achieve socially desirable objectives. It consists of the following elements and principles.

1) Activeness of group or community:

The success of social action depends on the activeness and consciousness of the group or community. The group or community should be actively involved in the social action programmes.

2) Democratic working:

The theory and 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) Arrangement 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 workers 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 is ultimately based on public opinion. Therefore, one should utilise newspapers, radio, television, and public meetings for creating healthy public opinion.

11.4. 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 proposes to reduce old age pensions, a movement may be organised 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 it 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 be 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".

11.5. Tactics of social action:

'Lees' has identified three types of strategies.

- 1) Collaboration:
The social workers collaborate with 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, guerilla warfare are omitted since violence is not acceptable to social workers.
- 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 sit-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 system, with the belief that a better system will emerge as a result.

3. Direct mobilization:

Specific issues are taken up by 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 how the weaker sections themselves perceive their problems and how they want to solve them.

11.6. 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 organised 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 action 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.

11.7. 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 a change can be achieved only by organised effort.

The task 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 others; for the welfare of 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.

11.8. 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 writer 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 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 and suddenly showed signs of breaching. The breach 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, woman and child assisted in strengthening the bund 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 inspite of repeated danger; no combined effort and massing of energy towards achieving the purpose social action was totally absent in the first instance, while it was well manifest in the second.

11.9. 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 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) Social activists demand to demolish all institutional welfare and to wind up all 'establishments' and organizations 3) There is another model of social action. It is the method of non-violent social action. This method emphasizes the need for adopting 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) Democratic 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) collaboration; 2) Competition; 3) Disruption; 4) Bargaining; 5) Confrontation. The forms of social action comprise; 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 realization of four-fold ideology. The task of social work is to help people to adjust themselves to a changing society. The individual is subjected to collectivity such as state, a nation, a race or a social class. Social action requires collective effort and involvement of the people.

11.10. Key words:

- 1) Collectivism
- 2) Ideology
- 3) Transformation.

11.11. Exercises:

1. Discuss the forms and principles of social action
2. Explain the strategies of social action.

11.12. References:

1. Batra, Nitin 2004 : Dynamics of social work in India, Raj Publishing House, Jaipur.
2. Bhattacharya, S. : Social work - An integrated approach.
3. Moorthy, M.V. : Social action, Asia publishing House.

M.Lakshmi pathi Raju

Lesson –12

Recording in Social Group work (Importance and Types)

12.0. Objectives:

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

Contents:

- 12.1. Introduction
- 12.2. Importance recording in group work
- 12.3. Types of Recording
- 12.4. Factors that influence the keeping of process records
- 12.5. Content of records
- 12.6. How to write records
- 12.7. Principles of Recording
- 12.8. Using process records
- 12.9. Evaluation of group work
- 12.10. Role of group worker for the satisfaction of social needs
- 12.11. Group work practice in agencies
- 12.12. Summary
- 12.13. Key words
- 12.14. Exercises
- 12.15. Reference Books

12.1. Introduction:

Recording is an important 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 organise 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.

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

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

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

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

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

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

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

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

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

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

12.3. Lectures:

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

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

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

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

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

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

12.4. Seminar:

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

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

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

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

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

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

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

2.5. Conference:

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

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

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

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

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

12.6. Conference and congress:

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

12.7. Signature campaign:

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

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

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

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

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

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

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

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

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

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

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

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

12.8. 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 point of view of creating awareness. For making social action more effective, the social actionist will have to involve in the conferences important persons like Governors and Ministers. There is difference between conference and congress. Signature campaign is also one of the phases of social action. The signatories will have to be acquainted with the problem or issue before putting their signature on the paper.

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

12.9 Key words :

- a) Social action
- b) Seminars.
- c) Conferences.

12.10. Exercises:

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

12.11. References:

1. Batra, Nitin (2004) : Dynamics of social work in India, Raj Publishing House, Jaipur.
2. Bhattacharya, S. : Social work - An integrated approach.
3. Moorthy, M.V. : Social action, Asia publishing House.

