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I SEMESTER END EXAMINATION
MODEL ANSWER

QUESTION PAPER CODE -
SUBJECT CODE: MS – 104: WORKING WITH COMMUNITIES

Section - A

1. Attempt all the questions: **10 x 2 = 20 Marks**

i)   Latin word 'Urb' means city.

Ans: True

ii) According to National Sample Survey Organisation (NSSO) 'Rural' is an area with a population density of up to 400 per square kilometre.

Ans: True

iii) MGNREGA was enacted by legislation on 25 August 2006.

Ans: False

iv) In Community Organization, the Decisions should be taken by the Community Organizer and not by the community people as the community organizer knows which is better for the community.

Ans: False

v) Recording is important only in Community Development and not in Community Organization.

Ans: False

vi) The word tribe is derived from *Tribus*, a Latin word meaning

Ans: Group

vii) Panchayat Raj system is the outcome of the recommendations made by

Ans: Balwant Rai Mehta Committee

viii) The movement of population from rural to urban areas is called as_____.

Ans: Urbanisation

ix) The process by which the efforts of the people themselves are combined with those of the government agencies in order to improve the social, economic, cultural condition of the community is called as _____.

Ans: Community Development

x)   As per the 1961 census, If 75% of the population are engaged in Non-agricultural activities then it is called as _____.

Ans: Urban area

Attempt any five   **5x6=30 Marks**

2. Explain Community Power dynamics from your field work experiences?

    Power is the ability to influence others, their beliefs and behaviour. It is the ability to make things happen. It also implies political or social ascendancy or control.

    Floyd Hunter explained the nature of power and power structure. Power appears in many forms and in a variety of combinations. It flows from many sources like money; votes; law; possession of information, expertise or skills; group support; links and contacts; charisma, social roles, access to rewards and resources; position, titles, ability to gratify important needs; monopoly of essential resources, alliances, conviction, courage etc. Power often accumulates in a person or a constituency and this is usually referred to as a power centre. Every society is characterized by a power structure. Power is not confined within a single or specific power centre. Every level or organization of society is characterized by the presence of some power. Even the so called 'powerless' persons and constituencies within society possess power, only it is latent and yet to be discovered and developed.

    Generally speaking every community has a power structure which is specific to itself. It varies from one community to the other. Usually, some individuals or groups of people are at the top of the power pyramid and thus constitute the power centres. They wield influence on the community, drawing power from diverse sources. They may influence the community through formal and informal connections and also through subordinate leaders. With money being an important source of power, it is usually the rich and the affluent persons and groups who possess most power. In the Indian context, the possession of land as the most important economic resource also contributes to the accumulation of power in certain persons and groups.

    In Indian communities a multiplicity of power sources exist. In other words, power is usually dispersed across many persons and groups. There is often flexibility in the power structure that is noticed. The primary aim of some community groups is to gain or extend their power. While those in power are concerned with maintaining or even enlarging their power base, those with relatively less power strive to bring about a redistribution of power and exerting an influence on the decisions taken by people in power. All community groups are likely to come up against, and have to reckon with the exercise of power in their locality.

    In any community, people with power make important community decisions and even control the implementation of such decisions. For e.g. the traditional leader or pradhan of a village is an important centre of power. He can influence the people to act or even not to act. If he exerts a positive influence on the community, positive and purposeful community change becomes possible. On the other hand, if he so desires, he can also be instrumental in stalling any intervention for desirable community change. Thus, community development is greatly influenced by the power structures of the community. People who are influential can mobilize the participation of a major segment of the community.

Note: The students should add the existence of community powers from their field work experiences.

3. Define Community development?

"The deliberate attempt by community people to work together to guide the future of their communities, and the development of a corresponding set of techniques for assisting community people in such a process." (Bennett, 1973)

"An educational approach which would raise levels of local awareness and increase confidence and ability of community groups to identify and tackle their own problems." (Darby & Morris, 1975)

"A series of community improvements which take place over time as a result of the common efforts of various groups of people. Each successive improvement is a discrete unit of community development. It meets a human want or need." (Dunbar, 1972)

"Finding effective ways of helping and teaching people to develop new methods and to learn new skills. This process is, however, done in such a way as to retain community control and community spirit." (Frederickson, 1975)

"A process of creating special community organizations throughout society which will be responsible for channeling demands to centers of power, to distributors of benefits." (Hammock, 1973)

"A process, as a method, as a program, and as a movement; or as a set of purposes." (Hauswald, 1971)

"The process of local decision-making and the development of programs designed to make their community a better place to live and work." (Huie, 1976)

"All of the efforts made to establish and maintain human interaction while improving the appropriateness of the physical setting to that interaction. Underlying values to this development are the recognition of the individual's right to select the extent of community or privacy and the group's right to identify its own needs for community development." (Koneya, 1975)

An open system of decision making, whereby those comprising the community use democratic and rationale means to arrive at group decisions to take action for enhancing the social and economic well-being of the community." (Littrell, 1975)

Note: the students should explain any of the definitions.

