Time: 3 HOUR   **M.M= 75 MARKS**
PAPER: - MS- 104 Working With Communities

Model Answer

I. ATTEMPT ALL QUESTIONS EACH CARRY EQUAL MARKS   10X2= 20.

1. The model of community organization propounded by Rothman is
    a. Locality development
    b. Social development
    c. Sustainable development
    d. Community development
  Ans. (a) Locality Development

2. The ultimate goal of women's self help group is saving.   (True/false)
  Ans. False

3. Mandal Commission was set up in_____
  Ans. 1979

4. Balwant Rai Mehta was associated with
    a. Community participation
    b. Community welfare
    c. Community development
   Ans. (c) Community Development

5.   'The National Commission of Women' was established in the Year_____
  Ans. 1992

6. The National Rural Guarantee Act was passed in the year 2005. (True/False)
  Ans. True

7. The tribe as a group closest to
    a. Class
    b. Caste
    c. Association

d. Community
Ans. (d) Community

8. The theory of class struggle was propounded by Max Waber. (True/False)
Ans**. False**

9. The 73rd Amendment of the Indian constitution deals with_____
Ans. Panchayati Raj

10. Gram Sabha is a
    a. Advisory Institute
    b. Restricted Institute
    c. Not a advisory Institute
    d. None of the above.
  Ans. (a) Advisory Institute

II. ATTEMPT ANY FIVE QUESTIONS (Write your Answers 150- 200Words) 7X5=35.

1. Describe the features of tribal community in India.

Ans. Tribal society

According to Oxford Dictionary "A tribe is a group of people in a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding them as having a common ancestor.

D.N Majumdar defines tribe as a social group with territorial affiliation, endogamous with no specialization of functions ruled by tribal officers hereditary or otherwise, united in language or dialect recognizing social distance with other tribes or castes. According to Ralph Linton tribe is a group of bands occupying a contiguous territory or territories and having a feeling of unity deriving from numerous similarities in a culture, frequent contacts and a certain community of interests.

L.M Lewis believes that tribal societies are small in scale are restricted in the spatial and temporal range of their social, legal and political relations and possess a morality, a religion and world view of corresponding dimensions. Characteristically too tribal languages are unwritten and hence the extent of communication both in time and space is inevitably narrow.

At the same time tribal societies exhibit a remarkable economy of design and have a compactness and self-sufficiency lacking in modern society.

Characteristics of the Tribe

The following characteristics of the tribe are evident from its various definitions:

1. Definite common topography

The tribe inhabits and remains within a definite and common topography. In the absence of a common topography the tribe would also lose its other characteristic features as community sentiments, common language, etc. For this reason a common habitat is essential for a tribe.

2. Sense of Unity

But any group of people living in a particular geographical area cannot be called a tribe as long as its members do not possess a mutual sense of unity. This mental element is an invariable and essential characteristic of the tribe.

3. Common language

The members of a tribe speak a common language. This also helps to generate and evolve a sense of communal unity among them.

4. Endogamous groups

The members of a tribe generally marry into their own tribe but now due to increased contact with other tribes, the consequence of an increase in the means to transportation the system of marrying in the tribe is also changing.

5. Ties of blood relationships

A major cause of the sense of communal unity in the tribe is the tie of blood relationships between its members. The members of tribe believe in their having descended from a common, real or mythical ancestor and hence believe in blood relationships with the other members.)

6. Experience of the need of protection

The members of a tribe always experience the need for protection. Keeping this need in view, the political organization of the tribe is established and all authority for administration is vested in one person. This leader employs his mental power and skill in protecting the entire tribe. A tribal committed is formed to render assistance in the form of advice to the tribal chief. As a general rule the tribal chief accedes to the wishes of the committee.

The tribe is divided into numerous small groups each of which has its own chief. These chiefs solve the problems of their own groups and act according to the directives of the tribe.

7. Political organization

In this way each tribe has its own political organization which maintains harmony and avoid notes of discord among its members and protects them.

8. Importance of religion

Religion is of great importance in the tribe. The tribal political and social organization is based on this religion because social and political laws become inviolable once they are granted religious sanctity and recognition According to Bogardus, "Religion, especially in the form of ancestor worship, also rendered important service in developing the habits of obedience." The authority of a common religion is an important characteristic of tribe.

9. Common name

The tribe has a common name.

10. Common culture

A common culture, resulting from a sense of unity, common language, common religion, common political organization, etc., is found to exist in a tribe.

11. Organisation of clans

A tribe is constituted of many clans. There exist laws of reciprocity among its members.

2. Describe the skills required for community practice.

Ans. Community organizer having the required characteristics and skills and the knowledge about the process and steps of community organization will be able to apply the same in different settings by appropriate roles. The different roles of a community organizer are discussed here. These roles are neither exhaustive nor mutually exclusive.

