

# WORKING WITH COMMUNITIES AND SOCIAL ACTION

Prepared by

Dr. N.RAJAVEL

Assistant professor

Department of Social Work

Bharathidasan University, Trichy

# OBJECTIVES

- To understand the different aspects of a community, its functions and problems
- To understand the critical elements of community organisation process
- To enhance critical understanding of models and strategies for CO
- To develop attitudes conducive to participatory activities for a civil society
- To gain knowledge on the various techniques and skills of community organisation & social action and to develop the basic skills to apply those in the community.

# SYLLABUS

## Unit – I

**Community Organisation in India** : concept, historical development, scope, objectives, philosophy, principles and basic assumptions and theoretical foundations; Community organisation as a method of social work;

- **Skills in Community Organisation:** conference, committee, communication, training, consultation, organising, enabling, facilitating, negotiation, conflict resolution, mobilising, participatory, liaison public relations, and use of relationship to achieve goals.
- **Process/Phases of Community Organisation:** Study, assessment, discussion, organisation, action, evaluation, modification, continuation; Community self-survey and RRA/PRA/PLM in Community Study.

# SYLLABUS

## Unit – II

**Community Structure:** Community- concept, types its Characteristics, Community power structure and Political Organisations in the community; Factions and Subgroups; Minority groups; **Leadership-** Definitions, types and qualities; leadership in different types of communities, Theories of leadership, symbols and rituals, apathy and prejudice and individual predisposition; **Community Dynamics:** Integrative and Disintegrative processes in the community, conflict and tension resolution systems in the community.

## Unit – III

**Methods of Community Organisation:** Planning, education, communication, community participation, collective decision making, involvement of groups and organizations, resource mobilization, community action, legislative and non-legislative promotion, co-ordination **Models of Community Organization:** J. Rothman's Locality Development/ Neighbourhood model, Social Planning model and Social Action model; M.G. Ross's General content, Specific content and process content objectives.

# SYLLABUS

## Unit – IV


**Practice of Community Organisation:** Community Organisation in slums, rural and tribal areas, Community organization. Application of Community Organisation in different settings (rural, urban and tribal) and Target Groups (Children Youth, Women, Aged, etc)  
**Intervention strategies in community settings:** awareness buildings, organising, activating, peoples participation, negotiating, lobbying and resource mobilization, resolving group conflicts, programmes planning and service delivery, developing human resource, monitoring and evaluation.

## Unit – V

**Social Action:** concept, nature, and importance; objectives, purpose, principles, methods and strategies/techniques; social action as a method of social work; social action and social reform; process of social action; scope of social action in India; enforcement of social legislation through social action; **Approaches & Strategies of CO & SA:** Rights based approach and Advocacy based approach; strategies, community organisation as an approach to community development, **Radical Social Work:** meaning, Techniques; Paulo Friere and Saul Alinsky, Marxism; Gandhian and Jayaprakash Narayanan. **Role of social worker** in community organisation

# COMMUNITY-BASIC CHARACTERISTICS

- Geographic area, defined boundaries
- Shared interest and activities
- Purposeful grouping of individuals in to a common whole




**Community organizing** is a process by which people are brought together to act in common self-interest. While organizing describes any activity involving people interacting with one another in a formal manner, much community organizing is in the pursuit of a common agenda.

Community organizing is usually focused on more than just resolving specific issues. Organizing is empowering all community members, often with the end goal of distributing power equally throughout the community.

# DEFINITIONS OF COMMUNITY ORGANIZATION:

- Community Organization means a process by which community identify its need or objectives finds the resources (Internal & / or External) to deal with these needs or objectives, takes action in respect to them, and in so doing extends and develops co-operative and collaborative attitudes and practices in the community- **Murray G Ross**
- Community organization is a technique for obtaining a consensus concerning both the values that are most important for the common welfare and the best means of obtaining them – **Sanderson and Polson (1939)**.
- Community organization is the process of dealing with individuals and groups, who are or may become concerned with social welfare services or objectives, for the purpose of influencing the volume of such services, improving the quality or distribution or furthering the attainment of such objectives – **National Conference on Community Organization, USA**