4. What do you mean by governance and explain the term 'Local self Governance'?

Governance is the act of governing. It relates to decisions that define expectations, grant power, or verify performance. It consists of either a separate process or part of decision-making or leadership processes. In modern nation-states, these processes and systems are typically administered by a government.

To distinguish the term governance from government: "governance" is what a "governing body" does. It might be a geo-political entity (nation-state), a corporate entity (business entity), a socio-political entity (chiefdom, tribe, family, etc.), or any number of different kinds of governing bodies, but governance is the way rules are set and implemented.

Local government is a form of public administration which in a majority of contexts, exists as the lowest tier of administration within a given state. The term is used to contrast with offices at state level, which are referred to as the central government, national government, or (where appropriate) federal government and also to supranational government which deals with governing institutions between states. Local governments generally act within powers delegated to them by legislation or directives of the higher level of government. In federal states, local government generally comprises the third (or sometimes fourth) tier of government, whereas in unitary states, local government usually occupies the second or third tier of government, often with greater powers than higher-level administrative divisions.

The question of municipal autonomy is a key question of public administration and governance. The institutions of local government vary greatly between countries, and even where similar arrangements exist, the terminology often varies. Common names for local government entities include state, province,region, department, county, prefecture, district, city, township, town, b orough, parish, municipality, shire and village.

5. What are the major issues faced by Tribal communities in India?

Land Alienation:

The history of land alienation among the tribes began during British colonialism in India when the British interfered in the tribal region for the purpose of exploiting the tribal natural resources. Coupled with this tribal lands were occupied by moneylenders, zamindars and traders by advancing them loans etc. Opening of mines in the heart of tribal habitat and even a few factories provided wage labor as well as opportunities for factory employment. But this brought increasing destitution and displacement. After the British came to power, the Forest policy of the British Government was more inclined towards commercial considerations rather than human. Some forests were declared as reserved ones where only authorized contractors were allowed to cut the timber and the forest -dwellers were kept isolated deliberately within their habitat without any effort to ameliorate their economic and educational standards. The expansion of railway in India heavily devastated the forest resources in India. The Government started reserving teak, Sal and deodar forests for the manufacture of railway sleepers. Forest land and its resources provide the best means of livelihood for the tribal people and many tribes including the women engage

in agriculture, food gathering and hunting they are heavily dependent on the products of the forest. Therefore when outsiders exploit the tribe's land and its resources the natural life cycle of tribal ecology and tribal life is greatly disturbed.

Poverty and Indebtedness

Majority tribes live under poverty line. The tribes follow many simple occupations based on simple technology. Most of the occupation falls into the primary occupations such as hunting, gathering, and agriculture. The technology they use for these purposes belong to the most primitive kind. There is no profit and surplus making in such economy. Hence there per capita income is very meager much lesser than the Indian average. Most of them live under abject poverty and are in debt in the hands of local moneylenders and Zamindars.In order to repay the debt they often mortgage or sell their land to the moneylenders. Indebtedness is almost inevitable since heavy interest is to be paid to these moneylenders.

Health and Nutrition

In many parts of India tribal population suffers from chronic infections and diseases out of which water borne diseases are life threatening. They also suffer from deficiency diseases. The Himalayan tribes suffer from goiter due to lack of iodine. Leprosy and tuberculosis are also common among them. Infant mortality was found to be very high among some of the tribes. Malnutrition is common and has affected the general health of the tribal children as it lowers the ability to resist infection, leads to chronic illness and sometimes leads to brain impairment. The ecological imbalance like cutting of trees have increased the distances between villages and the forest areas thus forcing tribal women to walk longer distances in search of forest produce and firewood.