(M.Lakshmi pathi Raju)

Lesson –13

SOCIAL RESOURCES AND MOBILISATION

13.0. Objective:

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

Contents:

- 13.1. Introduction
- 13.2. Subscriptions
- 13.3. Donations
- 13.4. Business
- 13.5. Foreign Aid
- 13.6. Resources of Voluntary Agencies
- 13.7. Summary
- 13.8. Key words
- 13.9. Exercises
- 13.10. Reference Books

13.1. Introduction:

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

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

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

13.2. Subscriptions:

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

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

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

13.3. Donations:

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

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

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

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

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

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

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

13.4. Business:

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

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

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

13.5. Foreign Aid:

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

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

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

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

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

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

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

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

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

13.6. Resources of voluntary Agencies:

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

13.7. Summary:

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

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

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

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

13.8. Key words:

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

13.9. Exercises:

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

13.10. References:

- 1. Batra, Nitin (2004) : Dynamics of social work in India, Raj Publishing House, Jaipur.
- 2. Bhattacharya, S. : Social work - An integrated approach.
- 3. Moorthy, M.V. : Social action, Asia publishing House.

M.Lakshminpathi Raju

Lesson-14

Social Reformation and Social Revolution

14.0. Objectives:

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

Contents:

- 14.1. Introduction**
- 14.2. Social Movements**
- 14.3. Definition of Social Movements**
- 14.4. Social Movements and Associations**
- 14.5. Social Movements and Social change**
- 14.6. Norms of Social Movements**
- 14.7. Structure of Social Movements**
- 14.8. Social Reform.**
- 14.9. Social Reform, Social work, Social Action**
- 14.10. Reform and Protest**
- 14.11. Social Reform and Social Legislation**
- 14.12. Social Revolution**
- 14.13. Summary**
- 14.14. Key words**
- 14.15. Exercises.**
- 14.16. Reference Books.**

14.1. 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 deliberate effort to bring about change in social attitudes, culturally defined role expectations and actual patterns of behaviour 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 behaviour. The technological developments such as industrialization and Urbanisation in 18th and 19th century Europe were responsible for the changes in the social, economic or political context.

14.2. 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 as 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.

14.3. Definition of Social Movements:

Blumer defines the movement simply as "a collective enterprise to establish a new order of life" Heberle declares, "the main 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 derived 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.

14.4. 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 are also members of social movements. A social movement may encompass 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.

14.5. 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. Social movement is not simply a creature of ideas. Its consequences are not a structure reflecting a blue print drawn by 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 inter action between various types of leaders, between the leadership and the followers, between the movement and its public, and between it and its opposition. As new values and norms become standardized as part of the culture of the 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 movements, 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 endeavours. It is the interaction of men with each other which produces social change.

14.6. Norms of Social Movements:

The social movement also develops norms. The member behaviour 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 by 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 non-violence.

14.7. Structure of Social Movements:

The movement consists of people in interaction as members interact, the structure emerges. Roles are defined and differential evaluations are 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 with leaders and followers, the members of a society recognize that a social movement has arisen. It is for 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.

14.8. Social Reform:

Social reform was the feature of a society governed by secular, middle class, liberal, democratic norms. The eighteenth and Nineteenth centuries witnessed 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. 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 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 population.

The social reformer appeals to the privileged and advantaged 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 believed in educating public opinion and persuasion through appeal to good in man. 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 new cause and such perception can result in attitudinal and behavioural change. No physical coercion is necessary. Social reform movements have succeeded in situations of relative economic stability and where the right of dissent, the right to freedom of expression 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' though state agencies may also undertake programmes of behavioural change through education and without use of coercion.

The new system of education introduced in India by the British, inculcated ideas values a faith in reason and modern science, a questioning of 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 value 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 Marxist tradition as from the liberal-humanist tradition. Equality may mean equal opportunity. It may also mean improved opportunity for the deprived. It is also used interchangeably with the concept of social justice. Though movement for education was not considered a reform movement, in the Indian context, it has brought about 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 Jotiba Phooley (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 Raj 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 required legal and behavioural 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 in news papers, through speeches and discussions in public forums, through the activities of associations, through the use of the medium of fiction and drama, they sought to inculcate new values, new attitudes and patterns of behaviour. They argued against child marriages; they argued in favour 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 favour 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 changes 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 phooley or mahatma Gandhi only tend to highlight the deeprootedness of our prejudices.

