

**COMMUNITY DEVELOPMENT
(DSW23)
(M.A. SOCIAL WORK)**



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Lesson – I

CONCEPT OF COMMUNITY – DEFINITION, MEANING, CHARACTERISTICS

1.0. Objective:

The objective of this lesson are to explain the concept of community, its definition, meaning and characteristics.

Contents:

- 1.1. Introduction
- 1.2. Definition
- 1.3. Characteristics of Community
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1.1. Introduction:

The term community is very loosely used. It is used in different ways to mean different things. People often use the term community to refer to a racial community, or a religious community or a national community or a caste community or a linguistic community or a professional community or to refer to the entire mankind. It is used to mean an association or group and in a wider sense, it is used to refer to the entire humanity.

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 organization of human beings framed for the purposes of serving together.

1.2. Definition:

1. Community is “a social group with some degree of “ we feeling” and living in a given area”. (Bogardus)

2. Community is “ the smallest territorial group that can embrace all aspects of social life”. (Kingsley Davis)
3. Community is “ an area of social living marked by some degree of social coherence”. (R.M. Maciver)
4. “ A community is a group or collection of groups that inhabits a locality”. (Ogburn and Nimkoff)
5. 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”- (Manheim)
6. “ Community is the term we apply to a pioneer settlement, a village, a city, a tribe 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 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 all of one’s social relationship may be found within it”. (Maciver and Page).
7. Community is “ a human population living within a limited geographical area and carrying on common inter – dependent life”. (Lund berg)
8. Community is “ the total organization of social life with a limited area” (Ogburn and Nimkoff)
9. 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)
10. “ A community is a cluster of people, living within a contiguous small area, who share a common way of life” – (Green, Arnold).

Meaning:

We know that a person rarely exists alone. He is linked in many ways to his fellows who form a group. It is inevitable that the people who over any length of time reside in a particular locality should develop social likeness, should have common social ideas, common traditions and the sense of belonging together. This fact of social living and common specific views gives birth to community.

Community is a geographic area having common centres of interests and activities. A community is essentially an area of social living. It is marked by some degree of social coherence. Thus community is a circle in which common life is living.

‘Community’ is an all- inclusive term. It includes in itself all our social relationships. It includes a variety of associations and institutions. Within the range of a community, the members may carry on their economic, religious, political, educational and other activities. Hence community is the total organization of social life within limited space. Examples: village, town, tribe, city.

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 main bases of community are: (1) Locality and (2) community sentiment.

1. Locality:

A community is a territorial group. It always occupies some geographic area. Locality is the physical basis of community. Even the wandering tribe or a nomad community, has a locality, though changing habitation. A group of people forms community only when it begins to reside in a definite locality. In contrast with society, a community is more or less locally limited. A community always occupies a territorial area. The area need not be fixed for ever. The people may change their area of habitation from time to time, just as nomadic community does. However, most communities are now well settled and derive a strong bond of solidarity from the conditions of their locality. Among the village people, there is unity because they reside in a definite locality.

Living together facilitates people to develop social contacts, gives protection, safety and security. It helps the members to promote and fulfil their common interests. Further, the very physical conditions may influence social life to a great extent.

Locality continues to be a basic factor of community life. However, in modern times the local bond of community is weakened by the development of the means of transport and communication. Yet “ the basic character of locality as a social classifier has never been transcended”.

The physical factors such as fertile soil, minerals, forests, fisheries, water resources, vegetation, weather, climate etc., are included in the locality. These factors condition or influence the lives of community members in several ways. They have a close bearing of on their economic activities in particular.

1.4. Community Sentiment:

Locality alone cannot make a group, a community. Sometimes people residing in the same area may not have any contacts and communications. People occupying specific local areas which lack the social coherence necessary may not give them a community character. For example, the residents of a ward or district of a large city may lack sufficient contacts or common interests to instill conscious identification with the area. Such a “ neighbour hood” is not a community because it does not possess a feeling of belonging together- it lacks community sentiment. A community is essentially an area of common living with a feeling of belonging. There must be common living with its awareness of sharing a way of life as well as the common earth.

Community sentiment means a feeling of belonging together. The members must be aware of their staying together and sharing common interests. The members develop a sense of ‘we – feeling’. It means a kind of identification with the group. Without a sense of identification, a sense of awareness, a sense of living and sharing some common interests in life, there cannot be any

community. Locality, though a necessary condition, is not enough to create a community. A community is an area of common living. There must be the common living with its awareness of sharing a way of life as well as the common earth.

We can realize that a small town, a metropolis, a vast nation, a primitive tribe, are communities. The members of each may live their whole lives within their respective groups; each is an area of common life. In the modern world, the boundaries between communities are not clearcut, and within it are numerous borderline cases.

A monastery or convent or prison are territorially based and they are, indeed, areas of social living. Many would deny them community status because of the restricted range of functions of the inhabitants. But human functions are always limited by the nature of one's community. Hence we may regard them as communities. So also the immigrant groups cherish their own customs and speak their own language. They may also be called communities. Such groups possess the requirements of community. A social caste, the members which exclude their fellow citizens from the more intimate social relationships cannot be called a community because, they do not occupy a particular location. A social caste has coherence, but it lacks the community's territorial basis.

The wholly self-contained community belongs to the primitive world. But in the modern world, no nation is self-sufficient. Modern civilization unleashes forces which break down the self-containedness of communities great or small.

The forces are partly technological such as the improvement of the means of communication and transportation; partly economic, such as the demand for markets and for wider areas of economic exchange necessitated by the newer processes of industrial production. Today in the context of globalization, we have the world market for wider areas of economic exchange. The forces are partly cultural, since the thought and art and science of one country are carried on to other countries. Because of these forces there are no borders for national communities in matters of economic, scientific and technological exchange between the nations. Hence in the modern world, the wholly self-contained community is not possible.

Certainly Wendell Wilkie's 'one world' has been in the making for centuries. Self-contained community cannot be found on any scale, unless we extend the limits of community to include the whole earth.

Sociological Significance of community:

There is expansion of the concept of community to the dimensions of the nation and, perhaps, the world. There is sociological significance of the community in the sense that the smaller communities, however, still remain, though only, in degree. The nation or the world-state does not eliminate the village or neighbourhood, though they may be changed in character. As civilized beings, we need the smaller as well as the larger circles of community. The great community brings us opportunity, stability, economy, the constant stimulus of a richer, more varied culture. But living in the smaller community we find the nearer, more intimate satisfactions.

The larger community provides peace and protection, patriotism and sometimes war, automobiles etc., The smaller provides friends, friendship, gossip and face-to-face rivalry, local pride and abode. Both are essential to the full life process.

Community sentiment is the feeling of unity among its members consequent upon this common life. In the absence of this sentiment, no human group can claim the title of community. Community sentiment arises naturally among people who spend a common life, live together, speak a common language, accept the same customs and traditions or share a common goal and interest. No individual can live unaffected by this feeling although its intensity may not be the same in different communities, and in different members of the same community. This serves to find the members of the community with a single thread. Consider the example of a rural community. All the villagers lend each other a hand in the event of need in agriculture and in their occupations. They take part in all important occasions which occur in neighbour's home. They are present when marriages, deaths and births take place in any family when marriages, deaths and births take place in any family. They celebrate the festivals together and jointly face all calamities which descend upon the village. In this way a feeling of brotherhood is generated among the villagers and they tend to identify another's delight and distress with their own. This same complex of emotion is called community sentiment. Due to the community sentiment, people sacrifice their own little interests in the interest of the community and begin to look upon the good of the community as their own good.

Community sentiment evinces the following three constituents:

1. We Feeling:

The most important element in community sentiment is the "we" feeling. As a result of it, an individual instead of regarding himself as separate from others, believes himself to be identified with them. All the people look upon the pain or pleasure of any section of community as their own pain or pleasure. The kind of "we feeling" can be seen among people of one sector, of one village and among those on foreign strands who hail from the same town or country. The fundamental cause of this feeling is a similarity of interests of the people who live in the same place.

2. Role Feeling:

In the community, every individual has his own status and he has to make his own contribution towards the working of the community in accordance with this status. The community sentiment inevitably induces this desire for contribution because, this is a part of the community sentiment. As a result of this feeling, an individual looks upon himself as a specific part of society and shoulders his responsibility accordingly.

3. Sense of Dependence:

Another element of community sentiment is the sense of dependence, which means that an individual believes himself to be dependent upon community and denies his existence apart from community. Due to this feeling of dependence, he does not object to any designs which society has upon him, and always tries to work in its favour.

As a consequence of this community sentiment, people exhibit interest in local life and take part in the solution of problems and the development of the local group. The community sentiment finds expression in the respect and observance of racial customs, dogmas and traditions.

Changes in community sentiment in modern world:

In ancient times communities were very small. There was limited means of travel, absence of the means of communication, limited social contacts, and the communities were confined to definite area. Often people did not move out of their own villages.

With the development of science and technology, the means of transport and communication were expanded. People started developing contacts not only with their country men, but also with people residing in other countries. In this way the circle of community sentiment started widening.

In old days, the communities were self dependent, because, there was not much division of labour. It was not easy to transport commodities from one place to another. For this reason the circle of the community was very limited. Today all the communities in the world are dependent on each other. While the circle of community feeling is being extended, its ties are losing their strength. With the extension of community sentiment, and with the interdependence of communities, a sense of universal brother hood is being created. The united nations organization is the result of this sense. Many thinkers have been conceived the idea of a world nation.

In the modern world, the form of community sentiment has changed due to the birth of new communities. In the modern towns, the communities based on occupation and industry et. Are stronger than those bound by racial and blood ties. Different interests of people created new communities and sometimes, they may come into conflict with national interests may sometimes clash with national interests. The regional interests. Parochialism may jeopardize the national interests. On one side, the ideas of universal brother hood and internationalism, are increasing. There is also the presence of interests based upon colour distinction and narrow communal interests. But modern thinkers favour universal brother hood and in which other narrow interests have been sacrificed for the community sentiment of humanity.

1.5. Other Characteristics of Community:**1. Stability:**

A community has not only locality and community sentiment, but also has stability. It is not a temporary group like a crowd or a mob. It is relatively stable. It includes a permanent group life in a definite place.

2. Naturalness:

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

3. Size of the community:

Community involves the idea of size. A community may be big or small. A small community may be included in a wider community. A city and a village may be included in a wider community called the district. Hence, there are communities within communities. District, as a big community may enclose small communities like villages, towns, cities, tribes etc., Thus the term community is used in a relative sense.

4. Regulation of Relations:

Every community develops in course of time, a system of traditions, customs, morals, practices; a bundle of rules and regulations to regulate the relations of its members. The sense of what they have in common memories and traditions, customs and institutions, shapes and defines the general need of man to live together.

However, in modern times, the nature of community sentiment is gradually changing. Today, the interests of men are diverse and complex. Their attachment towards their community is gradually fading. In modern highly industrialized urban communities, the spirit of community sentiment is very much lacking.

5. Community as a group of people:

Community is a group of people. Whenever the individuals live together in such a way that they share the basic conditions of common life, we call them forming a community.

6. Common life:

Some sociologists like Prof. Elwood maintain that the life of the people in a community is nearabout the same. There is no epochal difference between the way of life of the individuals. Their eating pattern; dressing style, language, script is found to be similar. Due to their inhabitation on a particular geographical area; they develop a kind of emotional and cultural uniformity. This is also because of the fact that communities are never formed with a particular aim; but they are the out come of social uniformity among the individuals. If they are formed with any particular aim, that they would cease to form being a community; and will be known as association.

7. Community always has a particular name:

Society is nameless but not the community, because community is the group of people living at some particular place with common culture; scripts; society is the name of human behaviours and mutual relations. Community is always known with a particular name, their immediate bases of origin give such a community a particular name. For example based on the linguistic condition, people living in Punjab are called Punjobis; living in Kashmiri culture are called Kashmiris.

1.6. Difference between community and Society:

Community sentiment is not essential in a society. Community is a group of people who live together in a particular locality and share the basic conditions of a common life. Community sentiment is necessary for constituting a community. Society includes every relation which is established among the people. It is the structure of all social relationships direct or indirect, organized or unorganized, conscious or conscious, cooperative or antagonistic. There is an element of likeness in society, but it is not necessary that likeness should include the people in oneness; the enemies can also be included in society. When we think of society, we think more particularly of organization, but when we think of community, we think of life whence organization springs.

2. A definite geographical area:

A definite geographical area is not necessary for society. Secondly society has no definite boundary or assignable limit. It is universal and pervasive. Society is the name of our social

relationships. Community, on the other hand, is a group of people living together in a particular locality. Macriver says , “ The phenomena dealt within the study of society are not, for the most part, external tangible things or kinds things, that can be identified directly by the sense. We cannot see or touch social relation or social organization”.

3. Community is a species of society:

Community exists within society and processes its distinguishable structure which distinguishes it from other communities. Some communities are all- inclusive and independent of other. Among primitive people sometimes communities, some times communities of not more than a hundred persons are found which were almost isolated. Small communities exist within greater communities; the village within a town, the town within a region, the region within a nation.

4. Society is abstract but community is concrete:

Society emerges where there is the emergence of social relations. Thus society is the name of social relations, which are abstract. As far as community is concerned, it relates to various peoples, living at a particular place having cultural, religious, and conventional uniformity.

Society and Community – Differences:

The following table clarifies the differences between society and community.

Society	Community
1. Society is a web of social relationships	1. Community consists of a group of individuals living in a particular area with some degree of ‘we feeling’.
2. A definite geographic area is not essential aspect of society	2. Community always denotes a definite locality or geographic area.
3. Society is abstract	3. Community is concrete.
4. ‘Community sentiment’ or a sense of ‘we feeling may be present or may not be present in society.	4. ‘ Community sentiment is an essential element of community. There can be no community in its absence.
5. Society is wider. There can be more than one community in a society	5. Community is smaller than society
6. The objectives and interests of society are more extensive and varied.	6. The objectives and interests of a community are comparatively less extensive and varied.
7. Society involves both likeness and difference. Common interest as well as diverse interests are present in society	7. Likeness is more important than difference in There is common agreement of interests and objectives on the part of members.

1.7. Association and community:

An association is established for the purpose of fulfilling some common but definite need or needs of the people. It is hence deliberately created. On the other hand, community is a natural organization. Its objectives are common but not specific. Man is born in a community, but he enters into different associations to fulfill his specific interests or needs.

An association is not a community, but an organisation within the community. We can call a city a community, but not a church or a trade union or a political party. We can call a country a community but not the political parties of the country. They are associations. The interests of a community are wider than those of an association. Hence an association is partial, whereas a community is integral. A community is more comprehensive than an association. Community is therefore, "more free and wider" than even the greatest associations. Within a community there may exist not only numerous associations but also antagonistic associations. Ex. Political parties of the communists and democrats. Since an association is organized for a particular interest, we belong to it by virtue of this interest. Membership in an association has only limited significance.

The following table shows the differences between association and community:

Association	Community
1. Membership of an association is voluntary individuals are at liberty to join them.	1. By birth itself individuals become members of a community. In this way membership is rather compulsory.
2. An association has some specific interest or interests.	2. A community has some general interest.
3. An association does not necessarily imply the spatial aspects	3. A Community is marked by a locality
4. An Association may be stable and long-lasting or it may not be so.	4. A Community is relatively more stable and permanent
5. Association may have their legal status	5. A community has no legal status
6. Associations may have their own rules and regulations to regulate the relations of their members. They may have written or unwritten rules	6. A Community regulates the behaviours of its members by means of customs, traditions etc. it does not have written rules or laws.
7. Association is partial. It may be regarded part of the community	7. Community is integral. It may have, within its boundary, several associations.

1.8. Institution and Community:

Institution and community differ from each other in the following respects.

1. Institution is an organization of laws and procedures, community is a group of human beings.

2. Institution is formed for the fulfilment of certain needs, whereas community is a group of people living in a definite locality sharing common life.
3. Institution is abstract. Community is concrete. Hence people are members not of institution but of communities.
4. Every institution is related to a particular sphere of life. Community is related to social life as a whole.

The difference between an institution and community is clarified in the following table:

Institution	Community
1. Fulfills primary needs	1. There is no such definite aim.
2. Dependent upon collective activity	2. Dependent upon mutual relations.
3. a particular type of behaviour	3. no particular type of behaviour
4. The structure of institution encompasses workers, festivals and rituals besides social relations	4. The structure of community is inclusive of group of human beings, community sentiment and social relations.
5. Indicative of Procedures	5. Indicative of organization.
6. Draws its life breath from association and communities	6. It is of spontaneous birth
7. Abstract	7. Concrete
8. One institution is related to one particular sphere of life	8. It is related to the community life in its entirety.

1.9. Summary:

The term community is very loosely used. It is used in different ways to mean different things. Community is a geographic area having common centres of interests and activities. A community is essentially an area of social living.

A community is a territorial group. It always occupies some geographic area. A community is essentially an area of common living with a feeling of belonging. Community sentiment means a feeling of belonging together.

In the modern world, the boundaries between communities are not clear-cut, and within it are numerous borderline cases. The wholly self-contained community belongs to the primitive world. But in the modern world, no nation is self – sufficient.

There is expansion of the concept of community to the dimensions of the nation, and perhaps, the world. As civilized beings, we need the smaller as well as the larger circles of community . the

great community brings us opportunity, stability, economy, the constant stimulus of a richer, more varied culture. But living in the smaller community we find the nearer, more intimate satisfactions.

The community has stability. Communities normally become established in a natural way. They are not deliberately created. A community may be big or small. A small community may be included in a wider community.

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

Community is a group of people. Some sociologists maintain that the life of the people in a community is near about the same. Due to their inhabitation on a particular geographical area; they develop a kind of emotional and cultural uniformity.

Society is nameless but not the community; community is always known with a particular name. when we think of society, we think more particularly of organization, but when we think of community, we think of life whence organization springs. A definite geographical area is not necessary for society. An association is deliberately created. On the other hand, community is a natural organization. Institution is abstract. Community is concrete.

1.10. Key words:

- a) Community sentiment
- b) Association
- c) Institution.

1.11. Self Assessment Questions :

1. Explain the definition, meaning and characteristics of community
2. Distinguish between the terms society, community, association and institution.

1.12. Reference Books:

1. Maciver, R.M and Page, C.H (1957) : Society; An Introductory Analysis, Macmillan & co Ltd, London.
2. Shankar Rao, C.N. (2006) : Sociology: Principles of Sociology with an introduction to social thought, S. Chand & Company Ltd, Ramnagar, New Delhi.
3. Sharma, R.N (1976) : Introductory Sociology, Rajhans Prakashan Mandir Publishers, Meerut.

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Lesson – 2

MAJOR FORMS OF COMMUNITY- THEIR DIFFERENCES

2.0. Objective:

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

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- 2.2. Rural and Urban Communities**
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- 2.4. Features of Rural Community**
- 2.5. The Urban Community**
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- 2.10. Summary**
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2.1. Introduction:

A Community is the total organized social life of a locality.“ The mark of a community is that one’s life may be lived wholly within it” one cannot live wholly within a business organization or a church; one can live wholly within a tribe or a city. The basic criterion of community, then is that all of one’s social relationships may be found within it.

Some communities are inclusive and dependent on others. There are a few primitive communities like that of the Yurok tribes of California which are almost isolated.. But modern communities have big population and are very much dependent on other communities. The character of community and the role of the individual in it depend much on its territorial size, size of the population, nature of the local government and the economic pursuit of the people.

Identification with the Community:

One aspect of every community is the territorial base. People tend to develop attachment or sentimental identification with the area in which they live permanently. This gives rise to what is often called 'we feeling'. The we-sentiment represents the common interests of the group. People react sharply when ever their village, or town, or city or nation to which they belong is criticized.

For an individual, the community is "home of his home and flesh of his flesh".

Role – Playing:

Every individual has a role to play, his own function to fulfill in his community. He may take up any role, a farmer, a shop – keeper, a teacher, a servant, a carpenter, a scavenger, and so on. The attachment towards the group (community) and the realization of the role that one has to play, the individual may develop through socialization and habituation in the daily discipline of life".

Dependence:

Every member of the community feels that he is dependent upon the community physically and psychologically. Many of the physical needs are satisfied with the community. He is psychologically dependent upon the community because, it saves him from the fear of solitude and the boredom of isolation.

Benefits of Community life:

The individual lives in the community and reaps the benefits of community life.

1. The community life provides the individual the needed protection and security.
2. The community life provides for cooperation of the members
3. The community life depends on some kind of communication system among the members
4. The community life provides the individual opportunities for the manifestation of his talents and abilities.

Community emphasized the unity of the common life of a people or of mankind. Community has been "generating a sense of belonging together" all these days. But in the wake of modern industrialisation, increasing mechanization of living, phenomenal growth of urbanization, widespread division of labour and specialization, and vast socio-economic and political changes, the task of retaining the 'sense of belonging together' has become, as MacIver says, 'not less necessary but more difficult'. As Louis Wirth observes, "in the transition from a type of social organization based on kinship, status and a crude division of labour, to a type of social organization characterized by rapid technological developments, mobility, the rise of special interest groups and formal social control, the community has acquired new meaning and has revealed new problems". Even living in the midst of plenty, people may often feel that they are alone. The sense of identification with the community may become weak. The loss of Identification may lead to the "loss of community"

which in turn may result in 'alienation'. Alienation may even cause suicide. This made Oswald spengler to lament that "the wheel of destiny rolls or to its end, the birth of the city entails its death."

2.2. Rural and urban Communities:

Communities are commonly divided into two general types –rural and urban. Often locality is regarded as rural or urban by reference to its population. Other criterion employed are: density of population, legal limits, and legal status. Some other writers have used occupations and social organizations, that is, the type of social and economic institutions, relationships, folkways as criterion. P.A Sorokin and C.C. Zimmerman, have stated the factors distinguishing rural from urban communities include occupation, size, and density of population, as well as mobility, differentiation and stratification.

In many countries the distinction between rural and urban communities has been made on the basis of the size of the population. In Holland, a community containing more than 20,000 people is called urban. In Japan, the number is fixed at 30, 000; in India at 5000; and in U.S.A at 2,500 and in France at 2000. Mark Jefferson says that a community with a density of 10,000 people or more per/squar mile should be considered a city. Water willcox suggested that a community with a population of more than 1000 per square mile should be regarded as a city and less than,,1000 people as ' rural' community.

2.3. The Rural Community:

All early communities were basically rural in character. As kropotkin points out, " we do not know one single human race of single nation which has not had its period of village communities". Bogardus says, " Human society has been cradled in the rural group".

Meaning and Definition:

Rural community consists of people living in a limited physical area who have common interests and common ways of satisfying them. Psychological bonds play an important part in the rural community. Physical locality contributes to the integration and stability of the village community. Such proximity has developed a sociability and had encouraged solidarity and mutuality.

Dwight sanderson stated, " A rural community consists of people living " on dispersed farmsteads and in a hamlet or village which forms the centre of their common activities".

Rural community is often looked upon as an association in which there is " social interaction of people and their institutions in the local area". The relationships in the rural community tend to be what cooley termed primary, that is, of intimate nature. The rural localities are often referred to as "country neighbourhood".

A rural community may be defined as " a group of people permanently residing in a definite geographic area who, having developed a certain community consciousness and cultural, social and economic relations feel that they are separate from other communitis". (J.H. Kolb and Brunner).

It is said that " God made the village and man built the city". The population of the world is largely rural. In India alone more than 50 crores of people live in villages. More than 70 percent of

Indians live in more than five lakh villages in India. The urban life still depends on the farm and what it produces.

2.4. Features of Village Community:

The village community is marked by several features.

1. Community consciousness:

The village dwellers have a sense of unity. The relations between the village people are intimate. They personally know each other. The customs, conventions and culture are common. They jointly take part in religious celebrations. Structurally and functionally the village is a unit.

2. Role of Neighbourhood:

In a village neighbourhood is of great importance. There is not enough of individuality and speed in the life of the village to disable one from paying attention to his neighbour- his sorrow, and joys. In the village people assist each other and thus they have close neighbourhood relations.

3. Joint Family:

Though in cities the joint family system is breaking down, yet in villages it still retains its hold. The agricultural occupation requires the cooperation of all the family member. The men plough the field, the women harvest the crops and the children graze the cattle.

4. Faith in Religion:

The people in villages have deep faith in religion and deities. Their main occupation is agriculture which largely depends upon the vagaries of nature. The farmer acquires an attitude of fear and awe towards natural forces and starts worshipping them.

5. Simplicity:

The village people lead a simple life. They are far away from the evils of modern civilization. They are simple and plain people believing in god. They do not show pretensions. Their behaviour is natural and not artificial. They live a peaceful life. They are free from mental conflicts. They are sincere, hospitable and hard-working. The level of morality is high. Social crimes are rare. Their life is governed by norms.

6. The Social Homogeneity:

The rural Community is largely homogeneous. Unity and uniformity in social life are largely visible. We find similarity in the ways of thinking, behaving, action and living. We also find agreement or consensus among people with regard to habits, opinions, morals, customs, values, religious beliefs, dress etc.

7. Dominance of Primary Relations:

A village community is often regarded as a 'primary group'. Hence the rural community is characterized by the primary relations. There exist face-to-face relations among

people. Every person knows every other and hence every one is interested in the welfare of all. The village community is relatively small in size. The members frequently meet and maintain regular contacts. The relationships are informal, personal and inclusive. Community spirit prevails over individual interests. People are free and frank in their expressions. A sense of belonging to the community holds them together.

8. Informal Social Control:

Social control, that is, the control of social behaviour of people is relatively, simpler and less problematic. Predominance of face-to-face relationship has made the task of regulating relations a simple one. Customs, traditions, group standards and morals are themselves effective as social pressures. Any kind of social disobedience is easily noticed and the disobedient is put to gossip. Formal means of social control such as law, legislation, police, court etc. are not resorted to in normal situation to maintain this social order.

9. Occupations:

The rural community is marked by a predominant type of occupation, that is, agriculture. Agriculture is associated with different crafts like pottery, basket – making, spinning, weaving, carpentry, smithery, brick-making, shoe- making, tanning, washing clothes, barbering, building houses- and repairing, oil grinding, toy-making etc. In contrast with the urban society, there is less division of labour and specialization in rural community. Even opportunities for specialization are also limited. Neither the villager is equipped with sufficient qualification to pursue varied tasks. On the contrary, the villager at times performs the role of an all rounder. He is often called a jack of all trades, but master of none. Women assist their menfolk in various agricultural tasks.

10. Role of Neighbour hood:

Neighbourhood is a community in miniature. It is similar to a community, but it is a smaller area in which relationships tend to be primary, or more or less intimate. The neighbourhood is a part of the village, town or city, in which live a number of families among whom close relationships exist. A neighbourhood has been defined as – “ an area in which the residents are personally well acquainted with each other and are in the habit of visiting one another , of exchanging articles and services and, in general of doing things together.

11. Conservation and Dogmatism:

The rural people are said to be highly conservative, traditional and dogmatic in their approach. Their social attitudes and behaviour patterns are dictated by traditions. They do not accept policies, plans, programmes, principles, projects, doctrines etc. They are basically skeptical in their attitude.

12. Rural community and social change:

The villagers are generally simpletons. They cling firmly to their beliefs, traditions, age-old practices. Custom is their ‘ kin’. They are not ready to go against it. Their behaviour is natural and not artificial. They live a peaceful life. They are sincere, hard-working and hospitable. They cannot accept the urban people and their way of life readily. They are not ready for sudden change. They

are for status quo. There is gap between urban and the rural way of life. Of course, nowadays the rural people are awakened to the need of the modern world. They are also modifying their behaviour patterns slowly and gradually.

The industrial revolution has brought far reaching results to the rural community. Rapid improvements in the field of transport and communications, development of science and technology, introduction of uniform system of education, implementation of various community welfare programmes and projects, opening of small factories and industries even in rural areas, increasing political consciousness of the people, the liberation of women etc. have all contributed to some radical changes in the rural life.

Types of Rural Communities:

Sociologists categorized two types of rural communities.

1. Agricultural village community:

Agriculture is the main occupation of the villages, even though trade may be carried on there in a small scale. Such a village is the trade and social centre for the surrounding farmers. In the Indian villages, normally people build their houses near their land and live in it. The Indian farmers depend more on agriculture rather than on trade,

2. Industrial village community:

In some villages, more than the agriculture, some small industries have provided means of livelihood for a relatively bigger number of people. The people in such industrial villages gain most of their income from small industries located there. The industrial village may also provide services for the surrounding farmers. But its chief economic endeavour is industry rather than farm service occupations. The nations which are undergoing the process of rapid industrialization and the industrialized countries normally give birth to such industrial villages.

2.5. The Urban Community:

Generally by an urban area, we mean an area with high density of population. The city cannot be defined in terms of density of population, since there is no uniformity of standards in different countries. United states treats all places with 2500 or more as urban, in France the figure is 2000, in Japan, 30,000; in India 10,000.

Taping up the social aspect of urban community, the city is a way of life. The word 'urbane' suggests this way of life; it indicates fashionable living, wide acquaintance with things, and people. The rural people also have come under the influence of urban way of life. The rural areas can become urbanized.

"Civilization means the city and the city means civilization. Man originally built the city, and the city, in turn, civilized man". The city is culture par excellence; it is the epitome of culture. Culture surrounds the city man. The city is the product of man and his own achievement. The city" has everything that is 'tawdry' and everything sublime. It holds both hope and despair. It

encompasses millions of people and it can be the loveliest place on earth. It is a vital centre of every civilized society. It is both a place and a state of mind". (Robert Bierstedt)

The Meaning of Urban Community:

By 'urban system', we mean urban community. There is no single all – inclusive definition of a city or urban community.

1. Howard woolston defined the city as a " limited geographic area in habited by a largely and closely settled population, having many common interests and institutions, under a local government authorized by the state".
2. Park says that the city far from being a mere collection of individuals and of social conveniences, is rather a " state of mind, a body of customs and traditions, and the organized attitudes and sentiments that inhere in these customs".
3. James A. Quinn, viewed the city as a " Phenomenon of specialization". As a population aggregate whose occupations are non agricultural.
4. Adna F. Weber defined the city as any incorporated place with a minimum of 10,000 inhabitants
5. Lowis wirth writes: " For sociological purposes a city may be defined as a relatively large, dense and permanent settlement of socially heterogeneous individuals.

2.6. Characteristics of Urban Community:

1. Social Heterogeneity:

An urban society is heterogeneous. The city life is complex and many sided. It is more characterized by diversity. Louis wirth points out "the greater the number of individuals participating in a process of interaction, the greater the potential differentiation between them. He further says that" the city has been the melting-post of races, peoples and cultures and a most favourable breeding ground of new biological and cultural hybrids". Differentiation is potent in urban life.

2. Secondary Relations:

The urban community is characterized by secondary relations. A city by virtue of its size cannot be a primary group. It is a secondary group. People are indifferent towards one another. Face-to-face, friendly or intimate relations may not be observed among people. In cities people rarely take personal interests in others' concerns. Even neighbours are often found to be strangers.

3. The Anonymity of the city life:

The city is an ocean of strangers. Every one appears to be a stranger for every other person. The individual identities remain unknown – there prevails a state of namelessness. The kind of namelessness that is found in the city is often referred to as anonymity of the city life. The anonymity of the city life makes more complex the problem of social control.

4. Secondary Control:

Control of social behaviour is more difficult in a city. Predominance of secondary relations makes it more complex, the social control. The social behaviour of people is no more regulated by customs, traditions, region and group standards. Informal means of social control are not very effective. Regulation of social behaviour is largely done through the specialized agencies like law, legislation, police, court etc. .

5. Large- Scale division of Labour and specialization:

An urban community is known for its large-scale division of labour and specialization. Specialisation is visible in every walk of life. The larger the city, the greater is the specialisation. There are skilled, unskilled and semi-skilled workers, the artisans, the technicians, the white-collar employees, the financiers, the business men, administrators, the politicians, the artists and others in society specializing themselves in some kind of activity or the other. City depends on division of labour also. Work is divided among people on the basis of interest, talents, opportunities, age, sex and so on. Division of labour and specialization are possible because of cooperation.

6. Large- Scale Social Mobility:

An urban community is characterized by intense social mobility. 'social mobility' refers to the movement of people from one social status to another, from lower status to higher status, from poor position to rich position. An individual's position in an urban community is determined more by his achievements than by his birth. The status is not predetermined.

7. Individuation:

In an urban community people are more individualistic in their attitudes. Kingsley Davis points out, "The secondary and voluntary character of urban association, the multiplicity of opportunities and the social mobility all force the individual to make his own decisions and to plan his life as a career. Simmel observes, "The city person is free in behaviour, less restrained, more individualistic, more formal and less sympathetic, and less of a conformist than the country person.

8. Voluntary Association:

An urban community is the breeding centre of number of voluntary associations. The size of the urban population, its close proximity, diversity, and easy contact, make it the proper ground for voluntary associations. People normally become members of a number of associations which may be called. "secondary group" in order to fulfil their varied interests.

9. Social Tolerance:

Social Tolerance characterizes city life. The spirit of tolerance gives the strength of unity in diversity to the life in a city. Diversity of population, impersonality of contacts and heterogeneity in living style make it almost inevitable for the city people to develop the spirit of tolerance.

10. Spatial Segregation:

Due to its very nature, the city is bound to be overcrowded. It attracts a large number of people from the village areas. Various types of business tend to concentrate in different spots of

the city. Occupational groups of people also prefer to live together in distinct zones of a city. That is to say, some kind of functional segregation is found there.

11. Unstable Family:

The urban family is not firmly organized. Many of the traditional functions of the family are transferred to the external agencies. Family is no longer the economic, educational, protective, recreational and effective unit. Family has lost much of its control over its individual members. Relations between the husband and wife, parents and children are strained to some extent. Some sociologists remarked that the urban family is much more disorganized.

2.7 The urban – Rural Contrast:

“ The city man and the country man do indeed have two different views of the world, have different rounds of activity, sustain in different ways the progression of the seasons, indulge in different kinds of work and play, and spend their span of life in different surrounding. “ (spengler)

The differences between the rural society and the urban society can be elaborated in the following way

Rural Society

Urban Society

- | | |
|---|---|
| 1. The rural society is homogeneous. | 1. The urban society is heterogeneous. |
| 2. It is dominated by primary relations. | 2. It is dominated by secondary relations. |
| 3. People are known for their simplicity and hospitality, frankness and generosity. | 3. The urban people are known for their artificiality. |
| 4. Informal means of social control such as customs, mores. | 4. formal means of social control such as law, legislation, police, court etc. |
| 5. It is less mobile. Status is mostly ascribed. | 5. It is more mobile. Here status is ‘ achieved’ |
| 6. The rural society provides limited scope for division of labour and specialization. | 6. Here occupations are more specialized. There is widespread division of labour and specialization |
| 7. It is built of family units. People are bound by family traditions | 7. here the family is said to be unstable. More than the family, individual is given importance. |
| 8. Women are mostly tradition bound. They are passive, meek, submissive and obedient. Women are not career- conscious | 8. Women have almost an equal status with men. They are very much career-conscious |
| 9. Rural People are poorer. Still they are not class-conscious. | 9. People are more class-conscious. |
| 10. People are more conservative orthodox and dogmatic | 10. People are progressive they welcome changes |

- | | |
|--|--|
| 11. The rural community has a small number of people | 11. Urban community consists of a big number of people. |
| 12. It is a 'simple unigroup society'. | 12. Urban community is a "community is a complex multi group society". |
| 13. The rural community is known for its ethnocentrism | 13. People have growing contacts with outsiders |
| 14. It is characterized by common consensus | 14. The urban community replaced consensus by common dissensus. |
| 15. There is less stress on education in the rural system. | 15. Mass education is widespread in the city. |

2.8. Rural – Urban Convergence:

There is no clear cut demarcation between rural and urban communities. Every village possess some elements of the city and every city carries some features of the village. The concept of 'rural – urban convergence' refers to the striking similarities between the village and the town in some aspects of communist life

Urban culture is diffusing at a very fast rate in the rural areas. Kingsley Davis has said, "The city effects are wider than the city itself". With the diffusion of urban culture to the rural areas, the extreme differences between rural and urban cultures have diminished. Villages in a way are closely linked with the cities. Buses, trains taxies and motor cycles etc., have helped the city people to go out and stay in the fringes of the city.

