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RELATIONSHIP OF COMMUNITY ORGANIZATION AND COMMUNITY DEVELOPMENT



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Abstract: The Community Development Programme was envisaged to bring about “a change in the attitude of the cultivators. This programme was launched for propagation of technology in agriculture sector which was the main pillar of Indian economy. The active acceptance of science and technology when applied to agriculture, could bring about an increase in production and thereby a distinct improvement in their standard of living”. The programme was seen by its launchers as a process of change from the traditional way of living of rural communities to progressive ways of living as a method by which people can be assisted to develop themselves on their own capacity and resources; as a programme for mobilizing certain activities in fields concerning the welfare of the rural people and as a movement for progress with & certain ideological content. Two processes in the methods to community development were identified — extension education and community organization. The detail about the significance of the community organization for community development is discussed in detailed in this paper.

Keywords: Community Development, Community organization, rural development, social development and change

INTRODUCTION

The United Nations defines Community Development as “ the process by which the efforts of the people themselves are united with those of governmental authorities to improve the economic, social and cultural conditions of communities, to integrate these communities into the life of the nation and to enable them to contribute fully to national process.” Community work proceeded social work education in India, which began in 1937. During the first phase of the social work education (1937 - 1952) community work in India was fairly dormant. There were hardly any job-opportunities which provided scope for CO which was taught as a method of social work. The opportunity came with the launching of the Community Development Programmers in India in 1952, wherein, the Government took up some functions of Community Organizations; Formal structures of the village panchayat were subsequently created, on lines suggested by the Balwant Raj Mehta committee in 1969, to carry out these functions effectively.

The Community Development Programme was envisaged to bring about “a change in the attitude of village cultivators from complete reliance on the traditional way of the past to the active acceptance of science and technology which when applied to agriculture, could bring about an enormous increase in production and thereby a distinct improvement in their standard Of living”, The programme was seen by its launchers as a process of change from the traditional way of living of rural communities to progressive ways of living as a method by which people can be assisted to

develop themselves on their own capacity and resources; as a programme for Mobilizing certain activities in fields concerning the welfare of the rural people and as a movement for progress with & certain ideological content. Two processes in the Methods to community development were identified — extension education and community organization. The latter required setting up of 3 institutions at the village level: 1) Village panchayat 2) Village cooperative; 3) Village school the objectives of community organization were to mobilize them for purposeful action to take particular care of the under privileged class and to look after the entire process of development. What is significant about the early phase of the Community Development Programme in India is that 1) it was launched and canted out by the Government, without involvement of any voluntary organization and 2) it remained rural specific with a block identified as the community.

In the phase during and after the 70s (Siddiqui. 1997) there was shift in the scenario where, community development began to be increasingly used as a method in the urban areas too, with more and more involvement or the voluntary' sector, both in the villages and the cities. Community definition was improvised to imply a target population in a defined geographic areas or neighborhood. Community Participation has been the touchstone of community development. The purpose of community development is not to have mere physical targets although they are important as visible signs of progress but to proper the forces of development through the working of the

existing people's organizations and to enable the local leadership to gradually lend the community to its own welfare of the Community Development Programme, however, has not been completely successful for various reasons such as lack of appropriate approach, personnel with perspective and commitment that have neither facilitated systematic change in thinking nor in participation of the community.

COMMUNITY DEVELOPMENT AND SOCIAL WORK

The process, method and technique of community organization are being used by the various departments of Urban Community Development in India. Each project has a number of community organizers to achieve its goals of promoting the growth of community life and encouraging the participation of citizens in programmes of self - help and crime improvement. Some of the early voluntary agencies practicing community organizations in India were the Indian Conference of Social Work, Indian Council of Child Welfare and Indian Red Cross. It is an inescapable fact that since 1952, professional social work has not made any significant contribution in the community development programme initiated by the government. This is partly due to the fact that what was intended to be a human development programme, became a programme of economic development and it fell into the hands of the administration. Community Organization has its roots in the charity organization societies. These various charity organizations societies in the United States felt the necessity to organize and coordinate their work. Thus we see that community organization was chiefly concerned with the field of social welfare, raising funds, seeking enactments of social welfare legislations and coordinating social welfare activities. In India, the very concept of charity has been in the religious philosophies, various caste organizations and religious institutions coordinate and channel the various charity funds to meet the specific needs of the people for whom they are established.