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- Community organizing generally takes place under the umbrella of a non-profit organization that reaches out and engages people to action. Often-times, paid or volunteer community organizers help to advance the process of community organizing by facilitating a process that:
  - **Identifies a problem or set of problems**
  - **Identifies a solution**
  - **Clarifies a set of objectives**
  - **Develops a strategy and approach**
  - **develops leadership from and relationships among the people involved**
  - **Mobilizes public support**
  - **Launches a campaign**

## 10 MAIN CONCEPTS OF COMMUNITY ORGANIZING

- **Power.** The ability to make something happen. The way to build power is by getting people to understand the source of their social or political problems, then devise solutions, strategize, take on leadership and move to action through campaigns that win concrete changes.
- **Relationship building.** Organizing relies on two different kinds. One-on ones to find out a person's passions and to create a strong connection that is sustainable over time. The second is public relationships. Community power-building organizations exist to build members collective power not their personal social status. The result is a network of public relationships.
- **Leadership development.** Must build a base of members. More people means more power. Guide members to see the roots of the problems. Get members to understand what

## 10 MAIN CONCEPTS OF COMMUNITY ORGANIZING

- **Political education.** Political education is a form of training about issues as well as about social movements and history that you engage in both formally in workshop sessions and informally in daily or regular contact with members and leaders. Through political education, you communicate the analysis or worldview of the organization.
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- **Strategy.** Strategy is an overall approach to achieving objectives. It is the way or ways that a community power building organization uses its power to win what it wants. A campaign is a planned series of strategies and actions designed to achieve clear goals and objectives. Effective organizations are strategic in everything they do. They are always refining their power analysis and strategies. Research is an essential component before launching any campaign.
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- **Mobilization.** The essential process of moving people to action.
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## 10 MAIN CONCEPTS OF COMMUNITY ORGANIZING

- **Action.** A public showing of an organization's power, such as a march, lobbying meeting in the state capital, accountability session with elected officials, a press briefing. Actions take place during campaigns. In addition a person can take action as an individual to support a campaign or organization, such as signing a membership card or writing a letter to an elected representative. The group's goal is to move power holders with the number of people they represent.
- **Winning.** Organizing focuses on winning. It results in positive, concrete change in people's lives. Community Organizations should run winnable, strategic campaigns. Campaigns deliver wins.
- **Movement building.** In movement building, groups use their resources to engage in broader social justice activities that are not solely connected to winnable campaigns or the self interest of community members.


## 10 MAIN CONCEPTS OF COMMUNITY ORGANIZING

- **Evaluation.** Evaluation is the process of assessing your actions and determining what worked, what didn't, and what you would do differently next time. Evaluation takes place after every substantive event, including a day of recruitment or a phone conversation with an ally. Frequent evaluation hones and builds the skills, standards and excellence of everyone in the organization. Sometimes organizers refer to an evaluation that follows a specific activity as “debriefing.”

# COMMUNITY ORGANIZATION METHODS

**Definitions explain why of community organization and methods explain how community organization is carried out.**

- Explanation:
- **A method is a distinctive way of doing something. Method in its most general meaning, is a means of achieving an aim, a definite way of ordering in activity.**
- E.g. Scientific method to obtain new knowledge; Social work methods.
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- **Methods of community organization are a distinctive way of doing community organization.**
- Methods of C.O. / C.D. are focused and time limited activities designed to reach specific goals. Underlying these methods is a complex base of assumptions, values and models. The basic role of the community organizer is that of a professional helper and problem solver, who aids people to articulate their needs, facilitates participative decision-making, resolves conflict among groups and aids the search for consensus and effective action. To enact these roles, varieties of methods are used



Role	Method
Human Relations Trainer	Education, Communication, Group organization
Social Technologist	Fact finding, Analysis, Community Survey etc
Social Advocate	Fact finding, Analysis, Direct action, Legislative promotion etc
Problem Solver	Mediating, Negotiation, Planning etc
Consultant	Process consultant, Research consultant etc

# TRENDS IN C.O. METHODS:

1)Community organization has been increasingly regarded as a “problem solving process” and problem solving has been suggested as a general frame of reference for community organization methods.

2)There has been a greater emphasis on planning as one of the major aspects of community organization.

3)More emphasis on research.

4)Community organization has accepted process goals alongside of task goals; it implicitly accepted education as an important method.

5)New emphasis on social action and especially direct action and mass organization.