A single city may have a number of small sub-urban areas. These sub-urban areas may retain in them some of the features of the city. They are like satellite cities built around a major city. Sub-urban areas represent the tough amalgam of rural and urban ways of living. Here we may find the urban way of life being mixed with the rural way of life. In these areas we find the "rural – urban convergence".

2.9. The Rural – Urban continuum:

Some sociologists have used the concept of 'rural – urban continuum'. There are no sharp breaking points to be found in the degree or quantity of rural urban difference. The impact of urban life over rural life is evident in many ways. With regard to birthrate, age at marriage, infant mortality, divorce, suicide etc., rural indices are moving to nearer urban indices. In this way, rural areas can become highly urbanized.

As the contacts of the city become closer, as transportation and communication become more rapid, the rural community tends to assume more closely the urban social structure. We may even speak of different degrees of "Urbaneness" or "Ruralness". One country can be demographically more urban and yet socially more rural than another. Example: Chile has a greater percentage of its population living in cities than does Canada, but its people, by almost all sets of indices, are less urban.

2.10. Summary:

A community is the total organised social life of a locality. The mark of a community is that one's life may be lived wholly within it". One aspect of any community is the territorial base. For an individual, the community is "home of his home and flesh of his flesh". Every individual has a role to play, his own function to fulfil in his community. Every member of the community feels that he is dependent upon the community physically and psychologically.

Community emphasized the unity of the common life of a people or of mankind. Communities are commonly divided into two general types- rural and urban. Often locality is regarded as rural or urban by reference to its population.

Rural community consists of people living in a limited physical area who have common interests. The village dwellers have a sense of unity. In a village neighbourhood is of great importance. In villages the joint family system still retains its hold. The people in villages have deep faith in religion and deities. The village people lead a simple life. The rural community is largely homogeneous. A village community is often regarded as a "primary group". There is informal social control in villages. The rural community is marked by a predominant type of occupation, that is, agriculture, Neighbourhood is a community in miniature. The rural people are said to be conservative. The village people are not ready for sudden change. The industrial revolution has brought far-reaching results to the rural community.

Generally by an urban area, we mean an area with high density of population. An urban society is heterogeneous. The urban community is characterized by secondary relations, the anonymity of the city life. Secondary control, large scale division of labour and specialisation, large scale social mobility, individuation, voluntary association, social tolerance, spatial segregation, unstable family

There is no clear-cut demarcation between rural and urban communities. The concept of 'rural urban convergence' refers to the striking similarities between the village and the town. The impact of urban life over rural life is evident in many ways. Some sociologists have used the concept of rural – urban continuum.

2.11. Key Words:

- a) Community
- b) Rural – Urban convergence
- c) Rural – Urban Continuum

2.12. Self Assessment Questions:

1. Discuss the Characteristics of Rural and Urban Communities.
2. Explain the Difference between Rural and Urban Communities

2.13. Reference Books:

1. Sachdeva, D.R & Vidya Bhushan 1976 : An Introduction to Sociology Kitab Mahal, Allahabad.

2. Shankara Rao, C. N 2006 : Sociology , Principles of Sociology with an introduction to social thought, S.Chand & company Ltd, New Delhi.

3. Sharma, R.N. 1976 : Introductory Sociology, Rajhans Prakasham Mandir Publishers. Meerut.

Lesson – 3

CONCEPT OF EXTENSION- DEFINITION – PRINCIPLES

3.0 Objective:

The Objective of the present lesson is to study the concept of extension, definition and principles, its importance for community development

Contents:

- 3.1 Introduction
- 3.2 Extension Education for Community Development
- 3.3 The Human Element and Education
- 3.4 Basic elements in Extension Education
- 3.5 Principles and Philosophy of Extension Education
- 3.6 The Need for Extension Work
- 3.7 Historical and Constitutional basis for extension
- 3.8 The participants and their Roles
- 3.9 Extension is Education
- 3.10 Summary
- 3.11 Key Words
- 3.12 Self Assessment Questions
- 3.13 Reference Books

3.1 Introduction:

It is not man's technology or his physical resources alone but what he does with them that is of transcendent importance to his progress. What man does with his resources depends largely on the nature and extent of society's investment in his educational growth. The importance of extension of knowledge through educational procedures versus the discovery of knowledge through research procedures is not yet fully realized. These facts are being increasingly recognized by educators, scientists and political leaders alike in countries where emphasis is on the development of democratic institutions and the use of democratic methods of attaining national objectives. This is particularly so in many newly developing countries of Asia interested in promoting progress among their rural people. Emerging from the acceptance of this idea is the concept of ways to help rural people learn to improve their level of living by aided self-help through education.

3.2 Extension Education for Community Development:

Rural development in democratic societies is not a matter only of plans and statistics, targets and budgets, technology and method, material aid and professional staff, or agencies and organizations to administer them. Rather, it is an effective use of these mechanisms as educational means for changing the mind and actions of people in such ways that they 'help themselves' attain economic and social improvements. Hence the process is one of working with people, not for them; of helping people become self-reliant, not dependent on others; of making

people the central actors in the drama, not stage hands or spectators; in short, helping people by means of education to put useful knowledge to work for them. This process is the essence of Extension Education.

Community Development in India and elsewhere has been alternately referred to as a 'programme,' a 'process,' a 'procedure' a 'method,' a 'movement', and an 'objective.' Although people differ in the words they chose to express their concept of Community Development, they seem to agree that Extension Education is the activating force. Often it is said that Extension Education is the activating force, often it is said that Community Development, they seem to agree that Extension Education the means of attaining it. In India, according to the Syllabus for Training of Trainers. "Six years of experience of the programme that confirmed that the methods of Community Development must be those of extension." "The Community Development approach requires a complete change in the mode of functioning of the administrative machinery, in the role it discharges and in the attitude of government functionaries. The change is from the 'Executive' to the 'Extension' role. It is essentially an educational process.." If Community Development is in essence conceived of as an objective and Extension Education as the means for achieving it, then achievement on the ends is dependent of the effective use of the means. In this context, the role of Extension Education in Community development becomes both clear and significant.

An analysis of rural development programmes in various democratic countries reveals that faith is placed in the extension educational process as the most promising and possibly the only vehicle for involving the rural masses in programmes of development and for teaching them 'how to help themselves' with a minimum government aid. To educate people in ways to objective and Extension Education as the means of achieving them with technology and ways of applying it, gain their acceptance of new ideas and promote action in adopting them in agriculture, home-making, and community improvement. Without a central emphasis on change through Extension Education, rural development programmes could easily drift into a condition of having their major focus on physical and quantitative achievement, thus overlooking qualitative gains. They over-emphasise physical activity and they could be motivated largely by the wish for government aid promoted through governmental directives. Without emphasis on Extension Education as the central force, the approach could readily become something of an autocratic reliance on mechanical prescriptions of targets and a bureaucratic insistence on achieving them by autocratic force rather than democratic leadership. What may be called 'recipe approach' could emerge. If this were permitted, the crusading spirit so necessary among field workers in rural development programmes would be destroyed or would never appear. Such a situation could convert worker into instruments of government and tools of administrators, rather than allow them to be instruments and elements of genuine Extension Education.

3.3 The Human Element and Education:

When technology and educational instruments for disseminating it are available, the key to rural development in a free society is the human element, not material aid. It is the education of the people to do things for themselves and not governmental attempts to do the job for them that make for enduring change. The determinant of success is not merely a programme designed to promote change among rural people, but their response to it. The central means of rural progress is 'a people's programme with people's aid.' and not 'a government programme with people's aid.' The first of these approaches implies aided self help; the second, doing things for people. The first

place is importance on people's responsibility; the second on government responsibility. The first leads to self-reliance; the second to dependence on others. The basic means for attaining the first conditions is the education of the people in ways of farm, home and community improvement. To be sound socially, effectively, economically, permanent physically and enduring educationally change in these areas must emerge from the people's own decision to act, and must be achieved through their own efforts, using their own resources to the maximum and relying on government aid to the minimum..

Advancement along these lines requires careful mobilization of the resources for promoting rural development and their sharp focus on changing people educationally. For it is the change in these people that must always precede changes in their actions when people are free to believe as they choose. According to the Ford Foundation Annual Report for 1958, "Education, like peace, has become a world-wide problem, one and indivisible with the well being and survival of mankind. Today, ignorance is a burden; society can no longer afford. Man's future hinges on his ability to master his own mind. The vigor of a nation and its educational level go hand in hand. One great hope is that education with its power to liberate the mind, will provide not only the tools for scientific advancement but the environment for the fulfillment of man's moral and spiritual nature'.

Economic and social problems confronting people and their leaders are largely man-made or imposed by nature; modern man has with him both the power and the resources to solve them, at least at the minimum level. These are intelligent planning, acceptance of current technology and the application of modern methods through individual and cooperative effort. But these require acceptance of the idea of progress through educational change by both the people and their leaders. The objective of the community development and the means created for attaining them assume many different forms among countries and within them. These are dictated by varying circumstances. Forms vary in philosophy, objectives, organization, content, methodology and in impact on people. The exact type of agency for administering extension education for rural development is unimportant so long as it is democratic and effective. Forms may vary, but there is the basic process that remains constant, has universal application and must be followed. There is a core structure that is indivisible and cannot be compromised. This is a core structure that is indivisible and cannot be compromised. This is so because human beings are, by inheritance basically alike in essential aspects of mind, heart and body. Wherever proper educational approaches have been made it has been found possible to change people in the following broad areas.

1. Change in what people know – their knowledge of themselves, of their society and of their physical environment.
2. Change in what people can do – their skills, mental, and physical.
3. Changes in what people think and feel – their attitude toward themselves, towards their society and toward their physical environment.
4. Changes in what people actually do – their actions related to factors determining their own welfare.

These are the concern of all education, and the basic criteria by which the success of programmes depending on education must be judged. When a development programme has progressed, the people exposed to it should be changed in one or more of these areas. If they have not been changed favorably in any of these directions, the programme has not succeeded. Man's

potential for attainment is yet unknown. There is present today in India the technical know-how for taking great strides forward, the leadership to guide its application, the structural organization and the staff to manage requisite of progress. The great problem therefore, is to get the technology effectively applied. For, in this lies the solution to India's major rural problems. Each individual villager ultimately must make the application of technology to his own problems, in his own situation and in his own way. He must be stimulated to action in ways so sound that he will harvest satisfaction from his new ways of doing things and of living. So then it is the human element, not the lack of technology nor the machinery for its distribution, that is blocking the road to progress in rural India.

3.4 Basic elements in Extension Education :

Three basic elements 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:

Three basic elements 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. The man himself – physiological and psychological.
2. Man's environment – physical, economic and social.
3. Man created devices for improving his welfare.

A thorough acquaintance with each of these elements and skill dealing with them is vital to the success of every extension worker. This is so because: ones knowledge and perception of inner forces that motivate men – biological, physiological and psychological, inherited and shaped by environment largely determine ones attitude and manner of approach toward the learners. Ones knowledge and perception of external forces that motivate 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 one attempts to create by man to help himself attain a satisfactory adjustment between internal and environmental forces- largely determine one's effectiveness as a professional leader in helping people use these instruments to attain the desirable economic and social change

These principles constitutes the central orientation of the programme to train extension personnel for community development and provide a basis guide for determining their content. To communicate these man-created forces to the villagers and get them to apply the same requires extension education. With this tool in hand, the architects and current leaders to the programme can show the villagers the way to desirable progress and provide aided self-help through education that is useful to them. This route leads to higher levels of living and away form the rough, troublesome, narrow and uncertain path villagers have traveled for centuries, because no others were available to them. The road of aided self-help through extension education is a solid all- weather road to economic and social progress that increasingly can free villagers to behave as they choose, and to participate realistically in determining their own destiny.

The three basic elements then, with which extension workers must deal are: 1) man himself; 2) man's environment; 3) man created devices for his own improvement. Some of the characteristics of these elements offer light and opportunity; some cast deep shadows. Some of them can be dealt with easily; others require much effort and patients. Some of them are in conflict with one another; others are complementary. Some of them whisper messages to the consciousness of the villager using him to stay as he is, do as he is now doing, resist innovation and maintain a status quo.

The solution to his conflict lies in the proper education of the villagers. Here is the central problem confronting extension educators pin-pointed. Meeting the challenge requires everyone engaged in the programme to understand clearly the objective reality to the three basic elements and gain high professional skill in dealing with them. Extension workers must clearly see the fundamental role that each element plays and its relationship to others in shaping the nature and effectiveness of the programme. For, one's perception of the inner forces, derived from inheritance, that motivate people will largely determine one's attitude toward the villagers and towards how to approach them. One's perception of the external forces derived from people's environment that is imposed on them from the outside will largely determine the objectives of the programmes one creates, or the direction of change one decides upon. One's perception of the external forces created by people themselves to help attain harmony between internal and external forces will largely determine one's effectiveness in the use of these instruments to promote a desirable economic and social change. These then are the tools of the trade to extension educators for community development to master them in a great professional challenge.

3.5 Principles and Philosophy of Extension Education:

Essentially, philosophy is a view of life and its various components; the what, the how, the wherefore of existence, and the what ought to be. Perhaps a man's view of 'what ought to be' most clearly indicated as what kind of person he is, and what his philosophy is. Certainly it is this view which serves to motivate his actions. The 'what Ought to be, 'based on the 'what can be' that is, the desirable qualified by the feasible, is the basis for any kind of change and is the particular consideration of an extension worker.

So many things are taken for granted in life that one scarcely realizes which principle or philosophy of life motivates one's course of action. Yet, if one is to act consistently rather than in a haphazard manner, one must have before oneself a clear picture of what the world is like and what it should be like, and one must have some idea of how to bridge the gap between the two concepts. For some people, there may not appear to be any gap; to them this is the best of all possible worlds, and any departure from traditional ways and customs is *ipso facto*, a step in the wrong direction. For them change is degeneration. These people have the cogent argument that, following the footsteps of the ancestors, each generation has, at least survived.

Change does involve risk; it is a gamble. It involves efforts, and is always painful at least to some extent. The burden of proof, therefore, lies with those who would urge the adoption of a change in a pattern of life already accepted by, and acceptable or at least tolerable to, those accustomed to it. Since extension work is obviously aimed at inducing changes in the lives of millions of people living in rural India, it becomes incumbent upon those who are engaged in this work to examine the underlying assumption, clarify their objectives, and evolve procedures by which they can achieve their goal.

3.6 The Need for Extension Work:

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 sometimes 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 been the lot of the average peasant 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.

These 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 really want the squalid conditions of the past. Its people are no longer satisfied with the status quo, even if it could be preserved. Once this 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 sciences has brought about greater longevity. The change has aggravated and accelerated – though probably no created the problem of population pressure on the land. Again, the greater mobility of both people and commodities in recent years has brought the peasant in touch with new products which he is unable to judge by himself, and this he has to shoulder the heavy responsibility of choosing and using things wisely. 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 prosperous person. He needs to be taught true values. On the other hand, he may have 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 the wealthy benefactors, whereas, a little guidance could indicate to him ways and means of obtaining them by his own labor. Very often the peasant himself is devoted to the 'best of all worlds' philosophy, and though he has natural desire for better conditions for himself, he visualizes any improvement in his own lot as within the frame work of the existing circumstances, and probably as a matter of fate. If he is very far down the social ladder in his village, he regards his position as fixed and unalterable. Again, he is relatively comfortable situated, he fears that any change will be to his disadvantage, because in a static society there is a strong tendency to view all changes as mere redistribution of the resources already available. It will require much patient and concerted effort to show that the resources can be increased to every body's advantage.

There is still another reason why extension education 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 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. He must have confidence that one agency at least has his interest at heart and is equipped with the experience and understanding to lead him along the path of sound endeavor. Extension educational work is aimed at change, but not just any change. It is aimed at only such changes as constitute improvements. All improvements involves change, but not all change involves improvements. The drowning man may clutch at a straw, and desperate, any change is attractive. Not so, however, to dedicate extension worker. Upon him rests responsibility of judging and choosing. He must look not only at the new resources of knowledge and methods and equipment, but at the old resources as well. He must know what to retain and what to discard. As well as what to appropriate and what to reject. In his own humble way, the extension worker seeks to attack the evils of intolerance, superstition, and lethargy which are ugly blots on 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 expenditure of efforts and resources.

3.7 Historical and Constitutional basis for extension:

Extension education as a national policy and program originated in the united states of America in the days of Abraham Lincon in the 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 the schools 'land grant colleges'. The extension work done by these colleges represents the 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, economic 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 classroom and laboratory is extended to the farmers and members of their families in every part of the country. You can therefore define extension as the increased dissemination of useful knowledge for improving the rural living.

In India extension work had its beginning with a few outstanding individuals of 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 government servants whose interest had been aroused through their official contacts with the villagers. There were other whose imagination and sympathy enabled them to desire and visualizes a better way of life for the peasants. The work of most of them was necessarily confined to relatively smaller 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 limits of his capacity, and also to help his fellowmen 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 family should be educated. His Sriniketan Institute teaches such subjects as agriculture, village welfare, co-operation, scouting, village industries and education, attesting his insight into the needs of villagers.

Mahatma Gandhi considers the village to be very essence of Indian life. The Gandhian approach to rural welfare emphasized the role of people themselves in any constructive program. 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, of a by-product. He started number of movements which have spread through out India such as All India Village Industries Organizations and Harijan Sevak Sangh. An outstanding place must be reserved for Acharya Vinobha Bahave the leader of Bhoodhan Movement. Like Gandhiji Bhave has concentrated on the metaphysical aspects of life. He preached that strength and power reside in the heart and thoughts of man. He defined power as being of only three kinds; the power of thought, the power of love, the power of religion. This philosophy naturally leads to his great mission in life of persuading the villagers to till their land in co-operation with one another. As early as 1903 Sir Daniel Hamilton has experimented with model villages along co-operative line in Bengal. This work continued with the organization of central co-operative bank and co-operative marketing society in 1924 and rural reconstruction institute in 1934. The later offered training in cottage industries. Christian Missions for years included education for rural living in their work and so great has been their dedication that one often hears admonition to work with missionary zeal. Suffice it to mention further only the fine work done in rural reconstruction by V T Krishnamachary, as Dewan of Baroda in Sarvodaya Scheme in Bombay, and Firca development scheme in madras. These were all magnificent beginnings, but they suffered for the most part from limitations in scope and organization and from lack of continuity.

3.8 The participants and their Roles:

Extension work, like government, is of the people, by the people and for the people, and requires initiative on the part of all concerned. The participants have separate and independent functions which must work for one end and mesh into a co-coordinated whole. Each is the author of his own endeavor yet each derives strength and inspiration from others.

The participants may be loosely sub-divided into three groups: the villagers the nation and the extension workers. That this sub-division is loose, indeed may be grasped by only a moment's reflection, for the nation is constituted by the villagers (along with others), and the extension worker may well, himself be a villager who has gained sufficient insight and education and has sufficient enthusiasm to work for the uplift of his fellow-men. The extension is also worker, on the other hand, an agent of the government as well as the people. Nevertheless, for practical purposes of describing certain functions, the division is helpful. Now, these three groups or units are often conceived of as a straight line running from the government to the villager, with the extension worker constituting the connecting link, or flow of information, encouragement, resources and perhaps orders, from a central body to the villager. This is not the picture of a vital and successful extension programme. It would be better to visualize the three as forming a triangle, or perhaps a tripped which supports the programme. Each unit has direct contact with the centre; the heart of the programme will topple too.

In this context, the government represents the broad interest of the whole nation, while the villager represents the interests of the individual. As has already been shown, these interests are inseparable and neither party can thrive without the other. This is not always obvious in the short run, but in the long run the interests will be seen to coincide. For example, a villager with a good

rice crop may expect to profit handsomely from a grain storage of national proportions, but soon the prices of other commodities rise, economic stagnation sets in, and he is caught fair share of increased national prosperity than to have a larger share of national scarcity; hence, the practical value of commodity the value of co-operation between the individual and the nations a whole. Co-operation between the government and the individual in extension work lies in the sphere of collecting and coordinating information and in utilizing it for practical purposes. This applies to research and experimentation as well as observation and collection of statistics. No individual State, can afford to undertake all of the research needed to provide the necessary information for rational rural living, but neither can the national government depends on the individuals and the commodities to carry out assigned or voluntary portions of a project and to coordinate the results for the benefit of the whole.

Moreover, research can be of no benefit either to the individual or to the country unless the recommendations based on its findings are adopted or put into practice by villagers. There may be a need for overall coordination even at this stage. For example, it may be found that papayas can be grown easily near Delhi, that the introduction of a new method of cultivation will increase the yield, and that papayas sell for a high price in Delhi. Yet, if every villager near Delhi were to act on this information and plant his entire holding to papayas, without consideration of what other farmers were doing, the resultant slump in the Delhi papaya market can well be imagined. So, a balanced use of the resultant information must be achieved, in this case, through market analysis and assignment of some sort of 'quotas' for adoption of new measures. On the other hand, no amount of research will be of any avail if the villager simply turns a deaf ear to the information and advice forthcoming from the government.

It is thus clear that the relationship between the government and the villager is a mutually independent one. Thus far, however, the picture is still one of a straight line, with the extension worker not even mentioned, but probably visualized by some as the channel through which all this information and cooperation can flow. This picture, it was stated at the outset, is not an acceptable one. The reason will soon be seen.

A passive extension worker is contradiction in terms. The extension worker is no mere messenger boy. At the risk of mixing metaphors, we can say that he is, at least, the spark plug without which the machine will not work. But he is more than that. He is an entity by himself, a source of developmental energy and a co-author of the nation's progress. He learns from both the government and the villager; he synthesizes the knowledge and understanding gained from both sources; and he applies his ability on the spot to solve the problems of both, thus reducing the burden on each and adding to the resources of each.

The farmer wants 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, and thus

to effect changes which neither the villager nor the central government as such could have conceived direct contacts, he can pass his experiences and accomplishments on to other extension workers so that they may become the property of the entire nation.

But, if the extension worker is to fulfill the expectations just enumerated, he must be a special sort of person. The man or woman who aspires to such a post must be intelligent, sympathetic, dedicated, alert, 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, buy 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.

3.9 Extension is Education:

In most of the earlier attempts to improve the conditions of the villagers, the emphasis was on the improvement of cultivation methods and the increase of food production. It was taken for granted that the betterment of rural society as a whole involved, but in most of the organized efforts this was regarded either as a means to the end or as a by-product of the process of crop improvement.

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 organized 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 need for dignity, self reliance, freedom and moral responsibility. In short, it emphasizes the need for development of the whole man, for total involvement, total participation, and 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 adapted for its implementation. Compulsion does not persuade, and even a beneficent act does not necessarily improve the man whole 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 the mere dissemination of knowledge the peddling the facts through 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 process.

As already noted, the Indian peasant, like peasants the world over, is instinctively conservative. He resists change almost as a matter of conscience and certainly as a matter of expediency. If this resistance is to be overcome, its causes must be studied and removed. the extension worker must, himself study the complex creature which is man.

In this study he will find many traits common to all men. He will find that all human beings have some sort of conscience, that they are all bound by loyalties and spurred on by some aspirations, that all are capable of reverence and admiration and love. He will find also that all are endowed with some degree of reason and imagination. The capacity to reason enables man to discern the relationship between cause and effect; it enables him to solve problems. The ability to imagine is in some respects, even more remarkable, not only of things he has seen in the past but also things that he has never actually seen. With it he can put himself in the position of another. With it, he can evaluate his own experiences over and over again in different contexts, visualize and benefit from the experiences of others and determine from hypothetical situations what conditions should be brought about, or need to be avoided.

In his study of human nature, the extension worker will also find that he is not dealing with human nature in a mass. Despite the easy talk about the 'ignorant masses,' the, 'typical peasant,' or the 'mass mind,' human beings are not mere swarms of identical creatures. Each one is unique being and possesses importance and significance in his own right. Each has a unique and different personality quite aside from the superficial differences of height, weight and outward appearance. There are differences in general intelligence, in learning ability, in memory, sensitivity and ability to respond to sensations, and in a myriad of other qualities. In each there is a 'hidden depth' that longs for sympathy, understanding and recognition. Some of these differences make the task of the extension worker at once more difficult, more challenging and more rewarding.

The worker must be intimately acquainted with the individual if he is to take advantage of these differences to bring about the progress at which he aims. He will find some people more curious than others, and some more inclined to look into new possibilities; some will be more dependent than others, and some will accept advice more readily once their confidence is won. Some will have a more highly developed aesthetic sense which will lead them to accept and participate in programmes of cultural improvement. Some, it must be recognized, will be of such a texture as to tempt the extension worker to despair, but these are the ones who most need his encouragement and guidance and who also need the support of their fellow villagers through both example and direct assistance.

If the common concept that 'you cannot change human nature' was correct, then there would be no point in extension work, for the aim of Extension Education is to bring about a complete transformation, social and economic, of the individual and of the community. It is generally accepted the human nature is influenced by environment. A change in the environment will, and then leaves some imprint on the human beings living in that environment. The injection of effective extension work into a community constitutes such a change,

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 learn new social customs, become law abiding, and improve their living conditions. The pattern of thinking of a young mind can be changes quite markedly by education and even an older person sometimes alters his views radically if confronted with convincing evidence. So, despite the instinctive behavior patterns over which he has little conscious control, despite intellectual shortcomings, despite the tenacity of prejudices and superstitions, man has a great 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.

What, then, is the education to be imparted by the extension worker? In this short Chapter emphasis has been repeatedly put on the method of education. The reason for this is that the method and the substance are closely associated. It is, of course, essential that the farmers and their families learn to grow better crops, to keep better homes, to educate their children, to make wise use of their resources in short, they should absorb all the knowledge that modern science can provide and benefit by it. It is essential that their material welfare should be improved. Greater than any of these, however, is the education that goes to make up the new peasant and the new peasant woman. As the villagers learn scientific facts through the democratic process there is born in them a desire to continue the work, to approach every new problem with hope, determination, self-reliance, and a sense of fair play. They develop a new attitude toward change itself, an objective, inquiring attitude that neither embraces nor rejects a method simply because it is now or old. They learn to cooperate for the common good. They learn to discern real values. They achieve a new sense of fulfillment of the glory that attaches to God's highest creature on earth. They see that the struggle is theirs, and that in serving god and their fellow men they are finding their own salvation. Their minds are opened, their energies released, their senses alerted. They not only accept, but demand and achieve further progress. This is the essence of the education which extension work seeks to impart.

3.10 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.

3.11 Key Words:

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

3.12 Self Assessment Questions :

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

3.13 Reference Books:

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Lesson - 4

MOBILIZATION OF RESOURCES

4.0 Objective

The objective of the present lesson is to explain the concept of mobilization of resources.

Contents

- 4.1 Introduction
- 4.2 Needs and resources
- 4.3 Community's problems
- 4.4 Community resources
- 4.5 Utilising resources Mobilization of resources
- 4.6 Summary
- 4.7 Key words
- 4.8 Self Assessment Questions
- 4.9 Reference Books

4.1 Introduction

Community organization and development is a method of social work with large number of families settled on a specific region. By this method the social worker enables the community members to organise their own material and non-material resources for realising better conditions of living which make human life richer and more worthwhile. It is also the function of the community organiser and developer to kindle new social needs in the light of new cultural and technological innovations, social needs which lead to greater co-operative endeavours and creative achievements. Once a community is organised, it does not follow that the members may go to sleep. After a school is built, or a play-ground constructed, or a club organized there are problems of maintenance, programme operation, etc., which claim the attention of the members in charge. As democracy is dynamic process requiring external 'Vyilance' so too, community organisation is a dynamic process demanding constant watchful activity.

4.2 Needs and resources :

Individuals have indefinite needs and in our society certain services have been set up to meet some of these needs. These needs and the services are related to social value on which, society acts upon the stability and integrity of family life. When that family life is threatened or actually disrupted by hazards of insufficient income death, accident illness or unacceptable behaviour of its members then society under taken through its welfare agencies to provide rehabilitation and hopefully preventive services. The process by which needs and resources are brought into effective relatedness, for the social well-being of the people is known as community organization. This is the area of 'community organisation' which forms one of the major established divisions, of social work

field others being social case work and social group work. Community organiser or community development worker has enormous scope in urban communities, rural communities and tribal communities. The social work professional can play a significant role in urban community development, rural community development and tribal community development by enabling the community dwellers mobilise material and non-material resources.

The social worker working in community needs to understand needs, resources and problems in the community.

4.3 Community's problems :

Problems mean different things to different people. To a social worker, the problem of a community would be,

1. To create in the minds of the people, a perception of collective needs, such as the school, medical centre playground, etc.
2. To give them an insight into available and potential resources, Eg., money, buildings, leisure, free labour etc.
3. To impart to them the art or technique of assembling the resources. Eg. donations, collections, shows, etc.
4. To make the people utilize the resources towards realising the envisaged goals, for instance through formation of responsible committees, boards of trustees, action councils, etc.
5. To help the people maintain in good condition what has been attained. For example, if a school has been built, some of the community personages could be elected to be members of the supervisory board, visiting members, parents committees, etc. Thus only can interest in the activity be maintained, and participation of the community secured. For, it is common experience that community folk work towards securing a new facility, but when finally, after some collective effort the facility is secured, the people lose interest in what has been secured and thus the institution or facility languishes. This has happened with reference to many a new institution such as a school, a club, a library, a cooperative store, etc. Even local self governing institutions like the panchayats, and municipalities for which the people concerned fought together are left to fall into doldrums and disuse. Therefore, to keep the community members active and alert in regard to maintenance of useful social institutions and the facilities they afford is a difficult social work art. This is a technique of providing primary and participatory leadership. To help the community members in understanding and balancing human group dynamics. When a number of people of different or similar status and age and social standing work together for the achievement of certain desirable group goals, there is bound to be mutual rivalry for prestigious positions, jealousy regarding allocation of responsibilities, etc. Appreciation, criticism, correction, censure and such other factors are likely to be associated with works undertaken, done, ill done, well done, etc. In these situations, tensions and conflicts are bound to arise. Such conflicts, known as group dynamics, may defeat the very purpose of people coming together. So a trained social worker using group work methods may be able to restrain personal conflicts and inspire collective confidence and co-ordination to teach

the art, technique, spirit of working together is a very difficult one. Many good works have come to ruin on account of conflict amongst leaders, many achievements have been lost due to disharmony amongst colleagues, nay, many empires have fallen for lack of collective goodwill at the top. The task of the social worker will be to instil mutual goodwill and team spirit inculcate toleration, and provide for smooth and just leadership changes. The lesson which every community member should learn is that group interests are higher than those of individuals. Yet, groups should provide for the fulfilment of individuals, needs in so far as such individual needs are in consonance with group goals. There should be no clash between the two, that is between individual and group interest. However, in case of community organisation and development, group interests are higher.

4.4 Community resources :

The community organizer or community development worker should be aware of the community's resources along with its problems or needs. What are these resources? Resources in the context of community could be grouped around. People-leadership, both influencers and doers; 2. financial support, including tax support, private support foundations; 3. Places and facilities; 4. Social welfare programmes and services in their broad sense; 5. specialized resources for planning such as research, sources of data university resources; and 6. previous experiences and attitudes in cooperative community effort, which can be developed through social work community organization methods.

4.5 Utilising resources, Mobilization of resources :

The social work professional is equally concerned with the inner resources of the individuals with whom he is working, as well as with the outer resources. The outer resources brought to bear in working with the situation may be in such practical terms as housing, educational programmes, job opportunities may be a part of these outer resources which are drawn in toward the solution of the problem of the client, group or community. Resources for help are not the sole property of the social worker, for they are tools shared between the client and the worker in working toward the desired goals. The inner resources of the client, group, or planning committee are the principal materials used in furthering the social work process.

The community's resources are plenty and it becomes imperative for the social work professional to have a through knowledge about social welfare programmes, knowledge and understanding about communities and cities and in particular resources of the community in the process of practising social work in community. Resources are to be mobilised in order to help individuals meet their needs or overcome their problems. Here the social work professional acts as a liaison in aiding individuals tap the potential resources. The social worker connects the needs of the community with the available resources. Resources include the existing and potential community leaders and their support in giving both their money and their time. Other kinds of resources include the agencies and institutions offering services that are related to the field of social welfare. Church resources, and places for meetings, or places for youth groups, women's groups, are particularly important in planning. Library programmes, commercial and private recreational resources, as well as resources for research and fact gathering, which in some communities are commonly found in local chambers of commerce, or the city planning office are very important.

Social work in community-urban, rural or tribal is the process whereby social welfare resources are developed, maintained extended and coordinated for the purpose of making them

available to persons who are in need of them so that they may use them together with other resources, towards more effective and satisfying living. Community social work is a process whereby community resources are organised to meet community needs. In this process of development on adjustment is brought about between social welfare needs and social welfare resources in a geographical area of a functional field.

Role of community work :

In social welfare field the community worker has a tremendous role to perform. Social work in this field is an art and process of dissolving social welfare needs and creating, coordinating and systematising, instrumentalities through which group ideals and the development of potentialities of group members. Research, interpretation, conference, education, group organisation and social action are the principal tools used in the process. Community social work is concerned with efforts to direct social resources, effectively towards the specific or total welfare needs of any geographical area be it an urban community, a rural community or tribal community. Its performance may involve such activities as fact finding, coordination, improving standards, interpretation and developing welfare programmes, changing pattern of social work promotion and social legislation.

"Self help is the best help". The community members have to feel and realise their ability capacity and skill, in thinking, and achieving the needs of their community. They have to work for the betterment of their community, by cooperating with the social worker. This does not mean they have to depend upon the social worker in all their doings. They have to find out their felt needs and also the resources in fulfilling their needs. Here one can see the reflection of social work philosophy 'Help one to help himself'.

While mobilising the resources for the betterment of a community the community enables its members to get together to share experiences to develop mutual understanding and to create cooperative action. The social work professional has to coordinate the various agencies in the community, and also mobilise the resources in the form of men, material and money. By coordinating the various kinds of resources in the community he can do this work efficiently and also the resources can be utilised for the development of the community.