Education

Educationally the tribal population is at different levels of development but overall the formal education has made very little impact on tribal groups. Earlier Government had no direct programme for their education. But in the subsequent years the reservation policy has made some changes. There are many reasons for low level of education among the tribal people: Formal education is not considered necessary to discharge their social obligations. Superstitions and myths play an important role in rejecting education. Most tribes live in abject poverty. It is not easy for them to send their children to schools, as they are considered extra helping hands. The formal schools do not hold any special interest for the children. Most of the tribes are located in interior and remote areas where teachers would not like to go from outside.

Cultural Problems

Due to contact with other cultures, the tribal culture is undergoing a revolutionary change. Due to influence of Christian missionaries the problem of bilingualism has developed which led to indifference towards tribal language. The tribal people are imitating western culture in different aspects of their social life and leaving their own culture. It has led to degeneration of tribal life and tribal arts such as dance, music and different types of craft.

6. Write short notes on a) Sarvodaya Movement b) Bhoodan Movement?

a) Sarvodaya Movement:

Sarvodaya is a term meaning 'universal uplift' or 'progress of all'. The term was first coined by Mahatma Gandhi as the title of his 1908 translation of John Ruskin's tract on political economy, Unto This Last, and Gandhi came to use the term for the ideal of his own political philosophy. Later Gandhians, like the Indian nonviolence activist Vinoba Bhave, embraced the term as a name for the social movement in post-independence India which strove to ensure that self-determination and equality reached all strata of Indian society.

Gandhi received a copy of Ruskin's Unto This Last from a British friend, Mr. Henry Polak, while working as a lawyer in South Africa in 1904. In his Autobiography, Gandhi remembers the twenty-four hour train ride to Durban (from when he first read the book), being so in the grip of Ruskin's ideas that he could not sleep at all: "I determined to change my life in accordance with the ideals of the book." As Gandhi construed it, Ruskin's outlook on political-economic life extended from three central tenets:

1. That the good of the individual is contained in the good of all.
2. That a lawyer's work has the same value as the barber's in as much as all have the same right of earning their livelihood from their work.
3. That a life of labour, i.e., the life of the tiller of the soil and the handicraftsman is the life worth living.

The Gandhian social ideal encompassed the dignity of labor, an equitable distribution of wealth, communal self-sufficiency and individual freedom.

Gandhi's ideals have lasted well beyond the achievement of one of his chief projects, Indian independence (swaraj). His followers in India (notably, Vinoba Bhave) continued working to promote the kind of society that he envisioned, and their efforts have come to be known as the Sarvodaya Movement. Anima Bose has referred to the movement's philosophy as "a fuller and richer concept of people's democracy than any we have yet known." Sarvodaya workers associated with Vinoba, Dada Dharmadhikari, Dhirendra Mazumdaar, Shankarrao Deo, K. G. Mashruwala undertook various projects aimed at encouraging popular self-organisation during the 1950s and 1960s, including Bhoodan and Gramdan movements. Many groups descended from these networks continue to function locally in India today.

b) Bhoodan Movement:

The Bhoodan Movement or Land Gift Movement was a voluntary land reform movement in India started by Acharya Vinoba Bhave in 1951 started at Pochampally village now known as Bhoodan Pochampally.

The mission of the movement was to persuade wealthy landowners to voluntarily give a percentage of their land to the landless. However, this land could not be sold. In effect, landless labourers were being given a small plot of land on which to settle, as well as grow some of their own food, so as to give them an incentive to remain in the village as a captive labour pool for the richer farmers and landlords. After Independence, the introduction of regular Elections on the basis of universal adult suffrage further increased the incentive for big landlords to retain a hold over low caste landless labourers because Political Power had itself become a route to wealth. Genuine land reform would have given land to the landless on a totally different basis. The peasants would have got the right to sell such land so as to finance their travel and re-settlement elsewhere, which would have gone against the interests of the wealthy landlords. The Government of various Provinces, passed Bhoodan Acts which generally stipulated that the beneficiary had no right to sell the land or use it for a non-agricultural purpose- including forestry. For example, under section 25 of Maharashtra State Bhoodan Act, the beneficiary (who must be landless) should use the land for agricultural cultivation to secure his own and family's daily bread. If he/she fails to cultivate the land for over a year or tries to use it for some other non-agriculture activities, the government has the right to confiscate it. Clearly this is not land reform in any sense of the term. It is merely the perpetuation of grinding poverty by means of an easily revocable 'squatting right'. Indeed, land which would have become the property of the squatter by the doctrine of adverse possession, can't be gained in this way only because of the provision of Bhoodan. Thus the whole thing was an unmitigated swindle despite the fact that initially genuine donors were coming forward. However, because the Bhoodan movement did no follow-up, the land thus gifted could be, and often was, resumed by the heirs of the donor.Vinoba Bhave walked across India on foot, to persuade landowners to give up a piece of their land. He also wanted peasants to give up using bullocks or tractors or other machines for agricultural purposes. This was called 'rishi-kheti'. He also wanted everybody to give up using money, this was called 'kanchan-dan'. By constantly keeping on the move, he escaped obloquy. He was followed by crowds nearly everywhere he went. Philosophically, Vinoba Bhave was directly influenced by the Sarvodaya movement of Gandhi of whose he was the spiritual heir. The movement was started on 18 April 1951 at Pochampalli village in Nalgonda district when Telangana peasant movement on the land issue reached the peak. It was a violent struggle launched by poor peasants against the local landlords. Bhave said that rural rich must participate in voluntary distribution of land.