14.9. 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 **under privileged** groups in society but **within the purview** of law. The initiative and leadership in **social action** may come from the **elite group** in society.

14.10. Reform and Protest:

Activities which begin as social reform initially by the elite group may lead to development of active interest groups among the deprived. They exercise pressure to convert the reform movement into a movement of protest against the injustices perpetrated by the elite. For example 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 white-collar individuals who sought to improve the living conditions of the workers, reduce their long working hours, provide for work-safety 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.

14.11. Social Reform and Social Legislation:

Social reform can be included in social action. It is a 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 widows Remarriage Act and the untouchability offences act were passed, social reform movements were initiated in these fields 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. The government cannot pass legislation requiring ladies to remove purdah. Widows cannot be forced to remarry. Women cannot be compelled to take education with men and take 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 can be met by mass enlightenment. The social reformer is a social actionist. The social worker in the role of a social actionist may bring about not only social legislation but also social reform.

How does a social reformer bring about the results? The reformer cognizes the problem, then he investigates 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 legislation, 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 set an example for what he 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 creates public suspicion. A man who practices what he preaches is readily accepted and will have greater influence on people – A social reformer should be 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 conviction of one becomes the conviction of others, one gains colleagues and followers. Any social movement has three elements: (i) the teacher, preacher, prophet or reformer; (ii) his followers; (iii) and practice or practices which illustrate by example what is taught.

The main reformer cognizes a problem, gets feelings and ideas about it, integrates these into system of thought and behaviour, conveys these to his near and dear ones in the family, and also to a few friends. The main reformer becomes the radiating point of influence, spreading through out his family, friends and neighbourhood. The reformer's family could affect other families and the neighbourhood. Such a neighbourhood could influence a community or parts of community with their neighbourhoods inspired by the reformist philosophy and zeal are enough to sustain a social reform movement. Each family will function as a dynamic and radiating centre 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 moulded and educated about the reform. The family is a stable unit for propagating the reform when compared to an outsider who visits a place periodically and lectures and propagandize and go. There fore it is necessary for a reformer to stay in a place where the problem exists and builds up a centre of influence. That is the reason why mahatma Gandhiji lived in Harijan colonies, when massive communal riots endangered life in Bengal, Gadhiji moved into riot-torn districts. Gandhiji was a great social reformer as well as a social actionist. He created not merely individual social reformers, but stable families of social reformers; and he knew the techniques of building social movements

14.12. Social Revolution:

Revolution is sudden change. It is doubtful if an entire community, or even a majority of members of a community are actively 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 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. 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, over throwing 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 behaviour 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 behaviour 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 willingly 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 legal and recognized we use the words industrial revolution, revolutionary changes in medicine only to convey the meaning of rapid change only. The word 'revolution', used in these contexts is a terminological exaggeration.

14.13. Summary:

The study of social 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 endeavours. It is the inter action of men with each other which produces social change.

Social reform refers to deliberate effort to bring about change in social attitudes, culturally defined role expectations and actual patterns of behaviour of people. 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 sections of 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 advantaged 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 sudden change. It is doubtful if an entire community or even a majority of members of a community are 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 involvement of people is not present, it cannot be called social action. People's involvement is a pre-requisite 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.

14.14. Key words:

- a) Social Movements
- b) Social Reform
- c) Social Revolution.

14.15. Exercises:

- 2) Discuss the social movements with special reference to social reforms.
- 3) Distinguish between Social Reform and Social Revolution.
- 4) Discuss Social Reform as a Method of Social Action.

14.16. References:

- 1. Moorthy, M.V : Social Action Asia Publishing House
- 2. Publication Division 1987 : Encyclopaedia of Social Work in India, Vol.3. Ministry of welfare Govt of India.
- 3. Natarajan. S. : A century of social reforms in India, Bombay, Asia publishing House.