Certain situations in community life demands the usage of social action as a method of social work by which needs and resources are brought together. The social work is involved with resource development, social action, community treatment, or community development. The social worker has to develop certain skills. The skills associated with resource development depend upon developing a dialogue, or a process among local social service providers determining the kinds of services that should be emphasized, and finding sources of financial support to establish those services. The skills associated with social action depend upon organising residents, assisting them to articulate their views about what would improve their community, and assisting these groups through a variety of tactics to achieve their self-determined objectives.

Social work in community involves planned interventions into social life in order to produce some predictable increase in human welfare. Such interventions may occur in the name of the common good, but usually there are winners and losers in social allocative process that would continue if we were not for the intervention. Whether it is the organization of support for a new social service, creation of a neighbourhood group to enhance police protection, organization of an insurgent group, or linking of agricultural production in an isolated community to a larger market there is a goal that can be expressed as improved social, welfare and some effort to rearrange

associations between persons to effect the desired change. The social worker, community organizer, community developer, or whoever must have same plan of intervention, based upon some analysis of the social system in question that is reasonably likely to produce the intended consequences.

Social Resources :

Every social welfare problem can be cast as a distributional problem. Social welfare problems are usually constructed in terms of deficiencies of some tangible or less tangible social resource. Money, jobs, housing, health care, education, social services, power, and legal rights are some of the social resources that are typically regarded as deficient. Social intervention is designed to alter the existing distribution of these social resources. This alteration might occur through change of the personal aspects of some of the actors in the distributional system (for example, through education, training, or counselling) through creation of a new source of supply for the resource that is deficient (for example, public housing or nonmarket good distribution) or through a change in the pattern of relationship among the actors in the distributional system to effect a different outcome (for example, by organizing a union or a political group, by changing a law or regulation) so that it gives greater legal protection to those seeking jobs or housing.

4.6 Summary :

The social work professional should be aware of the community's resources along with its needs. What are these resources and how they are to be mobilized? Anything and everything which serves to promote cooperative endeavour for community organisation and development may be included amongst resources. Thus the energy of the people, their goodwill and readiness to work together, the leisure available to the working as well as retired, and non-working people, the money, and labour they can spare, land and building old books, clothes, any other useful materials people may donate, skills of art and crafts on which the social worker may draw, all types of free and honorary services, all these and many more, concrete and abstract serviceable items are included in the community resources. A trained, alert and imaginative social worker will be able to discover, coordinate, and organize more of such ones within the community itself, the art of tapping and assembling these resources for relevant community organization and development work is becomes a pre requisite for a professional social worker.

4.7 Key words :

1. Community resources
2. Social resources
3. Mobilization of resources

4.8 Self Assessment Questions :

1. What are community resources? How are the resources important in working toward the desired goals.
2. Mobilization of resources are significant in meeting community needs - Justify.

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Dr. SARASWATHI RAJU IYER

Community Development

4.7

Mobilization of Resources

Lesson – 5

LEADERSHIP TYPES – SIGNIFICANCE- ROLE OF COMMUNITY LEADERSHIP IN COMMUNITY DEVELOPMENT

5.0 Objective:

The Objective of the present lesson is to study the importance of leadership in community development its role and significance.

Contents:

- 5.1 Introduction**
- 5.2 Concept of Leadership**
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5.1 Introduction:

Gregariousness is one of the human characteristics which psychologists have studied and one which seems to have been demonstrated throughout the history of man's existence. People have always banded together to form groups, and have chosen or accepted leaders to lead them in the pursuit of common needs and objectives. But today, our changing way of life has created an urgent need for new ideas about leadership. This changing way to life brings people into contact with each other, and people now find themselves working together more often in groups than alone. We are educated in groups, we worship in groups, we work, enjoy leisure and do civic, political, and social work, all in groups. Many problems are now solved by groups rather than by individuals. It seems that the problem with which society is now confronted is one of how to make these group activities happy and satisfying experiences for those who participate in them.

Various types of groups, working with different tasks, may need quite different kinds of leadership. One cannot expect the same method of doing things to pay off equally well in every group one works with. Sometimes, a close personal working relationship between the members and the leaders of a group will be effective. Under other conditions, this leadership may confuse a group. Some groups must accept the responsibility for thinking through problems and making their own decisions; others need firm direction from their leaders or persons in charge. In extension work the group has to accept the responsibility for thinking through problems and making its own

decisions and securing satisfaction. The most important single factor in this process is the quality of leadership which is displayed in groups. If a self-directing society is to develop in the 5,50,000 villages of India in the Constitution, India must have enlightened and well adjusted people. To achieve this she must have competent leaders, for groups are dependent on leaders, and what the leaders do or fail to do directly affects the welfare of the group.

For this, a new pattern of leadership one that helps the members of groups as individuals accept responsibility for thinking through problems and working our solutions, needs to be discovered. Through this process of education, people become more self reliant and less subject to control by the external authority imposed upon them. Extension work, which is of an educational nature, aims to develop a kind of leadership that facilitates mans realization of his creative capacities, man's free expression of his individuality, man's actualization of his own uniqueness."

India's Constitution guarantees individual rights and freedom to her citizens. This objective may not be achieved if India fails to evolve a true democratic system of governing herself. India's people have to exploit their resources to make the best use of what they have. The greatest of her resources is her man-power. True Extension Education is based on the belief that people have the right and capacity to select their goals and make decisions about how to attain them. In an automatic system, this is not the case. Here, this right is usually reserved for the leader of the group. members of the group develop a sense of dependence on the leader. The group exists as long as the leader maintains his position. The democratic system adopted in India must find ways of developing local leadership in all spheres of activity, whether in the field or in the class-room if it is to survive.

Research indicates that traditional leadership in any type of situation based on authority and power has failed to educate people. This is because the leaders believe that the followers have no creative ability in them. Through the process of Extension Education, India hopes to solve the gigantic problem of educating her rural population. This requires the development of local leadership which will be able to play an important role in the process.

5.2 Concept of Leadership:

Almost all countries, especially in the eastern hemisphere, have depended upon self-made leaders with social status, prestige, and economic assets. There is a feeling that leadership consists of elusive qualities or personal characteristics which only a few people possess and which no amount of training or experience could develop if one did not naturally possess them. As a result of this relief, a few people are usually singled out to be the leaders and to assume extra responsibilities. When leadership responsibilities are delegated only to the few, human resources tend to remain undeveloped. In situations of this kind those who are not chosen as leaders lose initiative and creativeness, when initiative and creativeness are undeveloped, human productivity decreases or remains at a low level.

In extension work, leaders are visualized as initiators of action which helps a group move in the direction it wishes to move. If this statement is accepted then it must be accepted that the quality of leadership is not a personality trait which some people are born with or only a few can acquire; rather, it consists of a number of skills which can be learned and improved upon, and which are widespread within a group. it must also be accepted that the more widely distributed the leadership is in the group, the more effective will be the group function.

Recent thinking on this concept suggests that leadership is not so much dependent on the personal qualities of people as on the circumstances of a particular situation. The qualities, characteristics and skills required of a leader are determined to a large extent by the demands of the situation in which he functions as a leader. The concept of leadership varies from one society to another, but our concern here is confined purely to extension work. In such situations, the leader is responsible for initiating and co0ordinating activities of members of groups in their task of attaining common goals.

5.3 The Rural Picture:

The pattern of leadership in Indian villages is still primarily based on heredity and caste structure. Village landlords or Zamindars, the village headman, the patel or lambardar and the village priest may be classed as the hereditary type of leaders. The pther type of leadership which is not so prominent or obvious, but which does exist, is the type based on occupational patterns and functional groups which are in turn closely governed by the caste structure. The influence of these leaders is not widespread, but generally restricted to a particular group of people.

Besides these, there are two other forms of leadership which exist in the villages today. The first one is personal leadership. In several villages there are persons who are looked upon and respected because of their knowledge or wide experience. They have authority, and their authority rests upon their mastery of the knowledge and skills in a particular field. Followers turn to them and accept them as authority because they have demonstrated their mastery of the field. This type of leadership truly leads people, while authority based upon position is likely only to drive people. Educated youth who return to their villages and follow a vocation, ex-service men who settle down in their home village after retirement and others who maintain close contact with their home village, influence and lead the village to a marked degree. In some villages, resident school teachers also exercise considerable influence over the villagers. The second one is a political and social type of leadership. The last few decades, which saw the growth of the Independence Movement in India, have also witnessed the birth of a new leadership in the countryside, that which may be termed political or social leadership. This comprises the large number of political and social workers who have chosen the village as their venue of work. These workers can do a great deal of good in keeping the village people changing.

After Independence, with the establishment of village panchayats and the growth of the co-operative movement and the rural extension program, a new type of leadership has evolved in rural India which appears to be replacing the traditional types of leadership. This pattern of leadership is changing in consonance with the democratic ideals and way of life. It may, however, be observed that the change-over is not a sudden but a gradual process. The common man does not generally keep pace with the elite in ideas and ideology. He has to be educated and guided into new ways of thinking and living. Traditional leaders will exercise a large measure of influence on the villagers, and the villagers in turn respect and heed them. There are many cases in which a landlord or a moneylender has become a sarpanch or a director of the cooperative society. What is important, however, is that the role that the leader has to play has changed to a very marked degree. In a secular, democratic society there is no place for communal or caste leadership as such, excepting when such leaders alter their role and work for the general good of the community at large.

There are local leaders or potential leaders in every community. These leaders are often in key positions. While extension workers should not ignore the existing pattern of leadership in the villages, they also must not ignore the type of people who could develop into good leaders. The importance of traditional leadership must be recognized in extension work, but these leaders should not be entrusted with assignments where action is required, because they may carry them out for their own personal ends.

5.4 Types of Leadership required:

Extension work needs local leaders who can guide the community towards its cherished ideals. These leaders are those who emerge through the democratic process, work in accordance with democratic principles and ideals have the general welfare of the community at heart. Individuals who are capable of this are not always easy to recognize. As a rule, they do not push themselves forward and often do not consider themselves to be leaders nor are looked upon by others as such. They have common needs and a common status with their fellow-men and stand out only in that they are those with whom others want to talk before taking decisions and whom others instinctively copy in certain areas of activity.

It is difficult to identify these leaders by asking the group, "Who are your leaders?" the answer to the question is likely to lead to the traditional leaders-those who are generally credited with being leaders. In extension work, the important job is to identify the potential leaders who are recognized by their fellow-workers as having the know-how. These individuals may not always have qualities of leadership such as the ability to talk to people, poise and organizing ability. This poses a problem of training these potential leaders. Abilities or traits of leadership can be developed. But the essential ingredient is the recognition by fellow-workers of the useful know-how in the area of activity being considered. Their know-how may be out of date, but this, too, can be corrected by training. Recognition for having it is the important criterion in locating potential leaders.

In a community, there are various types of social and economic group. Each group may have its own potential leaders who are recognized as possessing the know-how. In extension work, we should look for such leaders representing various groups. Failure to do so results in community activities being largely restricted to the middle and upper class families, the ones who are probable the least in need of the improvement program.

The extension worker's job is to identify these potential leaders. He should be able to know and use some of the techniques which are useful in this process. Unless he is able to identify these various leaders, he will not be able to develop to identify these various leaders, he will not be able to develop and use the leadership that is available in the village community. By the nature of his job, an extension worker is in a position of educational leadership. He is a hired worker who has no official authority over the people with whom he works. He needs, therefore, to find leaders among the local people who will volunteer to work with him.

5.5 Identifying the local leadership:

It is often said that there are no local leaders. Sanderson points out that there is a difference between saying that there is no potential leadership and saying that there is no effective

leadership in evidence. He also says that “every group has within it the necessary leadership, whether acknowledged or only potential. Every situation brings to the fore some leadership within the community. It is essential to find and develop that local leadership if community action has to be taken to solve some problems. The idea that leadership is something that exists or does not exist is wrong.” Leadership arises out of needs and needs can be created for the leadership to grow and finally get trained for proper action. Leadership is always present in any situation; what is required is a faith or belief, on the part of the extension worker, in the potential leadership of local men and women.

In all group situations, there is an element of leadership. A careful and constant observation will help the extension worker in spotting leaders. Through experience we know that potential and resourceful leadership is available. It only needs to be stimulated and developed. Leaders should not, and usually do not, inherit their job. Jobs need to be done and people can be found to handle them. Leadership is specific and so, in identifying leaders, it is important to know:

1. What job is to be done
2. What characteristics and skills this job requires.
3. Where the person possessing the needed qualifications is
4. What group will support or follow this person.
5. Of the qualities he has:
 - (a) Which of them may be improved by training?
 - (b) Which may not be changed materially?
6. Of the qualities he lacks:
 - (a) Which may be developed?
 - (b) Which may not be developed?
7. The basis on which he can be induced to work.

In selecting or identifying leaders, it is important to know clearly what needs to be done and what knowledge and skills are needed to do it. Some complications enter here because of the fact that some qualifications such as health, energy and intelligence may be largely inherited, while others such as subject-matter knowledge, ability to talk and ability to organize and plan can be developed and improved by training and experience. When the extension worker knows what qualifications are needed it is easier to find a leader, in doing so it is important to find a person that the group will support or follow. One must be clear about which of the qualities possessed by a potential leader can be improved by training and experience.

Locating local leaders is not an easy task, but the following methods have been tried and proved to be workable in this respect.

The discussion method: Through discussion (on any subject) the person with sound knowledge and ability is soon recognized and a mere talker easily spotted. Discussion gives encouragement and assurance to the potential leader to express himself, and over a period of time may make him more confident in accepting some position of leadership, and emerge as a valuable leader.

The workshop method: Through this method, where the large group breaks into smaller groups and the responsibility of the program and decision-making rests upon the smaller unit, leadership emerges in each group. Over a period of time, the extension worker can spot certain leaders who come to the fore in taking responsibilities. The extension worker or professional leader in the workshop has the position of consultant, observer, discussion group leader etc.

Group observing method: The extension worker should watch a community or group in action and then he will be able to spot potential leaders. He may observe the community in any type of situation. For obtaining the best results, the group should not be aware of this.

The questionnaire or sociometric method: This method is employed by the professional worker or extension worker who goes into a new community and wants to find out which people are the potential leaders, or what the given leadership status is. This entails a well thought-out set of questions to be asked of a representative group, and then a tabulation of the responses to see whose names appear in leadership positions. This method also helps to spot the local leaders in a community.

The questionnaire or sociometric method may be used in identifying both professional and local leaders. The most complete statement on sociometry is to be found in J L Mereno's book, *Who Shall Survive?*

In its simpler form, the extension worker asks farmers whom they ordinarily consult for advice on farming, after a few interviews, the extension worker is able to recognize the leader in the community.

When A is interviewed, for example, he may indicate that he generally goes to B for advice on farming; C and D may also indicate B is the operational leader for these people. Then B is the person who could be called a potential leader or local leader of that group. In such cases, it is important to have enough interviews to make quite sure that the person is the potential leader. It is to be remembered that B is the local leader who initiates action for others. His major function is to set an example for others to follow. Rural extension relies on such local leaders through whom a wider and more active participation of rural families is to be brought about in an action program. These people work as initiators or 'spark plugs' for other members of the community.

Election Method: Another method of identifying a local leader is that of election. In helping groups elect the right people for the right jobs, state clearly to the group the positions required as well as the kinds of jobs each person must be qualified to do. With an understanding to the kinds of work each leader or officer is to do or should do, the group can vote more wisely.

Seniority and past experience method: In some groups, seniority is the accepted procedure in the identification of potential leaders. This has its advantages and drawbacks. The oldest person is likely to have the most knowledge and experience, and normally can add stability to the group. One drawback which is obvious however, is that actual leadership ability may be found in a person whose only lack of qualification is his lack of seniority. In some groups, past experience is the accepted procedure. The person who is identifying the leader should be cautioned that to replenish the supply of experienced leaders, inexperienced people should work along with them. The best type of leader is the one who develops leadership in others.

5.6. Training of local leaders:

The potential or local leaders who are identified with the help of the Various methods may be recognized by others as having some leadership ability, but little else. They may lack some of the essential qualities of leadership and their knowledge and experience may be out of date. Here

arises the problem of training local leaders so that they may be able to develop in themselves the essentials of good leadership. The objective of training local leaders is to make them good teachers, capable of passing on many ideas and truths with a perfect understanding of the people with whom they are working. The training of local leaders brings about changes in their attitudes and alters their knowledge, skills and sensitiveness towards themselves and others. This in turn leads to changes in the actual performance of the leaders in carrying out their roles.

Training programmes carried out by heads and leaders of organized groups can have a far-reaching consequence once the process of leadership development is started. In a training program, it is necessary for local leaders to have a clear concept of what they are to do and why.

In training local leaders, the basic principles of the psychology of adult learning should be understood and observed. Interest and enthusiasm must be built up and, maintained if community workers or extension workers are to work effectively. The training program can help develop interest and build enthusiasm.

The objectives of leadership training depends on the type of job expected to be done. It is assumed that leadership is something that can be taught and learned. If one assumes that certain persons are born leaders, then there is little to be offered in the line of training. A program of developing leaders must assume that the persons to receive the training have average or normal ability to learn. Ability is a potential which can be utilized when there is motivation. What people learn is influenced by their motivation as well as by their ability. To select potential leaders for training merely upon the basis of ability is not enough; such potential leaders or local leaders need to exhibit a genuine interest in leadership and be motivated to work with people. A careful selection of persons to receive specialized training for leadership is a prerequisite for the success of the training program.

The training program must be made specific in terms of particular group needs. However, the training must be such that it will also prepare persons for the generalized roles they will have to play.

The objectives of leadership training for a workshop as stated by Hilda Taba may apply to any kind of leadership training. These are:

1. Mastering fundamental concepts that would serve as a framework for understanding and interpreting group behaviors, social learning, and cultural differences.
2. Methods of identifying and analyzing problems. the ability to see problems in perspective.
3. Develop competence in group processes: co-operative thinking, exchange and analysis of ideas, facts and teaching; processes of converting discussion into consensus; ability and disposition to conceive group goals; respect for and understanding of others.
4. Acquire technical skills necessary to carry out a job. Diagnose situations, learn how to approach problems, plan appropriate educational procedures, learn skills in handling appropriate diagnostic techniques, conduct open discussion, learn teamwork with other leaders etc.

5.7 Methods of Leadership Training:

It is difficult to separate the methods which apply only to formal or informal leadership training. It should be kept in mind that the methods overlap in many situations. Formal methods of leadership training are those which are structured to achieve specific goals and are usually set up by someone seeking to train and develop leadership in others. Informal methods are not structured, but are those which the individual utilizes in personal leadership.

Informal: One of the first requirements in training is that the leader learns to understand and deal with people. This is accomplished through personal observation and study of materials that relate to human behaviour. Some methods used are:

1. **Observation:** Noticing how others have performed.
2. **Reading:** Studying printed material often found in the form of leader hand-books, news letters, circulars bulletins, etc.
3. **Talking:** Speaking with other leaders in the same or related field of interest and also with members to determine consensus.

Formal: The individual or local leader may take advantage of formal training programmes in the quest of becoming a better leader. Formal methods are either used individually or in combinations:

1. **Lecture:** This is probably the most common method. Through this method local leaders under training are given enough material for thought, but little opportunity for self expression. The lecture method is effective in certain situations, but should usually be supplemented by other methods, depending on the objectives to be attained.
2. **Discussion and Workshop:**
3. **Forum, panel, and symposium:** In a forum or a panel, three to four individuals explain certain phases of a particular subject. In a symposium, two or more speakers with different points of view or areas of interest discuss the issue.
4. **Audio-visuals:** Role-playing, socio-drama and demonstration.
5. **Field trips:** Local leaders or potential leaders visit other groups and observe the actions and behavior of a successful organization.
6. **Apprenticeship:** Here, the local leaders or the potential leaders see someone operating with a view to learning some of the activities and ways of handling problems in the field of leadership. This serves as an instrument for the local leaders to acquire a better understanding of the job.
7. **Training group:** This brings several local leaders to the training sessions at the same time. These people reinforce each other since each of them has experiences of his own.

8. **Experts Assistance:** Direct assistance from experts, this may come in the form of advice and guidance.
9. **Buzz groups:** Groups are subdivided into small groups and each selects a chairman. The proceedings of each group are recorded. This gives several persons an opportunity to lead the discussion and practice leadership roles. This technique may not be applicable in training local leaders, but is in general, a very useful method of training.
10. **Giving responsibility to local leaders:** “giving one a job through which self-confidence may be attained by achievement in activities useful to the group is essential for development of leadership”

The overall objective of training is to acquaint leaders with the concept that leaders exist to serve groups and to help groups reach their goal. The leader is a part and mechanism of the group he leads. Usefulness rather than leadership should be the motivation of local leaders.

A difficult and specific problem in leadership training particularly in training local lay leaders of villages, is to get the leaders to accept new ideas. A problem for both professional and local leaders is to keep an open mind about accepting and studying new ideas and methods. The process of acceptance varies with the kind of idea offered. A desire for change must be developed to get acceptance. Some methods useful in getting local leaders to accept new ideas are:

1. Work from where the local leaders are. What is to be done may vary with the knowledge of the leader, with the program and its objectives and with the ability to understand the need for change.
2. Compare the old with the new where there is something to compare.
3. Introduce local leaders to the situation where an idea will be easily recognized and incorporated into their way of thinking. This can be done through visiting, observing, demonstrations, etc.
4. Appeal to their sense of pioneering; a challenge to do something new and different.
5. Use evaluation programmes to help leaders become aware of their responsibilities. Evaluate the local leader's personality and interests, and approach him with this information as a basis for helping him improve.
6. Draw ideas from leaders in such a way that they will think that the ideas are their own,
7. Create competitive situations where ideas will be useful and more easily recognized as being effective and worth while.
8. Use other persons who can approach local leaders on different grounds and possibly win approval.

9. Offer something better than what they have, before the idea is to be accepted.
10. Use a training group situation to pass along new ideas. It is easier to change persons as members of a group than as separate individuals. Groups exert pressure on individuals to conform to group norms.
11. Show local leaders where the idea has worked before.

5.8. Role and functions of local Leaders :

The functions of local leaders in rural extension programmes vary from place to place and in accordance with the nature and scope of the job to be performed. In a country like India, where majority of the population is not educated. The local leader has to function as a medium of education for others. The overall function of local leaders is to lead in different ways under a variety of situations. The functions of local leaders are varied, and depend upon specific group situations and the personal abilities they possess. Their role and function are highly related to each other, and are sometimes mixed so much together that it becomes difficult to differentiate between the two. The major function of local leaders is to set an example for others to follow.

Local leaders are those who show special interest and initiative in a local program. They are the people who catch new ideas first. They serve the community without a profit motive. The satisfaction they get from their own action is their only reward and incentive. They do have other motives for taking initiative, but these are a part of the psychological aspect of motivation.

Groups are dependent on leaders and without them are helpless; leadership is associated with responsibility. What the leader does or fails to do directly affect the welfare of the group. the action of the group also affects the leader. The group usually helps him by according him respect and power. Mutual confidence permits the leader to have wide discretion and broad powers. What one local leader can easily do may require considerable time and effort for another.

One of the important roles which a local leader has to play in the community is that of the initiator, as has been pointed out earlier. If he waits for others to initiate action, then he is a leader in a normal sense only. "The amount of initiative or aggressiveness needed by the leader depends in part upon the group-one can exercise initiative without dividing people. The person who studies his group will learn the amount of initiative required to get the group into action."

Groups usually need help of two kinds: help in making progress towards their working goals, and help in keeping the group in a healthy working condition. A good local leader is usually aware of both the needs and will play roles which will be in line with these two needs. Some of the things expected of him are:

- (a) Assistance to the group in identifying its needs.
- (b) Aid to the group by setting some example before them.
- (c) Moving the group towards goals.
- (d) Encouraging and improving interaction among group members.
- (e) Keeping the group together.
- (f) Making resources available to the group.

A leader sets an example for other members of his group, and in this way influences people to cooperate toward the identified goal. It should be mentioned that there is an overall function of a leader in any situation. D>M>Hall has listed the following fifteen roles: initiator, orientator, facilitator, encourager, harmonizer, summarizer, fact-seeker, fact-giver, compromiser, expediter, spokesman, status role, recorder, evaluator and analyzer. Dwight Sanderson suggests these six roles.

Spokesman – He has to speak for the people he is representing. Harmoniser – He has to deal in a tactful way with persons who create conflicts in the group and bring them together in working toward group goals. He has to show his superiority by showing some useful ideas to the members of the group. Planner – He has to realize the need of the group in advance and must have plans to fulfill them. He has to interpret the purposes of the group into practical goals. He opens the potentialities of available resources. Executive – He helps the group in carrying out the plans and policies. He gets things done. He stimulates others and promotes solidarity. Symbol – He has to be loyal to the ideals of the group in words and action. He must not be self-interested. He represents the group only when his direction is that of the group. The function of leadership is to stimulate interaction, sentiment and action.

5.9. Problems in approaching Local Leaders:

Problems in approaching local leaders arise in relation to particular groups, organizations and specific situations. The leader, the social group and the total situation must be analyzed before it is possible to determine approaches. It is impracticable to attempt to present a rule of thumb procedure that is sure to work in all cases. An approach that will work with one leader may not necessarily be effective with one another. It is only possible to present a broad outline of the approaches.

Some enthusiastic extension worker or professional leader may assume that there is no problem in approaching local leaders. One great problem lies in finding in a village. Finding leaders might seem to imply that the agent is going out to discover the born leader or person who has the traits needed to be a leader. It has already been mentioned that these do not really exist. By finding is meant locating the people who are informal or accepted leaders of informal or clique groups. These leaders often deny that they are leaders, but they are often in key positions in a network of communication. These leaders are also called opinion leaders. They are valuable means of reaching many people. The problem of finding local leaders can be solved by one of the very useful methods of careful observation and judicious questioning.

It has been experienced that the acknowledged traditional leaders are usually self-centered, jealous of their positions and decline to co-operate with other potential leaders. These leaders are also autocratic in their behavior. Any approach to them must take into consideration the situation and the level where they are. The approach should be such that it does not give the impression that some leader is being favored for another. Ideas should be drawn from them so that they feel a sense of involvement. Any imposition of ideas is likely to be objected to and opposed.

Sometimes it becomes a problem to approach these local leaders through whom the community as a whole has to be approached. Communities usually consist of many groups. There are many non-functioning leaders who have nothing effective to contribute to the community.

They can thwart the progress of the group, and may often cause a feeling of frustration or apathy among the members. This may lead to the natural death of the organization. But many such incidents can be avoided if a proper approach is adopted to handle local leadership. Here, in order to solve this problem, the approach should be of reconsidering the value and objective of the group to which the local leader belongs and finding out the felt need of the group. If the members feel that the reason for not being able to meet the felt need is the inefficiency of the leader, then he should be approached through friends and cliques.

Other problems in this regard are how to deal with those who, although friendly toward extension, may view extension efforts with suspicion and even with antagonism because of their vested interests; and those who remain neutral and indifferent.

By the very nature of his job, the extension worker is in a position of educational leadership, whether he is working in the field or in the class-room. The field of Extension Education in an organized form is a relatively new one. It is essentially an adult education program. In adult education programmes the leader or the teacher cannot rely totally upon the usual educational devices. Consequently, the extension teacher who is accustomed to using the traditional symbols of reward and punishment with children soon discovers that he cannot rely on such devices for motivating adults. Similarly, the adult educator cannot usually enforce compulsory attendance, or count on his students to carry out reading assignments etc. in short, the fact that the adult educator does not have a captive audience is the important reason why he has to use methods of teaching that involve the learner in self-motivating activity.

Given the opportunity, the common man has a unique and significant role to play in improving his condition. When properly involved, each one has an important role to play in making decisions and taking action that determine their own destiny. It is a natural phenomenon that men do not assume responsibility automatically. The class-room or village meeting for educating adults is a social situation in which the instructor is the group leader. It is his job to create awareness in each person that he is a member of the group. the instructor should fully be convinced that group members can together solve problems, however complex they be, if they are properly guided to think and work together.

As a group learns to work together on common problems, the member develop the insight and sensitivity needed to function as members of the group.

One of the objectives of Extension Education is to help people improve their ability to take leadership responsibility. In fact, extension teaching should be one continuous demonstration of leadership development and of group methods.

One of the problems before adult educators is to find methods and devices for use in working with groups. Each class or village meeting is a group, and sub-groups from within them. Members of one group will also be members of numerous other groups. If the methods are properly chosen and used, they will help the instructor create interest, get participation of learners, and increase the effectiveness of teaching.

5.10 Summary:

Various types of groups, working with different tasks, may need quite different kinds of leadership. One cannot expect the same method of doing things to pay off equally well in every group one works with. Sometimes, a close personal working relationship between the members and the leaders of a group will be effective. Under other conditions, this leadership may confuse a group. Some groups must accept the responsibility for thinking through problems and making their own decisions; others need firm direction from their leaders or persons in charge. The most important single factor in this process is the quality of leadership which is displayed in groups. If a self-directing society is to develop in the 5,50,000 villages of India in the Constitution, India must have enlightened and well-adjusted people. To achieve this she must have competent leaders, for groups are dependent on leaders, and what the leaders do or fail to do directly affects the welfare of the group.

5.11 Key Words:

1. sociometric
2. Observation
3. Apprenticeship

5.12 Self Assessment Questions:

1. Explain the concept of leadership in community development.
2. What are the role and functions of local leaders?
3. Discuss the methods of leadership training for community development.

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Lesson - 6

CONCEPT, OBJECTIVES AND PHILOSOPHY AND SCOPE OF COMMUNITY DEVELOPMENT

6.0 OBJECTIVE :

The objective of the present lesson is to explain the concept, objectives and philosophy of community development.

Structure :

- 6.1 Introduction**
- 6.2 Concept of Community Development**
- 6.3 Analysis of the term community Development**
- 6.4 Definition of Community Development**
- 6.5 The Community**
- 6.6 Approach in Community Development**
- 6.7 Objectives of Community Development**
- 6.8 Essential elements of Community Development**
- 6.9 Faith behind Community Development**
- 6.10 Philosophy of Community Development**
- 6.11 Community Development and Community Organization**
- 6.12 Differences**
- 6.13 Similarity**
- 6.14 Scope of Social Works in Community Development**
- 6.15 Summary**
- 6.16 Key Words**
- 6.17 Self - Assessment Questions**
- 6.18 Reference Books**

6.1 INTRODUCTION :

The terms 'Community Development' and 'Community organization' are relatively new in India. With the launching of the rural development, projects as part of the Five Year Plans, the term 'Community Development' came to be used with reference to these projects, but community development now refers to welfare and development work in any community - rural, urban or backward community like scheduled castes or tribal community. In the west, however, the community organisation field mainly aims at effective coordination of existing welfare services, fund-raising helping to organize new services, and educating public about new social problems in order to secure participation in solution of these problems through community efforts. Here in India efforts

are made to render welfare services like creches, balwadis, social education, maternity and allied services, recreational activities etc. to the members of a community. Thus, community organization is a field as well as a method of work. In India, it has developed into a very vast field of work with the introduction of the scheme of community development.

Industrialization and rapid urbanization have focussed the attention of social workers and administrators on the need of introducing same services in the urban communities. The Central Social Welfare Board launched a scheme of 100 pilot projects in the urban areas and night shelters (dormitories) in 1958 and sufficient experience has been gained in this work. The Delhi Municipal Corporation also started implementing another scheme in collaboration with the Ford Foundation in 1959 thereby contributing to community development.

6.2 CONCEPT OF COMMUNITY DEVELOPMENT :

Community development has been defined at different times as a movement, the term community development is currently used mainly in relation to rural areas of least developed countries in which major emphasis is placed upon the activities for the improvement of the basic living conditions of the community including the satisfaction of its non-material needs.

India, the second most populated country in the world has a large population, 80% of which lives in the villages. In the past these villages were lives of activity and spirit. When India attained freedom in 1947 it was imperative to bring these villages into the orbit of a well knit democratic structure. This realization took a concrete shape when it found expression in our constitution in the following words:

"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 conform to all the institutions of national life.

The Community Development Programme was inaugurated on October 2, 1952. It was Gandhiji who focussed attention on this problem on a national scale. Along, with the fight for political freedom he laid equal stress on the people themselves promoting their welfare. He advised them to develop a self discipline which would enable them to participate in the non-violent struggle for building up new India. He drew up an 18 point programme, which he promoted through his hand of selfless workers.

Besides Gandhiji, there were others who tried experiments in rural reconstruction. Important among such experiments were those by Rabindranath Tagore at Shriniketan, by the YMCA at Martandam and those at Gurgaon and Baroda. After independence, new experiments in rural reconstruction were conducted. Among these two projects were important. One was the Nilokheri project started by Shri S.K. Dey. This experiment provided the answer for an integrated and balanced development of rural areas. The other experiment was carried out at Ratawah in U.P. in 1948. This was a pilot project designed to develop the people's initiative by providing them with same operational facilities, services and supplies. It was however, soon realised that for permanent results an all embracing development programme should be adopted as the previous attempts at rural reconstruction only touched the fringe of the problem. Accordingly, community development programme was initiated on October 2, 1952 on the birth anniversary of Mahatma Gandhi.

Community development is the process by which efforts of the people are united with those of the government authorities to improve the economic, social and cultural conditions of communities,

to integrate these communities into the life of the nation and to enable them to contribute fully to national progress. Activating the individual and the community to strive for self improvement, making use of the available government assistance, but depending largely on self help, is its central purpose, and people's participation is the key note of its programme.

The self-help programme of the community implies the development of the entire community. The movement seeks to extend its benefits to all families in village especially the weaker and underprivileged sections.

6.3 ANALYSIS OF THE TERM COMMUNITY DEVELOPMENT :

1. Community development is bringing forth the potential abilities and qualities of group of people who live together in a common territory and who have an interdependent relationship with each other.
2. It is a continuous process of social action by which the people of a community
 - a) Define their common and group needs
 - b) Organize themselves formally and informally for democratic planning and action.
 - c) More groups of individuals plan to meet their needs and solve their problems.
 - d) Execute their plans with maximum of reliance upon their own resources and
 - e) Supplement their resources from outside the community when necessary with service and material.

6.4 DEFINITION OF COMMUNITY DEVELOPMENT :

It is difficult to define precisely the term 'Community Development'. It has grown out of the earlier concepts of mass education. It has been designed to promote better living for the whole community. The following are few of its important definitions.

1. **Planning Commission** : "Community development is an attempt to bring about a social and economic transformation of village life through the efforts of people themselves.
2. **United Nations** : Bureau of Social affairs community development is a process designed to create conditions of economic and social progress for whole of the community with its active participation and fullest possible reliance on community "initiative".
3. **United Nations Document** : "Community development designates the utilization under one single programme of approaches and techniques which rely upon local communities as units of action and which attempt to combine outside assistance with organized local self-determination and effort, and which correspondingly seek to stimulate local initiative and leadership as the primary instrument of change. In agricultural countries in the economically under-developed areas, major emphasis is placed upon those activities which aim at promoting the improvement of the basic living condition of the community, including the satisfaction of some of its non-material needs".

4. **The Cambridge Summer Conference** : "Community Development is a movement designed to promote better living for the whole community with the active participation and if possible on the initiative of the community, but if this initiative is not forthcoming spontaneously, then by the use of techniques for arousing and stimulating it in order to secure its active and enthusiastic response to the movement.