7. What is Panchayati Raj System? Explain?

Panchayati Raj is a system of governance in which gram panchayats are the basic units of administration. It has 3 levels: village, block and district. At the village level, it is called a Panchayat. It is a local body working for the good of the village. The number of members usually ranges from 7 to 31; occasionally, groups are larger, but they never have fewer than 7 members. The block-level institution is called the Panchayat Samiti. The district level institution is called the Zilla Parishad.

In India, the Ministry of Panchayati Raj looks into all matters relating of Panchayati Raj and Panchayati Raj Institutions. It was created in May 2004. The ministry is headed by a minister of cabinet rank. As of May 2008, the ministry is headed by Vilasrao Deshmukh. Ministry of Panchayati Raj is responsible for the work of advocacy for and monitoring of the implementation of Constitution 73rd Amendment Act the Provisions of the Panchayats (Extension to the Scheduled Areas) Act.

The Ministry of Panchayati Raj will also be responsible for formulation and implementation of an Action Plan for seeing Panchayat Raj Institutions to emerge as "Institutions of Local-Self Government" securing economic development and social justice in their respective areas.

The basic concept of Panchayati Raj is that the villagers should think, decide and act for their own socio-economic interests. Self government allows us to decide about ourselves without hampering others interest. Collective interest on one side and social and national interest on the other side. The state government plays major roles to support the village Panchyats and to coordinate the village Panchayats. They will ensure the implementation of this system. Self reliance is a must for the success of Self- Government. Every village must produce according to its capacity and try to increase its capacity. Self reliance can be achieved in following ways.

• By identifying economic and human resources of the Panchayat area,
• By estimating the capacity of these resource,
• By making decision for utilizing these resources,
• By formulating plans,
• By implementing plans,
• By evaluating plans

Self-governance is a concept which is the base for success of democracy and for self governance Panchayati Raj System is essential.

8. List out the similarities between Community Development and Community Organization?

   a. Both are concerned with community needs.
   b. Both involve problem-solving process.
   c. Participation of the people is ensured in CO & CD. Emphasis is on self help to solve their own problems.
   d. CO & CD use other social work methods.
   e. The roles of social worker in CO & CD are similar.
   f. There is similarity in their philosophy and values.

   Note: The students should explain each point in their own works by providing suitable examples.

Section - C

Attempt any two: **2 x 10 = 20 Marks**

9. Describe the Social and Economic aspects of urban communities with illustrations from your field work?

The world population is becoming predominantly urban. As per the United Nation's revised estimates world's urban population now exceeds 2.9 billion and today, more than 47 per cent of the world's population lives in cities. Besides most of the population of more developed regions already dwelling in urban areas, while in less developed countries the process of urbanization is still acute

Urbanization is the most significant phenomenon of 20th century which has almost affected all aspects of national life in India. Being the second most populous country in the world, after China, India's growing urbanization has a regional as well as world wide impact. India's urban population constitutes a sizeable proportion of world's urban population. This can be well corroborated form the fact that every 12th city dweller of the world and every 7th of the developing countries in India.