Prof.MLakshmipathi Raju

Lesson-15

Legislation – Drafting a Bill

15.0. 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:

- 15.1. Introduction
- 15.2. Definition
- 15.3. Objectives of Legislation
- 15.4. The constitution as a Source of Legislation
- 15.5. Social Legislation as an Instrument of Social change
- 15.6. Social Legislation and Social Institutions
- 15.7. Legislation and Social Action
- 15.8. Drafting a Bill
- 15.9. Implementation of Legislation
- 15.10. Administration
- 15.11. Role of Public Opinion
- 15.12. Future Perspectives
- 15.13. Summary
- 15.14. Key Words
- 15.15. Exercises.
- 15.16. References.

15.1. Introduction:

State intervention is required to safeguard 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.

15.2. Definition:

According to Oliver Wendell, Legislation of today is to meet the social needs of yesterdays. Traditionally Law lags 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.

15.3. 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.

15.4. 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 objective of ensuring social justice and economic equality led to the enactment of new legislation. The constitution of India became the fundamental basis and source of all legislation, both social and other. Part III of the constitution confers certain fundamental rights on 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 endeavour 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.

15.5. Social Legislation as an instrument of social change:

In view of the concepts of democratic socialism and welfare state, 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 need for 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 etc., the desired 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 untouchability 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 in spite of the enactment of child marriage restraint act.

We must develop our social legislation and promote its acceptance, using media creating awareness and using social action method. We can use radio, television and mass media for educating the public about the legislation. All legislation should also be accompanied 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.

15.6. Social Legislation and Social Institutions:

Social Legislation is a vast field covering large areas of human activity. It includes laws which are 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 groups. Laws dealing with reform of certain social evils like vagrancy, delinquency, begging, prostitution, untouchability, and laws governing 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 Drozdzick (1978). He notes that, "Social changes and changes in the law are constant and interacting processes, present to a considerable extent in all contemporary societies". By examining 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.

15.7. Legislation and Social Action:

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

15.8. 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 offences act is self-explanatory. The title 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 amendmends to the act later. While perfection is not possible in wording, care must be taken to see that there is proper wording of the act in 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 children, 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 betel leaves and nuts and gifts.

3. Enactment should be Simple:

It is common error to think that acts are meant for lawyers and judges and not for the common citizens. Actually law is 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 complex. George Bernard shaw wrote that if any theft of property has taken place in his

house, he would not prefer to lodge a complaint because the court proceedings that would follow would involve him in loss of time and of peace of mind. There would be many formalities and delay in posting the cases for hearing. It is said that justice delayed is justice denied. Before the final hearing and judgment, there would be series of court trials and time taking procedures. The final disposal of the case would take years and the clients will get frustration and vexation.

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

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

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

We have written constitution which guarantees certain fundamental rights to citizens. Any violation of these rights is challenged and the act, or the concerned sections 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 experts are to be involved. It is necessary to consult 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, regarding the prevention of alcoholism or prostitution or for violation of the enactment for compulsory primary education, if the punishment prescribed 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 largest

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 important that the bill be sponsored by a worthy member of parliament and seconded by another member. The persons sponsoring the bill should have good reputation 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, capable 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 set 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 since 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 conflict may 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 party 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 removed. 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 sponsors 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.

15.9. Implementation of Legislation:

Let us examine the effectiveness of the legislations. There is vast difference between the enactment of 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 implemented. Mumtaz Alikhan in his study, on social legislation and the rural poor, studied 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 and around varanasi where the author examined 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 articles and have assessed the functioning of different acts. For instance sivaramayya (1978) while examining the Indian 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 a 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 customs 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 agricultural workers, domestic servants and artisans etc. are not yet covered 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.

15.10. Administration:

The machinery and methods of enforcement depend 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 inspectors, 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 effectiveness will depend upon the implementing machinery. If there is violation of legislation, there should be immediate judgement 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 vague on several points. For instance the definition of dowry in the dowry prohibition 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.

15.11. 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 marriage act was passed in 1929. It failed to stop child marriages completely. 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 favour 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.