More emphasis on using participatory methods {Participatory Rural Appraisal}





# SOCIAL WORK AND COMMUNITY ORGANIZATION

- Methods of community organization are determined by the Objectives, Values, Assumptions and Diagnosis of problems..

# SOCIAL WORK & COMMUNITY ORGANIZATION- OBJECTIVES:

- Removal of blocks to growth (in individuals, groups as well as in communities)
- Release of full potentialities (in individuals, groups as well as in communities)
- Full use of inner resources (in individuals, groups as well as in communities)
- Development of capacity to manage one's own (individual, group & community) life
- Increasing the ability to function as an integrated unit



# SOCIAL WORK & COMMUNITY ORGANIZATION - ASSUMPTIONS:

- Inherent dignity and worth of the individual -community pace
- Everyone /community possess resources to deal with his problems
- The inherent capacity for growth
- The ability to manage one's own affairs

# VALUES OF COMMUNITY ORGANIZATION

- • The essential dignity and ethical worth of the individuals, his
- potentialities and resources for managing ones own life
- • The importance of freedom to express ones individuality
- • The great capacity for growth within all social beings
- • The right of the individual to those basic physical necessities
- without which fulfillment of life is often blocked
- • The need for the individual to struggle and strive to improve
- one's own life and environment
- • The right of the individual to receive help in time of need and
- crisis

# VALUES OF COMMUNITY ORGANIZATION

- • The importance of social organization 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 one's own 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 program

# ASSUMPTIONS REGARDING THE COMMUNITY PROBLEM

- **Diagnosing the problem is also based on certain values.**
- The rise of the organized industry has reduced the importance of other institutions as integrators of society without shouldering these functions itself.
- Urbanization destroyed the man's feeling of belongingness.
- Industrialization and urbanization made it difficult in maintaining the common values. Diversity gone wild. Differences carries value only in the light of probable unity; when there is no prospect for functional unity, diversity becomes a liability not an asset.
- The tendency for the larger subgroups to develop cohesion as separate entities in the community produces social tension, potentially dangerous in any community.
- Democracy will weaken, if not perish, if supporting institutions are supported and new institutions are developed. Sense of participation and belongingness is necessary to strengthen the democratic values.
- The barriers that prevent active participation in the direction of social change inhibit personal development. Even though new institutions sprung up, participation is poor.

# ASSUMPTIONS OF COMMUNITY ORGANIZATION

- Communities of people can develop the capacity to deal with their own problems.
- People want to change and can change.
- People should participate in making, adjusting, or controlling the major changes taking place in their communities.
- Changes in community living, which are self-imposed or self-developed have a meaning and permanence that imposed changes do not have.
- A 'holistic approach' can deal successfully with problems with which a 'fragmented approach' cannot cope.
- Democracy requires cooperative participation & action in the affairs of the community, & people must learn the skills which make this possible.
- Frequently, communities of people need help in organizing to deal with their needs, just as many individuals require help with individual problems.
- These are the central problems – Man is overwhelmed by forces of which he is dimly aware, which subjugate him to a role of decreasing importance and present him with problems over that he has no means to cope.

# C.O AS A METHOD OF DEVELOPMENT STARTED IN THE 18<sup>TH</sup> CENTURY.

- There are wide varieties of strategies and approaches are used to achieve development. These strategies and approaches again guided by wide variety of ideological orientations. Multiple strategies and multiple ideologies naturally confuse the understanding of social reality and the fieldwork.
- Community organization seeks to provide a conceptual and theoretical umbrella to understand community problem.
- It provides multiple models, which often share several common processes to work with the people.
- Community organization models have different emphasis in ideology, knowledge base, methods and skills and thereby in outcomes also.
- The need for community work came about through 'a rising dissatisfaction with purely individualized methods to deal with problems. Some social workers thus, moved on to study the community surroundings of their "clients" and ways to influence these surroundings more directly. The process was therefore then placed firmly in the context of social welfare. In this background, community organization was considered as a process to bring about a progressively more effective adjustment between social welfare needs and social welfare resources.