Problem Analysis – One of the major tasks of the community organizer is to assist the people in arriving at a solution to the problem. The organizer is capable of identifying the problem and making the people to identify, analyze, give priorities, select an appropriate priority, mobilize resources, make a plan of action, implement, monitor, evaluate, modify and continue.

Resource Mobilization – Any problem of the community while working out the solution requires resources. The resources may be in terms man power, money material and time. On one hand the organizer is aware of the availability of the resources within the community or outside the community and on the other makes the people to identify the sources of resources and the way to tap such resources.

Conflict Resolution – Problems of the community involves the affected people by the problem and the others who are the causes for the problem. Therefore there could be a conflict between these two groups or between the people and the system. The organizer is equipped with the skill of identifying the conflicting situation and making the people to understand the conflict the work out the ways and means to find solutions to the conflict.

Organizing Meeting – Communication within the community and between the community and the organizer is inevitable. There needs to be transparency in the dealings for which formal and informal meetings have to be organized and information have to be shared. The sharing of information enables sharing of responsibility and decision making.

Writing Reports – Documentation of the events for future reference and follow up is absolutely essential. Any communication or any written representation and the report of the dealings have to be recorded. This task is either done by the community organizer or delegate the task to someone else for this purpose.

Networking – In a community while working with the people the participation of the people strengthens or increases the power of the people. At times support from like minded people or

organization has to elicit so that a pressure is built against the oppressive force and to create pressure and increase the bargaining power for which networking with other people and organization is done by the community organizer.

Training – Capacity building of the people and the personnel of an organization is important while working with the community. In the process of capacity building the community organizer has to be a good trainer. The community organizer has to use his training ability and skills in this regard.

Community organization is a macro method in social work. The community organizer with the required qualities and skills will be able to work with the people. While working with the people of different background or from different geographical set up the different roles can be applied. All the roles need not be or cannot be applied in all the settings to all the problems. Moreover there is no one role which is superior or inferior and while dealing with any problem the organizer has to use more than one role. Therefore depending upon the situation and the needs and problems of the community appropriate role has to be applied.

3. Briefly discuss the models of Community Organisation.

Ans. MODELS OF COMMUNITY ORGANIZATION

Before we proceed to understand the different methods and models of community organization it is wise to understand the terminology. What is a model?

Model:

It is a medium through which a person looks at the complex realities. Model is a simplistic version of a complex situation. Models serve as a reference for the work and give us a clear understanding of what would happen. They describe strategies for accomplishing a vision, the appropriate steps to be taken to get there. Some models grow out of the specific ideologies of change and some in response to concrete situations.

2.7.MODEL OF COMMUNITY ORGANISATION BY ROTHMAN:

Since 100 years people in various situations, countries have been trying to address the issues of social welfare .The study of the history helps us to know the drastic changes that took place. A major shift from the charity approach to the professional delivery of services.

Jack Rothman has introduced three basic models of community organization. They are:

Locality development

Social planning

Social Action

1. MODEL A- LOCALITY DEVELOPMENT:

Locality development model is a method of working with community groups .It was earlier used by the settlement houses. Here the important focus is about the process of community building. Leadership development and the education of the participants are the essential elements in the process.

According to Murray Ross the "process of self help and communal action is valuable in its own right". The model of locality development is based on this particular thought process. It originated from the traditional community organization practice. The main focus of this model is whole community or a part of it. The basic belief is that communities have some common needs and interests and once the people realize this need and work together democratically they can take appropriate steps to improve the quality of life.

Here the role of the community organizer is to enhance the involvement of the people in the community and help the community to plan and help them find a solution to the problem. It is similar to work of community development, which is done in the underdevelopment world.

It refers to the community organization practice when a worker or an agency attempts to develop various schemes and programs to meet the needs of the target population in a defined area. It also includes coordination of various agencies providing a variety of services in the area.

2. MODEL B- SOCIAL PLANNING:

It refers to the type of community work where a worker or agency undertakes an exercise of evaluating welfare needs and existing services in the area and suggests a possible blue print for a more efficient delivery of services, it is termed as social planning. It is concerned with social problems For example. Housing, education, health, childcare and so on. Its aim is to

affect a large population. The community planner works in greater capacity with the government and is often identified with power structure of the community but interested in the needs and attitudes of the community.

3. MODEL C- SOCIAL ACTION:

According to Friedlander,W.A. (1963) " Social Action is an individual, group or community effort within the framework of the social work philosophy and practice that aims to achieve social progress, to modify social policies and to improve social legislation and health and welfare services". Another model of community organization suggested by Rothman is that of social action. According to him social action is a strategy used by groups or sub communities or even national organisations that feel that they have inadequate power and resources to meet their needs. So they confront with the power structure using conflict as a method to solve their issues related to inequalities and deprivation.

In this type of community organisations the community organizer uses all means to pressure the power structure to give in to demands. The role of organizers may differ depending the issues they get involved in. The role may be of advocate, activist, agitator, broker or negotiator. It is a process. This organizing process goes through different stage .So the role of the organizer will also change as per the roles of the organisor at each stage.