15.12. 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 favour 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.

15.13. 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 welfare state, 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 need for new adjustment to the varied conditions.

The process of social action should either lead to the community meeting its own needs and problems, to social reform or to social legislation. Social action may lead to enactment of 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 became the fundamental basis and source of all legislation, both social and other. Part III of the constitution confers certain fundamental rights on the citizens and part IV enumerates certain directive principles as guidelines for promoting the welfare of the people. 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.

After creating awareness about the problem, through research and publicity, the next step 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 if it is sponsored by non-official party.

There is vast difference between the enactment of 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.

15.14. Key Words:

- a) Social Change
- b) Drafting a bill
- c) Public opinion

15.15. Exercises:

- 2) Discuss social legislation as an instrument of social change.
- 3) Explain the principles of drafting a bill
- 4) Discuss the problems in the implementation of legislation.

15.16. References:

- 1. Moorthy, M.V : Social Action, Asia Publishing House.
- 2. Publication Division (1987) : Encyclopaedia of Social Work, Vol 3, Ministry welfare, Govt. of India.

Prof.M.Lakshmipathi Raju

Lesson-16

Social Legislation-Role of the Social Worker (In enactment and enforcement)

16.0. Objectives:

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

Contents:

- 16.1. Introduction**
- 16.2. Directive Principles of State Policy**
- 16.3. Social Legislation**
- 16.4. Lobbying**
- 16.5. Strategies for Social Work Intervention**
- 16.6. Other Strategies**
- 16.7. Summary**
- 16.8. Key words**
- 16.9. Exercises**
- 16.10. Reference Books**

16.1. 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 phenomena and can be linked to the development of democracy and to the concept of 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 behaviour, whether of groups or individuals. This is brought about essentially by creating public opinion and a social climate conducive to the desired change. This change in the attitudes and behaviour of people, in turn, fuels the process for further legislation. Consequently, public opinion and social legislation act and interact upon each other.

16.2. Directive Principles of State Policy:

The Directive principles of state policy constitute the social and economic right of the people of India. They are contained in articles 36 to 51 of the Indian 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 best 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 ensure 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 or other disabilities. This article was incorporated according to the 42 constitutional amendment made in 1976.

Article 40:

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

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

Article 43:

The state shall endeavour to secure by suitable legislation to all workers, agricultural, industrial, or other wise, 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 endeavour to form a common civil code

Article 45:

The state shall endeavour to provide free and compulsory education for all children until they complete 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 scheduled 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 endeavour to bring about prohibition of the consumption of intoxicating drinks and of drugs which are injurious to health.

Article 48:

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

Article 48A:

The state shall endeavour 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.

16.3. 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. Scheduled castes, scheduled tribes (Prevention of 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 labour prohibition and Regulation Act, 1986.

Laws alone cannot be very effective unless they are backed by public opinion 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 etc., 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, since 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 is also involved in Lobbying. Lobbying consists 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) Procedures 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 deterrent

The drafting of the bill should be done by a social worker and a lawyer who is a constitutional expert. It is better if a committee consisting of social workers and lawyers 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.

16.4. Lobbying:

Lobbying is auxiliary to social action Lobbying consists in canvassing members support for the bill. Lobbying 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, persuasion 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 the 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 scheduled tribes and backward classes, women, children, the aged, the delinquents and prostitutes. There are large sections even among the educated who are totally ignorant of various legislations. Spreading the knowledge among the citizens about legislations, rights, duties and consequences arising therefrom are within the legitimate sphere of social workers' 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 labour unions may show films to their worker members about the procedures for claiming compensation in the event of industrial accidents. Similarly pictures describing provident fund and pension benefits may be exhibited to the workers. Besides Government organizations, the private organizations also may educate the public in making them 'knowledgeable' by taking independent steps. The citizens 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 them 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 for 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 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 labour) act, 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 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 utilise legitimate techniques to animate social conscience towards constant, collective and conclusive endeavours.