From the above definitions it can be said that

1. Community development is a process of changing from the traditional way of living to progressive way of living.
2. It is a method by which people can be assisted to develop themselves on their own capacity and resources.
3. It is a programme for accomplishing certain activities in different fields.
4. People are expected to show initiative same external stimulators for bringing about change is not excluded. This is an important factor in developing countries.
5. Emphasis is on coordination of all programmes under a single programme.
6. It also lays stress on the use of resources and self-determination of the local community to bring about change.
7. It is a movement for progress.

There are some other problems. Neither of the definitions are specific with regard to the primary goals of community development. Is it merely to improve the living conditions of the people? Is it to develop a sense of community? Is it to promote self-determination to solve their own problems? Is it to enable the individual members in the community to have initiative to overcome their difficulties? Could there be contradiction between these objectives?

6.5 THE COMMUNITY :

Neither of the definitions of community development indicates what is to be understood as "Community".

The concept of community is not easy to define. There are a large number of definitions emphasizing different aspects sentiment, locality, services, organization, interest, cooperative action, etc. for the purpose of community development, one would have to define community as "a group of people living in a contiguous geographical area and interacting to meet their needs".

A question can be raised with regard to the size of the population. A pragmatic approach would suggest the village being considered as a community unit. If the population of a village is too small, it could be grouped with the neighbouring village or villages. There is need to be clear as to what is meant by "Community" in initiating community development programmes.

6.6 APPROACH IN COMMUNITY DEVELOPMENT :

1. The major approach in community development is extension education that is to bring to the people information regarding the manner in which they can increase their output and other contribution using means suggested as a result of experimentation. The principle of extension emphasizes self help, working with people, understanding of the cultural milieu, development of leadership and working with all groups.

2. Another approach used in community development is community organisation. This is a process in which the community identifies its needs or objectives, orders these needs, finds resources (internal and external) to deal with these needs or objectives, takes action in respect to them and in so doing extends and develops cooperative and collaborative attitudes and practices in the community.

While in extension the larger emphasis is often on change in the behaviour of the individual, in community organisation the approach is to get collaborative action. They are not exclusive. In India, while the major approach has been extension, the community organization method has also been used. In community organization, the effort is to stimulate either the existing organisations and institutions or newly developed ones in the community to involve the people and harness their energies in meeting its needs.

6.7 OBJECTIVES OF COMMUNITY DEVELOPMENT :

Generally speaking community development is mainly done as a public service in farms, houses mainly in a village community. Community development programme is specifically done in the above mentioned areas to bring improvement in production of crops and animals, living conditions, health and education of people.

The main elements who need change are people-men, women and youth. These changes are brought about by change agents who include voluntary local leaders as well as professional community development workers.

6.8 ESSENTIAL ELEMENTS OF COMMUNITY DEVELOPMENT :

1. Activities undertaken must correspond to the basic needs of the community.
2. There should be concerted action and the establishment of multipurpose programmes.
3. Change in the attitude of the people is the aim of community development.
4. Community development aims at better participation of the people in community affairs.
5. The identification, encouragement and training of local leadership should be basic objective in any programme.
6. Greater reliance in the participating of women and youth in community development projects and community development programmes.
7. self help requires internal and external assistance from the government.
8. Implementation of community development programme is on a national scale.
9. Resources of voluntary and non governmental organisations should be available.
10. Economic and social programmes at the local level necessitates parallel development in a wider national level.

6.9 FAITH BEHIND COMMUNITY DEVELOPMENT :

1. It is based on the faith that rural people have capacity to improve, if helped.
2. People's participation is significant.

3. It has to be organized on small community unit basics.
4. It has a democratic approach.
5. It has faith in science and technology.
6. It has faith in social justice.

6.10 PHILOSOPHY OF COMMUNITY DEVELOPMENT :

Community development programme includes the work based on 'felt needs' of the people. Community development work is based on the assumption that people want to be free from poverty and pain community development aims at better participation of the people in community affairs. In community development work due consideration is given to cooperation, group decision making, self initiative, responsibility, leadership and self help. People are considered as greatest resources, hence popular participation is considered as vital element in promoting community development.

Any activities undertaken in community development must correspond to the basic needs of the community. It aims at changing the attitude of the people. Community development is bringing forth the potential abilities and qualities of group of people who live together in a common territory and who have an interdependent relationship with each other. Community development is a process of changing from the traditional way of living to progressive way of living. It is a method by which people can be assisted to develop themselves on their own capacity and resources. It is a movement for progress.

6.11 COMMUNITY DEVELOPMENT AND COMMUNITY ORGANIZATION :

The terms "Community organization" and "Community development" have often been used interchangeably, the distinction between the two is not always easy to discern. This is especially the case in the literature of community development. For example, a text on community development in America by J. Christenson and J. Robinson 1980, defines community development as a "(1) group of people (2) in a community (3) reaching a decision (4) to initiate a social action process (i.e., planned intervention) (5) to change (6) their economic, social, cultural, or environmental situation".

Certainly everything done in the name of community organization could be incorporated under such a definition. But a look at the sites of community development projects, the professional participants, the target participants and the apparent purposes reveals same differences.

6.12 DIFFERENCES :

The most evident difference is that community development projects often involve the creation of new economic resources. It deals with social rearrangements necessary to accommodate new technology is one of the more common elements of community, development work. Community organisation, by contrast, has been concerned with the reallocation of existing economic resources than with the creation of new ones. It is also promoted within many countries to stimulate and guide change in underdeveloped regions. Everywhere the themes of participation and modernization seem to be present.

Community organization is concerned with adjustment of social welfare needs in cities, states, nations and villages, community development is concerned with the promotion of all aspects of life socio, economic, culture in rural and urban areas. Community organization is process oriented

and community development is target oriented; community organization is not time bound, but community development is time found.

6.13 SIMILARITY :

Community organization and community development has the same philosophical base. Both of these programmes work for the welfare of the people, which is the main objective. Another similarity is the faith in common man's right for self-determination and self-help. Both community development and community organization aim to enable to live a happy and fully developed life. Both help people to help themselves. Community organisers and community workers work for the benefit of the community.

6.14 SCOPE OF SOCIAL WORK IN COMMUNITY DEVELOPMENT :

It is an established fact that a professional social work has enormous scope in the field of community development. Four methods of work are available to social worker working as community organiser or community development worker in their professional careers. These methods are 1. Social case work; 2. Social group work; 3. Community organization; and 4. Social action. The aim of all the four methods is enablement of those to be served. They bring about change in the individuals or groups, change from a previous underverable limiting condition of living to a more desirable, freer condition of living.

Community development work calls for the usage of various methods of social work mentioned above. Case work as a method can be used while working with alcoholics, drug addicts, prostitutes, AIDS patients and the like; Group work can be effectively used while working with DWACRA groups, self help groups, groups of alcoholics; social action can be used successfully when major issues such as doury, child labour, gender issues, problems of the displaced, persons need to be tackled. Community organization has a very vital role to play in the community.

The secret of community organization lies in the social worker recognizing the felt needs of the community members; and in his aiding the members to collect and utilize their resources for satisfying or fulfilling such felt needs. Community development means generating in the members a new awareness for a desirable need and then aiding them to fulfil such new need. Two instances will clarify our point.

There is a community in a village or in an urban area which has no school. Children are growing up and the elders feel the children ought to go to school. But there is no school which is clearly the case of a felt need. The social worker, will get the members together and discuss about the problem. Later the problem is solved by tapping the necessary resources. The field of community demands the art of tapping and assembling the resources for relevant community organization and development work.

Social action as another method of serial work is also applicable in community development. Social action is concerted move by a community or communities together to change over from an undesirable serial condition to a more desirable one or to remove or correct by legitimate means any social problem or problem by which the people are afftuted. In short social action is mass attack on mass social problems. Problems pertaining to illiteracy, child labour, prostitution, deliagency, AIDS could be tackled by social actionist. These are challanges for the social worker functioning as a social actionist.

In retrospect a few observations are necessary in relation to the practice of social work in community development. The enabling process of social work in community development can use

four methods, case work, group work, community organization and social action. Each method is relevant and effective in its own context and for special problems. Each method has its own advantages and uses as well as limitations. All these methods are required in urban, rural and tribal community development. In short it could be said that in the appropriate contexts, social case work, group work and community organization along with social action are utilized energetically, intelligently and consonantly most of the social problems of Indian communities could be mitigated.

6.15 SUMMARY :

The community development programme does not only refer to development in the rural areas. but community organisation as a technique which can be successfully used in development of all communities - rural community, urban community in a slum or a congested area, a haryan for tribal community. The basic principles are the same but the programmes may differ from community to community according to local needs. The main objective of community development is the welfare of people and the philosophy of community development is on the assumption that people want to be free from poverty and pain and the work is based on felt needs.

6.16 KEY WORDS :

1. Community development :
2. Community organization :
3. Community :

6.17 SELF - ASSESSMENT QUESTIONS

1. What is community development? Discuss the objectives of community development
2. Explain the philosophy of community development.
3. Bring out the differences between community organization and community development.

6.18 REFERENCE BOOKS :

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Lesson - 7

PROGRAMMES FOR RURAL DEVELOPMENT

7.0 OBJECTIVE

The objective of the lesson are to explain programmes for rural development.

Structure :

- 7.1 Introduction
- 7.2 Definition
- 7.3 Background of CD
- 7.4 Objectives
- 7.5 Earlier CD programmes
- 7.6 Running of Rural CD programmes
- 7.7 Summary
- 7.8 Key words
- 7.9 Self Assessment Questions
- 7.10 References

7.1 INTRODUCTION

The community development programme was inaugurated on October 2, 1952. This programme has been noted universally as the largest single venture launched in the world for reconstruction and rehabilitation of life in rural areas. Infact, Community Development is the process by which the efforts of the people are united with those of the governmental authorities, to improve the economic, social and cultural conditions of communities, to integrate these communities into the life in rural area. Infact community programme is the process by which the efforts of the people are united with those of the government authorities, to improve the economic, social and cultural conditions of communities, to integrate these communities in to the life of the nation and to enable them to contribute fully to national progress. Activising the individual and the community to strive for self improvement making use of the available government assistance, but depending largely, on self-help is its central purpose, and people's participation is the key note of its programme.

7.2 DEFINITION :

"It is difficult to define precisely the term community development. It has grown out of the earlier concepts of Mass education. It has been designed to promote better living for the whole community".

The word 'Community' has been derived from two Latin words; namely, 'Com' and 'Munis' in English 'Com' means 'together' and 'Munis' means "to serve together". Thus 'Community' means "to serve together".

1. "Community development is an attempt to bring about a social and economic transformation of village life through the efforts of people themselves" - **Planning Commission.**
2. "Community development is a process designed to create conditions of economic and social progress for whole of the community with its active participation and fullest possible reliance on community's initiative" - **United Nations : Bureau of Source Affairs**
3. **The Cambridge Summer Conference** - "Community development is a movement designed to promote better living for the whole community with the active participation and on the initiative of the community".

7.3 BACKGROUND OF COMMUNITY DEVELOPMENT :

There were others who tried experiments in rural reconstruction there were important among such experiments were those by Rabindra Nath Tagore at Shirinikethan by the YMCA at Martandom and those at Guragaon and Baroda. After independence new experiments in rural reconstruction were conducted. Among these two projects were important. One was the Nilokhery project started by Shri. Sk. Dey. This experiment provided the answer for an integrated and balanced development of rural areas. The other experiment was carried out at Etawah in U.P. in 1948. Accordingly community development programme was initiated on October 2nd of 1952 on the birth anniversary of Mahatma Gandhi.

Agriculture the main stay about seventy percent the rural population receives the highest priority in the programme. Other activities including improvement of communications, health, sanitation, housing, education, women's and children welfare, cottage and small scale industries etc.

7.4 OBJECTIVES :

1. The maximum possible increase in agricultural production.
2. To solve the problem of unemployment in the villages.
3. To develop the means of communication in the villages.
4. To improve the centres of primary education public health and recreation in the villages.
5. To improve the conditions of houses.
6. To encourage cottage industries and indigenous handicrafts.

7.5 EARLIER COMMUNITY DEVELOPMENT PROGRAMMES :

In India systematic efforts to bring about all round rural development backed by appropriate institutional frame work began with the launching of the community development programme in the first five year plan. The unit of development was a community development block under the administrative control.

Relationship between village level and block level and district level institutions of Panchayat Raj :

The Panchayat Raj as a three tier system of local self government representing the village, block and district levels was first setup in 1959. The study team of community development and National extension service of the committee an plan projects has recommended and on January 12, 1958 the National development council endorsed the recommendations on democratic decentralisation and laid down broad principles for the establishment of Panchayat Raj a three-tier structure of local self governing bodies, at the village, block and district levels. Specific powers and functions in the field of development and local administration have been assigned to the Panchayati Raj institutions The modes of community life have led the sociologists to classify it into rural and urban community.

Different states had different Panchayati Raj structures. In some states the district level (Zila parishad) was the principal level for decentralization. In most states, however, the block level (Panchayat samiti, was given greater functions while the district level was one for coordination. Basically there were three tirs.

The village panchayat members of which were elected by the adult propulation of village (who also formed the gram sabha) was at the base. The next tier was a panchayat samithi which was at the block level. In some states, three was a direct election of the members. In others there was an indirect election. The pattern of election of the members was not uniform in all the states.

The Gurgaon experiment :

The credit of starting Gurgaon experiment goes to F.L. Brayne. He initiated a rural reconstruction scheme at Gurgaon in 1928. The scheme included forming sanitation and education. The object behind the scheme was to create interest among villages about the economic, social and educational development. The scheme created interest towards the vital problem of rural reconstructions.

Marthandam Scheme :

The other notable scheme for rural reconstruction was organised at the YMCA Rural reconstruction centre at Marthandam by Dr. Spencer Hath states that the main object behind this scheme was to improve villages on the basis of self-help and intimate expert council.

The Firka Scheme of Madras :

The Firka development scheme was initiated in the 34 firkas of Madras state in 1946. The object behind the scheme was to stimulate initiative among the villagers to organise their economic and social life on co-operative lines with a view of to make them self-sufficient and self-reliant.

Nilokheri Project :

It was introduced by S.K.Dey. The project was intended to rehabilitate displaced persons over 1,100 acres of swampy land about 87 miles km Delhi. S.K. Dey infused among the displaced persons a spirit of community work and set about the task of developing a composite community. Soon this project started paying Back and developed into a rural-cum-urban township by integrating the surrounding villages.

Etowah project :

The other important experiment in rural development was carried out at Etowah in U.P. in 1948. An American Mr. Albert Mayer assisted in the running of this project, which covered 97 villages. This was designed to develop the people's initiative by providing them with some operational facilities and service and supplies.

7.6 RUNNING OF RURAL COMMUNITY DEVELOPMENT PROGRAMMES :

The community development programmes was launched in 2nd Oct 1952. Its main aim is to bring about an integrated development of rural India covering social, economic and cultural aspects of community life. The highest priority in the programme is according to agriculture. Other important sectors include improvement of communications, health, sanitation, housing, education, rural employment, welfare of women and children and cottage and small scale industries.

District Rural Development Agency (DRDA)

The agency is to provide rural people for cultivation of land and agricultural loans. It also provides subsidiary loans to the self help groups and Dwacra groups. The interest rate of the loan is 25 paise. D.R.D.A. will also give subsidiary loans through the Banks for Water Schemes.

SFDA : 'Small Farmers Development Agency' and marginal farmers and Agricultural labourers development agency were introduced for making small and marginal farmers economically viable and improving the lot of landless agricultural labourers by raising the output of small holdings and generating employment through subsidiary occupations. These programmes were introduced to reach the weaker sections of the rural community.

Integrated Rural Development Programme (IRDP)

The main objective of the IRD Programme will be to evolve an operationally integrated strategy for the purpose on the one hand, of increasing production and productivity in agriculture and allied sectors based on better use of land, water and sunlight, and on the other, of the resource and income development of vulnerable sections of the population in all the blocks of the country.

National Rural Employment Programme (NREP)

National Rural Employment Programme (NREP) was started in October 1980, replacing the food for work programme during the sixth five year plan. This was implemented as a central sponsored scheme and its actual commencement began from April 18, 1981.

The pattern of financing NREP was on 50:50 sharing basis between the Central Government and the State Government. The programme had three fold objectives.

1. generation of additional gainful employment for the unemployed persons in rural areas.
2. Creation of productive community assets for improving the income level of the rural areas
3. Improvement in the overall quality of life in the rural areas.

Landless labourers were supposed to get first preference for employment in all works. Among them SC and ST and women were to be given priority for employment. The District Rural Development Agency is the new implementing agency for the execution of the works regarding the rural employment.

Rural Landless Employment Guarantee Programme (RLEGP) :

Rural poverty pertaining to the unemployment of the landless labourers during the agricultural season, had to be tackled. Accordingly new scheme called rural landless employment guarantee programme (RLEGP) was introduced in 1983. The basic objectives of the programme are

1. To improve and expand employment opportunities for rural landless with a view to providing guarantee of employment to atleast one member of every landless labour house upto 100 days in a year.

The programme was fully funded by the Central Government while the overall responsibility of planning and supervision, monitoring and implementation of the work projects deals with the State Government.

Training of Youth Self Employment (TRYSEM)

It should be treated as part of the IRDP especially meant for unemployed rural youth to embark upon a career of self employment. Thus the salient features of the programme introduced on 15th August 1979, are the rural youth in the age group of 18-35 yrs from families below the poverty line with technical and managerial skills to enable them to take up self employment ventures in agriculture and allied activities, industries, services and business, providing basic income generating investment to TRYSEM trainees. Every TRYSEM trainee is thus a potential beneficiary of IRDP.

Social development projects will involve improvement in all the aspects, social, economic, and other aspects of rural life. The main objectives are the following :

Agricultural Development : Agriculture is the foundation of rural economic life. The happiness and the prosperity of the village depend upon the progress of agriculture. The main cause of the poverty in the Indian villages is the backward condition of agriculture. The main problems of Indian agriculture are old techniques of agriculture dearth of new tools, absence of manures and fertilizers, excessive subdivision of land, dearth of the means of irrigation, shortage of good seeds etc.

Economic Progress : The greatest problem of rural life in India is its poverty. The CD Projects have encouraged cottage industries and handicrafts. Unemployed people are provided with look through auxiliary and useful services.

Development irrespective of animals : Another major problem and obstacle to progress in the Indian villages is the deplorable condition of the animals which are even today employed in ploughing the fields. Improved poultry have also been arranged for the development of poultry farming.

Development of Education : Most of the people residing in the villages of India are uneducated and illiterate. At the same time they lack modern knowledge. Without the spread of education in the rural areas of India progress of any kind what soever can possibly be expected. The community development projects have paid the desired and necessary attention to the education of children and adults, Men and Women. Schools for primary and adult education have been opened.

Training for development : In the villages of India social and economic development cannot take place in the existing circumstances. It is necessary to have people trained and skilled in rural development. Under the community projects arrangements have been made to train village workers both male and female.

Development of the Means of transport : In the villages of India there is a dearth of the means of transport, serious enough to prove a great obstacle to industry and Business. The community development projects have repaired the old roads and also managed to construct new roads.

Cleanliness : Dirtiness reigns supreme in the Indian villages. It is the cause of the spread of many kinds of diseases and it lowers the general standard of health. The community development projects have not forgotten to arrange for the villages, sanitation and cleanliness.

Protection of health and the maintenance of a certain standard : In the villages of India epidemics and many less wide spread diseases carry off many man, women and children. Every year due to the almost utter absence of medication and facilities delivery. The condition of the health of women and children is extremely dissatisfactory. Arrangements have been made for one health centre in each development block.

Arrangement for residences : Most of the houses in the villages are old-fashioned and small. The CD projects have decided to assist the villagers in building houses, and also arrange for providing them with modern plans and the building methods of good and cheap houses, under Indira Kranti Pathakam.

Social welfare : The community development projects have also given due attention to social welfare in the villages, making arrangements for games, variety shows etc. for the entertainment of the public gramophone, radio and cinema with a view to provide the villager with entertainment and also serve to enhance his stock of knowledge.

Development is a process of improving the well being of the people. It is about raising the standard of living of the people, improving their education and health and also opening out to them equal opportunities for a richer and more varied life.

Development process is complex and multifaceted. The components of the process primarily include the soical, political, administrative, economic and cultural dimensions which constantly inter play in the total development process.

The Ideology of popular participation was accepted by the state as an instrument to foster development. There is available evidence for popular participation at the gross - root level for development in India, as provided in the constitution. It resulted in the emergence of an elaborate system of Panchayati Raj, which facilitates popular participation in development.

7.7 SUMMARY :

Rural population in India is very large. Their needs are multiple; The resources of our country are limited, But with the initiation of the programmes launched by the govt, such as IRDP, RLEGP, DWACRA, has brought about changes in the live's of the rural population. Still much more has to be done so as to bring about rural community development.

7.8 KEY WORDS

IRD P	:	Integrated Rural Development Programme
RLEGP	:	Rural Landless Employment Guarantee Programme
NIRD	:	National Integrated Rural Development
CD	:	Community Development
TRYSEM	:	Training of Youth for Self Employment
SFDA	:	Small Farmers Development Agency

7.9 SELF - ASSESSMENT QUESTIONS

1. What is rural community development? Explain the various programmes of rural community development?
2. Discuss the earlier Experimental Rural Development Programmes.

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Lesson - 8

PROGRAMMES FOR URBAN COMMUNITY DEVELOPMENT

8.0 OBJECTIVE :

The objective of the present lesson are to explain the programmes for Urban Community Development.

Structure :

- 8.1 Introduction**
- 8.2. Urban Community Development (UCD)**
- 8.3. Community participation in UCD**
- 8.4. The UCD Programmes**
- 8.5. Urban Community Development - Important programmes.**
- 8.6. The Achievements**
- 8.7. Summary**
- 8.8. Key words**
- 8.9. Self - Assessment Questions**
- 8.10 Reference Books**

8.1 INTRODUCTION :

India is considered to be a highly urbanized land since about 25.7 percent of the total Indian population reside in urban area as per 1991 census. India is the second largest country in the world next to China in terms of absolute number of the total urban population which constitutes 217.2 million. The urban population of India increased during 1981-91 by 57.7 millions (from 159.5 to 217.2 millions) that is from 23.3 to 25.7 percent. The growth of urban population (36.17 percent during 1981-1991) was much higher than the growth of rural population. This growth of urban population was due to the rapid increase in the population of class I cities of India with population of one lakh and above.

One of the confronting problems of Urbanization is the challenge posed by poverty. The urban poverty groups face the problems of exploitation, misery, subhuman working and living conditions which particularly the disadvantaged people who live in the cities suffer from. Urban poverty is manifested in many forms such as growth of slums, growth of informal sector, lack of civic amenities, rising crime rates and group violence. The urban poor can not afford to live in inadequate and comfortable shelters. They settle in areas near their work places which are considered unfit for human habitation. The dwelling places of urban poor are unplanned without any civic amenities, public sanitation and hygienic conditions. Since the formal sector cannot absorb surplus labour

force migrated to cities, they seek employment the informal sector in which they get low wages and they are made to work for long hours without any regulation of working conditions. The municipal authorities are not able to provide civic amenities for these large influx of migrated population.

The uncontrolled movement from rural to urban areas resulted in congestion and over crowding in the cities. Added to this there is indiscriminate location of factories and industrial establishments in the cities. These factors led to the growth of slums in all towns and cities which constitutes a great hazard to health and wellbeing of citizens. The Sen Committee highlighted the alarming proportion of slums in India and estimated slum population as ranging from 7 to 60, percent of the total population in large Indian cities. The housing conditions of these slum dwellers are woefully unworthy of human habitation.

In view of the above living conditions of urban poor, many approaches such as slums clearance. Slum improvement and community welfare services have been attempted and found inadequate in some way. Most of the welfare programmes undertaken by government have not proved successful because they could not change the attitude, and the practices of the poverty groups living in squalid urban conditions. Any attempt to change the physical conditions of poverty groups will not be successful unless and otherwise the people are involved in those programmes and their attitudes are changed.

8.2 URBAN COMMUNITY DEVELOPMENT :

In Delhi a pilot project was initiated in 1985 with the assistance of Ford Foundation and an attempt was made to use community development methods and techniques to promote social change and better community life in the slums of the cities. The Delhi project was aimed at promoting the growth of community life, participatory approach in the programmes of self-help and civic improvement similar projects were started in Ahmadabad (1960) and Baroda (1965) with the help of American Friends Service Committee. This was followed by 20 more UCD projects in selected cities. The state of Andhra Pradesh started the UCD projects in Hyderabad during 1967, Visakhapatnam (1979) and Vijayawada (1983) with UNICEF assistance. In 1981 the Urban Community Development, low cost sanitation and small and medium town projects supported by UNICEF were merged into a new scheme called Urban Basic Service (UBS) Overseas Development Authority (ODA) started extending assistance to the UCD projects in Hyderabad and Visakhapatnam during 1987 and to Vijayawada in 1990.

8.3 COMMUNITY PARTICIPATION IN UCD :

The community or the target system is enabled to participate in planning, implementing and monitoring of the programme. Since the programme depends on community participation, the role of community volunteer is emphasized at the grass root level. For every 20 families, one resident community volunteer is elected as representative to act as a development catalyst and to work as a bridge between people and the government machinery. There are about 1000 resident community volunteers for monitoring the UCD programme in the city. About 100 neighbourhood committees are constituted, each committee comprising 8 to 10 members. There are 4 registered community development societies representing 50 municipal divisions covering all the poverty groups in the city.

8.4 THE UCD PROGRAMMES :

The UCD programmes are designed in response to the felt needs of the poverty groups in the city. Various programmes have been formulated for women, children and youth. The major

programmes for women include formation of Mahila Mandals, DWACUA groups, Vocational Training programmes, Home making and Nutrition programmes. The programmes for children cover Balwadis, Social welfare hostels, Health, Nutrition and Educational Programmes. Youth welfare programmes comprise non-formal education, vocational training programmes, sports and games, youth clubs and civil defense. Since housing is a major problem in the cities, house improvement programmes, distribution of house site pattas are being undertaken for improving the living conditions of the urban poor. In addition under the UCD programmes a good number of other activities have been undertaken for the improvement of socio-economic conditions of the poverty groups and also for the protection of the urban community.

8.5 URBAN COMMUNITY DEVELOPMENT - IMPORTANT PROGRAMMES :

The Firka Scheme of Madras : The firka development scheme was initiated in the 34 firkas of Madras state in 1946. The object behind the scheme was to stimulate initiative among the urban villagers to organise their economic and social life on co-operative lines with a view to make them self-sufficient and self reliant.

Nilokhani Project : Among these, two projects were significant in particular. One was the Nilokhari projects started by Shri S.K. Dey. The project was intended to rehabilitate displaced persons over 1,100 acres of swampy land about 87 miles north of Delhi. Shri Dey infused among the displaced persons a spirit of community work and set about the task of developing a composite community soon. This project started paying back and developed into a rural-cum-urban township by integrating the surrounding villages. This experiment provided the answer for an integrated and balanced development of rural areas.

Mass rapid transit system - MRTS for Delhi urban area has been identified by the metropolitan transport team of the Planning Commission. The Metropolitan Transport Project (Railways) is conducting techno-economic and engineering feasibility studies of the MRTS network. The town and country planning organisation is carrying out traffic studies for MRTS.

The Slum Clearance and Improvement Scheme : SCIS

The scheme was introduced in 1956 as a centrally sponsored programme under which financial assistance was given to State and Union territories for the clearance and improvement of slum areas and rehousing of slum dwellers whose income does not exceed Rs. 350 per month. From 1 April, 1969 the scheme was transferred to States.

Central scheme for Environmental improvement in slum area :

To bring about improvement of environmental conditions in slum areas, a programme known as the central scheme for environmental improvement in slum areas was launched in 1972 in ten cities, namely, Ahmedabad, Bombay, Bangalore, Delhi, Hyderabad, Kanpur, Lucknow, Madras, Nagpur and Pune. During 1973-74, ten more cities, viz, Calcutta, Cochin, Cuttack, Gauhati, Indore, Jaipur, Ludhiana, Patna, Rohtak and Srinagar were also covered under the scheme.

The Bustee improvement scheme :

The scheme in Calcutta was also made part of the programme. The concerned state governments were given full financial assistance for the provision of drinking water, sewerage and drains, community bath and latrines, street lighting and widening and paving of existing lanes in

slum areas. The scheme has been transferred from the central sector from 1 April, 1974, to be implemented by the State Governments.

Minimum needs programme : During the fifth plan period it was proposed to cover cities with population of three lakhs and above, or one city in each state where the scheme has not so far been extended.

The Jhuggi and Jhopri Removal scheme : The scheme is designed to provide attemptive accommodation to unauthorised occupants of government and public lands in Delhi and New Delhi.

Among the important programmes on which work is in progress is the National capital Region plan around Delhi which covers on area of about 30,000 Sq Km in the Union Territory of Delhi and parts of Haryana, Rajasthan and Uttarpradesh. The plan envisages integrated regional development programmes for drinking water supply, drainage, power supply, community for cilities and services over the whole region. For 1974-75 a sum of Rs. 36 lakhs was provided for the Scheme of Development of the National capital region. Out of this Rs. 34 Lakhs were given as loan assistance to the constituent states of National capital Region, Namely Haryana, Rajasthan and Uttar Pradesh for supplementing the investment made by them for development of ring towns of Gurgaon, Alwar and Meerut.

Housing Finance : Housing finance is the most crucial element in house construction and building activities. In the field of housing the public sector has a marginal through promotional role to play. The bulk of the investment in housing is, however, expected to come from the private sector.

A number of specialised agencies have come up in recent times in the country, yet the bulk of the finance for housing originates from a selected group of central financial institutions comprising the Life Insurance Corporation of India (LIC), The General Insurance Corporation of India, Housing and Urban Development Corporation (HUDCO), The Employees Provident Fund Organisation, etc. Funds are also provided and channelised through the State Apex Co-operative Housing Societies, State Housing Boards and Housing and Urban Development Authorities, Nationalised Commercial Banks etc.

Development of Women and Children in Urban Areas (DWCUA) :

In 1982-83 exclusive scheme for woman was launched in the IRDP, as a pilot project in 50 districts. In the seventh plan it was extended to more districts and at the end of the seventh plan period it was in operation in 161 districts. Under DWCUA a group of woman are granted assistance to take up viable economic activity with 15,000 as a one time grant to be used as a revolving fund. In the seventh plan about 28,000 groups could be formed against the target of 35,000 with a membership of 4.6 lakhs women. During 1990-91 against a target of 7,500 groups 7,139 were actually formed.

While in principle, this scheme is a sound one, in operationalising it the impact has been inadequate. This is perhaps due to a lack of cohesion among women groups formed under DWCUA and their inability to identify activities that could generate sustained incomes. In this sphere, the role of voluntary organisations would be crucial organising women to take up group - based economic activities which are viable within the context of an area development plan. Experiments in some states to form women's thrift and credit societies first, and then start them one economic work have been successful.

DWCUA, a special strategy of IRDP, was first introduced in 1978 as pilot project in 50 selected districts and extended to all States in 1982-83 and one district and extended to all States in 1982-83 and one district in each Union territory during 1985. Initially the district was chosen on the criteria of low female literacy and high infant mortality rates. Promoted by the Central Government, the scheme has also been with the co-operation of UNICEF. The expenditure is shared equally by the Central Government the State Government and UNICEF.

There was no effort to utilise the skills of women who, being experienced women makers, are adept at managing frugal resources. They are more conscious of and concerned about the needs of the family and children.

Studies show that female workers have been discriminated against in terms of availability of work, number of hours of work and wages.

DWCUA :

The main objectives of the scheme are :

- (a) Promotion of self employment among the urban women below the poverty line by providing training in vocations.
- (b) Organising beneficiaries in group activities and promote economic and social self-reliance.
- (c) Generation of income for the urban poor by creating avenue for production of goods and services
- (d) Organising production - enhancing programmes in urban areas;
- (e) Promoting care for the children of working women by providing an improved environment, care and food by establishing creche/balwadis.

The scheme also identifies women in the age group of 18 to 35 years who are below the poverty line in urban areas. The identified women are given training for six months and paid Rs. 200 as stipend per month. Also a group of organisers is selected for each group. The organisers would have to undergo a separate training during which they are paid a stipend of Rs. 250 per month. After the completion of training each beneficiary is given a loan ranging from Rs. 4000 to Rs. 6,000 depending upon the nature of activity to start own business as self - employed ventures.

8.6 THE ACHIEVEMENTS :

So far the project covered about 130 slums in the city and 4 community development societies have been registered, which comprise 1000 members who were identified as president community volunteers. About 1200 self help groups and 304 DWACUA groups were formed. A revolving fund of Rs. 25,000/- is given to each of the registered community development societies which is jointly operated by the community organiser of the locality and the president of the society. The Revolving Fund is utilised for giving loans to the identified entrepreneurs from the community to take up economic activities.

One of the major achievements of the UCD programme is that the poverty groups developed a sense of participation and involvement in the development programmes which are meant for their betterment. The programme is not confined to slums alone and it is extended to all the poverty

groups including the non-slum localities also. Further, the beneficiaries of the target groups have developed the community structures through which they are participating and involving themselves in the various programmes. The income generating programmes, self help groups (Thrift/savings) and self-employment programmes have promoted a sense of responsibility, awareness and self help among the poverty groups. The programme is successful in the sense that most of the problems and pressures in the context of rapid urbanization and over urbanization in the city.

8.7 SUMMARY :

Through the communities are normally divided into 'rural and urban' the line of demarcation is not always clear as Macluer has remarked these two types of community. "There is no sharp demarcation to tell where the city ends and country beings". Every village possesses some elements of the city and every city carries some features of the village. The concept of rural urban convergence' refers to the striking similarities between the village and the town in some aspects of community life.

Cities are growing in number and size every where. It is true that urban culture is diffusing at a very fast role in the rural areas. The urban way of life can be carried far beyond the city boundaries and can thus characterise people who do not actually live in cities.

8.8 KEY WORDS :

UCD : Urban Community Development

CITY : Urban Community

8.9 SELF - ASSESSMENT QUESTIONS

1. Mention the main programmes of urban development.
2. What is urban community development ? Explain the various programmes of urban community development.

8.10 REFERENCE BOOKS :

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Lesson - 9

TRIBAL COMMUNITY DEVELOPMENT PROGRAMMES

9.0 OBJECTIVE

The objective of this lesson is to explain the concept of tribal welfare development programmes, constitutional provisions, schemes, strategies and voluntary organisation efforts for the tribal development.