India happens to be a home to a number of ideologists from the reform movement, the pre-independence movement, influence of the left movement, have impacted upon community organization practice within government as well as NGO initiatives. The principles of Community Organization involve people in formulating and solving their common needs by themselves. It lays stress on self-determination and self realization. In the Indian context however the community organization practitioner needs to be aware of certain facts. To begin with, the Indian community is a matrix of several informal relationships within it, which have taken care of the peonies needs. Individuals fitted into ascribed role carry out set patterns of relationships. The informal organizations of communities sometimes make them apathetic towards formal organizations. Further, we are faced with a historical pattern of social community behavior that is dominated and guided by political and religious minority figure (s). These authority figures, ten have been the kinds of community organizers that Indian communities have experienced, typically, such leaders, more often than not, presuppose the community needs and prescribe solutions. The practice of community

organization in India, therefore, must make its own way. In opposition to such historical patterns of community functioning.

Yet another set of critical elements in the Indian situation is its cultural context. Issues of caste, religion, ethnicity and gender give rise to unexpected complexities that impact upon community organization practice. Professional community organizers need to be conscious of this and work with the community in a way that involves its people in need identification, as well as, problem solving, this way the spirit of community participation as stressed in the principles of community organization practice can well be realized. Community Organization in the Indian context has common elements. It is seen as both, a process and an end. Process oriented community organization practice basically relates to using community organization as a method around which marginalized groups are being organized. Community organization as an end is really the output of the process of mobilizing people. It is also the forum through which the people are able to bargain for choices as to the type of development they would like to see. Community Organizing in India: Emergence of people's Organization and Non-Govt. Organization

Community organizing groups in India fall into two broad categories: people's organizations with little structure or funding, and non-governmental organizations (NGOs) with more formal structure, funding and staff. NGOs have professional staff and are generally funded through foreign and Indian foundations or government programs. Most do development and service work, although some focus on organizing? In contrast, people's organizations and movements tend to be more informal in nature and to receive little if any foreign or government funding. They are generally membership-based, are struggle-oriented and have few or no paid staff. These groups cover a broad spectrum in terms of their memberships and issues. They include women's organizations working with poor women on workplace, community or domestic issues; alternative unions of agricultural workers working for land reform; Dalit organizations fighting caste oppression; people's organizations working on environmental and development issues; and Adivasi organizations fighting for self-determination.

The work of these groups has clear roots in grassroots efforts that began in the late 1800s and early 1900s. The work of Mahatma Gandhi in communities throughout India helped galvanize a long struggle that led to the country's independence. Marxist organizations initiated a great number of class-based struggles among industrial workers, landless agricultural laborers and peasant farmers across India. These organizing traditions have helped to build the vibrant third sector of grassroots organizations visible across India today (Hillary, 1949).

Through various changes, a powerful and dynamic grassroots organizing movement has survived and grown. There is a significant body of literature documenting the struggles of women, in India to challenge the social and economic conditions that constrain them and to work for broad, systemic reform (Ross, 1967). Gail Omvedt, for example, documents the emergence of new social

movements of the 1980s and early 1990s and examines the social, political and historical context out of which these movements arose. Omvedt's analysis shows how groups are weaving together class, culture, gender and caste analyses to construct new and dynamic ideologies to guide their organizing. This emphasis on ideology is just one of the ways in which community organizing groups in India differ from their U.S. counterparts. Many Indian groups also utilize culture and religion in their organizing in ways that few U.S. groups do. These groups have developed strategies that enable them to pull together diverse constituencies to work in a unified manner. Such approaches may contribute to the considerable success Indian groups have had in building large and successful organizations (Santiago,1972). For example, the Self-Employed Women's Association, a trade union of self-employed women based in the Ahmedabad, Gujarat, had over 200,000 dues paying members in 1999. The Dalit Samiti Jagruti, working with Dalits in the state of Karnataka, recently drew over 45,000. These groups have won significant policy changes and have also, in many cases, succeeded in changing the way in which society is structured. Indian organizing groups, of course, have weaknesses and shortcomings just like any other organization. And their apparent successes may be due in part to factors outside of their control. The great social and economic hardships that many Indians face, for example, may lend a greater urgency to grassroots mobilization in India. The goal of this research, however, is not to conduct an in-depth analysis of the strengths and weaknesses of Indian organizing groups. It is, rather, to examine some of India's most successful organizing formations in order to identify organizing approaches and strategies that are successful in India, and may be relevant to organizing in the U.S.