As cities develop, effects can include a dramatic increase and change in costs, often pricing the local working class out of the market, including such functionaries as employees of the local municipalities. For example, Eric Hobsbawm's book The age of revolution: 1789–1848 (published 1962 and 2005) chapter 11, stated "Urban development in our period [1789–1848] was a gigantic process of class segregation, which pushed the new labouring poor into great morasses of misery outside the centres of government and business and the newly specialized residential areas of the bourgeoisie. The almost universal European division into a 'good' west end and a 'poor' east end of large cities developed in this period." This is likely due the prevailing south-west wind which carries coal smoke and other airborne pollutants downwind, making the western edges of towns preferable to the eastern ones. Similar problems now affect the developing world, rising inequality resulting from rapid urbanization trends. The drive for rapid urban growth and often efficiency can lead to less equitable urban development, think tanks such as the Overseas Development Institute have even proposed policies that encourage labour intensive growth as a

means of absorbing the influx of low skilled and unskilled labour. One problem these migrant workers are involved with is growth of slum. In many cases, the rural-urban low skilled or unskilled migrant workers, attracted by economic opportunities in urban areas, cannot find a job and afford housing in cities and have to dwell in slums. Urban problems, along with infrastructure developments, are also fuelling suburbanization trends in developing nations, though the trend for core cities in said nations tends to continue to become ever denser. Urbanization is often viewed as a negative trend, but there are positives in the reduction of expenses in commuting and transportation while improving opportunities for jobs, education, housing, and transportation. Living in cities permits individuals and families to take advantage of the opportunities of proximity and diversity. While cities certainly have a larger variety of markets and goods than rural areas, infrastructure congestion, monopolization, high overhead costs, and inconvenience of cross town trips team up to make marketplace competition as often as not worse in cities than in rural areas.

Note: The students may add their own observations from their field work.

10. Discuss briefly the three models of community organization given by Siddiqui?

i) **Neighbourhood Development Model**

The general assumption underlying this model is that people living in a community (neighbourhood) have the basic and inherent capacity of meeting their needs/ problems through their own initiative and resources. The worker is expected to induce a process which will make the community realize this and consequently make efforts to achieve a greater degree of satisfaction for its members, individually and collectively. Recent changes in this model of community work lay more emphasis on the development of a self sustaining, indigenous organization within the community to take over this role from the worker or the agency as soon as possible. Thus, the role of the worker is seen as unleashing developmental energies within the community, rather than as a provider of services.

Contrary to its name, the model's application is not limited to generating services to cater to people's needs or improving the physical/resource infrastructure of the neighbourhood. The model can be employed to develop new ideas too. The emphasis is to encourage thinking on the part of people themselves, to adopt progressive attitudes, rather than doing things for them.

This model of effecting change has the limitation of being confined to the micro perspective only. It does not look at linkages of the micro with the macro realities, and the impact of the latter on the community. However, in spite of this limitation, this model has continued to be practiced in India and other third world countries more commonly than the other models.

The experience of community work in India has shown that a complete withdrawal of workers/agency, even in the best planned neighbourhood model is not possible. A long term involvement of the social worker/agency due to the change process being a long drawn and gradual one is required.

The specific steps involved in this model are:

1) Identification, local and demarcation of the physical area
2) Entry into the community
3) Identifying the needs of different sections
4) Programme Planning
5) Resource Planning
6) Developing an organizational network in the community
7) Partial withdrawal within a time frame

ii) **System Change Model**

This model presupposes the existence of various arrangements in society to cater to the basic needs of education, health, housing, employment etc. These are considered as independent systems, which in turn are comprised of sub systems. The ultimate rationale for the existence of these systems is social production and social consumption.

These systems can become dysfunctional due to a variety of factors, which in turn create strain and pressure on the system. The system may become dysfunctional either because what it is producing is not relevant for people, or because many people do not have access to what is being produced, on account of disparities between different socio-economic or spatial segments of the population. Symptoms of this dysfunction appear within the community as a problem or a set of problems. For these to be tackled, first the system and its sub systems need to be understood in order to arrive at a useful framework for understanding what one finds at the grass roots level. Subsequently, the worker attempts a strategy of either restructuring or modifying the system. This is termed as a "system change" approach/model to community work.

The specific tasks associated with this model are:

a. Collecting relevant facts about the specific deficiencies in the system, e.g. urban bias; disparity in access to services; lack of trained functionaries, inadequate delivery structure; lack of funding etc. leading to inadequacy.
b. Sharing of the findings within the community/communities.
c. Selecting an appropriate strategy to influence decision making bodies or to focus attention on the issue.
d. Mobilising community and outside support to put the plan into action.
e. Developing an organization in the community and linking it to similar organizations in other communities and other agencies which can help them in demanding change.

iii) **Structural Change Model**

This model visualizes the community as a small cell within the larger body of society. In other words, various tiny communities constitute the bigger whole i.e. the society or a nation state. The model assumes that the manner in which the relationship between different sections of the population is structured, formally (constitutional framework, law, policies etc.) or informally (customs, public opinion etc.) determines the social rights of individuals. This also determines the relationship of the state vis-à-vis the individual or a community, as also the intra-community and inter community relations.