Structure :

- 9.1 Introduction
- 9.2 Concept
- 9.3 Constitutional Provisions
- 9.4 Twenty Point Programme
- 9.5 Tribal Development and Welfare Strategy
- 9.6 Objectives of Tribal Development
- 9.7 Eighth Finance Commission Award
- 9.8 Centrally Sponsored Schemes
- 9.9 Tribal Co-operative Marketing Federation
- 9.10 Impact of the Programmes
- 9.11 Role of Voluntary Organisations
- 9.12 Conclusion
- 9.13 Suggestions
- 9.14 Key words
- 9.15 Self - Assessment Questions
- 9.16 Reference Books

9.1 INTRODUCTION

Despite the reservations of the Govt of India and some Indians scholars about the UN definition of indigenous people should have been an occasion to review the status of the tribals in India and formulate a plan of action for the upliftment and welfare of the tribals in India. (Fernandes, Roy Burman, Singh K.S. 1993). The constitution of India had promised the tribals of Indians protection against exploitation, respect for their tradition and heritage, assistance for the improvement of their socio-economic and educational status. Despite constitutional guarantee the tribals have been the most adversely affected ethnic group by the so called big developmental projects in post-independence period.

9.2 CONCEPT :

The term scheduled tribes has been used for the first time in the constitution only and the earlier expressions used in pre-independence days were aboriginal tribes, backward tribes, etc. There is no universal definition of a tribe acceptable to all social scientists. But the definition of a tribe given by the late Dr. D.N. Majumdar, has maximum acceptance. He defined a tribe "a social group with territorial affiliation, endogamous, with no specialisation of functions, ruled by tribal officers, hereditary or otherwise, united in language, or dialect, recognising social distance from other tribes or castes but without any stigma attached in the case of caste structure, following tribal traditions, beliefs and customs, illiberal of naturalization of ideas from alien sources, above all conscious of a homogeneity of ethnic and territorial integration". Tribal origin, primitive way of life and habitation in remote and less easily accessible areas; and general backwardness in all respects are the features common to the tribes in various states.

9.3 CONSTITUTIONAL PROVISIONS FOR TRIBAL WELFARE

The constitution provides various safeguards for promotion and protection at the interests of the Scheduled Tribes. Provisions contained in Articles 19, 46, 164, 244, 275, 330, 332, 334, 338, 339, 342 and the 5th and 6th schedules of the constitution are relevant in this regard. The Government of India's responsibility in relation to the development of scheduled tribes and the scheduled areas extends not only to the provision of funds (Article 275) for their development but also to evolving policies and programmes for their rapid and harmonious development in consultation with and cooperation of the State Governments.

9.4 TWENTY POINT PROGRAMME :

The importance attached to tribal development is also reflected in the new 20 point economic programme -1986 which lays special emphasis on the development of Scheduled Tribes. Being the nodal ministry for over all policy, planning and co-ordination of programmes for the development of scheduled tribes, the Welfare Ministry is concerned with the following points relating to tribals :

- (a) Point 11 : Justice to scheduled tribes.
- (b) Point 7(3) : Pay special attention to water supply for scheduled tribes.
- (c) Point 14(3) : Lay special emphasis on construction of houses for scheduled tribes.
- (d) Point 16(2) : Protect the traditional right of Tribal population and local communities of access to fire, wood and forests produce.

The British Govt in India was mainly concerned with the maintenance of law and order rather than with economic and social development in tribal areas. In Assams the policy of 'exclusion' was followed and no outsiders except missionaries with known antecedents were allowed to go there. Since independence of the country, the chief programmes for the scheduled tribes have been directed to raising their standard of living, developing agriculture and industry in tribal areas and providing for their educational, social and economic development.

Essential conditions for schemes for tribal welfare :

Schemes for tribal welfare must fulfil two essential conditions, namely, conformity to the social values and patterns of the life of the people for whom they are intended and the psychological

receptivity and the ability of the tribal population to absorb them. Theoretical perfection of a scheme or its suitability to the people, in general, must not be regarded as the criterion for tribal people. Ignorance of these basic facts and inability to appreciate them are responsible for the failure of many development schemes which by themselves are unexceptionable. The third five year plan also said. "It would be an error to over-administer them in the name of development. In facilitating the development, the tribal people should be enabled to develop along the lines of their own genius, with genuine respect and support for their own traditional arts and culture and without pressure or imposition from outside. In tribal areas every effort should be made to train and build up a team of their own people to do the work of administration and development, the constant aim being to develop local personnel both as official functionaries and as social workers.

9.5 TRIBAL DEVELOPMENT AND WELFARE STRATEGY :

The population of the Scheduled Tribes as per 1981 census was about 5.38 crores (including the projected figures in respect of Assams) constituting about 7.8 percent of the total population. Tribal development has from the beginning been based on a two - pronged policy. Viz 1. Protection and promotion of their interests, thorough legal administrative support and 2. Implementation of developmental schemes to raise their level of living. The tribal sub plan (TSP) concept evolved and implemented during the fifth five year plan period continues to be the main instrument for development of tribal people and tribal areas. The TSP is in operation in 17 States and 2 Union Territories.

The TSP approach consists of three main components. viz, (a) Integrated Tribal Development Projects (ITDPS) comprising generally administrative units like Sub-divisions / Tehsils / Talukas with 50% or more scheduled tribe population.

(b) 248 pocket of tribal concentration (MADA Pockets) having a total population of 10,000 or more and Scheduled Tribe population of 50% or more and (c) 73 primitive tribal group projects. In addition, during the seventh five year plan period clusters having a total population of 5,000 and 50% or more scheduled tribes concentration therein are being identified.

9.6 OBJECTIVES OF TRIBAL DEVELOPMENT :

During the 6th plan the major objectives in tribal development were :

1. Taking up family oriented beneficiary. Programmes through raising productivity levels of the beneficiary families in the fields of agriculture, horticulture, animal husbandry, small industries, etc.
2. Elimination of exploitation of tribals in the spheres of alienation of land, money lending, debt-bondage, forest, etc;
3. Human resources development through education and training programs. and
4. Infrastructure development

Funding of tribal development programmes :

The TSP funded through resources drawn from (1) State plans (2) special central assistance of the Ministry of Welfare (3) central and centrally sponsored programmes, and (4) Institutional Finance.

The State plan investment includes amounts of proposed under various sectors of activity of the State Govt and also includes amounts earmarked towards states share of the centrally sponsored schemes. According to the guidelines for quantification of funds for the TSP the total financial outlay in a state plan is to be divided into divisible and non-divisible components. The non-divisible components would represent investments where the benefits cannot be identified to have flown to any specific area or region or any target group. During the 6th plan the State Govts were advised that they should earmark an amount of outlay for the TSP keeping in view

- (1) Proportion of the TSP area in the total geographical area of the state.
- (2) Relative level of development of Tribal areas vis-a-vis other areas in the state and
- (3) Percentage which the tribal population in the state bears to the total population. The flow to the TSP for the country as a whole was 8.25% at the total state plans (Rs. 3,495.24 crores out of Rs. 42,390.60 crores)

The Special Central Assistance (SCA) was instituted in the beginning of the 5th plans period. The purpose of the SCA was that it should be an additive and catalyst for spurring financial investment by the State Govts and financial institutions. The SCA from Rs. 190 Crores in the 5th plan period was increased to Rs. 486.11 crores in the 6th plan period. The expenditure under the SCA is reported to have been Rs. 441.51 crores.

The Central Govt wholly finance certain schemes of national importance and these are known as central sector schemes. Besides there are certain centrally sponsored schemes in most of the plan sectors which are usually common to all the states and which are financed by the Central Govt and the State Govts usually in the ratio of 50:50. Most of these schemes are concerned with anti-poverty goal and are based on part-subsidy to be drawn from the state and the central plans and part-loan drawn from financial institutions. The proportion between subsidy and loan is generally 50:50. The idea that earmarking of funds also under the centrally sponsored schemes should be done under the TSP was mooted in the 5th plan period, but the progress in this regard was not satisfactory. According to available data only six states viz. Andhra Pradesh; Gujarat; Madhyapradesh, Orissa; Rajasthan; and Tamilnadu, could quantify Rs. 197.49 crores from their centrally sponsored schemes during the 6th plan period.

The report of the working group of Tribal development during the 6th plan have observed that in formulation of programmes specific problems of each area and the target group in terms of family should be clearly defined and schemes directly benefiting the individual tribal family given the highest priority. A Tribal family is given 50% subsidy and 50% loan in the field of agriculture. However, the relative percentage of subsidy and loan component may vary from state to state and further in a state from scheme to scheme. In the field of credit-cum-marketing the part to be played in institutional finance is vital. Both production and consumption credit have come to occupy a pivotal position in the promotion of tribal economy. Institutional finance is thus an important ingredient in the entire beneficiary oriented programme. While subsidy element is available from the central and state funds, the loan component has to flow from financial institutions.

9.7 EIGHTH FINANCE COMMISSION AWARD :

The Eighth Finance Commission allocated funds amounting to Rs. 88.70 crores to 13 tribal sub-plan states for raising the level at administration in tribal areas. The award was for grant of compensatory allowance to personnel working in tribal areas and construction of residential quarters

for transferable Govt. employees posted in tribal areas. The 8th Finance Commission in addition to providing enhanced grants compared to the recommendations of the 7th Finance Commission has provided funds for creation of infra structure facilities in selected tribal villages @ Rs. 5 lakhs per village. The commission also provided Rs. 19.27 crores as compensatory allowance, Rs. 30.97 crores for residential quarters and Rs. 38.45 crores for infrastructural facilities in villages for a period of four years (1985-89) in respect of 13 states. The four tribal sub plans states have not been covered in under this award.

9.8 CENTRALLY SPONSORED SCHEMES FOR SCHEDULED TRIBES

There are three centrally sponsored schemes for scheduled tribes viz., (1) girls hostels for scheduled tribes; (2) Research and training; and (3) Aid to voluntary organisations

9.8.1. Girls Hostels : The scheme of girls hostels for scheduled tribes is in operation since 3rd Five Year Plan and has considerably helped promotion of girls education amongst tribal communities. The expenditure on this item is shared between the state and the centre on a matching basis ie., 50:50.

9.8.2. Under the Centrally Sponsored Schemes, Tribal Research : Institutes have been setup at Hyderabad, Gauhati, Ranchi, Ahmedabad, Calicut, Bhopal, Pune; Bhubaneswar, Udaipur, Lucknow and Calcutta. Another fullfledged tribal research institute is proposed to be set up at Imphal. These institutions are substantially contributing to the developmental efforts through research, evaluation, collection of statistical data, training and providing professional input in the preparation of Tribal sub-plan documents. The scheme is operated on sharing basics, the expenditure on plan items are met by the Central and State Govts in the ratio of 50:50. A Central Tribal Research Advisory Council was setup in 1988-87 to guide and co-ordinate the activities of institutions. Two other components of the scheme are : grant of research fellowship to students working on tribal problems and supporting research project by expert bodies. The scholarship holders are selected by a selection committee duly constituted in the Ministry of Welfare for the purpose.

9.8.3. Grants - in - AID to Voluntary Organisations : Grant-in-Aid to voluntary organisations of All India character which are operating in more than one state for the development of scheduled tribes in given on year to year basics. The activities of the voluntary organisations include education, training, medical and public health. During 1987-88 a provision of Rs. 80 Lakhs existed for the purpose and about 25 organisations were assisted.

9.9 TRIBAL CO-OPERATIVE MARKETING FEDERATION :

To explore new markets to improve the marketing of tribal produce, eliminate intermediaries and obtain better value for tribal produce to augment the income of tribal families, a Tribal Co-operative Marketing Development Federation (Trifed) at the National level was set up during 1987-88 and a sum of Rs. 2 crores was provided as share capital assistance to TRIFED.

9.10 IMPACT OF THE PROGRAMMES

Despite these efforts of the Govts and Voluntary organisations for development and welfare

of the scheduled tribes it is alleged that the tribal people have experienced nothing but the backlash of development leading to disorganisation as a community and destitution as individuals.

The Commissioner for Scheduled Castes and Tribes in his latest (Twenty-eight) Report has lamented that the denial of right to life which is basic and self-created and is enshrined in our constitution in the biggest anomaly of our national life and the worst sufferers are members of the scheduled tribes whose protection and welfare in the special responsibility of the state under the constitutions. In various States, the govts have not been finding it too easy to cut through bureaucratic maze, land reforms are often mythical, in specific pockets all over the country, quite a few tribals routinely end up as bounded labourers. And as the commissioner puts it, "In implementing the law of bonded labour no action is usually taken against a person who violates the same, the emphasis is on liberation, it does not make any difference to the employer". Another important aspect of the scheme. The rehabilitation of bonded labourers is neglected. In many cases a person may be presented as bonded labourer for the sole objective of getting a rehabilitation grant. But the money meant for the labourer is misappropriated by the employer and the official. In this situation it is difficult even to identify the real bonded labour.

The conditions of tribal masses in the country as a whole has been deteriorating from year to year. They have been alienated from the rest of society by moneylenders, landlords or their touts. Their customary rights in the forests have long been forgotten, and in many areas even the traditional "Jhum" cultivation has been banned without arranging employment through other avenues. They are victims of eviction and displacement due to the construction of irrigation dams and other projects which take years to take off without any proper alternative land, compensation or even employment to the tribals. There are numerous cases of attacks on them. Furthermore, they are being driven out of forests by the same officials who, along with contractors, are denuding the forests. All this, despite the fact that agro-forestry research clearly shows that inside these very forests crops of specific types can be grown without damage to the trees. No wonder that some of the tribals, aided by vested interest, are taking to the separatist path.

What is needed is some measures to end the transfer of tribal land to non-tribal people, protection of their customary right to forest produce and land, the protection of their right to the "Jhumias" till rehabilitation is arranged satisfactorily, preventing the degradation of environment in tribal areas by mining companies and other enterprises, and ensuring pure drinking water to these people. Their exploitation by forest and public officials, contractors and timber merchants, who pay starvation wages, must be ended and they must be given full rights to participate in Panchayat activities. A Govt with a vision has to look for forest-based activities. A Govt with a vision has to look for forest-based industries and economic activities to make them self-reliant. The Govt will also have to recognise their cultural and linguistic distinctiveness. Moreover, where they are in majority they should be granted regional or local autonomy within the state concerned.

9.11 ROLE OF VOLUNTARY ORGANISATIONS :

Voluntary organisations play a significant role in advancing socio-economic progress of the community in general and that of the scheduled tribes in particular. Some of the agencies of all India character received direct grants -in-aid from the Ministry of Welfare. Some of the prominent organisations working for the scheduled tribes are : Bharatiya Adimjati, Sevak Sangh, New Delhi; The Nilgiris Adivasi Welfare Association; Kotagiri The Nilgiris District (Tamilnadu); Banasthali Vidyapith (Rajasthan); Ramakrishna Mission, Shillong; Gharmora Model Satra Mills & Plains Cultural Institution, North Lakshimpur (Assam); and Rama Krishna Mission Boys Home. P.O. Rahara, District 24 parganas (West Bengal)

The important role played by the voluntary organisations in the development of scheduled tribes during the 7th Five Year Plan made a number of important observations and recommendations. The Planning Commission themselves gave a set of criteria for recognising voluntary agencies working in the field of development. This, inter alia, envisaged that these agencies should not be linked directly or indirectly with any political party. They will adopt legal and non-violent means in the furtherance of their goals and objectives. These guidelines are unexceptionable and should be adopted by the State Govt as well. Voluntary agencies in tribal development work can play a crucial role in the remote areas where the functioning of the governmental agencies is not satisfactory for a variety of reasons. These areas can be effectively covered by selfless voluntary workers. Even elsewhere the voluntary organisations can play an important role in mobilisation of the tribal people and organising them into voluntary groups for social and economic development programmes. The basic problem in the tribal areas in lack of confidence between the people and the administration and the voluntary workers can serve as a valuable bridge between them.

9.12 CONCLUSION :

The Government is satisfied with the soundness of the strategies adopted for the welfare and development of scheduled tribes since the fifth plan and according to Prime Minister V.P. Singh the results of the strategy adopted so far have been encouraging and the targets had been achieved in many cases while in some cases the targets had in fact been exceeded. He had asked all Central Ministers and Chief Ministers to formulate innovative schemes in the Eighth plan and make adequate allocations for the benefit of scheduled tribes and sent them copies of a letter sent by the Late Prime Minister. Indira Gandhi on March 12, 1980. He had suggested that out of the total plan outlay of each State/U.T., a proportion equal to the percentage of scheduled caste and scheduled tribe population in the State/U.T. should be set apart for the special component plan and the tribe sub-plan. There should be no division of the total plan outlay into so called divisible and non-divisible components with the SCP and TSP being combined to the divisible outlays alone. The Scheduled Castes and Scheduled Tribes are entitled to a share in the total plan size of the state equivalent to that of their population in the State/UT and no less. In fact they need Justifiable more, considering the extent of their past and present deprivations and the magnitude of problems before them. Their development needs should be identified according to the order of priorities.

The fact of the matter however is that the condition of the Scheduled Tribes continues to be pathetic in spite of the numerous constitutional safeguards and exclusive programmes for their welfare for millions of those belonging to the weaker sections with small land holding, as also the landless, escape from the atrocities suffered for centuries is still a distant dream. On the one hand, caste-based inequity is being accentuated despite claims to the contrary and, on the other hand, tribal regions all over the country are simmering with discontent, Technological advances, instead of helping them march towards a better tomorrow, are ravaging them with increased severity. The situation in tribal areas is particularly disturbing, as is evident from the demand for a separate JHARKAND or BODO land. The claims of the state, in utter disregard of their traditional rights and virtual forced displacement for making room for the so-called developmental projects, have made the tribals restive. Atrocities against the weaker sections have acquired a new economic dimension. With the consolidation of the vested interests, the task of ensuring an equitable deal to the under-privileged has now become more difficult.

9.13 SUGGESTIONS :

1. Protective laws meant to control the alienation of land from scheduled tribes should be enforced.

2. Ways should be found to allot land to the landless Scheduled Tribes, and also provide necessary agricultural inputs to them.
3. Centrally sponsored schemes meant for the protection vulnerable groups should not be transferred to States.
4. The economic rehabilitation could be successful only when these vulnerable groups come up educationally also.
5. The 8th plans allocation for the vulnerable groups should be more than the percentage justified by their number to make up for the backlog. In formulating the detailed schemes, the Planning Commission should work in cooperations with the National Commission on Scheduled Tribes.
6. So far there had been considerable leakage in delivering the benefits and ways would have to be found to plug them.
7. The regulations under the fifth schedule should be framed immediately to streamline administration in tribal areas vigorously. The autonomous district council might not be as effective as autonomous village councils.
8. The provision relating to self-management available under the 6th schedule should also be suitably made applicable in the 5th scheduled areas.
9. The country liquor shops should be closed down in the predominantly tribal areas, whether declared scheduled areas or not.
10. The National Commission for scheduled tribes should undertake a comprehensive evaluation of development programmes for scheduled tribes to effect mid-term corrections.
11. There should be a price commission for fixing procurement price for minor forest produce in line with the Agricultural Price Commission.
12. The functioning of the financial and development corporations in the states for the benefit of the scheduled tribes should be supervised by the National Commission of scheduled tribes.

The implementation of all welfare programmes for the socio-economic development of scheduled castes/tribes as also atrocities against them is dealt with in the Ministry of Welfare. It shall be desirable that the subject of atrocities against scheduled castes/tribes be re-entrusted to the Ministry of Home Affairs who have all the machinery for law and order and channel of communication of orders and instructions at their command. And in the state level, the welfare of scheduled castes/tribes is taken care of by the department of general welfare.

The Commission for Scheduled Castes/Tribes has been recommending to the government in its successive annual reports for the conferment of constitutional status and vesting it with the power of a commission of Enquiry under the Commission of Enquiry Act, 1952. The commission is handicapped to do its best without the required status/power. The National front government is committed to accept this recommendation. The State Governments fail to supply information relating to implementation of constitutional safeguards for scheduled castes/tribes. That impedes the

functioning of the commission. The state government should therefore, supply the required information regularly speedily.

The two institutions of commissioner for scheduled castes/tribes and the commission for scheduled castes/tribes have been assigned similar and overlapping functions. The commissioner was an ex.officio member of the commission until 1st september 1987 when it was reconstituted as the National Commission for scheduled castes and scheduled tribes with separate functions. The commissioner's post had remained vacant for about seven years (24th Nov 1981 to 10th Feb 1986) and his report for that period was covered by the report of the commission of scheduled castes/tribes. The commissioner does not have enough powers while the commission had no statutory powers. To avoid the duplication of functions and the lacuna the two institutions suffer from, the Ministry of Welfare has a proposal to merge the office of commissioner with the commission and give it statutory powers. This proposal when implemented will go a long way in improving and streamlining the functioning of the institution charged under the constitution with the duty to investigate all matters relating to the safeguards for the scheduled castes and scheduled tribes.

It is alleged that the government at the centre and those in the state are concerned only with the funds they make available for to use their eliche, the amelioration of the downtrodden and they do not bother whether they reach the beneficiary or not. Again the political parties are interested in the extension of reservations and the grant of specific concessions to scheduled castes/tribes as vote catching instruments. These charges though quite valid need to be met with by the political parties in showing genuine concern for the upliftment of the water weaker sections of society by initiating programmes at the grass roots to eradicate untouchability and ensure that the underprivileged sections of today acquire a position of honour and dignity due to all citizens of our great country.

9.14 KEY WORDS :

1. Tribal sub-plan (TSP)
2. Special central assistance
3. Grant-in-Aid
4. Self-Reliant

9.15 SELF - ASSESSMENT QUESTIONS

1. Explain tribal welfare and its constitutional provisions?
2. Write on tribal development and welfare strategy?
3. Discuss centrally sponsored schemes for scheduled tribes
4. What is the role of voluntary organisations in the development of tribals?
5. Write some of the suggestions or recommendations for tribal development?

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Lesson – 10

COMMUNITY PARTICIPATORY APPROACH – PRA METHODS

10. 0 Objective:

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

Contents:

- 10.1. Introduction**
- 10.2. Definition and Meaning**
- 10.3. Typology of participation**
- 10.4. People's participation: Advantages**
- 10.5. People's Participatory approach (PPA)**
- 10.6. PRA methods**
- 10.7. Summary**
- 10.8. Key words**
- 10.9. Self Assessment Questions**
- 10.10. Reference Books**

10.1. Introduction:

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

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

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

10.2. Definition and Meaning:

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

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

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

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

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

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

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

10.3. Typology of Participation:

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

1) Passive Participation:

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

2) Participation in information giving:

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

3. Participation by consultation:

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

4. Participation for material incentives:

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

5. Functional Participation:

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

6. Interactive Participation:

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

7. Self – mobilization:

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

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

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

10.4. People's participation: Advantages:

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

Efficiency:

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

Effectiveness:

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

Self – reliance:

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

Coverage:

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

Sustainability:

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

10.5. People's participatory approach (PPA):

There are, broadly, four elements in PPA

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

Principles of PPA:

PPA is based on four principles namely,

1. Right attitude which is again based on openness, humility, curiosity, acceptance and sensitivity.
2. Right behaviour that includes willingness to share information, spirit of friendliness, showing respect, accepting errors / mistakes, curiosity to listen and self – imposed restraint on lecturing.
3. Qualities of flexibility and innovation.
4. Adoption of technique of triangulation to verify information and application of diversity of analysis.

Tools to be adopted in the PPA technique:

1. Good rapport- building
2. Semi- structured interview
3. Focussed interviews
4. Participant observation
5. Non-verbal presentation.

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

10.6. PRA Methods:**1. Social Mapping:**

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

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

2. Resource Mapping:

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

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

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

1. Topography, terrain and slopes
2. Forest, vegetation and tree species
3. Soil type, fertility, erosion and depth
4. Land and land use, command area, tenure, boundaries and ownership.
5. Water, water bodies, irrigation sources, rivers and drainage.
6. Watershed development, various soil and water conservation measures, denuded areas, etc.
7. Agricultural development, cropping pattern, productivity, etc.

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

3. Transect Walk:

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

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

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

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

How to do a Transect walk?

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

2. Discuss with them aspects to be noted –soils, trees, topography, streams, water sources, crops etc., and a rough route of the same.
3. Assign task in the team
4. Walk the transect which can be in a straight line, a Zigzag sweeping etc.,
5. Observe, ask and listen. Do not lecture.
6. Ask about and discuss problems and opportunities
7. Note contrasts and changes, identify Zones.
8. Make a transect diagram.

Try to be inquisitive and interested without rusting and lecturing.

4. Mobility Map:

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

1. Understanding the mobility pattern of the local people – where they go and for what.
2. Increasing gender – sensitivity and awareness by using them for highlighting the difference between the mobility patterns of men and women.
3. Evaluation of the impact of certain interventions in terms of their effects on mobility patterns.
4. Planning for intervention and projects.

Mobility map overlap with services and opportunities map:

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

Trends in mobility pattern:

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

Seasonality of mobility pattern:

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

Seasonality Analysis:

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

Comparing mobility patterns of different groups:

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

Mobility map as a monitoring and Evaluation Tool:

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

Services and opportunities Map:

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

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

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

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

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

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

Trend/ Time Lime:

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

Venn (Chapathi) Diagram:

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

Wealth- Ranking:

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

Participatory census method:

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

Applications:

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

1. Demographic details, for eg., age group and sex – wise distribution.
2. Ethnic group details, for e.g., caste, religion etc.
3. Productive assets, for e.g., land holding, livestock, trees, equipment, means of transportation, etc.

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

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

1. Identifying house holds with specific problems
2. Arriving at an estimate of the magnitude of the problems and issues at the local or community level.
3. Providing a base line for planning as well as subsequent monitoring of changes in the situation due to intervention
4. Analyzing of the problems and issues to design projects to improve the situation.
5. To initiate a process of thinking and analysis among the local people about the problems and what they can do themselves
6. Identifying households which require immediate intervention and which fall under the target group.

10. 7. Summary:

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

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

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

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

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

10.8. Key Words:

- a) People's Participation
- b) People's Participatory approach(PPA)
- c) Participatory rural appraisal (PRA)

10.9. Self Assessment Questions

- 1) Discuss the concept of community participatory approach.
- 2) Explain the various PRA methods and their importance.

10.10. Reference Books:

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LESSON - 11

PRACTICE OF SOCIAL WORK IN VARIOUS FIELDS: COMMUNITY DEVELOPMENT

11.0 OBJECTIVE:

The main objective of Community Development is development of individual and Community which our Prime Minister has called 'investment in man'. The three objectives underlying the programme are:-

- (a) to promote the all side development of the village community,
- (b) to promote community life among the people.
- (c) to develop responsible, self-reliant and self-initiating local groups and institutions so that they are able to manage their affairs themselves.

STRUCTURE :

11.1. Introduction

11.2. Meaning of Community development

11.3. Historical Perspective

11.4 Community development is a process

11.5 Community Development and Values

11.6. Community Development: Principles and Practices

11.7 Models of Community Practice

11.8. Basic elements of Community Development

11.9. Methods in community development

11.10. Summary

11.11. Key Words

11.12. Model Questions

11.13. Reference Books

11.1 INTRODUCTION:

The turn of the twentieth century marked a critical watershed in the history of Indian public discourse about the 'social question'. For the best part of the nineteenth century, the Indian intelligentsia had concentrated

its energies on 'social reform', a term that denoted a desired transformation amongst high status castes and communities of cultural practices that were perceived as being both irrational and the root cause of India's decline as a civilization. The attention of social reformers had focused on 'traditional' indigenous customs such as prohibitions on female education, child marriage, polygyny, female infanticide, sati, purdah and the pitiable state of widows and devadasis, all of which were characterized as 'perverted, twisted, distorted practices born of ignorance and fear and followed without recourse to common sense'. Social reformers were particularly concerned with the oppressed condition of women and viewed their emancipation 'as the first step towards progress'. However, from the late 1890s onwards, members of the largely upper-caste Indian intelligentsia widened the debates on the 'social question' to include the condition of the lower orders of society. Thus, alongside the rhetoric and practice of 'social reform' there gradually emerged a new discourse of 'social service'.

Those who took to 'social service' sought to 'civilize' the urban poor by eradicating 'vices' such as drunkenness, gambling and prostitution, and inculcating in them 'enlightened' values regarding sanitation and hygiene.

Community Development is concerned with the promotion of all aspects of life including social, economical and cultural; both in rural, urban and tribals areas. Community Organisation is concerned with adjustment of social welfare needs and resources in cities, states, Nations as well as in villages. Gandhi has not given a literary definition of the term community. For him the village is the basic community with geographical limitation where a number of families come together and co-operate to build a common life. According to Gandhi the basic element of a community is mutual co-operation and common sharing.

The emphasis of Gandhian concept of community development is the reconstruction of the community rather than on organizing of an unorganized or disorganized community or on the development of entirely a new community. Therefore the Gandhian objective of community organization is to reconstruct the village communities spread all over the country. This construction is based on the 19 item constructive program designed to meet the social welfare needs of the community. It is through the construction of the village community Gandhi aims to realize the goal of reconstructing the "sarvodaya Social order". Gandhi has not given any specific or fixed pattern for the reconstruction program but left it to the capacity of those community organizers and to suit to the different conditions and social situations.

11.2. MEANING OF COMMUNITY DEVELOPMENT

Community development is a process where community members come together to take collective action and generate solutions to common problems. Community wellbeing (economic, social, environmental and cultural) often evolves from this type of collective action being taken at a grassroots level. Community development ranges from small initiatives within a small group to large initiatives that involve the broader community.

1. Community development: a process whereby the efforts of Government are united with those of the people to improve the social, cultural, and economic conditions in communities. 2. Community: a "group of people with a common characteristic or interest living together within a larger society" or a "body of persons or nations having a common history or common social, economic, and political interests"

Effective community development should be:

- a long-term Endeavour
- well-planned
- inclusive and equitable
- holistic and integrated into the bigger picture
- initiated and supported by community members
- of benefit to the community
- grounded in experience that leads to best practices

Community development is a grassroots process by which communities:

- become more responsible
- organize and plan together
- develop healthy lifestyle options
- empower themselves
- reduce poverty and suffering
- create employment and economic opportunities
- achieve social, economic, cultural and environmental goals

Community development seeks to improve quality of life. Effective community development results in mutual benefit and shared responsibility among community members. Such development recognizes:

- the connection between social, cultural, environmental and economic matters
- the diversity of interests within a community
- its relationship to building capacity

Community development helps to build community capacity in order to address issues and take advantage of opportunities, find common ground and balance competing interests. It doesn't just happen – capacity building requires both a conscious and a conscientious effort to do something (or many things) to improve the community.

Community

Often when we think of community, we think in geographic terms. Our community is the city, town or village where we live. When community is defined through physical location, it has precise boundaries that are readily understood and accepted by others. Defining communities in terms of geography, however, is only one way of looking at them. Communities can also be defined by common cultural heritage, language, and beliefs or shared interests. These are sometimes called communities of interest. Even when community does refer to a geographic location, it doesn't always include everyone within the area. For example, many Aboriginal communities are part of a larger non-Aboriginal geography. In larger urban centers, communities are often defined in terms of particular neighborhoods.

Most of us belong to more than one community, whether we're aware of it or not. For example, an individual can be part of a neighborhood community, a religious community and a community of shared interests all at the same time. Relationships, whether with people or the land, define a community for each

individual.

Development

The term “development” often carries an assumption of growth and expansion. During the industrial era, development was strongly connected to increased speed, volume and size. However, many people are currently questioning the concept of growth for numerous reasons – a realization that more isn’t always better, or an increasing respect for reducing outside dependencies and lowering levels of consumerism. So while the term “development” may not always mean growth, it always implies change.

The community development process takes charge of the conditions and factors that influence a community and changes the quality of life of its members. Community development is a tool for managing change but it is not:

- a quick fix or a short-term response to a specific issue within a community;
- a process that seeks to exclude community members from participating; or
- an initiative that occurs in isolation from other related community activities.

Community development is about community building as such, where the process is as important as the results. One of the primary challenges of community development is to balance the need for long-term solutions with the day-to-day realities that require immediate decision-making and short-term action.

11.3. HISTORICAL PERSPECTIVE

Early efforts toward community development:

1. concentrated on jobs, resources, and infrastructure; were in response to crises;
2. showed a rejection of community “power brokers”; and form the background of recent efforts of the citizenry to control its own future.

Social Development

Means people are of primary importance; includes the “building of secure, just, free and harmonious societies”; offers opportunities and humane standards of living for all; and focuses on citizens’ rights to: be nourished, be housed, be secure and work.

Cultural Development

Proliferation of artists gaining international recognition and of poets, authors, and musicians, development of theater, festivals, films and development of archaeological and historical sites.

Economic Development

Citizen-led; is dedicated to improving lifestyles through: wealth distribution, poverty reduction, job creation; and provides infrastructure in support of business development.

Business Development

The practice of a commercial activity Associated with the production, supply, or distribution of commodities for profit.

Community Practice

(a) Social Action (b) Social Planning (c) Community Development

11.4 COMMUNITY DEVELOPMENT IS A PROCESS.

Community development is not just an activity but a set of activities that the community pursues in a systematic way over an extended period of time. It is a process that is continuous, guided, and adheres to a set of general principles. The community, on the basis of widespread participation, develops a vision to steer the process. The vision must be realistic, achievable, and compelling enough to challenge and motivate people to take action. It must also provide for benchmarks so that the community can measure and report on progress. There is a need for community education about organizational development, decision making, strategic planning, and business development and for partnerships with resource people and other agencies. The process is interactive and assisted by “animators” (experts in developing organizational and operational processes)

11.5 COMMUNITY DEVELOPMENT AND VALUES

Community development workers support individuals, groups and organisations in this process on the basis of certain values and practice principles.

The values at the core of community development are:

- social justice
- self-determination
- working and learning together
- sustainable communities
- participation
- reflective practice

The practice principles that underpin these values are:

Social justice

- respecting and valuing diversity and difference
- challenging oppressive and discriminatory actions and attitudes
- addressing power imbalances between individuals, within groups and society
- committing to pursue civil and human rights for all
- seeking and promoting policy and practices that are just and enhance equality whilst challenging those that are not

Self-determination

- valuing the concerns or issues that communities identify as their starting points

- raising people's awareness of the range of choices open to them, providing opportunities for discussion of implications of options
- promoting the view that communities do not have the right to oppress other communities
- working with conflict within communities

Working and learning together

- demonstrating that collective working is effective
- supporting and developing individuals to contribute effectively to communities
- developing a culture of informed and accountable decision making
- ensuring all perspectives within the community are considered
- sharing good practice in order to learn from each other

Sustainable communities

- promoting the empowerment of individuals and communities
- supporting communities to develop their skills to take action
- promoting the development of autonomous and accountable structures
- learning from experiences as a basis for change
- promoting effective collective and collaborative working
- using resources with respect for the environment

Participation

- promoting the participation of individuals and communities, particularly those traditionally marginalised / excluded
- recognising and challenging barriers to full and effective participation
- supporting communities to gain skills to engage in participation
- developing structures that enable communities to participate effectively
- sharing good practice in order to learn from each other

Reflective practice

- promoting and supporting individual and collective learning through reflection on practice
- changing practice in response to outcomes of reflection
- recognising the constraints and contexts within which community development takes place
- recognising the importance of keeping others informed and updated about the wider context

11.6. COMMUNITY DEVELOPMENT: PRINCIPLES AND PRACTICES

1. To define regional economic development in the context of community development principles and practices.
2. To analyze three models of organizational practice.

3. To provide an historic overview of early community development efforts in the province
Community Development: Principles and Practices.