This model was commonly used during the 1960's. This has been used as a means to redress the social problems of the nation, redistribute the resources and power to the poor and powerless. Social action as model has an important role in community organization.

4. Explain the 73rd amendment act of Indian constitution.

Ans. The Constitution (73rd Amendment) Act, 1992 has added a new Part IX Consisting of 16 Article and the eleventh Schedule to the Constitution. The 73rd Amendment Act envisages the Gram Sabha as the foundation of the Panchayat Raj System to perform functions and Powers en-trusted to it by the state legislatures. The amendment provide for a three tier Panchayat Raj System at village, intermediate and district levels.

The Act provides that the Panchayat bodies will have an assured direction of five years- with elections mandatory after this period.

April 24,1993 is a red-letter day in the history of Panchayati Raj in India as on this day the constitution (73rd Amendment) Act, 1992 came into force to provide constitutional status to the Panchyati Raj institutions.

The salient features of the 73rd Amendment Act, 1992

- To provide 3-tier system of Panchayati Raj for all States having population of over 20 lakh.
- To hold Panchayat elections regularly every 5 years.
- To provide reservation of seats for Scheduled Castes, Scheduled Tribes and women (not less than 33%)
- To appoint State Finance Commission to make recommendations as regards the financial powers of the Panchayats.
- To constitute District Planning Committee to prepare draft development plan for the district as a whole.

According to the Constitution, Panchayats shall be given powers and authority to function as institutions of self-government. The following powers and responsibilities are to be delegated to Panchayats at the appropriate level

- Preparation of plan for economic development and social justice.
- Implementation of schemes for economic development and social justice in relation to 29 subjects given in Eleventh Schedule of the Constitution.
- To levy, collect and appropriate taxes, duties, tolls and fees.

Gram Sabha

In the Panchayati Raj set up, the Gram Sabha, the general assembly of villagers, has a key role for effective functioning of Panchayats. In the Gram Sabha meeting, the rural poor, the women and the marginalized people would now get an opportunity to join in decision making on matters affecting their lives. Active functioning of the Gram Sabha would ensure a participatory democracy with transparency, accountability and achievement.

- Gram Sabha should meet least in each quarter preferably on Republic Day, Labour Day, Independence Day and Gandhi Jayanti.

- Decide developmental work to be undertaken by Panchayats based on needs assessment.
- Suggest remedial measures for economy and efficiency in the functioning of the Panchayats.
- Question and scrutinize the decisions of Panchayats in the meeting of Gram Sabha.
- Discuss the Annual Financial Statement of Gram Panchayats.

The Provisions of the Panchayats (Extension to the Scheduled Areas) Act, 1996
This Act extends Panchayats to the tribal areas of eight States, namely Andhra Pradesh, Bihar, Gujarat, Himachal Pradesh, Maharashtra, Madhya Pradesh, Orissa and Rajasthan. This has come into force on 24th December 1996. Except Rajasthan and Bihar all States have passed laws to give effect to the provisions contained in the Act, 40 of 1996.

Under the Act, Gram Sabha has been vested with powers for: -

- Ownership of Minor Forest Produce
- Development plans approval
- Selection of beneficiaries under various programmes
- Consultation on land acquisition
- Manage minor water bodies
- Control mineral leases
- Regulate/Prohibit sale of intoxicants
- Prevent alienation of land and restore unlawfully alienated land of STs
- Manage village markets
- Control money lending to STs
- Control institutions and functionaries in all social sectors.

Training & Awareness Generation Program

The Ministry of Rural Development extends limited financial assistance to the States in their effort to train and create awareness among the elected members of Panchayats and functionaries. The State Governments are being asked to conduct such training courses. The Ministry has also been providing financial assistance through the Council for Advancement of People's Action & Rural Technology (CAPART) to the non-governmental organizations for conducting training and awareness generation programmes on Panchayati Raj. This

Ministry also commissions research and evaluation studies related to Panchayati Raj from voluntary organizations/institutions.

However, one thing is to be noted that under the amendment Act the establishment of Panchayats and the devolution of powers and authority on the Panchayati Raj institutions are vested in the state Governments.

Without honest intention, these institutions would be misused by rural rich and the poor and illiterate masses will remain mute supporters as it is happening in Parliamentary and state assemblies elections in the country.

5. Discuss in brief the value orientation of community organization practice.

Ans. Community organisation is an integral part of social work practice. In order to practice community organisation some obvious questions arise that how should it be done? Are there any value orientations and general principles that may guide us in deciding what is sound or good or socially desirable community organisation? What is desirable or accepted in community organisation practice? How to improve the chances of success in achieving the objectives of community organisation? We deal with these and such other questions in this section.