# VALUE BASE OF COMMUNITY ORGANIZATION

- People are capable of self-determination
- People are capable of articulating and
- Defining their own needs

# SELF-DETERMINATION

- People can reach agreement and consensus
- (But they may need skilled help to do so efficiently)
- The choice they make will generally lead to the common good of themselves and those with whom they are interdependent.
- A sense of apathy and isolation is a handicap, while a feeling of involvement and belonging is an advantage.
- People are capable of rational and independent choices.
- People can achieve by their own efforts some measure of improvement in their own material conditions.
- Community Organization values are optimistic affirmations. It believes in the human progress and improvement provided certain conditions are present in the situation and certain definable skills are applied

# APPROACHES TO COMMUNITY ORGANIZATION

- Neighbourhood organizing is one form of community organizing. This is not just an effort by the community to solve the day to day problems and help those in need. There are three types of approaches to neighbourhood organizing.
  1. The Social Work Approach
  2. Political Activists Approach
  3. Community Development Approach

# 1. THE SOCIAL WORK APPROACH:

- In this approach, the society is viewed as a social organism and therefore the efforts are oriented towards building a sense of community. The community organizer whose role is of an "enabler or an advocate" helps the community identify a problem in the neighborhood and strives to achieve the needed social resources by gathering the existing the social services and by lobbying with some in power to meet the needs of the neighborhood. This method is more consensual and the neighborhood is seen as a collective client.

## 2. THE POLITICAL ACTIVISTS APPROACH:

- Saul Alinsky, the Godfather of community organizing is the founder of this approach. The basic philosophy of this approach is based on his thinking that "more representative the organization the stronger the organization."
- In this approach the community is seen as a political entity and not as a social organism. Here, the neighborhood is viewed as a potential power base capable of getting power. The role of the community organizer is to help the community understand the problem in terms of power and necessary steps are taken to mobilize the community. The problem of the neighborhood is always identified as absence of power and in the interest of gaining power for the neighborhood the organizers are faced with conflicts with groups, interests and elites. Since most of the community organizers come from outside the community, it has faced the problems of equality of power relations and leadership in the community.

### **3. COMMUNITY DEVELOPMENT APPROACH:**

- This approach has emerged out of both the previous approaches namely within the same neighborhood movements. It is seen in the form of civic associations. This association uses peer group pressure to provide services in the community. They use this strategy to pressurize the officials to deliver services to the community but sometimes this approach takes the form of political activists approach as they realize that their goals can be only achieved only through confrontations.
- In this approach we see the characteristics of de-emphasis on dissent and confrontation and these organizations view themselves as more proactive and development minded.



# MODELS IN COMMUNITY ORGANISATION

1. Neighborhood Development Model
2. System Change Model
3. Structural Change Model

# 1. NEIGHBORHOOD DEVELOPMENT MODEL

- Neighborhood Model is the oldest model of community organization. This model has been practiced in India and in some of the underdeveloped countries. It has been used in the
- developmental activities. In general it is believed that people living in a neighborhood have the capacity to meet the problems they come across in their day to day life through their own efforts and resources. The main aspect here is that the community realizes its needs and takes appropriate steps to meet the needs of the community, which will bring greater satisfaction to all its members both individually and collectively. The role of the worker in this model is to induce a process that will sensitize the community and make the community realize its needs. Based on the value of self-sustenance the worker energizes the community and makes the community self-reliant, and not merely depending on the
- help form outside. So rather than providing services in the community, the communities are energized to meet its own needs. This model encourages the people to think for themselves rather than doing things for them.



## 2.SYSTEM CHANGE MODEL

- Understanding the deficiencies in the system.
- Communicating the findings with the community
- Making strategies to influence the decision making bodies.
- Mobilizing peoples' participation and seeking out-side support to translate the plan in to concrete action.

Making alliances and partnerships with other NGOs and communities to demand a change.

# 3. STRUCTURAL CHANGE MODEL

- One of the most difficult and rarely practiced models of community work is structural change model. The society consists of small communities and it is nothing but "a web of relationships". These relationships of the people are formally structured by the respective countries' state policies, law and constitutions and informally by its customs, traditions etc. that determines the social rights of the individuals. The social structure in some of the societies is controlled by the state.
- Understanding the macro- structure of social relationship and its impact on the micro realities, the worker tries to mobilize the public opinion to radically change the macro-structure. Thus the structural change model aims to bring a new social order, an alternative form of society which will transform the existing conditions at the micro-level. This can happen only if an alternative form of political ideology is adopted. This form of community work may originate from a community itself but it has wider coverage i.e. the entire society or nation. Sometimes this takes the shape of social action, which is another method of social work profession.