Rural development is the participation of people in a mutual learning experience involving themselves, their local resources, external change agents, and outside resources. People cannot be developed. They can only develop themselves by participating in activities which affect their well-being. People are not being developed when they are herded like animals into new ventures.” Julius Nyerere, 1968.

Community Participation

Everyone has a valuable contribution to make and community members can join in at any level. Volunteers and community members are integral to the decision-making, evaluation, provision, participation and direction setting at all levels of the organisation.

Community Ownership

Members are actively involved in decision-making and have ownership of the centre’s activities. A voluntary management committee comprising elected members who live, work or participate in the local community governs each centre. The governance model is developmental, working co-operatively and collaboratively with staff, volunteers, centre participants and the wider community, thus generating a range of community benefits.

Empowerment

A process that respects, values and enhances people’s ability to have control over their lives is put into practice. This process encourages people to meet their needs and aspirations in a self-aware and informed way which takes advantage of their skills, experience and potential. Change and growth occurs through informing and empowering individuals and communities.

Lifelong Learning

Learning is integrated into all aspects of centre activities, thus building and supporting the personal skills, knowledge, abilities and resilience of people. They develop the health, wellbeing and connection of people and their families, through formal and informal pathways in education, employment and self-development.

Inclusion

The diverse contributions that people make are valued, no matter what their background or varying abilities. Individual and local needs are acknowledged and addressed, often through informal interaction. Identifying these needs and issues through a range of methods is instrumental to informing the planning and development of activities and programs.

Access and Equity

Centres are accessible and welcoming. They promote a fairer distribution of economic resources and power between people by aiming to improve the social, environmental, economic and cultural infrastructures within their communities.

Social Action

Internal and external factors that impact on the local community are analysed and relationships between individuals, groups and organisations and within the community transformed through collective action.

Advocacy

In meeting individual and group needs, Centres act with, or on behalf of, community members.

Networking

Linking, forming alliances, collaborating and working with individuals, groups, other agencies, government and business are crucial, with interaction between formal and informal methods to achieve connections within the local communities.

Self –Help

Individuals are supported in coming together in a caring group environment to share information, knowledge, skills and life experience in order that each participant can reach their own personal goals.

11.7 MODELS OF COMMUNITY PRACTICE

In his paper entitled “Three Models of Community Practice,” Jack Rothman suggests that there are three orientations of community change: social action, social planning, and community development . We have observed characteristics of each in social and economic development associations in the province. In fact, the manifestation of opposing elements may be partially responsible for the conflicts occurring as a result of the implementation of education reform and in health care. The social action approach supposes that a disadvantaged segment of the population becomes organized and takes action. The group makes demands on the larger community or governments for better treatment, improved services, or basic changes in major institutions. It seeks a redistribution of power, resources, and decision-making authority in the community and depends on radical intervention to redress injustices. The leaders are usually activists who are motivated by a single cause. They use conflict as a means of finding solutions and see their opponents as the enemies. Examples of this are found in the civil rights movement, the labour union movement, women’s liberation, and student movements, starting in the 1960s and continuing into the 1990s. RDAs initially relied on this approach in gaining recognition of fishing rights and in opposing the government’s resettlement program. Today’s reactions to the cod moratorium and the seal hunt reflect a renewal of the social action approach.

The social planning model:

The social planning model is favours a technical approach to solving community problems. It presumes that social scientists are best qualified to identify problems and those only planners and technicians can find solutions in a complex industrial and social environment. These professionals supposedly use their skills to manipulate information and to guide change to deliver goods and services to a disadvantaged public. Building community capacity or fostering change is not seen as a central part of this model. This approach has not been popular with the community, since direct involvement in identifying problems and solutions is minimal. We may find examples of this practice in many government departments and agencies, in social and urban planning authorities, and in community welfare and health planning organizations. Many of these agencies believe that

the community has limited skills and capacity to undertake sophisticated decision-making related to important issues. While the community may be mobilized, this mobilization is usually designed to obtain support for decided upon courses of action rather than for building partnerships for the design, delivery, and evaluation of programs.

The social planning

Approach is losing popularity in favour of the third model. Community development presumes that community change can be pursued through a model of public participation. People are mobilized to plan, make decisions, and sit in partnership with governments and others to find solutions to social and economic issues facing the community. This approach is based on the principles that people know best what is good for them and their participation and expertise are useful to find solutions. Outside expertise is considered a resource to the people rather than to the product. The principles of democracy, voluntary involvement, self-help, planning, and community education are important in this model.

11.8. BASIC ELEMENTS OF COMMUNITY DEVELOPMENT

Community development programmes for this purpose are formulated on sound principles, commonly known as 'Basic Elements'. Although there is no set pattern for community development, but certain basic elements are today being consciously and purposefully followed than even before and for most people they are what mainly distinguish community development from development of other kinds. These are:-

- (1) Activities undertaken must correspond to the basic needs of the community; the first projects should be initiated in response to the felt needs to the people.
- (2) A full and balanced community development needs concrete action and the establishment of multipurpose programmes.
- (3) Changed attitudes in people are as important as the material achievement of community projects during the initial stage of development.
- (4) Community development aims at increased and better participation of the people in community affairs, revitalization of existing forms of local government and transition towards effective local administration where it is not yet functioning.
- (5) The identification, encouragement and training of local leadership should be a basic objective in any programme.
- (6) Greater reliance on the participation of women and youth in community projects invigorates development programmes, establishes them on a wide basis and secures long range expansion.
- (7) To be fully effective, communities' self-help projects require both intensive and extensive assistance from the state.
- (8) Implementation of a community development programme on a national scale requires (a) adoption of consistent policies (b) specific administrative arrangement, (c) recruitment training of personnel, (d) mobilization of local and national resources and (e) organization of research, experimentation and evaluation.
- (9) The resources of voluntary non-governmental organizations should be fully utilized in community development programmes at the local, national and international level.
- (10) Economic and social progress at the local level necessitates parallel development on a wider national scale.

11.9 METHODS IN COMMUNITY DEVELOPMENT

The problem of methods in community development is primarily a problem of improvement of human relations. In any event, leadership by capable men appears to have been an important contributing factor in almost all cases. A community development cannot claim knowledge of solution but can only assist community groups in their own search for direction and in the formulation of programmes until the time when progress in the applied social science will provide a more solid basis for general principles and methods of community development. The most successful methods have been those which help to safeguard the dignity and equality of individuals secure the participation of the people in the local projects and programmes on the widest possible basis and lead to general welfare and happiness. These methods simply provide in nutshell the technique of advancement into such programmes.

Methods used in community development have been classified in five groups as under:

1. **Methods in Assessing Community Needs and Motives for Action:** At the outset there should be a systematic discussion of peoples common-felt needs by the members of the community. This requires Surveys of the community's material and human resources, discussions of possible solutions and decisions on the project and on the most effective ways of implementing it.
2. **Methods of Communication:** Having assessed the needs and the means available, the establishment of channels of communication is of considerable importance during the entire process of community development. It is particularly so during the phase of stimulation of communities to undertake projects of improvement. In this group are reviewed method of using radio, press and other medial as well as organization visits and study tours etc.
3. **Methods of providing community facilities through self help:** Then there is a need for providing facilities through community development, employment methods and community labour on contract. Community development employment methods are still in the process of experimentation and have been evolved only in the few countries under conditions of national emergency.
4. **Methods of providing external assistance and developing multipurpose programme:** So far with the above three methods it has been possible to assess the needs, the means the best communication media and facilities through self-help etc. Now there is a need for assessing external aid. External agents, traveling teams, cultural mission demonstration centers and pilot projects extension activities carried out by Universities and other institutions are essential.
5. **Methods of Coordination of Community development activities:** The last phase includes methods of coordinating activities at the local level and administrative coordination of community development programmes at block, district, state and national level.

11.10. SUMMARY

Community Development is concerned with the promotion of all aspects of life including social, economical and cultural; both in rural, urban and tribals areas. The emphasis of Gandhian concept of community development is the reconstruction of the community rather than on organizing of an unorganized or disorganized community or on the development of entirely a new community. Community development: a process whereby the efforts of Government are united with those of the people to improve the social, cultural, and economic conditions in communities. 2. Community: a "group of people with a common characteristic or interest living together within a larger society" or a "body of persons or nations having a common history or common social,

economic, and political interests". While the community may be mobilized, this mobilization is usually designed to obtain support for decided upon courses of action rather than for building partnerships for the design, delivery, and evaluation of programs.

11.11 KEY WORDS:

1. Community
2. Development
3. Participation
4. Empowerment
5. Social Action

11.12 SELF ASSESSMENT QUESTIONS

1. Explain the Concept and scope of community development practice as method in social work?
2. Explain the different approaches in community development process.
3. Discuss the Significance of Community Development practice in India

11.13 REFERENCES:

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Website: <http://www.hrhc-drhc.gc.ca/community>

Lesson No: 12

METHODS OF SOCIAL WORK

12.0 Objective

The objective of the lesson is to explain the different methods of social work.

Structure

- 12.1 Introduction
- 12.2 Methods of Social work
- 12.3 Expansion of the Structure
- 12.4 Summary
- 12.5 Technical Terms
- 12.6 Model Questions
- 12.7 Reference Books

12.1 INTRODUCTION:

Social work is work or a series of related works oriented towards helping the people to help themselves. The purpose of social work is to help a handicapped person overcome his handicaps and be as much self – dependent as he could be. Social work tries to bring about rehabilitation. Social work is more lasting. Social work implies interpersonal relations. In order to help individuals, groups and communities the social worker makes use of the different methods of social work such as social case work, social group work, community organization, social welfare administration, social work research and social action. The first three methods which include social case work, social group work and community organization are called the primary methods while the latter three methods such as social welfare administration, social work research and social action are called as the secondary methods.

12.2 METHODS OF SOCIAL WORK:

There are six methods of social work which are applied while dealing with clients in helping them cope up with their problems. They are social case work, social group work, community organization, social welfare administration, social work research and social action. Depending upon the situation of the client the social worker makes use of his discretion in applying the suitable method of social work. Four methods of work are available to social workers in their professional careers. These methods are:

1. Social Case Work;
2. Social Group Work;
3. Community Organization; and
4. Social Action.

The aim of all the four methods is enablement of those served. They bring about change from a previous undesirable limiting condition of living to a more desirable, freer condition of living. Case work, group work, community organization and social action are different approaches and methods with reference to different contexts and differing number of people requiring help. They could even be spoken of as changing adjustments to changing social contexts of persons. Broadly speaking, in case work, the social worker concentrates his attention on improving the individual, the individual only who is plagued with a problem or problems. If in the process, other persons related to the person served are also improved in one way or other, the improvement is incidentally.

1. Social Case Work:

Social case work is primarily related with the psycho social problems. It consists of the study of mental, emotional and social factors. According to Prof. Gordon Hamilton, "A social case is a 'living event' within which there are always economic, physical, mental, emotional and social factors in varying proportion."

Every social problem is the outcome of many external and internal factors. Therefore, when we deal with the individual problems, we have also to deal with his experiences and reactions towards the problems. Besides, proper recognition of individuality is essential with regard the solution of a problem. Therefore, in the field of social work, the main task of social worker is to develop the self direction and self-dependence of an individual.

In social case work an individual, group, situation or phenomena is recognized as a unit of study and various aspects of the unit are studied properly. In it, the social object preserves the unitary character.

Definition of Social Case Work:

The process of social case work involves the study of individual problem in its total setting. As a method of work, it involves a very careful observation of a problem. Social case work has been defined into various ways. Chief among them are as follows:

1. **Mary Richmond** – According to Mary Richmond, "Social case work may be defined as the art of doing different things for and with different people by cooperating with them to achieve at one and the same time their own and their society's betterment.
2. **Swifton Bowers** – According to Swifton Bowers "Social case work is an art in which knowledge of the science of human relations and skill in relationship are used to mobilize capacities in the individual and resources in the community appropriate for better adjustment between the client and all or any part of his total environment."
3. **Arthur Fink and Others** – According to Arthur Fink and others "Social case work is a method by which one individual offers help to another in meeting some of the problem that arise of the fact that our world is organized as it is."

2. Social Group Work:

Social group work is a method which is connected with a group constituted by individuals. Its central focus is a group rather than individual. In other words, social group work is a very useful device for serving the group or collective interests. The principal aim of this

method is to develop the entire group. Therefore, during the process of social group work, emphasis is given on social adjustment of collectivity.

Role of Groups in Society:

The group has played a vital role in the development of individuals. It is the group where emergence of inter personal relations become possible. It is because by virtue of circumstances and habits man lives in groups. The group for him constitutes an entity of two or more persons in a mental symbolic interaction. The family, the playmates, the class fellows, the neighbourhood are the collection of human beings which constitute groups in which man lives during the early period of his childhood. Some of these are replaced later on by other groups. "A social group" as Gillin and Gillin have pointed out, "grows out of and requires a situation which permits meaningful inter stimulation and meaningful response between the individuals involved, common focusing of attention of common stimuli and, or interests and the development of certain common drives, motivation or emotions."

Social groups play a vital role in the development of social maturity. Various groups in society furnish different aspects of man's social nature. In other words man is a biological individual who acquire social nature due to the influence of social groups. According to report of the International Congress of Mental Health:

"The small social groups of compatible individuals who know each other intimately, and are united by inter personal relationships characterized by love, confidence, intercommunication and mutual understanding, is the meaningful social unit for the bulk of mankind."

Definition of Social Group Work:

It has been assumed that the social group work is oriented towards the progress of an entire group. Individual is a method of a group as such individual progress is linked with his group progress. The following are some of the notable definitions of social group work;

1. **Hamilton** – According to Prof. Hamilton. "Social group work is a psychological process which is concerned no less with developing leadership, ability and co-operation than with building on the interest of the group for social purpose."
2. **Trecker** – According to Trecker, "Social group work is a method through which individuals in groups in social agency settings are helped by worker who guide their interaction in programme activities so that they may relate themselves to others and experience growth opportunities in accordance with their needs and capacities."

3. Community Organization:

The term 'Community' denotes almost uniformly and permanently shared lives of a people over a region. It may be considered as a permanent local aggregation of people having diversified as well as common interests and served by a constellation of institutions.

Community organization refers to the adjustment between the needs and resources of a community. As a process, community organization implied those welfare measures which are undertaken by the members of a community in accordance to their needs and resources. In other words, the process of Community Organization denotes to that process in which

development of community is taken in terms of a single unit. Community organization is meant to be applicable to the community as a whole.

Community organization is one of the main methods prevalent in the field of social work. From the analytical point of view, community possesses a distinctly local character. It has a definite geographical area and a particular mode of living. In brief, community refers to a definite pattern of relationships. 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 surveys and research. After collecting such information, the needs of the community are arranged into a priority order. Thereafter, community members are motivated towards the utilization of community resources.

Definition of Community Organization:

Community organization is a method as well as a process. Its aim is to assist the community in such a way so that it may become self-sufficient in the near future. In order to explain the concept of community organization, the following definitions are very important:

1. **Mc Neil** – Mc Neil has defined community organization in the following words: “Community organization is the process by which people of communities as individual citizens or as representative of groups join together to determine social welfare needs, plan ways of meeting them and mobilize these necessary resources.”
2. **Wayne MC Millen** – Similarly, Wayne MC Millen has defined community organization in the following way: “Community organization in its generic sense is deliberately directed effort to assist groups in attaining unity of purpose and action. It is practiced, though often without recognition of its character, wherever 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 objectives.”

It is evident from the above definitions that community organization is a process through which welfare needs of a community are achieved. It brings a harmonious combination between the community needs and its resources. In this process, the entire community is treated as a client. Therefore, emphasis is given on the community rather than an individual or group.

4. Social Welfare Administration:

By social welfare administration, we mean that process which is used in the organization and administration of public and private social services. It includes those activities which are undertaken with regard to an individual, group, and community. In other words, social welfare administration is a process of organization and direction of a social institution. Under this process, those aims are determined which an agency or institution has to achieve. Therefore, a plan is prepared in accordance to the aims and available resources are utilized. For a good administration, combination is needed between the various plan activities. Besides proper selection and appointment of skilled social workers, it is also important for the successful implementation of plan activities.

Definition of Social Welfare Administration:

There are various definitions regarding the term 'social welfare administration' chief among them are presented below;

1. **John C.Kidneigh** – According to John C.Kindneigh, “It is the process of transferring social policy into social services and the use of experience in evaluating and modifying policy.”
2. **Arthur Dunham** – Similarly, according to Arthur Dunham, “By social welfare administration we mean those supporting and facilitating activities necessary and incidental to the giving of direct service by a social agency.”

It is thus evident that social welfare administration is a process through which social policy is transformed into social services. It involves the administration of public and private agencies.

5. Social Work Research:

Social research occupies a very important place in the field of modern social work. Social work requires proper collection and analysis of social facts. For it, social research is an effective method. We may define social research as the systematic method of discovering new facts, their sequences, interrelationship, casual explanations and social laws which govern them. We collect empirical data and facts through research. The solution to individual, group and community problems is found out by research. In fact, social work research is an organized effort to acquire new knowledge about various aspects of society and social phenomenon. In the field of social work, social work research is used as an auxiliary method. Its scope is based on the nature of social work. From the practical point of view the scope of social work research consists of the various methods of treatment, discovery of social needs and social resources. In its theoretical aspect, social work research covers the entire range of social philosophy.

Definition of Social Work Research:

Social work research includes the surveys with regard to the various fields of social welfare. The information collected through these surveys provides valuable guidance to the social worker. In this connection, the following are some of the important definition which reveals the nature of social work research.

1. **Webster** – According to Webster, “Social work research is a studious enquiry, usually critical and exhaustive investigation or experimentation having for its aim the revision of accepted conclusions in the light of newly accepted facts.”
2. **Genevieve W.Cater** – According to Cater, “Social work research is the systematic, critical investigation of questions in the social welfare field with the purpose of yielding answers to problems of social work, and of extending and generalizing social work knowledge and concepts.”

Thus the ultimate aim of social work research is to enhance the scope of knowledge. In this regard the contributions made by sociology and psychology are of enormous importance.

12. Social Action:

Human behaviour is manifested in terms of actions. Therefore analysis of social action occupies a central place among all the social sciences. The economist seeks to analyze the system of allocation of goods and services while a political scientist concentrates his attention on the allocation of power and responsibility. Similarly a criminologist attempts to analyze anti-social actions. However, the subject matter of all these sciences represents the abstraction of social action.

In social work, social action is an important aspect of study. Action is a subject of study so long as it forms the part of an individual or group problem. But along with this aspect, social action is an organized group process which is used to solve the social problems under this process. Public opinion is motivated towards attaining the aims of social work. In other words, social action is a process which is used for the achievement of social objectives. It is used as an auxiliary method of social work.

Definition of Social Action:

1. **Walter Friedlander** - According to Walter Friedlander, "social action is an individual, group or community effort which aims to bring changes in social legislation and welfare services.
2. **Prof. Kenneth Pray** – Similarly, Prof. Kenneth Pray has explained social action in terms of systematic efforts. These efforts influence to those basic conditions and policies which create the various problems of social adjustment. Thus social action is an organized effort which aims to solve the social problems.

12.4. SUMMARY:

There are six methods of social work namely social case work, social group work, community organization, social welfare administration, social work research and social action. The enabling process of social work uses four methods, social case work, social group work, community organization and social action. Each method is relevant and effective in its own field and for special problems. Each method has its own uses and advantages. It has also its own limitations. All the four methods are required to meet the social problems in our country.

12.5. TECHNICAL TERMS:

1. Methods of social work.
2. Social work.
3. Social case work.
4. Social group work.
5. Community organization.
6. Social welfare administration.
7. Social work research.
8. Social action.

12.12. SELF ASSESSMENT QUESTIONS:

1. Discuss the various methods of social work.
2. Explain the use of four methods of social work in the enabling process.

12.7 REFERENCE BOOKS:

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Lesson – 13

INTEGRATED RURAL DEVELOPMENT PROGRAMME

13.0 Objective :

The objective of this lesson is to provide comprehensive understanding of IRDP in Rural Development

Content:

13.1. Introduction

13.2. Evolution of IRDP

13.3. Concept of the Programme

13.4 Objectives of the Programme

13.5 Selection and Structure

13.6 Administrative setup of the Programme

13.7. Achievements

13.8. TRYSEM

13.9. Summary

13.10. Keywords

13.11. Self Assessment Questions

13.12. Reference Books

13.1 Introduction

A rural community, that is a village, is an important unit, which consists of a few hundred acres of land supporting rural families. It is a cluster of mud houses, thatched or roofed with tiles and low standard of living. Ill balanced diet, unsanitary housing, ignorance and illiteracy etc as its main characteristics. It is very important to develop the conditions of these villages for a better standard of living. Hence the five-year plans gave preference to uplift the rural areas and bring economic progress in them. "Rural Development is a strategy designed to improve the socio economic life of rural people, with special emphasis on rural poor. It covers output, employment, health, education, transport, commerce, power supply, water control, political and social tensions." (Desai Vasanth, 1990)

According to Sri V T Krishnamachary, as quoted by Mamoria CB (1999) "While reviewing the objectives of the Community Development Programme and National Extension Service Programme, touched the points like leading rural population from chronic under development to full employment, leading rural population from chronic agricultural under production to full production of scientific knowledge, the largest possible extension of the principles of cooperation by making

the rural population like small and marginal farmers, artisans, landless labourers Scheduled Castes and Scheduled Tribes. Basing on the past experiences with the working of the different rural development programmes, there has been an integrated approach since the beginning of the fifth five-year plan. The concept of integrated rural development programme was outlined in 1976-77 and the programme was launched in 1978-79 initially in 2300 blocks out of a total of 5011 blocks which was covered by the community development programme. Most of the earlier schemes, such as Community Development Programme (CDP), Small Farmers Development Agency (SFDA), Marginal Farmers and Agricultural Landless labour Development Agency (MFDA) were merged into the integrated rural development programme. In October 1980, the Union government took a major policy decision of extending IRDP to the entire country and it has come to stay as one of the components of the 20 point programme.

13.4 Objectives of the Programme

The main objectives of the programme are growth and production, benefits to the identified target groups in the disadvantaged sections of the rural community and full employment with certain time frame. (Mamoria CD, 1999). Thus the main philosophy behind IRDP is to uplift the weakest of the weaker sections of the rural society to the above poverty line by providing them income-generating assistance.

It proposes to achieve this target through a package of subsidy and institutional credit. The assets given were animals, birds, tools, machinery or equipment which will help a beneficiary who belongs to the below poverty line in his or her vocation to generate income.

The IRDP envisages the development of the rural areas and people belonging to the weaker sections such as the small and marginal farmers, tenants and share croppers, landless labourers, rural artisans, members of the scheduled caste, Tribal Communities and women who suffer from economic and social handicaps removing poverty and unemployment and developing potentials of local resources to satisfy local needs and bring about environmental balance.

13.5. Selection and Structure

The village level worker or block staff and the Block Development Officer (BDO) prepare the list of poorest of the poor families on the basis of their social and economic status. The list will be placed in the Gram Sabha meeting, which is called by BDO. Local people, non officials, BDO, Bank Officers and important voluntary action groups take part and select the beneficiaries in the meeting. The final selected beneficiaries list should be displayed on the Notice Board of the Village Panchayat or block office. The Project Director, District Rural Development Agency (DRDA) is the highest authority in IRDP.

13.6 Administrative setup of the programme

At the central level, department of rural development in the Ministry of Agriculture, Government of India, New Delhi, has the over all responsibility of policy formulation, monitoring and evaluation of the programme and for release of central share of funds. A central level Co-ordination committee (CLCC) on IRDP and allied programmes had been constituted to assist the department.

fields. The objective of the wage employment was also added to TRYSEM programme in 1983. The selection of the beneficiaries was also same as the selection process followed in IRDP. The DRDA was the implementing authority of this programme. The training duration should not normally exceed six months. The DRDA should issue certificates to TRYSEM trainees after successful completion of the programme. Stipend to the trainees under this programme was also provided depending on the duration, nature and place of the programme. "The TRYSEM programme apart from imparting technical skills to rural youth also provides remuneration to the selected beneficiaries, i.e. a stipend of Rs. 158 per month plus other benefits such Rs. 50 per month for training expenses and Rs. 25 per month for purchase of raw materials. Besides, each trainee is provided with a tool-kit costing Rs. 250 to the government exchequer." (S. Srinivasan, 1993)

13.9. Summary

Rural Community Development Programme was started to improve the socio-economic status of the rural people. In so doing, a special emphasis has been given on rural poor. The block is the basic unit of community development programme. However, in the rural development programme, the rural poor belonging to the bottom stratum left untouched due to organisational inadequacies and improper planning. Hence, to eliminate these drawbacks and to improve the socio-economic life of poorest of the poor living in the rural areas, a new programme was started known as IRDP during the year 1978-79. The main objective of the programme was to provide various facilities to the identified target groups from the disadvantaged sections of the rural community and to provide employment opportunities for them. A prescribed proportion of the people from SC, ST, Women and Physically Handicapped sections were used to be selected as the beneficiaries under the programme.

At the Central level, department of Rural Development in the Ministry of Agriculture, Government of India, New Delhi has the overall responsibility for the programme implementation. The Project Director, DRDA was the implementing Authority at District level. At the block level, the BDO was required to perform the role of the chief co-ordinator in the block and also see that plans were prepared and implemented effectively.

Though the programme could reach the targets according to the guidelines of the programme, the performance of the programme was uneven in different states. Further to bring more benefits to the people, TRYSEM programme was started to the youth between 18-35 years of age to give training to them in various trades and to encourage them to start their own self employment programmes by providing financial assistance.

13.10 Key Words

1. Allied Programmes
2. BDO (Block Development Officer)
3. CDP (Community Development Programme)
4. CLCC (Central Level Co-ordination Committee)
5. DRDA (District Rural Development Agency)

Lesson - 14

DEVELOPMENT OF WOMEN AND CHILDREN IN RURAL AREAS (DWCRA)

14.0 Objective:

- a. To comprehend and analyse DWCRA programme in India.
- b. To describe various issues relating to DWCRA programme.

Structure:

- 14.1 Introduction**
- 14.2 Concept and Objectives of DWCRA**
- 14.3 Evolution**
- 14.4 Characteristics of strong DWCRA Group**
- 14.5 Administrative setup**
- 14.6 Procedure**
 - a. Formation**
 - b. Funding**
 - c. Income Generating Activities under DWCRA**
 - d. Marketing**
- 14.7 Problems of DWCRA members**
- 14.8 Impact of the Programme**
- 14.9 Monitoring and Evaluation**
- 14.10 Summary**
- 14.11 Keywords**
- 14.12 Self-Assessment Questions**
- 14.13 Reference Books**

14.1 Introduction:

Women constitute 50% of the population and hence opportunities for the full development of the potentialities of women must be provided along with males for the National development. Unfortunately, provision of opportunities for full development of the potentialities of women remains a pious hope. "While women represent nearly 50% of the adult population and 1/3rd of labour force, they perform nearly 2/3rd of all working hours and receive only 1/10th of the world income and less

than 1% of the property.” (Pillai Kothari Jay, 1995). Hence there is an urgent need for the empowerment of women to bring equality between gender and national development. The empowerment of women is primary objective of the 9th five-year plan. The 9th plan recognizes the need for conducive credit policy to increase women’s access to credit. With a view to enhancing the access of women to credit and financial sources of the formal credit system, Government of India and Reserve Bank of India have announced a 14-point programme.

“In rural areas, the relative share of the female workers was higher among landless agricultural labourers. Due to the existing social conditions, taboos and customs, low level of women’s literacy, physical weakness, early marriage and child bearing, timidity and male domination, there has been discrimination against women in the society. This is despite their higher sense of job investment.” (KSS Uduman Mohideen, 2002).

With regard to health and nutrition there is a lot of discrimination among women. This has relationship with their socio-economic conditions. Women belonging to low class families with low literacy especially from rural areas do not follow good health and nutritional status, which has its impact on their children. There is an urgent need of economic empowerment of women, which will take care of the problems of health and nutritional aspects among them. Economic independence, employment opportunities and position of property will improve the status of women in the society. Hence, credit and Income Generating Programmes must be available to women especially for rural women.

“The government of India is emphasizing the need for the development of rural women and their involvement in the developmental activities. The provision of opportunities of independent employment and income to the illiterate and poor women boosts up their social status.” (Dr. K. Surekha Rao & Rajamanamma, 1996).

14.2 Concept and Objectives of the DWCRA Programme:

The main objective of DWCRA programme is to provide income generating skills and activities to poor women in rural areas thereby improving their social and economic status. “This Programme was formulated due to failures of IRDP to cover the targeted women beneficiaries in rural area. Further, this programme is to increase the income of the rural women folk, there by enhancing their status in the society”. (S. Srinivasan, 1993). Thus, the programme aims to make the rural women more accessible to health, functional literacy, safe drinking water, sanitation and nutrition and there by to improve the quality of life and general well being of the women and children.

Objectives:

- * To inculcate the habit of thrift among DWCRA group members.
- * To organize beneficiaries according to the group activities
- * To organize production enhancing programmes in rural areas.
- * To provide education in family welfare.

- * To enhance mutual self help and group support
- * To provide accessibility to resources and credit for purchasing income generating assets.
- * To provide access to appropriate technology and skills upgradation.
- * To disseminate knowledge about political and social situations.
- * To improve the status and quality of life of poor women and children in rural areas.
- * For enabling women to improve their earning capacities.

14.3 Evolution:

Poverty can be defined as the deprivation of some sections of the population in terms of income and consumption. When human beings are deprived of even the basic, minimum level of resources for human existence, it is called absolute poverty. Among those suffering from these poor social conditions, the section of rural women forms the majority. Rural women in our country suffer from being both economically and socially invisible. Hence, a special component plan for women in all developmental schemes was suggested in this context. In the 6th Five year plan (1980-85), economic independence was emphasized as an important issue for women's equality and directed that they should be included as targets of the anti-poverty programmes, it was only the 7th plan (1985-90) that emphasized that 30% of the Integrated Rural Development Programme (IRDP) beneficiaries should be women. With this idea, constant efforts are being made by Government of India to include women from below poverty line particularly women headed families under different anti-poverty programmes such as IRDP and TRYSEM. In spite of these programmes, the economic situation of poor people has not improved upto satisfaction particularly in the case of women. If women are provided with economic support, the whole family will be benefited when compared to men. An ILO study finds that men spend 60% of their income on their home and 40% on themselves, where as women spend 90% of their income on their home and 10% on themselves. Thus, if women get an opportunity to manage the household income, the family gets more benefits. It was with this view the Development of Women and Children in Rural Areas Programme was formulated as a sub scheme of IRDP in 1982-83 in 50 selected districts all over the country. Further, an additional 24 districts were covered during 1986-87. By 1994-95, it covered all the districts in the country. In Andhra Pradesh, this programme was started initially in 3 districts. Those are Adilabad, Cuddapah and Srikakulam. DWCRA programme is a group's approach since reaching women in isolation was considered far more difficult. In this programme, a group of 15-20 women belonging to families living below poverty line were supposed to be organized into groups under the administration of DRDA, which could then be given some benefits to the women. "About 1, 11, 148 DWCRA groups were formed in AP as on March 2000". (Appa Rao, C H, 2000).

14.4 Characteristics of Strong DWCRA Group:

1. The DWCRA members should possess an understanding of unity and a strong 'WE' feeling.
2. All the members should trust each other; communicate freely with each other and receptive to new ideas.

3. The members should be aware of strengths and weaknesses of others, learn from the strengths of others and help to overcome the weaknesses.
4. The members should be fully aware of and have commitment to the objectives and strategies of DWCRA.
5. The members should know their rules and functions in the team and work well.
6. All the members should meet regularly, review, self appraise and evaluate their own performance and make their suitable amends whenever it is necessary.
7. All the members should discuss their problems and resolve amicably conflicts, if any.
8. The team members should possess leadership qualities and should accept the leaders.

14.5 Administrative Set Up:

At the **Central level**, Ministry of Rural Development is incharge of the programme. At the **State level**, the Department of Rural Development handles the programme. A Deputy Secretary (Preferably a woman) is to be incharge of DWCRA programme. The principal secretary is the head of the administrative matters of the programme. At the **District level**, a woman officer as Assistant Project Officer (APO, Women Development) will assist the DRDA. The District Collector and Project Director, DRDA, looks after the administrative matters at the district level. At the **Block/Mandal level**, one Mukhya Sevika, Two Grama Sevikas will look after the programme and Block Development Officer (BDO) or Mandal Development Officer (MDO) will administer the programme. At the **Village level**, the programme is taken care by DWCRA group organizer and members (Baxamusa M. Ramala and Rajakutty S) (Figure No.1)

14.6 Procedure of the Programme:

a. Formation of Groups:

The mandatory size of the group in DWCRA is 10-15 members from the same cluster or adjoining villages who should come together for an activity of mutual interest to all. Mukhya Sevika and Grama Sevika who constitute the staff of DWCRA must stress on the advantages of forming a group in rural areas. The District Rural Development Agency (DRDA) plays an important role by releasing the amount through BDO/MDO for income generation by the groups. With the help of Gram Sevika, each group must open a joint account in the Savings Bank on the group's name. One member of the group, who will be selected as a group leader, must operate the account with the consent of the group. The Gram Sevika must scrutinize the accounts periodically in order to strengthen the rapport between the women i.e. group members and government functionaries. The group meets on a fixed day every month with 100% attendance.

The activity of DWCRA Sangham can be seen in Figure No.2. The DWCRA group which consists of 10 -15 members shall be supported by government in self employment in the thrust area and saving which has its relation to the group members' economic activity like tailoring, weaving, manufacturing etc. On the basis of these economic activities groups shall repay the loans. These groups shall be supported by various issues like adult education, family welfare, non-conventional energy source, protection of environment, protest against activities on women, back to school, health and nutrition. (Figure No.2).

b. Funding:

Rs.15,000/- as DWCRA fund is to be drawn by the group members in an installment manner. The first installment of Rs.7,500/- will be released as Revolving Fund, after some time of the formation of the group. Before getting this first installment Revolving Fund (RF), the group is supposed to develop cohesion and initiate group activities by forming into a group by the same village women or from adjoining villages. The activities must be thrift, adult literacy, immunization and family Planning. The second installment of Rs.7500/- will be released in due course after fulfilling required criteria. In the early 6 months period of group formation, with the help of 'Samakhya', a voluntary organisation the thrift habit is introduced among the group members. The group members contribute Rs.10/- or multiples every month.

c. Income Generating Activities under DWCRA:

Improving the status of women and their empowerment is possible only when income of the women is improved. Hence, identification and provision of appropriate Income Generating economic activity is one of the main thrusts of the DWCRA programme. Further, selection of the right and viable economic activities should be done scientifically for achieving good results.

The identification and then selection of a viable product opportunity is an outcome of the interaction between three factors such as the environment, the enterprise and the entrepreneur. (Figure No.3).