Community organisation derives from a unique frame of reference, the nature of which is based on a particular value orientation. In social work, the focus of community organisation practice is influenced by a system of personal and professional values. These values affects workers style of intervention and the skills they use in working with community members. Values are beliefs that delineate preferences about how one ought or ought not to behave. Such formulations of values obviously have a large subjective element. Values differ between groups and between individuals within the same group. Moreover, there has been no explicit, comprehensive, or generally accepted formulation of basic ethical and social values by any representative group of community organisation practitioners.

The value orientation of community organisation as of all social work derives from acceptance of certain concepts and facts as a foundation for work with people. Among these are the essential dignity and ethical worth of the individual, the possession by each individual of potentialities and resources for managing his own life, the importance of freedom to express one's individuality, the great capacity or growth within all social beings, the right of

the individual to those basic physical necessities (food shelter and clothing) without which fulfillment of life is often blocked, the need for the individual to struggle and strive to improve his own life and environment, the right of the individual to help in time of need and crisis, the importance of a social organisation for which the individual feels responsible and which is responsive to individual feeling, the need of a social climate which encourages individual growth and development, the right and responsibility of the individual to participate in the affairs of his community, the practicability of discussion, conference, and consultation as methods for the solution of individual and social problems, "self help" as the essential base of any programme of aid, etc. These and other similar value orientations constitute the basis of community organisation.

6. What do you understand by Community Organization as a Macro method of practice?

Ans. Meaning: Before we get to know more about community organisation as the method of social work, let us first understand the meaning of the term we use. The term community organisation has several meanings. It is being often used synonymous to community work, community development and community mobilization. In general, community organisation means helping the community to solve its problems. In the context of social work profession in India, the term is used to denote a method of social work to intervene in the life of a community.

In sociology we learn that society and social institutions are more than just a collection of individuals. They include how those individuals are linked to each other. They are sets of systems such as economy, political organisation, value, ideas, belief systems, technology, and patterns of expected behaviours (social interaction). It means that just collections of individuals living at a common place are not necessarily organized. To call them organized they needs to have a set of common ideas and expectations. This gives them a social structure and some social processes that make the organisation something (social). It goes beyond the very individuals that compose the community.

Further it is important to note that just forming various groups in community having some structure or form (e.g. having a president, treasurer, secretary, etc.) does not make the community organized. It is not the multiplicity of institutions, interest groups or set of activities, which make the organized community, for it, may create more conflicts and disrupt

the normal life. Thus the important determining factors of community organisation are interaction, integration and co-ordination of the existing institutions, interest groups and activities, and evolving new groups and institutions if necessary to meet the changing conditions and needs of the community.

Definition:

To study and to be able to engage in community organisation practice it is necessary to have a clear definition. There are several definitions available in literature, which are put forth at different times and context. The common element in most of them is matching resources to needs. We will discuss here two most widely accepted definitions of community organisation.

Murray G. Ross (1967) defines community organisation as a "process by which a community identifies its needs or objectives, gives priority to them, develops the confidence and will to work at them, finds resources (internal and external) to deal with them, and in doing so, extends and develops co-cooperative and collaborative attitudes and practices in the community".

Community Organization as Macro Method of practice in social work.

Community organization is considered as a Macro method of practice in social work. [Arthur E. Fink] It is used for solving community problems. The term Macro is used because of its ability to involve a large number of people in solving the social problems. Community organization is a macro method because; community organization can be successfully implemented at local level of community, or at state level of community, or at regional level of the community or at very large international level of community. For example, community organization is possible for pollution control at local, state, regional national and inter national levels. It is a macro method because; casework deals with only one person, group work deals with limited number of participants. But community organization deals with number of people and so it is called as macro method. For example, Poverty cannot be solved by using individual approach like casework as there are many people affected by poverty. Individual approach is not practical due to the magnitude of the problem. We have to use a method, which can help a large number of people. While comparing other methods of social work community organization as macro method is useful for solving social problems like poverty.

7. What do you understand by Community Power Structure?

Ans. Concept of power

Power means an ability to influence, in community organization. That is influencing community members to act up on as directed by the leaders to achieve the community goals. The community power aspects can be studied. This is called as power structure of the community. The power structure of the community varies according to the community.