# THE SPECIAL TASKS INVOLVED IN STRUCTURAL CHANGE APPROACH:

- • Understanding the relationships between macro- and micro social realities.
- Adopting an alternative political ideology.
- Sharing with the family members/faculty members
- Helping the communities
- Helping the communities to identify a course of action.

# UNDERSTANDING SOCIAL ACTION

- Social action is not an alien concept to India, even though its origin is attributed to the west.
- The history of social action in this country dates back to eighteenth and nineteenth centuries when reformers fought against the evils of sati, child marriage, widowhood practices for women and the devadasi system.
- Mahatma Gandhi with his principle of non-violence used social action to raise the status of women and dalits and brought about fundamental changes in social relationships in India.
- This legacy still continues as various contemporary, voluntary and professional groups are joining hands to oppose, or promote public policies and programs affecting the common people. Of late, social welfare discipline in India realized that it can't make any dent in the field of mass poverty.
- Social was thus conceived as a method of social work when the inadequacy of welfare measures led to the need of social reform in the beginning of the present century in the west and around the 1960s in India

# ASSUMPTIONS OF SOCIAL ACTION

- 1). Assumption regarding the present power structure.
- 2). Assumption regarding the nature of social welfare delivery mechanism
- 3). Assumption regarding the economic growth.
- 4). Assumption regarding the welfare state
- 5). Assumption regarding the nature of human problems.
- 6). Assumption regarding the human rights

# 1. ASSUMPTION REGARDING THE PRESENT POWER STRUCTURE

- The advocates of 'democracy' feel that "contemporary democratic system" operating for the
- benefit of 'most groups' and consider the existing social structure fundamentally sound and responsive to the people's needs. Whether it is true? Experience shows that Government is inaccessible to most of the people. Government has become a power center, with a vested interest to maintain the status quo of the
- microscopic minority. Politics and Government is a power center, through which the rich and the powerful exercise control over the weak and the poor. This alienated men from the society become non-participants in the social life. This is not a healthy situation. To overcome this, the disadvantaged segments of the community need to be organized to gain more power to equitably distribute the resources and to attain the principles of democracy and social justice.

## **2. ASSUMPTION REGARDING THE NATURE OF SOCIAL WELFARE DELIVERY MECHANISM:**

- Industrial revolution brought many benefits. Some gained the benefits. Many people fell behind. They became the victims of industrial revolution and they needed help to survive. Social work offered this help through provision of services. Social workers 'helped', 'enabled' and 'even managed' the victims of the system to adjust to it. Which is the right path? Advising the victims to adjust with the sick society or changing the system to adjust to the needs of the members.

### **3. ASSUMPTION REGARDING THE ECONOMIC GROWTH:**

- There has been rising standard of life as a whole. But the distribution of income, it was felt was increasingly to the disadvantage of the poor section of the population. The oft quoted 'Matthew effect', i.e. 'rich are becoming richer and poor are becoming poor' was felt keenly. Improving economic condition along with social and psychological conditions of the poor was urgently sought, so that the poor could play equal and effective role in the society



## **4. ASSUMPTION REGARDING THE WELFARE STATE:**

The welfare state is said to include all government functions that lead to intervention in the society for the sake of securing human well being with the exception of military intervention. But what is the nature of these interventions? The social services are products of, and responsive to a social order that values economic growth and political stability above human well being and uses social services and other helping professions try to preserve and strengthen the ideologies, behaviors and structures of the status quo. Impoverished group remains despite the welfare state.

## **5. ASSUMPTION REGARDING THE NATURE OF HUMAN PROBLEMS**

- Welfare needs of the people can arise not because of any personal drawbacks or shortcomings of the needy, they are caused by the inherent defects in the social system. Social action situates the problems of human rights and injustice in a systemic perspective. Personal troubles and public issues are interlinked. It must be understood in terms of public issues.



## **6. ASSUMPTION REGARDING THE HUMAN RIGHTS**

- Welfare services should be provided to the people as a matter of right, which they may be able to claim

# SOCIAL ACTION MEANING AND DEFINITIONS

- The term 'social' means “interaction of individuals in society”, “mutual relations of men or classes”;
- it also includes political economic, cultural and ethical aspects. Used as a prefix to action, it carries the connotation of a collectivity and an organization working to achieve an end.
- The element of spontaneity and consciousness is particularly stressed by the term social.