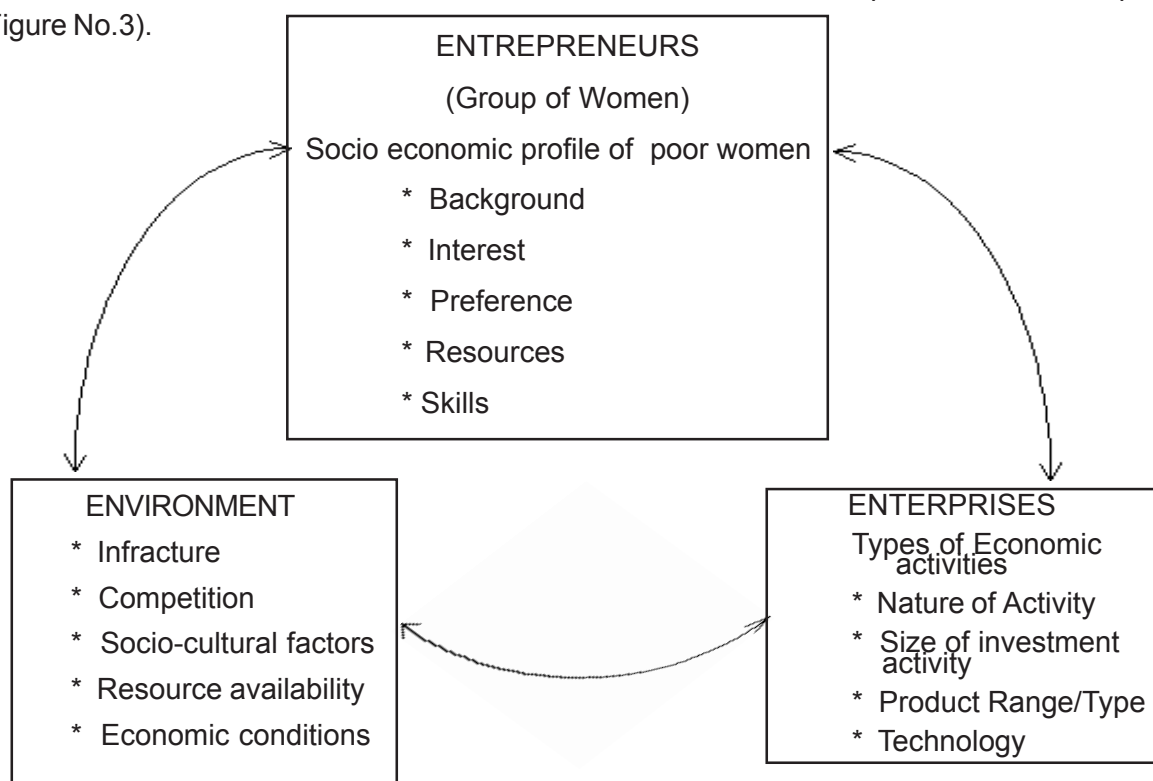


Figure No.3

Source: *Manual for the APOs in DWCRA, Ministry of Rural Development, GOI, By Dr. S. Rajakutty, 1995*

There is a constant exchange of sustenance between the women (entrepreneurs), the enterprise and the environment and the interrelationship between these factors has to be understood during the selection of economic activity. In DWCRA programme also, the integration of these factors must be taken into account to ensure better success.

d. Marketing:

“A DWCRA bazaar is a market where the goods produced by DWCRA women are put into sale at appropriate prices. They serve as a source of inspiration for rural women for getting reasonable profits and further enhancement of their work. Seven such bazaars were proposed in centres like Tirumala, V. Kota, Kuppam, Palamaner, Chittoor, Puttur and Tirupati, Chittoor District has got the distinction of standing second and third during 1998 and 1999, DWCRA bazaars conducted at Hyderabad respectively”. (K. Santha Kumari, 2002).

The process of selecting income generating programmes is based on identification of any business opportunity which includes information and assessment of skills. For this purpose, there are 3 major steps to follow i.e. identifying suitable economic activity, assessment of the product through a feasibility study in a given location and final selection of the product/project and establishing necessary linkages.

The nature of economic activity must be remunerative and with a small capital investment. Hence, the selection of economic activities may be made from a few areas like traditional female occupations such as post harvest agricultural activities i.e. husking, milling, animal husbandry, poultry, tree plantation, vegetable cultivation etc and female skills like quilt making, crafts. Moreover, the activities should have ready marketing outlets.

To make DWCRA income generating activity viable and sustainable, a very strong marketing support is compulsory. Hence, a District Supply and Marketing Society (DSMS) has been established. Moreover, APO should also explore various Governmental programmes which can make use of the products of DWCRA groups. The DWCRA groups should be encouraged to tap new markets for their products like local haats, exhibitions, Melas, Private sector industry, Khadi Bhandar etc.

14.7 Problems of DWCRA Members:

1. Due to non-availability of Training to the members, the members cannot properly work hence there may not be demand for such items.
2. The financial assistance they are getting is also insufficient for the group. While getting the loan or financial assistance from banks, they are facing the problems like redtapism, corruption, involvement of middlemen etc.
3. The most important problem by DWCRA members is lack of marketing for the products made by the members. Apart from that, the members have to spend hours together on the activity along with their regular domestic work.
4. There is the shortage of raw materials for some members.

5. Due to lack of knowledge of the banking procedures, the members are not able to open the bank Account.
6. The members are facing the problems like group formation, lack of infrastructure, poor planning, inadequate support services, low level of skills etc.

14.8 Impact of the Programme:

There are a number of studies through which it is clear that there is a positive impact of DW CRA programme on families particularly in some issues like income, occupation, child schooling, immunization, awareness of family planning methods etc. Further, there is a lot of improvement in women's outlook, understanding, building self confidence, savings, health awareness, capacity to work on their own for their benefits etc.

“Due to this programme, women empowerment can be seen remarkably. As far as suggestions are concerned, the group members suggested that training must be given in different trades to the members so that they can engage in self employment in a proper way, loan amount must be increased, officials must be honest, responsible and corruption must be stopped, information about loans must be given”. (Dr. K. Surekha Rao, K. Suneetha, 2005)

14.9 Monitoring and Evaluation:

Monitoring and Evaluation are very important in order to measure the progress of any activity. The continuous and intensive supervision and follow up action necessary to achieve effective utilization of the assistance provided to the needy people is called monitoring. It is in continuous review by the management, participant and beneficiaries at every level of the implementation of the activity, to ensure that input deliveries and other required actions are proceeding according to the plan. In DW CRA programme APO collects such information. They provide continuous guidance and support to the junior functionaries for an effective utilization of the assistance. The APO and other DW CRA functionaries should assist and facilitate the groups to record and discuss useful information in order to keep track of activities and/or progress towards objective on a day to day or week to week or season to season basis. Monitoring also helps as a corrective mechanism wherever or whenever necessary.

Evaluation is a process done systematically and objectively to know the relevance, efficiency, effectiveness and impact of the project activities in the light of their set objectives. Evaluation provides information on whether a programme is a success or a failure. Hence in DW CRA groups, the APO, other functionaries, and group members periodically evaluate the benefits of the programme.

14.10 Summary:

Women constitute 50% of the population and hence opportunities for the full development of the potentialities of women must be provided along with males for the National development. The empowerment of women is primary objective of the 9th five-year plan. Hence, it recognizes the need for conducive credit policy to increase women's access to credit. With this idea, constant

efforts are being made by Government of India to start a number of anti-poverty programmes and DWCRA is one of it. The main objective of DWCRA programme is to provide income generating skills and activities to poor women in rural areas thereby improving their social and economic status. DWCRA programme was formulated as a sub scheme of IRDP in 1982-83 and it is a group approach since reaching women in isolation was considered far more difficult. In this programme, a group of 15-20 women belonging to families living below poverty line were supposed to be organized into groups under the administration of DRDA, which could then be given some benefits to the women.

Administrative set up of DWCRA programme is at 5 levels. At the central level, Ministry of Rural Development, at the State Level the Department of Rural Development, at the District level DRDA, at Block/Mandal level BDO/MDO will administer the programme. At the village level, the programme is implemented by DWCRA group organizers and members.

Identification and provision of appropriate income generating economic activity is one of the main thrusts of the DWCRA programme which depends on entrepreneur (group members), enterprises (types of economic activity), and environment (infrastructure).

For marketing of the products, DWCRA bazaars have been started by the state governments as a source of inspiration for rural women for getting reasonable profits and further enhancement of their work. Monitoring and Evaluation are done by the APO, other functionaries and group members periodically and evaluate the benefits of the programme. According to number of studies it is clear that there is a positive impact of DWCRA programme on families particularly in some issues like income, occupation, child schooling, immunization, awareness of family planning methods etc. Further, there is a lot of improvement in women's outlook, understanding, building self confidence, savings, health awareness, capacity to work on their own for their benefits etc.

14.11 Keywords:

- i. APO (Assistant Project Officer)
- ii. DRDA (District Rural Development Agency)
- iii. DSMS (District Supply and Marketing Society)
- iv. DWCRA (Development of Women and Children in Rural Areas)
- v. Evaluation
- vi. Funding
- vii. Grama Sevika

7. Surekha Rao K and 1999 "Empowerment of Rural Women through DWCRA Rajamanamma Programme", is an edited book "Empowerment of women for National Development", by Pail K B, Jai Hind College of Arts, Science & Commerce, Dhule-India.
8. Uduman Mohideen 2002 "Indian Women's Status and Perspective Views", in an edited Retrospective KSS Book "empowerment of women and Ecological Development" by Ranga Reddy A, Serial Publications, New Delhi.

- Dr. K. Surekha Rao

14.5

Administrative Setup of DWCRA

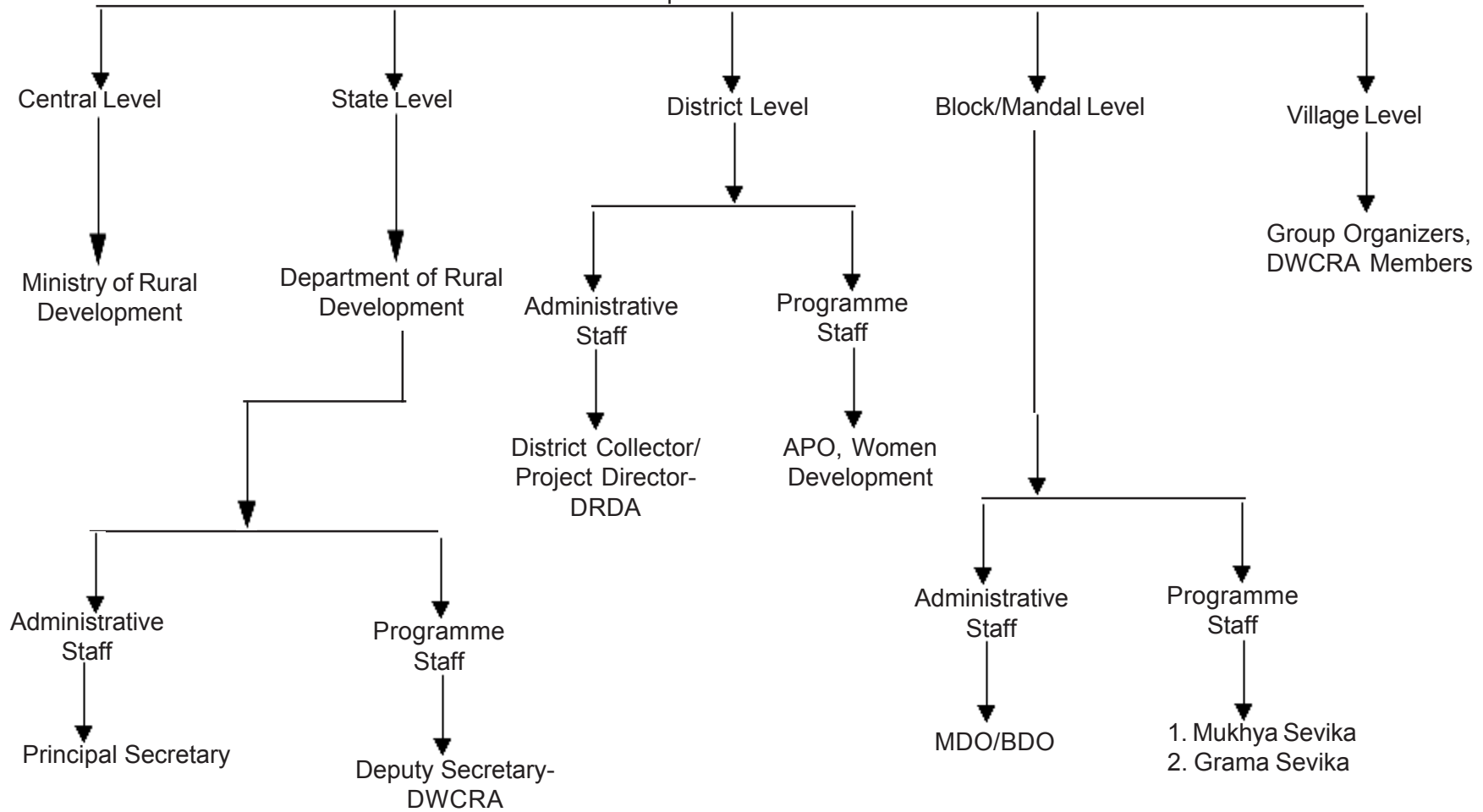
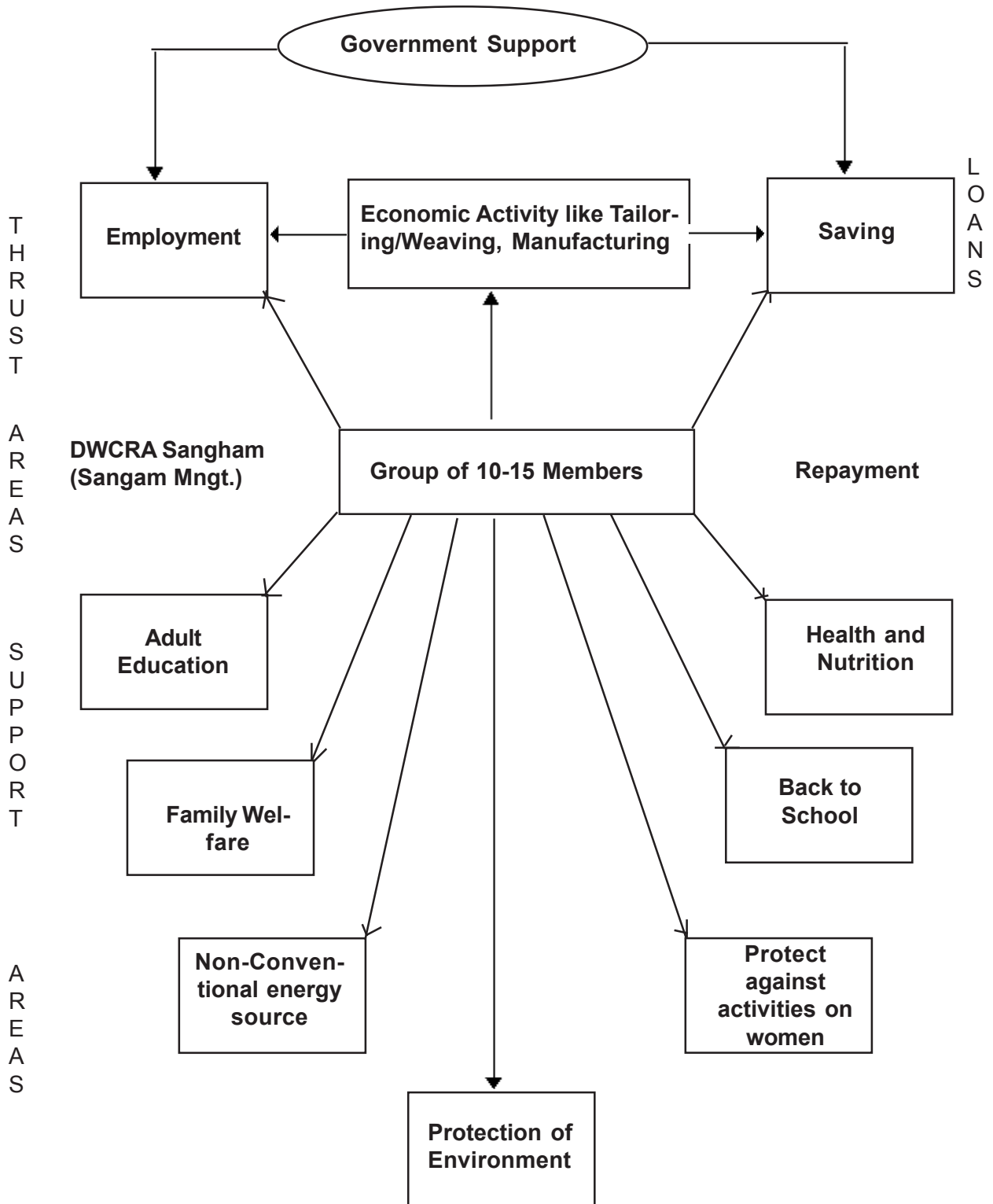


Figure No.1

Activity Matrix of DWCRA Sangham



Source: Indian Express Road Map, Monday July 24, 2000 as quoted by R. Rama Rao and D. Kurmacharyulu (2002)

Figure No.2

Lesson - 15

SELF-HELP GROUPS AND INCOME GENERATING PROGRAMMES FOR WOMEN

15.0 Objective:

The objective of the present lesson are to explain the formation of self help groups and income generating programmes for women.

Structure:

- 15.1 Introduction**
- 15.2 Promotion of Community Based Organisations**
- 15.3 Organising SHGS**
- 15.4 Stages of Group Formation**
- 15.5 Why Should They Save and Lend?**
- 15.6 Advantage of SHGS**
- 15.7 Case Study**
- 15.8 Major Indicators of Effective SHGS**
- 15.9 Observations and Suggestions for NGOs**
- 15.10 Instructions by Reserve Bank of India**
- 15.11 NABARD Guidelines for Financing SHGS**
- 15.12 Networking of SHGS**
- 15.13 Women's Bank/Mahila Bank**
- 15.14 Income Generating Programmes**
- 15.15 Economic Empowerment of Women**
- 15.16 Summary**
- 15.17 Key-Words**
- 15.18 Self-Assessment Questions**
- 15.19 Reference Books**

SELF-HELP GROUPS

15.1 Introduction:

In the process of community organisation, Sangams are promoted, be it a village development association, Farmers Association, Mahila Mandali (Women's Association) Self-help groups, youth clubs, co-operatives or other kinds of people's body. These people's organisations are federated after a given period of time.

Community organisation is being accomplished through awareness, motivation, education, exposure, training, capacity, building, conducting village meetings and Participatory Rural Appraisal (PRA) exercises, facilitation etc.

Theoretically one may tend to think that community organisation is a preliminary process and community development then takes place. But in reality community organisation is a long, ceaseless and intertwined process and sails throughout the course of development.

15.2 Promotion of Community Based Organisations (CBOs):

Community Organisation comes to action when community based organisations start functioning. Non-Governmental Organisations (NGOs) Promote different kinds of CBOs say, Mahila Mandals, Farmers Clubs, Youth Associations, Water Shed Committees, Health Committees, Disaster Management Committees, Co-operatives, Environmental Associations, Tree Grower Associations, Self-Help Groups, Vegetable Cultivators Associations, Water and Sanitation Committees and the like based on issues or programmes concerned. In the community organisation NGOs are very much process oriented enabling people to come together and workout the bylaws, modalities of operations etc.

Here the concept and organisation of Self Help Groups (SHG) has been described as a illustration for understanding. NGOs by organising SHGs, facilitate a 'silent sustainable grass-root revolution' for ameliorating the lives of the rural poor, particularly women.

15.3 Organising SHGs:

Organising Self-Help Groups emerged as a popular activity among the NGOs during 1990's.

The concept of SHG evolved out of women's organisations (Women Sangams). Earlier, NGOs organised the Woman Sangams in villages. The total number of members would exceed even 100 depending upon the women population of the villages. The executive committee consisted of a minimum of 7 members. Usually the president of the sangam functioned as a dominant personality and there was not much scope for all the members to interact in the affairs of the sangam.

The major participation of women was giving a monthly subscription sometimes the sangams were registered. They would be awaiting some financial help from the State Social Welfare Board, Panchayat Union, Bank etc. There were incidents that women sangams were organised and registered only to avail the grant-in-aid programmes from welfare boards and after a spell the sangams got disorganised, disrupted and vanished.

In other words, the women sangams were dependent upon or looking for somebody's help from outside. Either there by any appreciations or accusation of the sangams, the president was help responsible because she was the one who decided or influenced much on decision making.

NGOs who lived with the rural communities and closely observed and examined such women's activities visualised alternative paradigms to substitute the traditional women sangams so as to evoke active participation among all the members of the women groups. They identified the women groups as discerning and potential force among the villages through whom development programmes could be well initiated. The fact that smaller the group, higher the participation was realised by NGOs and hence small groups of similar interests were organised and found effective. Thus the self-help group were born.

It is very appropriate to state that India and other Asian countries inherited the principles of management etc; from the U.S. and European countries whereas the concept of SHGs blossomed in India so also in other neighbouring countries like BANGLADESH and the same is inherited in other parts of the world. It is a pride for this country that many experts from NGOs fly to different regions of the world to promulgate the SHG concept. Many NGO's who organised SHGs and promoted indigenous banking were invited to participate in the conference on Micro Credit held in Washington.

Through SHGs, women's movement and a silent revolution among women folk in taking place. NGOs according to their competence organise SHGs numbering from 50 even upto 500 groups, in a given region. Big NGOs like MYRADA, ASSEFA etc. and also many other regional NGOs have organised SHGS in large numbers districts-wide and also statewide.

SHGS are motivated to function as AGENTS OF SOCIAL CHANGE. Gender awareness, social education and trainings are imparted to these groups to improve their knowledge and skill and elevate their decision making power. Each group is restricted to 20 members so that effective participation could be ensured.

NGOs organise SHGs with the following objectives:

1. To inculcate self-help attitude among women folk;
2. To develop collective leadership.
3. To enhance effective women's participation in their development programmes.
4. To promote saving habit and develop an indigenous banking system within the village among the women folk;
5. To federate these SHGs under one umbrella or apex body not only for credit purpose but also to promote women's solidarity and eventually women's empowerment.

While the traditional women's associations took up for help from outside, the SHGs help themselves with their savings and resources. Hence helping themselves becomes the prime motto of SHGs.

15.4 Stages of Group Formation:

Various experiments of NGOs reveal that there are 4 important stages in the process of promotion of SHGS. The same are discussed below:

(a) Forming Stage:

This is the first stage during which the NGOs explain the concept of self help groups. After listening to this concept, women usually say that they are prepared to form a group. They give their names but it is observed that there exists an innate fear and anxiety. Some come forward to give their contribution on the same day and some others after two or three meetings. It takes a week to 3 months time between their first meeting and first lending. The group is trained to maintain their accounts. Each member gets her passbook from the group for her ready reference. The members choose a name to identify their group.

(b) Storming Stage:

In this stage, a lot of queries arise in the minds of the member of the Self Help Groups. The hidden anxiety and fear flare-up. The conflict between the individual interest and group interest happen to flash. The members tend to argue with organisers that their savings will have to be distributed to them after a said period of one year or so. When the members are told that self help group is a continuous process, some of them may withdraw their membership claiming their contributions.

In certain group meetings, elderly women may raise a query like this "I am getting old. Suppose something happens next year what will be the benefit for me". So also questions are asked as to what would happen to the savings made by the unmarried girls after they are married to persons outside the village. Some members pose questions to the organisers of NGOs as follows: "You are asking us to contribute our money. How much are you contributing for the group on your part? Can not you give a lumpsum amount, say, Rs.5000/- or Rs.10,000/- to start a viable in group leading? Why should we save if you are not contributing anything for us"?

This is a crucial stage for NGOs that the numbers are clearly educated that the self help group has been organised not like a chief fund/group which will be wound up after a said period, sharing their savings and profits. The members are appraised that the group's growth is a continuous process which can run not only all through their lives but even by generations if they wish. Any problem will have to be solved only through the divisions of the members themselves and not by the organisers. In this stage the group members are ensured that everyone in the owner of the group and not a nominee by the NGO or any outsider. The members have their sole authority to decide as to what to make as bye-laws; when to select as members; how much to contribute; how long to contribute; how much to lend to each individual, how to settle the account if any untoward incident happens to any individual, what welfare activities are to be undertaken for the village, how they can avail credit from banks and facilities from the government, how to make the credit and lending systems accountable to each member of the group and also to the financing institutions etc. They are reminded that it is the women's and women-owned groups for helping themselves and not an NGO's Self Help Group. In fact, NGOs build up competencies to manage and sustain the groups and to maintain their group's accounts and individual's pass-books. Self Help Group members are being enlightened that Self Help means, helping one's ownself and that is why self help is the best help.

(C) Norming Stage:

In this stage, members have a change to internalise the concept of Self Help groups. In the process of discussions in the group meetings, interactions, contributions, savings, lending, a mutual trust is being built and established among the members. Once the sense of being together is enjoyed by the group they tend to speak good about the groups to others. Group morale and group dynamics are found emerging collective decisions making gains prominence.

(D) Performing Stage:

Both the task and the maintenance functions of the group are clearly realised by the members of the group at this stage. Saving, lending and recovery activities go on smoothly with a sense of implied responsibility on the part of the members. They approach the Bankers for further credit assistance. They discuss about their family as well as village problems. Social obligation of the group is found articulated. They widen their hopes and thoughts that the group can surely be a tool for achieving socio-economic development through income generation and empowerment through collective actions. At this state the group mature to function on its own.

15.5 Why Should They Save and Lend:

The poor people in villages largely depend upon the money lenders to meet their urgent and immediate credit needs. It is a sad plight in the rural areas that people in low waters resort to borrow loans from the money lenders at a high rate of interest which is usually 120% per annum.

Suppose a person borrows Rs.100, he/she has to pay Rs.10 as interest per month. Hence in a year totally Rs.120 is paid as interest alone for a principal of Rs.100. Such exorbitant interests are collected by money lenders exploiting the magnitude of the emergencies and urgencies of the poor and unprivileged because the down trodden are not easily accessible to the regularised banking system to meet the immediate and important pecuniary needs of the women members or their families.

SHGs offer alternative better solutions to overcome such problems. The women members save at least Rs.20/- or more per month depending upon their saving capacities. Hence, in a SHG which consists of about members a minimum Rs.300/- per month is saved and the same is lent among the members from the first month onwards. Similarly in the second month again they collect another Rs.300/- and hence the savings is enhanced to Rs.600/-. Like wage, every month they save additional Rs.300/- and in a year the total saving would be Rs.3,600/- and along with the interest, the saving will accrue to Rs.4000/- a year. There is an aphorism in English that tittle drops of water make a mighty ocean and this has been made true among SHGs.

15.6 The Advantage of such SHGS:

Even a meagre amount, say Rs.50 or Rs.100 can be borrowed as loan.

The right and the deserving beneficiary is chanced to avail the loan on priority. Give and take principle is cultivated among the members.

People who are in exigencies like that of sickness are given preference.

Money is readily available right in the village itself. SHGS chance to create linkage with the Banks and approach Rashtrya Mahila Kosh and the Government for further assistance.

No cumbersome procedures need to be adhered to in granting the loan.

Almost 100% recovery is ensured. Otherwise the defaulters will be put in share by the other group members.

Above all, they feel that they are the owners of the group, custodian of the funds and beneficiaries of their own resources.

NGOs promote these SHGS not merely as an activity but as a value based social institution in the village. Looking at the vast potentials of the SHGs promoted with the profound commitment of the NGOs, the NABARD has recognised these SHGs though unregistered.

Accordingly, all the rural branches of the Nationalised and Commercial Banks have started linkage with SHGs at the initiative of the District Managers, NABARD.

Hence, suppose a SHG has a resource of Rs.5000/- the concerned service area bank provides it with an additional credit of atleast two times say a minimum of another Rs.10,000/- at a nominal rate of interest (below 12% per annum).

The group can grant loan to anybody as the members decide. The rate of interest can be fixed by the SHG itself. (usually 24%). The extra interest so collected from members can be pooled into the funds of SHGs. The bankers will not contact the beneficiaries directly but only the group. This saves a lot of time, stationery and documenting procedures that are involved in granting loans to individuals.

There are SHGs endowed with resources of more than Rs.5 lakhs. Many exemplary socio-economic programmes, have also been carried out by the SHGs. Here a wonderful case study of a SHG sponsored by MYRADA and patronised and financed by the Indian Bank in Dharmapuri District is given below for reference.

15.7 Case Study:

VOWAL THOTTAM SHGS DID WONDERFUL THINGS TO THEIR VILLAGE

Vowal Thottam is located 1.5 Kms from Othakkadai on the Madurai Melur high way in Tamilnadu. This village is inhabited with 500 families hailing from different caste groups and religions. In 1997, **Dr. N. Sethuraman**, founder of Meenakshi Mission Hospital desired to carryout some outreach programmes to the rural poor. He envisioned to promote Vowal Thottam as a model village. He believed that development of human resources particularly women is the crux of development of the country.

Under his guidance, SHGs named "SEMAM" were organised at Vowal Thottam. Semam means "well being". In another sense it means "to keep the reverses for the future use". Mrs. Lakshmi a widow who was committed to help womenfolk mobilised the local women and initiated to the form semam SHGs. Their activities are not confined to savings and lending. They have done wonderful things to their village what men could not do over the years. Some of them are listed below:

(a) Fair Price Shop:

The people of the village had no fair price shop. They had to walk to Kodikulam, 6 Kms. away from Vowal Thottam.

The men had been trying to bring a fair price centre for more than a decade but their efforts bore no fruits. Neither were they serious nor consistent in that endeavour or in any other village development activities. But these SHG women had a meeting among themselves previously known to men and worked out their plans to get a fair price shop. Suggested by Dr. N. Sethuramam, they wrote a petition to the District Collector. They obtained signatures of all the SHG members during

the night. The next day early morning, a group of ten women left to meet the collector at this bungalow as if they went for market purposes. (Had men know, they would not have allowed women to go to the Collectorate).

These women under the leadership of Mrs. Lakshmi met the collector at 7 AM at his residence at Madurai and the latter listened patiently to the women expressing the crying need for the fair price shop, in their village. He assured them to do the needful at the earliest. These women dispersed happily. They went to the sandy and other places to take care of their routine domestic requirements.

Before they returned to their village, the Tahsildar reached Vowal Thottam in his jeep with the order from the Collector and asked the local people to show a building to open the fair price shop. It was a pleasant shock and surprise for the people of Vowal Thottam. The women immediately located a building. The house owner asked for a rent of Rs.300/- per month. The Tahsildar told that the rent has to be borne by the local people and the women readily accepted to met the same out of their savings. Accordingly, the shop was opened in the presence of Dr. N. Sethuraman, District Officials, local leaders etc. The men enlogised that the SHG members have really done a wonderful job for the common weal of the village. When the shop was opened, only 125 families had the ration cards but now all the 500 families have been issued the family cards. They regularly get the rice, wheat, kerosine, sugar, atta, and all the essential commodities.

1. The SHGs have pressurised the Government and six hand pumps have been erected. They are also fortunate with adequate and sufficient potable drinking water.

2. A drainage with a cost estimate of Rs.3 lakhs was constructed under the direct supervision of the SHGs. This has solved the health and sanitation problems in the village.

3. The internal roads with a cost estimate of Rs.50,000/- were repaired.

4. A bus stop for the village was approved by the transport authorities. Otherwise they had to walk either to Othakadai or Agricultural University gate walking more than 1.5 Kms.

5. Every year, the villagers celebrate the temple festival. The men used to mobilise and manage the finance. But now the women take care of the entire financial management of such festivals. The women now sit with all dignity and honour in the Panchayat and Gramsabha meetings; their voice is being heard from local panchayat to District Administration. They also settled cases with the police amicably and locally.

15.8 Major Indicator of Effective SHGs:

Study on SHGs promoted by NGOs reveals that the following are the indicators of effective SHGs:

PARTICIPANTS/SIZE MOTTO	: Small groups of 5-20 members. Self Help and Mutual Help.
ECONOMIC STATUS	: SHG Members are usually from poor families having similar interest.

allow group	OFFICE BEARERS	: The term of office bearers should be fixed with a minimum period of one year. Longer terms consolidation of power thereby weakening cohesion.
	MEETINGS	: Group meeting with a frequency of atleast once of footnight is found to be strong.
	SCHEDULE	: Meetings with a fixed schedule of day and time.
	ATTENDANCE	: Attendance register will be maintained. Average attendance may be over 90%.
	RULES	: Each SHG should frame its own rules governing its conduct, behaviour, management of finance and activities.
	SAVINGS	: Regular savings by each member is an indication of the member's commitment to the group and to personal growth and progress.
	COMMON FUND	: If the common fund revolves briskly it indicates that the group is "ACTIVE".
	DECISION MAKING	: Collective Decision.
	LEADERSHIP	: Collective Leadership.
	INTEREST ON SAVINGS	: The group should be free to fix the interest rate on savings and loans.
	RECORDS	: A good SHG maintains the following account books/ records viz. Attendance register, Minutes book, savings ledger member's pass-book, Receipt and payment vouchers, cash book, loan ledger etc.
	OVERDUES	: Normally recovery is 100%. In case of overdues, it should not exceed 5% of outstandings. Penalties are imposed on defaulters.
	PATTERNS OF LOANS	: Need based and priority based. Most of SHGs functioning well begin with tiny loans (Rs.500) mostly for consumption purpose and slowly graduating to larger loans for productive purposes.

15.9 Some Observations and Suggestions for NGO's in Organising SHGs:

NGOs educate the Self Help Groups, particularly in the area of accounts keeping that every individual member must be provided with a pass-book which is the most essential part of Self Help Group. This ensures the accountability of the groups and the members towards are another. This avoids suspicion and manipulation.

NGOs link the Self Help Groups with the concerned service area banks so that they can avail credit from the same. Lending of money raised by the members themselves may not suffice for

extending credit for viable income generation activities. The Commercial Banks, on observing six months savings of the Self Help Groups, grant loans double the amount of their savings. Likewise, the bank will give loans again and again double or triple the amount of their savings. Hence in this process SHGs are advised by the NGOs that saving must be continued at all times though enormous resources are being mobilised from other sources.

The group must be equipped to gain the confidence of the bankers. There are examples that even upto Rs.5 lakhs have been granted to Self Help Groups by the Banks. The NABARD is very much keen to guide the Bankers in this regard. NGOs encourage and motivate the Bankers too to extend credit to SHGs. In fact, they carry the concept of SHGs and instructions of R.B.I. and NABARD to the remote Rural Branches of Commercial Banks and convince the Branch Managers to establish rapport with SHGs and assist them financially and professionally.

15.10 Instructions by Reserve Bank of India:

- (1) SHGs, registered or unregistered, may open Saving Bank Account with banks.
- (2) SHG lending to be part of the bank's mainstream credit operations and may be treated as a business opportunity.
- (3) Lending to SHGs is an additional segment under priority sector advance of banking.
- (4) Lending to SHGs may be included in service Area Action Plans.
- (5) If situation warrants, lending to SHGs may be exempt from Service Area Jurisdiction.
- (6) Requirement of security, margin norms relaxed for lending to SHGs.
- (7) Defaults by a few members of SHGs/their family members to the financing banks should not come in the way of financing SHG purse provided the SHG is not in default.
- (8) Banks may prescribe simple documentation.