The community work in India :

The community work preceded social work education which formally began in India in 1937. The experience of working with slums in the 'city of Mumbai' led to the establishment of the first institution of social work education. It was expected to provide trained manpower in the social welfare sector. Yet no serious note of community work was taken before the 1950s, when a massive government programme of community development in rural areas was launched. Community work in India as a method of social work is largely seen as a process of developing local initiatives, particularly in the areas of education, health and agriculture development, by matching community needs with available resources. The major emphasis is, to motivate people to express their needs, and to avail themselves of existing resources. During the first phase, from 1937 to 1952, community work in India was fairly dormant. Social work profession was in its infancy. Early training produced workers who got employment as case workers in different settings. There were hardly any job opportunities which provided scope for community organization, which was taught as a method of social work. The opportunity came with the launching of the community development programme in India in 1952.

Community development was defined as "a movement designed to promote better living for the whole

community, with the active participation and if possible at the initiative of the community". This definition further stated that whenever the initiative was not spontaneous, efforts should be made to arouse and stimulate this initiative (Mukerji, 1961). Mukerji quoted a U.N. definition which describes community development as 'The process by which the efforts of people themselves are united with those of governmental authorities to improve the economic, social and cultural conditions of communities, to integrate these communities with the life of the nation and to enable them to contribute fully to national progress'. Mukerji further states that the method of community development can be broadly divided into two processes: extension education and community organization. Extension education was expected to improve the quality of a human being by improving his knowledge and skill. It was also expected to bring about a change in his attitudes by making him progressive and desirous of improving his living conditions and his way of life. He was expected to achieve this through co-operating with his fellow beings in promoting group interests and the interests of the community to which he belonged.

By community organization, Mukerji had in mind the setting up of three institutions in the village: the village panchayat, the village cooperative and the village school. The organization of the community was designed to function effectively as the agency of progress and development, with the following objectives:

1. To look after all sections of the community;
2. To mobilize them for purposeful action;
3. To take particular care of the underprivileged class; and
4. To look after the entire process of development.

The village panchayat (the local grassroots level organization), consisting of elected representatives of the community, was expected to function as the civic and development authority; the cooperative, as the agency of economic development; and the local school, as the center of cultural and intellectual development. Other associate organizations such as youth groups and women's organizations along with those of farmers and artisans were to be developed to assist the three main institutions in achieving overall development of the community. The trend was very similar to what happened in the U.K. in its second phase of community development, from 1930 to 50. The central idea was to encourage people to seek God in their own villages and to look for solutions to social problems in their own neighborhoods. The difference was that in the U.K., this effort was initiated by voluntary associations. In India the programme was launched by the Government, and hardly any voluntary organization was involved. Another notable feature was the rural focus of community work in India. In U.K. and USA and in other European countries community work has largely been urban in character.

In India, a variety of people along with social workers were involved with community work in the rural areas/The health workers, education experts, agriculture scientists, administrators, field workers, etc. were all part of the team expected to work in a block, which was the unit conceived as community. No needs were felt to find specific

methods in actual practice, nor were any problems raised. Urban community development programmes were few in numbers. The programme of the urban areas did not conceive community involvement as an objective, as they did in the case of rural areas; nor were social workers in any great numbers associated with these programmes. The thrust of community work in India remained rural, where as social work practice remained urban in character.