# DEFINITIONS:

**DICTIONARY OF SOCIOLOGY:** Any expenditure of effort by a group as such; all-conscious or unconscious, concerted or collective effort


**MARY RICHMOND (1922)** Social action is mass betterment through propaganda and social legislation; a method of bringing about a change in the social environment of the clients.

**PETER LEE (1937):** Social action seems to suggest efforts directed towards changes in law or social structure or towards the initiation of new movements for the modification of current social practices.

Social action may be defined as a public promotion of a cause, measure or objective in an effort to obtain support or official action. Ordinarily social action involves organized efforts to influence public opinion or official policy or executive action through enlistment of the support of groups or individuals.

# SCOPE AND GOALS OF SOCIAL ACTION:

- Scope of social action is limited by the scope of social work
- Scope of social action is limited by the understanding of the causative factors of human problems
- Scope of social action. is determined by the convictions of the Social Worker



<b><i>Understanding</i></b>	<b><i>Causative factors</i></b>	<b><i>Remedy</i></b>
Conventional	Low level of economic development	Economic growth
	Individual inadequacy	Social services / counseling
	population explosion	
Marxist / radical	Production relationship	Changing the system.

# GOALS OF SOCIAL ACTION

- Prevention of changes considered as negative
- Solution to mass problems
- Improvement in mass conditions
- Influencing institutions, policies and practices
- Introduction of new mechanisms or programs
- Redistribution of power, resources, decision making
- Effect on thought and action.



# SOCIAL ACTION IN THE INDIAN CONTEXT

- The nature and character of Social Action, to a large extent is shaped up by the political culture, social systems and the constitutional frame-work of the country in which it is being practiced. It is the practice which makes the theory of social action and not vice versa. But the way we perceive and practice Social Action is determined by the ideological inclinations, historical settings and the value system of the proponents. One of the difficulties in getting clarity about the term social action is the fact that it is being widely and broadly used to signify a sweep of practices ranging from violent protest, report writing to lobbying, public interest litigations and civil disobedience. Though the process of advocacy encompasses one or more of such components, mistaking the use of one component to Social Action is to miss the woods for the trees.
- The concept and practice of Social Action in India can be located from three different streams; firstly, from the history of socio-religious reforms movement and nationalist struggle for the Indian independence; secondly, from the dynamics of political culture and social systems prevailing in the country for the last fifty years. And finally, the prevailing practices of Social Action by non-party political formations, social action and public interest groups. The entire arena of Social Action becomes functional and meaningful in relation to the constitutional framework, character of the State and the operating political culture. In the Indian context, the process of Social Action can be better understood by locating it in the historical, political and social practices and analysing it in relation to a representative parliamentary democratic constitutional framework.

# SOCIAL ACTION IN INDIA: A HISTORICAL UNDERSTANDING

The history of Social Action can be reconstructed from the social and political practices of public policy influencing for the last two hundred years. The history of conscious and organised socio-political actions for public policy change can be divided into four phases.

1. The first phase is that of socio-religious reform movement from 1800 to 1857,
  2. the second phase from 1857 to 1920s is that of the emergence of a nationalist movement for the Indian independence,
  3. the third phase from 1920 to 1950 is that of a mass based political movement for freedom struggle; and
  4. the fourth phase is from 1950s to the emergency period of 1977.
- Social action as a practice is not nascent in India. The tradition of influencing public policy, for eradicating social evils, goes back to the nineteenth century social reformers like Raja Ram Mohan Roy. The legacy of Bal Gangadhar Tilak, Mahatma Gandhi, Thanthai periyar and Ambedkar gives significant insight into the indigenous and effective advocacy methods practised during the pre-independence period.
  - In India, there have been social action efforts on issues related to environmental degradation, rights of the dalits and tribals, women's rights and civil rights, nuclear installations, land alienation of tribals, child labour, unorganised working sector, drug and forest policies and many other issues.

# ADVOCACY METHODS IN THE INDIAN CONTEXT

In many of the relatively effective social action efforts, mass mobilisation, improvised methods of non-violent protest and persuasion, public interest litigation, legislative advocacy, lobbying the bureaucrats and media advocacy were strategically and simultaneously used to build up an effective public argument. In some of the on-going campaigns like Save Narmada Movement, grassroots mobilisation was combined with other advocacy strategies such as activating global pressure through international advocacy groups and development lobbies (Srinivasan 1992).