15.11 NABARD Guidelines for Financing SHGs:

The criteria laid down for financing SHGs are as below:

- (1) The group should have been in active existence for atleast a period six months.
- (2) The group should have successfully undertaken savings and credit operations from its own resources.
- (3) Democratic working of the groups wherein all members feel that 'they have a say' should be evident.
- (4) The group is maintaining proper accounts/records.
- (5) The banker should be convinced that the group has not come into existence only for the sake of pecuniary benefits in the project and availing benefits thereunder. There should be genuine need to help each other and work together among the members.

WIDER SCOPE:

There is a wider scope for NGOs in the country to organize Self-Help Groups and to link credit facilities with Banks.

Rakshtriya Mahila Kosh, a Governmental organisation, is yet another potential resource agency extending financial support to promote Self-Help Groups through NGOs. The same provisions could be exploited.

There are atleast 30,000 “working voluntary organisations” in the country. Hence it is hoped that there is every possibility that each NGO could organise atleast 5 “Sustaining Self Help Groups” every year.

The SGSY lays great emphasis on SHGs that through the latter credit and development interventions need to be executed.

As banks and resource agencies like Rashtriya Mahila Kosh, SIDBI etc. have launched special schemes to promote SHGS, NGOs in the coming years will better utilise such opportunities and can create a milestone in development in general and women development in particular.

Now many states in the country, like A.P. Govt. are massively promoting SHGs through Govt. machineries and federate them under MACS.

The Govt. of Tamilnadu has proposed a set up women banks in all the Districts of the state. The Prime Minister in his Independence Day address (2001) declared that SHGs would have been promoted in all the 14 lakh habitations by 2004 and credit worth of Rs.17000 crores would be lent to SHGs between 2001 and 2004.

15.12 Networking of SHGs:

Networking of Self-Help Groups and federating all such groups under are umbrella has been achieved at the cluster level, mandal level, block level and district level. This has created an enormous strength to the women folk. Networking lays a platform where common issues related to women like gender discrimination, low wages when compared with men, dowry, ill treatment by husbands and their male members, sale of illicit liquor in the villages, atrocities against women and also other issues like basic amenities to the village, environment etc. are being dealt with.

The federation represents the women related issues to the district and the state level officers and get their problems solved and needs fulfilled; and fact, to gain control over the resources and programmes concerned with them.

Thus networking has ultimately resulted in empowering the women folk.

15.13 Women’s Bank/Mahila Bank:

NGOs have facilitated the Self-Help Group to join together and pool all their resources as a common fund. With this capital the women groups run their indigenous banks in a central place of all those villages. The women out and out manage the banks without the involvement of any male member. Their banks are run on par with other modern banking systems in the maintenance of records but very much accessible to the members. The banks are more busier during the sandy days (weekly market days) where women members withdraw/deposit money on account of their transactions.

There are many examples and many models in the country for such women banks. Their resources exceed more than Rs.50 lakhs in certain cases. It would be amazing to observe such women’s banking activities that are promoted by thousands of illiterates and neo-literate women.

Constant and consistent motivation of NGOs have helped these women groups to run and own their banks. Credit facilities are made available to the members timely and justly and a total recovery has been ensured enabling smooth functioning of the banks. Micro credit is being undertaken as a major activity. But this should not be misused as a disguised form of money lending.

15.14 Income Generating Programmes:

Self-Employment is being realized as one of the methods to utilize the potential of women. It may be due to dual role she has to perform, emergence of nucleus family, non-availability of reliable servants and lack of proper hygienic creches. She can adjust her household schedule and business work easily in case of Self-employment activities. There is a need to evolve the strategies in this direction. Women entrepreneurship has been considered as one of the methods to utilize their skills and expertise in gainful economic activities. The need is greatly felt, due to spread of education opportunities, reduction in scope of public sector after introduction of new economic policies in 1991, women have started participating in activities. Still number of women's participation in business is relatively less as per statistically information available in different reports. Information relating to women working in informal sector is also not available. Emergence of women in business is widely felt in urban areas.

Among all the managerial functions, marketing function is one of the important and challenging functions of the business. Marketing poses a major problem both of new material and of finished goods. To cope with the competition in the market, advertising and publicity of the product become indispensable and that again involves heavy funding. The small enterprises do not know anything about markets do not have R & D facilities know-how for improving designs and quality nor do they know the technicalities of pricing etc. It has been observed that most of women entrepreneurs could not continue with their business or trade activity for the want of guidance on consumer demand and market mechanism.

15.15 Economic Empowerment of Women:

a) Poverty Eradication:

Since women comprise the majority of the population below the poverty line and are very often in situations of extreme poverty, given the harsh realities of intra-household and social discrimination, macro-economic policies and poverty eradication programmes will specifically address the needs and problems of such women. There will be improved implementation of programmes which are already women oriented with special targets for women. Steps will be taken for mobilisation of poor women and convergence of services, by offering them a range of economic and social options, along with necessary support measures to enhance their capabilities.

(b) Micro-Credit:

In order to enhance women's access the credit for consumption and production, the establishment of new, and strengthening of existing micro-credit mechanisms and micro-finance institution will be under taken so that the outreach of credit is enhanced other supportive measures would be taken to ensure adequate flow of credit through financial institutions and banks, so that all women below poverty line have easy access to credit.

(c) Women and Economy:

Women's perspectives will be included in designing and implementing macro-economic and social policies by institutionalising their participation in such process. Their contribution to socio-economic development as producers and workers will be recognised in the formal and informal sectors (including home based workers) and appropriate policies relating to employment and to her working conditions will be drawn up. Such measures could include reinterpretation and redefinition of conventional concepts of work wherever necessary e.g. in the census., records, to reflect women's contribution as producers and workers.

(d) Women and Agriculture:

In view of the critical role of women in the agriculture and allied sectors, a producers, concentrated effort will be made to ensure that benefits of training, extension and various programmes will reach them in proportion to their numbers. The programmes for training women in soil conservation, social forestry, diary development and other occupations allied to agriculture like horticulture, livestock including small animal husbandry, poultry, fisheries etc; will be expanded to benefit women workers in the agriculture sector.

(e) Women and Industry:

The important role played by women in electronic, information technology and food processing and agro-industry and textiles has been crucial to the development of these sectors. They would be given comprehensive support in terms of labour legislation, social security and other support services to participate in various industrial sectors. Women at present can not work in night shift in factories unless suitable safety measures are taken to enable woman to work on the night shift in factories. This will be accompanied with support services for security, transportation etc.

(f) Support Services:

The provision of support services for women, like child care facilities, including creches at work places and educational institutions, homes for the aged and the disabled will be expanded and improved to create an enabling environment and to ensure their full co-operation in social, political and economic life. Women-friendly personnel policies will also be drawn up to encourage women to participate effectively in the developmental process.

15.16 Summary:

Community organisation is a preliminary process and Community Development is take place. Community Organisation sails throughout the course of community development organising Self-Help Groups emerged as an activity among the NGO's during 1990. There are four important stages in promoting SHG's (a) Forming Stage, (b) Storing stage, (c) Norming Stage and (d) Performing stage. There are many advantages of SHGs. The beneficiaries avail the loans for income generating

programme. There is a wider scope for NGO's in the country to organise self-help group and to link credit facilities with banks.

15.17 Key Words:

1. Community Based Organisations
2. Storing Stage
3. Norming Stage
4. Performing Stage
5. Net Working

15.18 Self-Assessment Questions:

1. How to organise Self-Help Groups?
2. Write an group formation stages?
3. Explain the advantages of SHGs.
4. What are the major indicators of effective SHGs.
5. Explain Income Generating Programmes for Women.

15.19 Reference Books:

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Lesson - 16

IMPLEMENTATION OF RURAL & URBAN COMMUNITY DEVELOPMENT PROJECTS - PROBLEMS AND LIMITATIONS

16.0 Objective:

The objective of the present lesson are to explain the implementation of Rural & Urban Community Development Projects-Problems and Limitations.

Structure:

- 16.1 Introduction**
- 16.2 Rural & Urban Development Projects of Problems and Limitations**
- 16.3 Special Projects - Problems and Limitations**
- 16.4 Urban Community Development - Implementation**
- 16.5 The Implementing Agencies to take seven steps**
- 16.6 Urban Community Development - Problems and Limitations**
- 16.7 Summary**
- 16.8 Key Words**
- 16.9 Self Assessment Questions**
- 16.10 Reference Books**

16.1 Introduction:

Rural Development involves raising the socio-economic status of the rural population on a sustainable basis through optimum utilisation of local resources, both natural and human. While external help is necessary, rural development can be achieved only when the rural people actively participate in the development process.

The essence of development is not in 'providing' but in 'promoting' the rural sector. The rural population should know how to sustain itself financially and gain economic independence. Therefore, the stress of rural development should be on self reliance. Also rural development should result in greater access to the rural population to goods and services.

Rural Poverty is a multidimensional phenomenon. The approach to rural poverty alleviation should be a realistic one. In the Indian context, rural poverty alleviation calls for (1) according high priority to basic needs and agricultural growth (2) strengthening the asset base of the poor rural households (3) Effective implementation of anti-poverty programmes, both employment generation programmes and asset distribution programmes and above all, (4) Changing the rural power

structure in favour of the poor by closely associating the worker sections with the functioning of organisations at the grassroots level.

Rural poverty alleviation needs concerted, efforts at various levels. Implementation of anti poverty programmes in a prefatory manner would only increase the incidence of leakages instead of reducing the incidence of poverty.

Issues related to on going antipoverty programmes like Integrated Rural Development Programme (IRDP), Training Rural Youth for Self Employment (TRYSEM), Development of Women and Children in Rural Areas (DWCRA) Jawahar Rozgar Yojana (JRY) and Drought Prone Area Prgoramme (DPAP) were incorporated in the Eighth Plan for implementation on priority basis.

16.2 Rural & Urban Community Development Projects - Problems and Limitations:

In actual practice, the anti-poverty programmes suffer from many limitations. It has also been rightly observed, that "Poverty in the country cannot be eradicated by investments in anti-poverty measures only, however large, while other investments in the economy are not oriented to this objective and, therefore, offer no assistance to poverty eradicaties and may, on the contrary, add to its volume.

Prof. C.T. Kurien has criticised "the anti poverty programmes on the ground that they are the programmes without a frame work considering realities of the situation on the ground. As a result, what the government gives to the poor through anti-poverty programme is taken away not unstealthily by the social process dominated by the rich".

It is also argued that the target-oriented programmes are prone to confer more benefits on the transiently poor' than on the chronically poor'. This is so because the former can exercise influence, are better educated and can incur the costs of search and bribery more easily. Moreover, the government officially themselves often prefer to deal with the less poor among eligible households.

One difficulty with the anti-poverty programmes is that financial allocations and physical targets are determined without taking into account the local conditions such as incidence poverty, size of population and the resource endowments.

Most rural areas/households suffer from limited credit absorption capacity. As such, the seventh plan suggested group oriented activities through co-operatives, registered societies, informal groups etc. By adopting this approach, economics of scale inherent in some activities in the services sector could be fully realised and beneficiaries can also be protected from adverse operations of market forces.

It is however, admitted that the anti-poverty schemes suffer from high incidence of leakages. This is attributed to many factory. The rural sector (in particular the poor) is unorganised and as such does not have correct information about developmental programmes.

There has been wrong identification of beneficiaries. Most studies say that not less than 20 percent of benefits are pocketed by the non-poor. The land records are absent, and even if they are there, they are manipulated through political and money power. As the rural poor are dependent on the rural rich, the latter taken advantage of the former to get the benefits of subsidised food, inputs, credit and even subsidised rationed food and sugar which are made available to the rural poor.

The over-centralisation of development programmes has to a great extent institutionalised the corrupt practices. Some of the beneficiaries receive milch cattle only on paper. The enhanced role of intermediaries and undue delay in the release of assistance are also responsible for high incidence of financial leakages.

There is also the tendency to over price the assets. For instance, higher prices paid by IRDP participants in the livestock market are not compensated by higher quality of the animals purchased. This has naturally eroded development funds.

Of course, the beneficiaries themselves are responsible for these leakages. They may not properly utilise bank funds. The pressure of consumption needs and social obligations are always there.

Most rural schemes are being implemented in a hap hazard manner. About the rural housing schemes, a journalist has this to say.

In parts of Rajasthan, houses constructed under the Indira Awaas Yojana for the scheduled castes and scheduled tribes were cornered by the affluent. All over the country, there are several thousands of these houses lying desolate. Built without consulting the people, they are away from the rest of the village and nobody wants to live in them. Doors windows, roofs and even bricks of these ghost houses have been stolen. Lakhs of rupees have gone down the drain and the government has yet to decide what to do with these abandoned houses.

The situation may not be different in other, states where the leakage of benefit is said to be increasing substantially.

A major drawback of the special schemes is that the assets provided do not match with the requirements of the beneficiaries. The demand pattern of the poor stand completely ignored. As such the goods and services provided by the programmes and official agencies fail to confer benefits on the target groups to the extent expected.

The food grain supply under the anti-poverty programmes has reportedly declined in recent years. This is a disturbing development particularly because both the government and the world bank are harping on the need for new social safety net, to protect the poor from the adverse impact of economic reforms.

The distribution of food grains under the anti-poverty programmes declined from 22 lakh tonnes in 1986-87 to 1.26 lakh tonnes in 1990-91 and to merely 17,000 tonnes in 1991-92. This decline is attributed to inadequate availability of food grains in the buffer and the government's repeated emphasis on releasing the stocked grain to the public distributing systems.

The productivity of these schemes seems a distant dream. There is heavy concentration on the construction on of roads and buildings. Realising this, the government declared that under the new schemes, atleast 50 percent of the funds would be spent on land development activities such as soil conservation and water harvesting while expenditure on buildings and road construction should not exceed 25 percent.

In the implementation of special schemes, geographical targeting is usually forgotten. As a result of implementation of special schemes for well over two decades, poverty ratio is said, has come down in some areas. Therefore, there is no point in allocating funds uniformly among all the blocks under a particular scheme.

Delivering the **J.P. Memorial Lecture** in New Delhi on November 21, 1985, **Prof. B.S. Minhas** observed “our approach to overcome poverty since the early 1970s has been extremely flawed. The anti-poverty programmes have been over-centralised. The best model of development for the removal of poverty, shorn down to its essentials, has been reduced to schemes for dispensing of political and bureaucratic patronage on an individualised basis. It is not only leading us into inefficiency and corruption, but we also run the danger of its being used for perpetuation of poverty as a patron-client basis”.

The existing schemes were centrally planned, designed managed and controlled by bureaucrats with no participation by the intended beneficiaries or by agencies truly representing them.

Also, these schemes failed to realise the need for a critical minimum level of resource inputs to break out of the poverty cycle. There is no systematic effort to mobilise resources on the scale needed to eradicate poverty.

The main drawback in our planning for the weaker sections appears to be lack of clear understanding of the prevailing environment and the factors associated with them.

There is ample evidence to show that strategies based on the trickle down theory will not be enough to tackle the problem of rural poverty. In most developing countries, not only the growth rate is inadequate, but even the pattern of growth is such that it helps widen the income inequalities.

While a strong case is advanced for the continuance of special schemes, efforts should be made to see that the poor do not depend on the government permanently. These schemes should help the target groups equip with in a reasonable period of time.

Prof. Dantwala has observed that the success of the special employment schemes should be judged by the progressively reduced reliance on them.

15.3 Special Projects - Problems & Limitations:

Rural Handled Employment Guarantee Programme (RLEGP):

The reluctance of the beneficiaries to accept a part of the wage in kind. Much time is wasted in getting grains from fair price shops.

The wages paid are generally lower than the prevailing wage rates.

1. Though the class of contractors was abolished for this scheme, the practice of incorporating fictitious figures of mandays in the records continued.
2. The ratio between labour and material is fixed at 50:50 if this ratio is observed, certain works remain unfinished.
3. There is absolutely no provision, what so ever, for the maintenance of the projects constructed under this programme.

The seventh plan observed that for the selection of assets under RLEGP, the basis was department plans and not local requirements. The objective of providing/requisite quantum of employment to the landless labourers too remained neglected.

The report further said that identification of rural landless households was not made. Identity cards were also not issued to the individually concerned to serve as a record of employment guaranteed. Also, contrary to the instructions, works were entrusted on contract basis to nominees of Gram Panchayats and payments were made to them. There was also no verifiable record to show that the nominees distributed wheat as wages to workers.

Jawahar Rozgar Yojana (JRY):

1. Release of resources to mandal panchayat was delayed and as a result implementation of the scheme got delayed.
2. JRY wage rates have been reported low as compared to the locally prevailing wage rates;
3. Non-availability of workers and material during certain seasons caused delay in completing the works;
4. Food grains distribution to the workers as part of their wage is difficult due to irregular supply, lack of storage facility, low quality etc;
5. Lack of co-ordination between different agencies involved in implementing the scheme.
6. Works are given on contract basis, though it is not permitted.

The occupational background of JRY workers was 55 percent were landless labourers, 39 percent small and marginal farmers and 6 percent rural artisans. Concurrent evaluation has revealed that annual action plan in accordance with the JRY guidelines were discussed in Gramsabha meetings only in 60.71 percent cases at the national level.

Much criticism has been levelled against the delivery mechanism. It is said that only about 57% of the money is left to the panchayat to spend. The remainder is decided at the block/DRDA government officials get frequently transferred and in some states the duly elected panchayat system remains absent.

Also, the wage component ratio so far followed was 60:40. This has resulted in creation of poor quality assets. In order to solve this problem, efforts were made to dovetail JRY with other developmental activities in the Gram Panchayats area. While other schemes reportedly help to provide assets, the wage component was to be paid out of JRY Funds.

The panchayat should become a planning and guiding machinery at the local level. Group activities would be encouraged to reduce the chances of misuse of funds.

Integrated Rural Development Programme (IRDP):

In the sixth plan nearly 30 percent of the beneficiaries were actually ineligible due to incomplete survey of households non-issue of vikas patris, non-holding of Gramsabhas and general apathy.

A major problem facing IRDP is wrong identification of beneficiaries which is placed between 15 to 20% in the seventh five year plan. This has been attributed to poor database, non-involvement of people's institutions in the survey and selection process, collision between the government functionaries and vested interests.

The IRDP has also suffered from certain deficiencies no proper identification of beneficiaries, lack of infrastructural facilities, absence of technical guidance to beneficiaries, lack of co-ordination amongst the bank and block officials and under-financing of projects which subsequently resulted in poor return. Also Insurance claims of animals failed to be settled expeditiously.

Delays occur at several points due to lack of co-ordination between the various agencies. The time taken is approximately one year from the time the DRDA application form is filled up till the grounding of the scheme.

The IRDP guidelines are remaining only on paper. According to one case study the 'gram sabha' was never convened; each IRDP beneficiary has to bribe the gram sevak and the household surveys were reportedly not conducted and the URDP list is nothing but a list drawn up after loans have been sanctioned.

Training Rural for Self-Employment (TRYSEM):

All those who obtained training may not be in a position to start their own industrial units. Some of the beneficiaries should be prepared to take up wage employment in small and village industries and also work artisans.

The scheme would become popular and successful in a region only when that region experiences a high rate of growth, particularly in respect of industrial growth. The scheme has failed to produce positive results in regions which suffered from high poverty ratios. This can be taken as an indication that the absorption ratio was impressive in better - off regions. The poor infrastructure has failed to help trainees in the rural sector to follow the pursuits in which they had attained skills under programme.

Various evaluation studies have highlighted certain problems like lack of finance and lack of confidence among the trainees in the implementation of the TRYSEM.

There are some special problems faced by beneficiaries. Travelling long distances, waste of time and high expenses. The training period is stated to be too short to master the skill in trades like handloom weaving; silk and weaving and TV and radio mechanism.

Most trainees are of the opinion that the amount of loans sanctioned is inadequate to carry on their business. This often leads to diversion of loan amounts from productive to unproductive purposes. Also, there is considerable delay, in some cases even two years, in the disbursement of loans.

There has been too much stress on certain trades and skills. This led to shortage of skills in respect of certain trades and surpluses in respect of others. For instances, most women get stitching machines under TRYSEM. But, tailoring may not be remunerative always and in all regions.

In many cases, the training programme organised under TRYSEM and the activities chosen for assistance under the IRDP are totally unrelated.

In certain cases, the duration of training has been very short. For instance, with three month's training, the electrician may not be in a position to undertake any remunerative enterprise.

It is also pointed out that the training imparted had less emphasis on practicals. Training should not be less than one year. There is also the need for raising the subsidy.

The trainees need to be encouraged in terms of incentives and also helped in the preparation of projects. But, in actual practice, there is hardly any effort towards this end. There is very little co-ordinate on among block level administration, banks, DIC and the DRDA to arrange these incentives.

Banks are no doubt taking interest in identifying the potential beneficiaries. But they have to take up a more active role. They must be associated with the scheme right from the stage of selection of trainees to identifying suitable trades and preparation of project reports and schemes introduced by the bank management.

Development of Women and Children in Rural Areas (DWCRA):

The identification of trades is generally done without baseline surveys. Though only a few trades achieve good financial returns, they may not be relevant to the local situation or remunerative to DWCRA beneficiaries.

Case studies reveal that non traditional units have failed to achieve popularity among the rural women. The reason attributed to this crisis is lack of technical skills, among rural women. Moreover, the non traditional items like wig-making, dress-making and cosmetics do not have sufficient marketing. The initial investment for setting up non-traditional units is substantially high.

The women under DWCRA have not been trained in basic skills for appreciating and availing of the benefits of these viable income generating schemes. As a result of poor marketing infrastructure, they have been forced to switch over from product to product.

It has also been pointed out that the DWCRA products lack economic feasibility. Most products are left with no buyers in the absence of aggressive marketing. Some of the assets like machines obtained under DWCRA have failed to enter the market. The trouble would arise when schemes get implemented without conducting surveys to assess the reaction and acceptance levels of the target group or preparing feasibility reports.

According to one study, tailoring trade has faced the problem of developing an appropriate strategy for readymade garments. The major problem of dairy trade is uneven price realisation and that of mat weaving is scarcity of basic raw-materials.

The scheme also suffers from wrong selection of group activities by the groups, the reason being lack of skills, aptitude and local conditions at the initial stage. Lack of co-operative zeal among the members of the group was also observed. They generally lacked management skills.

The scheme suffered from inadequate availability and high cost of raw-materials. The products failed to secure local demand. The products suffered from poor quality and also competition from big companies. Product diversification was an uphill task for women members whereas the market situation required it.

Inadequate provision of backward and forward linkages needed for the smooth functioning of the scheme has emerged as mother major shortcoming. It has also been observed that the amount sanctioned for revolving funds is inadequate.

The training period is too short to master the skill. The trainees had to wait for four to five years for starting the trades. During this period the trainees may lose their grip over the skills they acquired.

Lack of skill training, staffing as per norms, low motivational levels of various functionaries, low literacy, lack of convergence with existing services, delay in release of funds from the states to

DRDA's and resources constraints are some of the major problems in implementing DWCRA.

The scheme also suffering from many organisational difficulties. It is said that women beneficiaries do not have any say in the kind of activity they could undertake. A gain artificial groupings, lacking in cohesion, may fail to deliver the goods. Furthermore, they are unable to agree upon end select the most suitable activity that has some chance of succeeding. Also frequent staff transfers and too many vacancies have put a question mark on the economic feasibility of the scheme. A low priority has been given to DWCRA by the DRDAs; Little convergence of other social service and programmes like nutrition family welfare, immunisation, adult literacy and inadequate marketing outlets and infrastructural facilities. There is undue delay in the delivery of development assistance. This is mainly due to lack of functional co-ordination among the various agencies, viz, Banks, DRDA and the beneficiaries. The implementing agencies generally do not take proper interest in providing any supporting facility viz, community centres, child care, adult education, immunisation etc.

16.4 Urban Community Development - Implementation:

The implementation of any project/programme involves two aspects (i) Proper utilisation of funds, and (ii) achievement of desired objectives and results.

The implementation stage at present suffers from many deficiencies.

First, the involvement of the implementing agency in terms of efficiency and responsiveness in the programmes lacks commitment.

Second, the implementing agency is not fully aware of the implications of the guidelines received from the above. These guidelines often ignore the local conditions.

Third, the schemes, which are omnibus in character, are not based on the realities, particularly regional variations. The details of the community economy do not also receive due attention.

Fourth, the administration has by and large remained a regulatory agency. When it is called upon to discharge the developmental functions, it may face many difficulties. The regulatory and developmental functions are not always complementary.

Last, the implementing machinery is not concerned with as to how the resources for development would be raised and it has no responsibility towards raising of resources either.

16.5 The Implementing Agencies have to take Seven Steps:

- (i) Planning which includes orientation-Training for the functionaries. The field staff should be aware of the task ahead. The area has to be surveyed and the data have to be properly analysed.
- (ii) Formulation of schemes and projects should be alone taking into account the views of the intended beneficiaries. Awareness building amongst beneficiaries is important. There should be interaction between functionaries and beneficiaries. The selection of schemes and projects and ensuring proper integration by following a cluster approach are important. The intention is to pool up mutually supportive programmes.
- (iii) Planning and formulation of infrastructure development schemes are crucial to the success of schemes. Besides providing infrastructural facilities, the planners should

see that backward and forward linkages are ensured. Implementation of schemes with- out provision of infrastructure amounts to putting the cart before the horse.

- (iv) The execution of schemes/projects should be carried out in an orderly manner. The constraints like adequate skills and inefficiency should be overcome and co-ordination amongst various departments should be ensured.
- (v) Effective implementation of the project should be ensured by organising the beneficiaries and training the group leaders.
- (vi) Monitoring of programmes is important to take mid-course correctives. Reports have to be obtained to analyse them for a follow-up action.
- (vii) Evaluation is needed to judge the quality of implementation. This would help both to improve the plans and ensure effective implementation of programmes in future.

The psychological needs of promoters of the target programme in terms of autonomy and motivation should be recognised. Decentralisation of decision-making gives implementers (promoters) a personal stake in the performance of their jobs. Internal stimuli rather than only material incentives increase commitment. Governments create a new bureaucracy whenever a social problem appears, then need is to carry it to its logical conclusion of sharing decision-making with field implementers and clients.

There is further indication from experience that deficiencies in implementation may also be due to inadequate planning of projects at the initial stage, causing slip pages in schedules, cost overruns and poor performance generally.

16.6 Urban Community Development - Problems and Limitations:

It is not easy to find solutions to the problems cited and discussed above. During the post independence period, the Government of India and the State Government have been providing piecemeal solutions to the problems. But for the first time in the year 1988 the government of India has appointed a National Commission on urbanization to study and analyse the urban situation in India in a holistic perspective and to suggest measures for future planning. Accordingly, the Commission has come out with interesting recommendations on all major areas of urbanization.

There should be equitable access to land and provision of land for housing the poor. Whenever possible squatting on public land should be legalized. People keeping vacant land should be taxed to discourage them from keeping their land vacant. Recycling of land should be encouraged. The recommendations to combat the increasing problem of urban poverty include training of about four lakh urban poor in various skills every year, credit facilities for self employment, production and market support, workshops for times manufacturers, wage employment in the developmental programmes and strengthening of the public distribution system are made. To meet the increased demand for housing policy should aim at increasing the supply of serviced land and low - cost shelter, improving and upgrading slums and conserving the existing housing stock. The state should take steps to provide access to land, finance, infrastructure and community facilities. The tenancy protection should be limited to the poor.

Secondly, the residents also believe that their location in the central city is very helpful from the point of view of availability of amenities and services, nearness to shopping areas and work

places - often within the walking distance. The Muslim ladies generally do not move out of their area. The residents have become adjusted to the physical problems for generations.

Certain aspects of the urban economy have received greater attention in the five year plans. Finance for housing, slum clearance and improvement, town water supply and sewerage, urban transportation, and the preparation of city master plans and the related problems in all these areas, the funds allocated are indeed meagre, and even here, the lion's share is allocated for a few major projects in some states, while other parts of the country hardly receive any funds. There is considerable lip sympathy for the small towns and the weaker sections of society.

Urban development has been given low priority in the five year plans. Even when its importance is admitted, the measures suggested for the solution of the problems are half hearted. There is a tendency to advise state government and recommend measures that even the central government cannot implement.

16.7 Summary:

The problems of the rural-urban fringe cannot be resolved within the existing administrative frame work. There is a need to evolve new patterns of administration of the fringe zone.

16.8 Key Words:

UCD : Urban Community Development

RCD : Rural Community Development

16.9 Self-Assessment Questions:

1. Discuss the major limitations in the implementation of Urban Community Development Projects.
2. Discuss the major limitations in the implementation of Rural Community Development Projects.
3. Discuss the Problems faced in the process of implementation of Urban Community Development and Rural Community Development Programmes.

16.10 Reference Books:

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Lesson - 17

IMPLEMENTATION OF TRIBAL DEVELOPMENT PROJECTS : PROBLEMS AND LIMITATIONS

17.0 OBJECTIVE :

The objective of the lesson is to write an implementation of tribal development projects its problems and limitations.

Structure :

- 17.1 Introduction**
- 17.2 Economically and Socially Backward**
- 17.3 Implementation of Tribal Development Projects**
- 17.4 Major Problems**
- 17.5 Limitations**
- 17.6 Summary**
- 17.7 Key words**
- 17.8 Self Assessment Questions**
- 17.9 References**

17.1 INTRODUCTION :

The tribal population suffers from economic and social backwardness. According to 1991 census, tribal population (87.8 million) formed 8.08 percent of the total population of India. In spite of constitutional provisions, integrating the tribals into the mainstreams remains a tough task. About 55 percent of the scheduled tribes population is concentrated in the East and the central tribal belt including West Bengal, Bihar, Madhya Pradesh, Orissa and part of Andhra Pradesh. The tribal areas, rich in forest and mineral resources, constitute 20 percent of the country's total geographical area.

The tribal regions are rich in mineral and forest resources. True, most tribals have more than one occupation. But, they live in poverty mainly because they are exploited, in several ways, by the middle men, money-lenders, traders, landlords, labour contractors and officials. Moreover, in 1981, the percentage of literacy for the tribal population was only 16.35.

According to the Agricultural census 1985-86, out of the total operational landholders (97.2 millions) in India, tribal landholders amounted to 7.6 million (7.9 percent) of India's operated area (164.6 million hectares), 17.2 million hectares (10.5 percent) of land belongs to tribals (net area cultivated was only 14.9 million hectares)

The Eighth Plan seeks to formulate co-operatives for different occupational groups amongst the Scheduled Tribes. In order to encourage self-employment avenues, programmes to enhance productive and managerial skills would be planned to benefit tribals. Measures would also be initiated to ensure greater participation of tribal people in conservation and development of forests and preservation of ecology.

The Govt has made attempts to strengthen the vocational training centres in tribal areas and the State Tribal Development Co-operatives operating in minor produce. An amount of Rs. 5.40 crore has been provided for this purpose during the year 1993-94.

Under the central scheme launched recently to encourage literacy among tribal women, essential educational complexes were reportedly set-up in 48 districts where the rate of literacy among tribal women has been less than two percent. The scheme was developed to impart education and vocational training. A provision of free uniforms, periodical health checkup and incentive of Rs. 30 per month to parents for sending their children to residential schools has been given priority. The proposed scheme also provides for adult education in the evening. The scheme has been implemented by the Govt through voluntary organisations.

Administrative preparation is an important though a missing link in the tribal development programme. Implementation of major and medium irrigation projects often result in displacement of tribal people. This makes it the obligation of the concerned administration to see that they are properly rehabilitated.

It would be better if there is a single line administration in the tribal sub-plan areas. The village assistants should be from the tribal population and priority should be given to land provision to landless tribals.

The age-old links between forests and the tribal people needs to be clearly recognised. The various acts passed to protect forests should take into account the level of the dependence the tribals have on forests. After all, the tribals make a living by selling their produce, and they usually do not exploit forest wealth for profit.

The National Forest Policy has rightly observed that the life of tribals and other poor, living within and near forests, revolve around forests. The rights and concessions enjoyed by them should also be fully protected. Their domestic requirements of fuel wood, fodder, minor forests produce and construction timber should be the first charge on forest produce.

The success of tribal development schemes should not be judged in terms of funds allotted for such schemes. It should be assessed by the positive achievements attained in the direction of social transformation. As such, voluntary agencies with assistance from governmental departments, could play a useful role in raising the socio-economic status of the tribal population.

Tribal development should be also maintain congruity with tribal culture and psychology or else the proposed scheme would remain only far-fetched. Of course, tribal development strategies succeed only when there is inter-departmental co-ordination. More funds would be required for making tribal development schemes cost effective and meaningful. At present, a lion's share of the allocated finance for such schemes goes to infrastructure development. Also intensive training to workers associated with tribal development programmes is also required. The selection of schemes should also take into account the needs and demands of the tribals and also the absorptive capacity of tribal regions.

3. The outlay on tribal development programmes was only 1.0 percent of the total outlay in the First plan. This has steadily increased and reached 5.7 percent in the sixth plan. While the outlay for tribal development was Rs. 5,535 crore in the sixth plan was placed at Rs. 13000 crore in the seventh plan. This ensured developing infrastructure in the tribal areas. Their plight tends to worsens when they borrow for social functions.
4. There was limited involvement of scheduled tribes in the formulation and execution of programmes resulting in non-adaptability of schemes/policies to cater to their specific needs.
5. Tribal agriculture needs to be strengthened through co-operative farming, mixed farming involving various high yielding varieties of crops, land shaping and provision of minor irrigation facilities through construction of small check dams across the perennial streams or facilities for lift irrigation from these streams.
6. The Eighth plan seeks to formulate co-operatives for different occupational groups amongst the scheduled tribes. In order to encourage self employment avenues, programmes to enhance productive and managerial skills would be planned to benefit tribals. Measures would also be initiated to ensure greater participation of tribal people in conservation and development of forests and preservation of ecology.
7. Literacy is one the basic major obstruction among tribal women and men to implement the programmes for their socio-economic development through Integrated Tribal Development Agency (ITDA) programmes. Because of lack of literacy they could not properly understand the schemes launched for them.
8. Lack of qualitative education and lack of awarness of the scientific advances and government efforts for their development activities to improve the tribals in all aspects is one of the limitation for proper implementation of tribal programmes.
9. Administrative preparation is an important though a missing link in the tribal development programme. Implementation of major and medium irrigation projects often result in displacement of tribal people. This makes it the obligation of the concerned administration to see that they are properly rehabilitated.
10. The age old links between forests and the tribal people needs to be clearly recognised. The various acts passed to protect forests should take into account the level of the dependence the tribals have on forests. After all, the tribals make a living by selling their produce, and they usually do not exploit forest wealth for profit.
11. Tribal development should also maintain congruity with tribal culture and psychology or else the proposed scheme would remain only far-fetched. Tribal development strategies succeed only when there is inter-departmental co-ordination. More funds would be required for making tribal development schemes cost effective and meaningful. At present, a lion's share of the allocated finance for such schemes goes to infrastructure development and also intensive training to workers associated with tribal development programmes. The selection of schemes should also take into account the needs and demands of the tribals and also the absorptive capacity of tribal regions.