The Dimensions of Power

According to social workers, power is the ability to influence the beliefs and behavior of others according to wish or plan. In other words, power is the ability to make things happen. Floyd hunter explained the nature of power and power structure. Power appears in numerous forms and in a variety of combinations. Power flows from many sources. The money, votes, laws, information, expertise, prestige, group support, contacts, charisma, communication channels, media, social role, access to rewards, position, titles, ideas, verbal skill, ability to gratify important needs, monopoly of essential resources, alliances, energy, conviction, courage, interpersonal skills, moral convictions, etc. are some of the sources of power. The accumulation of power in a specific area is called as a power center. Power is also distributed. It is not confined within the power center. It is present at every level of the society. The powerless people do have power. They have to discover their power. Power may be ascribed by formal delegation or by title. Power may be achieved by many ways. For example, through competence, ability, or by personality etc. power can be achieved. Generally groups of people are at the top of the community. They are called as power centers at the top of the power pyramid. They influence the community through formal and informal connections. They influence through sub-ordinate leaders who do not participate in community decision-making process. The rich people are mostly powerful. In some communities multiplicity of power structure is noticed. Power structure is also flexible in nature. The community Organizer has to study the following 'How do some people influence the action of others? Who wields the power? How? What are the issues? What are the results? These aspects are to be analyzed by the organizer for effective practice of community organization. This is called as community power structure analysis. It is called as power because some people are capable of action in spite of the resistance of others who are participating in the action. Some people are powerful because they knew each other personally and they interact frequently making

them involve in joint efforts in community affairs. People with power, make major community decision where as others are active in implementing such decisions. An organizer who is able to study the power structure well can practice community organization effectively. For example, the village traditional leader is a powerful person. The leader can influence other people to act. Many times this leader is motivated to involve in achieving the goals of the community. The leader is capable of influencing people effectively. When there is opposition from a few men, it can be tackled by the leader because the leader has power.

In the community power is distributed. Each power center tries to expand its influence over the distribution of resources and rewards. The various power centers enter into an alliance. They share power, enter into a contract and discharge obligations. Power does not come to the passive, timid, defeated, persons. Energetic, courageous, persons wield it. The people with power tend to join together based on issues. The basis for alliance are ideological, personality similarities, needs, or to achieve the goals. Power possessed is always used. It can be used for achieving the goals. The power can be intellectual, political, social, and psychological power. To retain power there is a need for self-awareness and self control. The decision-making is the source and outcome of the power. Sometimes there is a possibility of many number of power centers. Each power center may be autonomous. The organizer needs knowledge, and ability to mobilize the power in the community for achieving the goals of the community.

There are techniques for mobilization of power.

a. Appealing to the persons with power, who are related with achieving the goal
b. Relating the power centers directly to the goal
c. Developing interdependence among power centers for fulfilling the goals.
d. Formation of new groups by including members of power centers to achieve the goals.
e. Encouraging members of power centers to join with other members of power centers to achieve the goal
f. By using group work methods, new larger power centers can be strengthened to achieve the goals.

Saul Alinsky and Richard Cloward used the changing of power centers. [1960]. The power center change is achieved by institutional changes. Saul Alinsky gave importance

for grass-root approach. In grass-root approach lower level people should get deciding power. Power and authority are connected. Authority is the legitimatization of power. These details are used in community organization to achieve people's participation and successful achievement of the goal.

III. ATTEMPT ANY TWO QUESTIONS.   10X2=20

1. Define Community Organisation. Discuss any five principles of Community Organisation with suitable examples from your field-work.

Ans. There are various definitions of community organisation given by different distinguished authors, practitioners and organisations. All definitions core contents are more or less similar except slight difference emphasis on one or other content. Here we will go through some of the popular and well accepted definitions of community organisation.

EDUARD C. LINDEMAN in 1921[1] defined community organisation as "Community organisation is that phase of social organisation which constitutes a conscious effort on the part of a community to control its affairs democratically and to secure the highest services from its specialists, organisations, agencies and institutions by means of recognised inter relations."

WALTER W. PETTIT in 1925[2] defined it as "Community organisatin is perhaps best defined as assisting a group of people to recognise their common needs and helping them to meet these needs."

RUSSELL H. KURTZ in 1940 defined it as "Community organisation is a process dealing primarily with program relationships and thus to be distinguished in its social work setting from those other basic processes, casework and groupwork, which deal with people. Those relationships of agency to agency, of agency to community and of community to agency reach in all directions from any focal point in the social work picture. Community organisation may be thought of as the process by which these relationships are initiated, altered or terminated to meet changing conditions, and it is thus basic to all social work...".

WAYNE MCMILLEN in 1947[3] defined it as "Community organisation in its generic sense in 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 the talents and resources of two or more groups in behalf of either general or specific objectives."

C.F. MCNEIL in 19544 defined it as "Community organisation for social welfare is the process by which the people of community, as individual citizens or as representatives of groups, join together to determine social welfare needs, paln ways

Keeping in mind the actual practice situations in India Siddiqui (1997) have worked out a set of 8 principles.

1. The Principle of Specific Objectives
2. The Principle of Planning
3. The Principle of Peoples Participation
4. The Principle of inter-group approach
5. The Principle of democratic functioning
6. The Principle of flexible organisation
7. The Principle of Optimum Utilisation of Indigenous Resources
8. The Principle of Cultural orientation

We are trying to interpret some of the principles from the available sets of principles for guiding our practice of community organisation in Indian context.