In the structural change model, the worker analyses the link between the macro structuring of social relationships and the micro-reality (the latter could be the problem of unemployment in the community, or lack of access of large sections of the people to education or health facilities or credit/other resources). The worker tries to mobilize the community to participate in the radical alteration of the macro structure so as to impact the micro reality.

This is a very complex task for the community worker as it calls for very different kinds of skills. It also requires the worker to possess an understanding of human society in all its dimensions: economic, political, social and cultural. It also calls for an understanding of the link between micro and macro realities.

A structural change model has to work out an alternative form of society, which will transform the existing conditions at the micro level of the community at hand. In other words, it would translate into the adoption of an alternative political ideology. The 'macro' does not often include only the policies of the nation state, but also factors and powers outside the nation state. For e.g. the influence wielded by the International Monetary Fund, World Bank and big powers on many third world countries, which impact the distribution of goods and services in the society. At times, therefore, there is need to influence the larger world order, in order to be able to bring changes in either the nation state or a whole group of nations suffering from biased/ skewed international policies.

Thus, the complex nature of the model, a lack of preparedness on the part of the worker, a feeling of lack of faith/relevance within the community, and the conflict such a model is likely to generate, make this by far the most difficult and rarely practiced model of community work.

The specific tasks involved in the model are:

1) To develop an understanding of the link between micro and macro social realities.
2) To make a conscious decision about an alternative political ideology.
3) To share this understanding with the community, to enable it to make its own decisions.
4) To help the community identify a plan of action to pursue its goal by locating specific issues and consequent action to launch a long struggle.

5) To help the community sustain its interest, enthusiasm and capacity to meet the strain which is likely to arise out of an inevitable conflict with the existing power structure.

This form of community work is therefore radical in its orientation. The achievement of any goal may be the objective; however, it is equally important that people gain in terms of greater self confidence, organizational and social skills and derive an understanding of the vital issues which concern them in society. In other words, the use of this model may be to sow the seeds for social change.

11. Explain the roles of Professional Social worker according to Murray G Ross?

The following are the roles of Professional social Worker according to Murray G Ross

1. Guide

- Professional social worker helps the community to establish and find means of achieving their own goals. In the process of helping the choice of decision is important.
- He tries to operate without any bias. He keeps the bias of his own choice away. But he can help people to take decision without imposing his own ideas.

Initiative:

The socialworker takes initiative in posing the problems, makes them understand the issue, pros and cons of issue and participates in making people to take decisions. He should not be a passive follower.

Objectivity:

The socialworker tries to understand the community objectively.

- Accept the community as it is with all deep routed religion and social facts.
- Areas of community life which are both weak spots and blind spots which he himself has accepted he can afford to raise the topics for discussion.
- Characteristics of community life which he can and should praise. He should appreciate the good things in the community.
- The efforts of the community need support and encouragement from the social worker.

Identification with the community :

The worker tries to identify himself with the community as a whole, not identifying with a particular group. He is a sort of a moderator or supporter of all the groups in the community. He should accept the role of a guide and a helper. He should help the community to assume responsibility for the decisions taken.

2. Enabler

- Facilitating the community organization process
Try to focus people towards discontent. The worker plays the role of a catalyst.

  He makes people change.

- Encouraging the people to organize themselves. The worker must go slowly in accordance with the community in progress. He must make different group work together.
- Nourishing good interpersonal relationship. He must be sensitive, interested to the feelings of the people and things suggested by the people.He must create good rapport with the group and with the community. He must make people feel ease to express their views. He must also try to understand inter group conflicts. He must encourage co-operative work.
- Emphasising common objectives. Periodically the worker must remind people about the long term and short term objectives.

3. Expert

As an expert suppose to provide research data, making resource material available to people.

Community diagnosis: The worker provides the people the structure and the composition of the community. He explains about the weak spots and blind spots of the community.

Research skill: He must be personally able to conduct research. Must be able to formulate research policies.

Information about other communities: The people must know about other community also. He must let the people to know of research.

4. Therapist:

Treatment at a community and society level. It includes diagnosis and treatment where we take community as a whole. Therapist deals with problem like superstitious practices, traditional beliefs. The therapist must know the history of the community, power structure, various social developments of the community.