# ADVOCACY

- Advocacy is the pursuit of influencing outcomes — including public-policy and resource allocation decisions within political, economic, and social systems and institutions — that directly affect people's current lives. (Cohen, 2001)
- Therefore, advocacy can be seen as a deliberate process of speaking out on issues of concern in order to exert some influence on behalf of ideas or persons. Based on this definition, Cohen states that “ideologues of all persuasions advocate” to bring a change in people's lives. However, advocacy has many interpretations depending on the issue at stake, which can be different from this initial value-neutral

# ADVOCACY GROUPS

- Advocacy is led by advocates or, when they are organized in groups as is the case most of the time, advocacy groups. Advocacy groups as defined by Young and Everitt are different from political parties which "seek to influence government policy by governing." They are "any organization that seeks to influence government policy, but not to govern." This definition includes social movements, sometimes network of organizations which are also focused on encouraging social change. Social movements try to either influence governments or, like the environmental movement, to influence people's ideas or actions.
- Today, advocacy groups contribute to democracy in many ways. They have five key functions:
  - Give a voice to (misrepresented) citizen interests
  - Mobilize citizens to participate in the democratic process
  - Support the development of a culture of democracy
  - Assist in the development of better public policy
  - Ensure governments' accountability to citizens.

# PRINCIPLES FOLLOWED IN GANDHIAN SOCIAL ACTION

<b>Principle of credibility building</b>	<b>Gestures of Good Will towards the opponents</b> <b>Example setting</b> <b>Selection of typical urgently felt problems for struggles</b> <b>Gaining success in the attempt</b>
<b>Principle of Legitimization</b>	<b>Theological and religious approach</b> <b>Moral approach</b> <b>Legal Technical approach</b>
<b>Principle of dramatization</b>	<b>Use of songs</b> <b>Powerful speeches</b> <b>Role of women</b> <b>Slogans</b>
<b>Principle of multiple strategies</b>	<b>Education strategy</b> <b>Persuasive strategy</b> <b>Facilitative strategy</b> <b>Power strategy</b>
<b>Principle of dual approach</b>	<b>Constructive programs</b> <b>Satyagraha</b>
<b>Principle of manifold programs</b>	

# PAULO FRIERE

- Freire desires a new kind of pedagogy — dialogical teaching — in which the teacher-revolutionary leader elicits from students factual but unanalyzed accounts of the life adversities they experience as the oppressed in a capitalistic society. The teacher-revolutionary leads the students to fit their experiences into a theoretical framework in which the students begin by identifying the origins of their oppression (capitalistic structures) and end by readying themselves to take revolutionary action intended to transform all aspects of the oppressive society. This is the **“pedagogy of the oppressed.”**
- Freire warns that once the oppressors see the beginnings of revolution they will attempt to undermine the new understandings of the oppressed who are being liberated. The oppressors, seeing their power being threatened, will propose certain “myths” that they maintain as true and will try to “market” them to the oppressed. Freire’s catalogue of what he regards as oppressor myths includes these along with others: that private property is necessary to human progress, that anyone who is industrious can achieve economic well-being, and that all men are created equal

# SAUL ALINSKY

- In 1940, Alinsky established the Industrial Areas Foundation (IAF) to serve as a reservoir of money, manpower, and expertise for community organizing. After serving as a consultant to various government agencies during World War II, he returned to the IAF and undertook community organizing in areas of poor and powerless neighborhoods across the country. Working always at the invitation of local groups, he concentrated on developing indigenous leadership and on instilling the notion of self-help. Firmly opposed to paternalism either on the part of the powerful or that of self-seeking "reformers," he was a passionate and controversial exponent of radical democracy. Among the groups that benefited from his tireless and fearless efforts were Mexican Americans in California, black citizens of ghetto neighborhoods in Chicago, Detroit, Kansas City, Missouri, and Rochester and Buffalo, New York; and, in later years, residents of numerous white middle-class neighborhoods. His success was attested to both by the number of his ardent admirers and by the vehemence of the attacks made on him by those opposed to change. Among his published works.



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