1. Community organisation is means and not an end: As discussed earlier the community organisation is a process by which the capacity of the community to function as an integrated unit is being enhanced. In this sense it is a method or a means to enable people to live a happy and fully developed life. It refers to a method of intervention whereby a community consisting of individuals, groups or organisations are helped to engage in planned collective action in order to deal with their needs and problems.

2. Community Organisation is to promote community solidarity and the practice of democracy: It should seek to overcome disruptive influences, which threaten the well being of the community and the vitality of democratic institutions. In community organisation discrimination and segregation or exclusion should be avoided and integration and mutual acceptance should be promoted.

3. The clear identification of the Community: Since the community is the client of the community organisation worker, it must be clearly identified. It is likely that there are several communities with which he/she deals at the same time. Further it is important that once the community is identified the entire community must be the concern of the practitioner. No programme can be isolated from the social welfare needs and resources of the community as a whole. The welfare of the whole community is always more important than the interest or the well being of any one agency/group in the community.

4. Fact-finding and needs assessment: Community organisation programmes should have its roots in the community. Proper fact-finding and assessment of the community needs is the pre requisite for starting any programme in the community. It is generally desirable for local community services to be indigenous, grass-roots developments rather than to be imposed form without. Whenever possible, then, a community organisation should have its origin in a need felt by the community or by some substantial number of persons in the community and there should be vital community participation, and usually essential community control, in its development.

While facilitating the process of community organisation the programmes should be initiated, developed, modified, and terminated on the basis of the needs of the community and on the basis of the availability of other comparable services. When the particular need for a service is met, the programme should be modified or terminated.

5. Identification, Mobilization and Utilization of the available resources: The fullest possible use should be made of existing social welfare resources, before creating new resources or services. In the absence of resources/services the worker has to mobilize the resources from various sources such as community, government, non-government agencies, etc. While utilizing the indigenous resources it must be recognised that these resources may sometimes need extensive overhauling before they will meet certain needs. Apart from mobilizing physical resources, indigenous human resources should be put to optimum use.

6. Participatory Planning: The community organisation worker must accept the need for participatory planning throughout the process of community organisation. It is important that the practitioner prepares a blue print in the beginning of what he/she intends to do with the community. This is done with the community taking into consideration the needs of the community, available resources, agency objectives, etc. Planning in community organisation

is a continuous process as it follows the cycle of implementation and evaluation. The planning should be on the basis of ascertained facts, rather than an expression of guesswork, "hunches," or mere trial and error.

In order to foster the greater participation it is necessary to analyse the impeding factors and take timely steps to remove them. Instead of forcing people to participate in all the issues they should be encouraged to participate at a level and issues in accordance with their capacities. It must be noted that the people will participate if they are convinced of the benefits of the programme.

7. Active and vital participation: The concept of self-help is a core of community organisation. The community members' participation throughout the process of community organisation should be encouraged from the standpoint both of democratic principle and of feasibility- that is, the direct involvement in the progrmme of those who have the primary stake in it's results. "Self-help" by citizen or clientele groups should be encouraged and fostered.

8. Communities' right of self determination should be respected: The Role of the Community organisation worker is to provide professional skill, assistance, and creative leadership in enabling peoples' groups and organizations to achieve social welfare objectives. The community members should make basic decisions regarding programme and policy. While the community organisation worker plays a variety of roles in different situations, he is basically concerned with enabling peoples' expression and leadership to achieve community organisation goals, and not with control, domination, or manipulation.

9. Voluntary cooperation: Community organisation must be based upon mutual understanding, voluntary acceptance, and mutual agreement. Community organisation, if it is to be in harmony with democratic principles, cannot be regimentation; it should not be imposed from outside, but must be derived from the inner freedom and will to unite of those who practice it.

10. The spirit of cooperation rather than competition, and the practice of coordination of effort: Community organisation practice should be based on the spirit of cooperation rather than competition. The community organisation practice has proved that the most

effective advances are made through cooperative effort. It is by the coordinated and sustained programs attacking major problems rather than through sporadic efforts by various groups.

The emphasis on collaborative and cooperative attitudes and practices does not imply elimination of differences, of tension, or of conflict. In fact we have to recognize that these later forces gives life and vitality to a movement. It must be understood that such conflict can be disruptive and destructive, or it can be positive and creative. What is important for the community organisation worker is that he/she identifies such forces and appropriately modifies them to the end beneficial to community as whole.

2. Explain the concept of empowerment. Discuss the barriers to empowerment of marginalised communities.

Ans. Sociological empowerment often addresses members of groups that social discrimination processes have excluded from decision-making processes through - for example - discrimination based on disability, race, ethnicity, religion, or gender. Empowerment as a methodology is often associated with feminism: see consciousness-raising.

"Marginalized" refers to the overt or covert trends within societies whereby those perceived as lacking desirable traits or deviating from the group norms tend to be excluded by wider society and ostracized as undesirables.