Let us discuss how the social worker in the role of a social actionist can help in the implementation the act. The suppression of immoral traffic in women and 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 form Lucknow and Bombay from 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 fear 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 prosecutions of this kind fail for want of evidence and community support. There are no organised groups or pressure groups in our country to help the government and police in discharging their duties. The police also for various measons, may withdraw the case. The poorly paid police may not have 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 hould actively assist in placing relevant evidence and information before the authorities. One should get such information through 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 public become alive to an issue, the police cannot be indifferent to the issue. They will take effective steps to see that the culprits get punishment. 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 organizations. Evidence given through organizations is more respected than those given individually. Thus evidence should be organized and the issue of prosecution should be helped.

If the case comes up for hearing, the social worker in his role as a social actionist will get the representatives of various organisations 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 administering 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 the act and administration of justice. The administrator's hands will be strengthened. With public support, the magistrates 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 sensation and drew the attention of large crowds and it was reported in the newspapers in a big way. The prosecution of Nanavati 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 issue or to give evidence. These masses who attended the court hearings were unorganised 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 actionist should assemble representative groups of individuals who are interested in furtherance 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 offences act, prevention of food adulteration act, spurious Drugs act and host of enactments directed towards the removal of mass problems.

In the illustration of the girls brought from 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 mobilisation 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 actionist 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, rehabilitative and preventive aspects of the problem. It is punitive, when it assists justice to take its course, rehabilitative when it

results in the sufferess, 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. This kind of intervention should continue as long as violations of the acts take place. These violations may occur from time to time. As old generations who were educated, roused, attired and inspired to social action, pass away, new one are born and grow. These new ones are to be educated, roused and inspired. It is an on-going process. Social action will continue with the emergence of new problems. The social worker cannot rest 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 replaced by a new social worker. But he will get the satisfaction that in his time, he fought for great causes, awakened citizens to noble endeavours, justified the ways of god to man.

16.5. 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 research study will suggest possible remedies to meet the social 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 made 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 the concerned authorities, social workers and their associations can make recommendations for enactment or 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 action; more so in the profession 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, 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.

16.6. 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 police 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 education to create legal awareness. The social work associations will have to play an active part to conduct seminars and workshops for promoting awareness about the problems in educational institutions.

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

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

16.7. Summary:

The directive principles of state policy is the main source of India's social policy and social legislation. The social legislation especially in a democracy should be 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 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 worker has an important role to play in the enactment of legislation for controlling various evils like prostitution, Beggary, Delinquency, alcoholism etc. 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 consists 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 about legislations, rights, duties and consequences arising therefrom are within the legitimate sphere of social workers' functions. The social actionist has an important role to play in the administration and enforcement of the act. He will use his influence with press and see that wide and proper publicity is given to the facts of 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 public and concerned authorities. The social worker can promote advocacy for any social cause and work for enactment of legislation on that issue.

16.8. Key Words:

- a) Lobbying
- b) Social Action
- c) Pressure groups.

16.9. 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

16.10. References:

1. Moorthy, M.V. : Social Action, Asia Publishing House.
2. Publication Division (1987) : Encyclopaedia of Social work
Vol3, Ministry welfare, Govt. of India.

Prof. M.Lakshmi pathi Raju

(కత్తిరించి పంపవలెను)

అధ్యాపకుల, విద్యార్థుల సలహాలు, సూచనలు :

అధ్యాపకులు, విద్యార్థులు ఈ స్టడీ మెటీరియల్ కు సంబంధించిన సలహాలు, సూచనలు, ముద్రణ దోషాలు తెలియపరచినచో, పునర్ముద్రణలో తగు చర్యలు తీసుకొనగలము. తెలియపరచవలసిన చిరునామా : డిప్యూటీ డైరెక్టర్, దూరవిద్యా కేంద్రం, ఆచార్య నాగార్జున విశ్వవిద్యాలయం, నాగార్జున నగర్ - 522 510.

Course	Year	Paper No. & Title
M.A. Social Work	1st Year	Paper - IV : Working with Communities and Society

(కత్తిరించి పంపవలెను)

(కత్తిరించి పంపవలెను)

(కత్తిరించి పంపవలెను)