Sometimes groups are marginalized by society at large, but governments are often unwitting or enthusiastic participants. This Act made it illegal to restrict access to schools and public places based on race. Equal opportunity laws which actively oppose such marginalization, allow increased empowerment to occur. They are also a symptom of minorities' and women's empowerment through lobbying.

Marginalized people who lack self-sufficiency become, at a minimum, dependent on charity, or welfare. They lose their self-confidence because they cannot be fully self-supporting. The opportunities denied them also deprive them of the pride of accomplishment which others, who have those opportunities, can develop for themselves. This in turn can lead to psychological, social and even mental health problems.

Empowerment is the process of obtaining basic opportunities for marginalized people, either directly by those people, or through the help of non-marginalized others who share their own access to these opportunities. It also includes actively thwarting attempts to deny those opportunities. Empowerment also includes encouraging, and developing the skills for, self-sufficiency, with a focus on eliminating the future need for charity or welfare in the individuals of the group. This process can be difficult to start and to implement effectively.

Barriers of empowerment

Generally poor people have the feeling of powerlessness. These people can be helped to feel powerful to decide their own affairs using community organization. When they learn to solve their problems they feel powerful. We can develop confidence and capacity building so that they feel that they can solve their problems by themselves. In community organization, the people carry out decision-making. This provides them with a sense of empowerment. Empowerment deals with providing disadvantaged groups with a powerful instrument for articulating their demands and preferences by awareness, decision-making capacity and to achieve their goal with freedom. Community Organization results in empowerment of the people. But there are some hindrances like fatalism, illiteracy, superstitions, and caste divisions etc. Sometimes the vested interested groups may be a hindrance or barriers for empowerment. The Community dependence, long time effect of poverty, and wrong beliefs etc., act as barriers to empowerment. When people are organized, they get the power. There are leaders in the community, they are united, they can work together, and they can co ordinate with each other. This makes them feel powerful. Thus community organization results in empowerment of people. The empowerment helps the community to stand against exploitation, ability to solve problems, and to achieve the desired goals. Many of the economic problems can be easily solved by community organization and empowerment of community.

Many of the barriers to women's empowerment and equity lie ingrained in cultural norms. Many women feel these pressures, while others have become accustomed to being treated inferior to men. Even if men, legislators, NGOs, etc. are aware of the benefits women's empowerment and participation can have, many are scared of disrupting the status quo and continue to let societal norms get in the way of development.

Research shows that the increasing access to the internet can also result in an increased exploitation of women. Releasing personal information on websites has put some women's personal safety at risk. In 2010, Working to Halt Online Abuse stated that 73% of women were victimized through such sites. Types of victimization include cyber stalking, harassment, online pornography, and flaming.

Recent studies also show that women face more barriers in the workplace than do men. Gender-related barriers involve sexual harassment; unfair hiring practices, career progression, and unequal pay where women are paid less than men are for performing the same job. Such barriers make it difficult for women to advance in their workplace or receive fair compensation for the work they provide.

3. Describe the issues that one confronts in working with communities during the field work practice.

Ans. The communities of toady are facing lots of challenges. The ancient social relations, emotional bonds and sentimental ties are no more significant and visible. The community consciousness is rapidly lowering down. Dirty politics has housed into the peaceful life of the community people and they are divided into different political groups and sub-groups. The joint family system is fast disintegrating and strains on human mind are increasing. Communal disharmony, gender inequality, factionalism, protection of rights of marginalized groups, feelings of deprivations among different classes like cultivators, industrial workers, daily wage earners, alteration of property relations in favour of the less privileged and impact of macro policies at micro levels are the some current issues which require immediate intervention while working with communities, institutions and organizations. This unit gives you a broad understanding of issues, which are affecting the dynamics of the healthy life styles and functioning of the communities and organizations. Let us now understand the meaning of gender, difference between gender and sex, gender system and its elements and impact of gender system on women inequalities.

GENDER SENSITIVE COMMUNITY ORGANIZATION PRACTICE

The Oxford dictionary meaning of gender is sexual classification i.e. male and female. But gender is not biological attribute. It is created by the society as a set of system. There is a need of a 'system of equal existence' of 'Men' and 'Women'. Unfortunately, our present

system is involved in developing its own set of rules, which is basically responsible for discrimination and injustice of women and girl child in our society.

Male-Female differentiation:

The practices of male-female differentiation form the core of a gender-based system. Biological sex differences, which are real, are extended to be the criteria for social placement.

Allocation of Roles:

In any organization or society roles are attributed for specific function. In a patriarchy, roles are allocated not only in accordance with the biological functions (procreation), but are misappropriated according to values prescribed to male and females. Within patriarchy 'dominating and controlling social functions are prescribed for males whereas 'supportive functions are the purview of the females. Thus, by birth, the males are 'inheritors of resources', performing the functions of earners and by birth the females are 'family caretakers' performing the functions of 'child nurturing and running the householder'.

Gender-based hierarchical placement:

Alongwith role allocation certain norms and values, as well as practices and beliefs, further promote the 'male-female superior-inferior or hierarchy', whereby males have access to land holdings inheritance, skills, productive employment and the associated high status, women, on the other hand are denied even life (female infanticide / foeticide), receive poor nutrition and medical care, inferior education and suffer atrocities such as eve teasing, rape, wife-beating etc.

ELEMENTS OF THE GENDER SYSTEM:

Role Stereotyping

The female biological functions of reproduction are extended to rearing of children and catering to household work. On the other hand the role of the male is to earn for the family. Accordingly, both sexes are socialized to these predetermined but separate roles. Even in society where both men and women are called upon to earn, the primary roles associated with

social values have remained unchanged. Thus even if women earn an income, their responsibility towards household chores remains undiminished.

Child preference on the basis of sex

The corresponding social status availed by the male due to his being the inheritor, the protector of the family and its interest, the "doer", a male child is valued. Moreover, it is the sons who are an old age insurance for the parents, since the daughters get married and leave the family. Besides, daughter implies expenses such as dowry. Thus a male child is preferred by society. In fact, male child preference is so strong that in certain areas a wife who does not produce a male child is called 'Kulachhani', destroyer of the family since name will not be carried forward.

IMPACT OF THE GENDER SYSTEM ON WOMEN

The practice of male-female differentiation results in structural deprivation of the female (of life-female foeticide / infanticide – of access to health and medical services, inheritance, education etc.). Female discrimination at the behavioural level (un-employment, low productivity skills, health care, public life etc.) and infliction of atrocities (dowry harassment, eve-teasing, wife beating, rape etc.). The structural conditions affect society as a whole where as behavioural manifestations affect individual in specific situation.

CASTE AND CLASS AS AXIS OF INEQUALTY:

Caste and class both are status groups. A status group is an association of individuals who enjoy a distinctive style of life and a certain consciousness of kind. However, castes are perceived as hereditary groups with a fixed ritual status while classes are defined in terms of the relations of production. The members of a class have a similar socio-economic status in relation to other classes in the society, while the members of a caste have either a high or a low ritual status in relation to other castes.

Caste as a Unit and as a System

Caste is considered viewed both as a unit and as a system. It is also understood as a structural phenomenon as well as a cultural phenomenon. As a unit, caste can be defined as a 'closed rank status group', that is a group in which the status of the members, their occupation, the

field of mate selection and interaction with others is fixed. As a system, it refers to interrelated status and patterned interaction among castes in terms of collectivity of restrictions, namely, restriction on change of membership, occupation, marriage and communal relations. In viewing caste as a system, there is pre-supposition that no caste can exist in isolation and that each caste is closely involved with other castes in the network of economic, political, and ritual relationships. The 'closed-rank group' feature of caste also explains its structure. As a cultural phenomenon, caste may be viewed as a " set of values. Beliefs and practices."

CLASS

A social class is "one of two or more broad groups of individual who are ranked by the members of the community in socially superior and inferior positions." (Ginsberg, Morris: 1961) Thus, in a social class there is –

- **A feeling of equality** in relation to members of one's own class.
- **A consciousness** that one's mode of behaviour will harmony with the behaviour of similar standards of life.
- Individuals belonging to the same social class are expected **to maintain similar standards of life,** and
- To **choose their occupations within a limited range**
- There is **realization of similarity of attitude and behaviour** with the members of one class.
- There is a **feeling of inferiority** in relation to those who stand above in the social scale
- There is a feeling of superiority to those below in social hierarchy.

AXIS OF INEQUALITY OF CASTE AND CLASS

If we look at our society, we find that people are divided in categories (in castes and classes) on the basis on birth, religion, race, language and speech, education, occupation and wealth etc. and society is heterogeneous in nature. Individuals are placed higher or lower in a status scale based on these characteristics. Thus social barriers are erected in the way of lower category (caste and class) people's overall development. This has given birth to several inequalities:

Caste

- restricts mobility of working class especially of marginalized.
- Leads to untouchability, slavery and is responsible for many other social evils and vices like child marriage, dowry system, purda system and casteism.
- responsible for low status of women.
- is bed-rock of religious discrimination and fundamentalism.

Class

- The dream to alter property-relations in favour of less privileged has yet to see ray of the day.

Further the persisting inter and intra-caste, class and community inequalities as well as wide spread unrest are also result of prevailing contradictions in our social system. Such as:

- We continue to follow the traditional values whereas our roles have become modern.
- We profess that India is committed to bring equality but in reality it is mired in an age-old system of caste and class.
- We claim ourselves as rationalist but we bear with injustice and unfairness with fatalistic resignation.
- We speak in favour of individualism but we reinforce collectivism.
- Inspite of formulation of so many laws and modification of old laws, the common people have not been benefitted from these because they are either not being implemented or are full of loopholes which have benefitted only to legal profession.