In the recent phase of community work in India, which began in the 1970s, the profession never became a central concern, as was the case in U.K..The nature of community work in India did not become more radical, or more conflict oriented, social workers started working in the urban slums, with a view to develop programmes which could provide some relief to the poor. The conditions of mass scale illiteracy lack of basic amenities of life including drinking water and toilet facilities, and the problems of women and children exploitation and abuse, have recently attracted a large number of voluntary organizations to undertake some work in. these areas. Some agencies and social workers who traditionally viewed their work as case work or group work, began to incorporate elements of community work-in their work activities. For example, school social work expanded its scope from simply working with problem children at school, to work with the community. Similarly, various childcare organizations adopted a community approach, rather than concentrating on the child alone. The shift has inevitably led to the use of a process of community work. A large number of social workers are now working in various agencies where an opportunity to work with a 'community' or 'communities', which in fact means a target population in a defined geographic area or neighborhood exist.

There are isolated cases of social workers realizing the need to organize people, and at times encouraging them to put up a collective opposition, against the State or their employers. But by and large, the nature of community work practice has remained welfare oriented. It is equally true that community workers have found this work very frustrating, since progress on any objective they wished to achieve was very slow. The response of the people has also been lukewarm, and far from what could be termed 'participatory'. An evaluation report made by the Government of India in 1954 says that progress in community work had a direct relationship with the quality of the worker, which in turn is a function of his clarity regarding what is to be done, and how. The current phase of community work in India therefore seems to be experiencing a growing dissatisfaction with its own practice, or rather the outcome of its practice, and is trying to seek alternative ways of being more effective. So far there has been no move on the part of such workers to seek a separate identity for themselves. They are working in such diverse areas as adult education, family welfare, child care, health, drug abuse, women's welfare and youth welfare.

Universally, the attempt failed to produce any worthwhile results. One of the main reasons for failure being a lack of participation on the part of the people. Officials ranging from the village-level worker to the development commissioner gave inadequate attention to effective means of soliciting peoples' participation (Government of India,

1954). A direct relationship was found between the number, quality and organization of the staff on one hand and the progress of projects on the other.

Community Organization :key Contributors

Murray Ross (in 1955) was the first theorist to widen the whole scope of community work away from the specialist discipline of social work. For him community work was a social tool to be used in a wide variety of contexts such as agriculture, education, etc. For Ross, the primary objectives were undoubtedly that of social control what we call community integration Stability and equilibrium were the important things to be achieved, he argued through a strategy of consensus. Ross clearly ignored the realities of class society and even in community

History Of Community Organizing In The United States

In United States the main focus of community organizing was to help the needy and deserving people. People sought to meet the pressures of rapid immigration and industrialization by organizing immigrant neighborhoods in urban centers. Since the emphasis of the reformers was mostly on building community through settlement houses and other service mechanisms, the dominant approach was what Fisher calls social work. During this period the news boys strike provided an early model of youth led organization.

Broad Phases of community work

During 1900 to 1940 :Community organizing was established distinct from social work with much energy coming from those critical of capitalist doctrines. Studs Terkel documented community organizing in the depression era, perhaps most notably that of Dorothy Day. Most organizations had a national orientation because the economic problems the nation faced did not seem possible to change at the neighborhood levels.

During 1940 to 1960 : Saul Alinsky based in Chicago, is credited with originating the term community organizer during this time period. Alinsky wrote *Reveille for Radicals*, published in 1946, and *Rules for Radicals*, published in 1971. With these books, Alinsky was the first person in America to codify key strategies and aims of community organizing. He also founded the first national community organizing training network, the Industrial Areas Foundation, now led by one of his former lieutenants, Edward Chambers (Thomas, 1959).

The following quotations from Alinsky's 1946 "*Reveille for Radicals*" gives a good sense of his perspective on organizing and of his public style of engagement:

A People's Organization is a conflict group, and this must be openly and fully recognized. Its sole reason in coming into being is to wage war against all evils which cause suffering and unhappiness. A People's Organization is the banding together of large numbers of men and women to fight for those rights which insure a decent way of life. A People's Organization is dedicated to an eternal war. It is a war against poverty, misery, delinquency, disease, injustice, hopelessness, despair, and unhappiness. They are basically the same issues for which nations have gone to war in almost

every generation. . . . War is not an intellectual debate, and in the war against social evils there are no rules of fair play. A People's Organization lives in a world of hard reality. It lives in the midst of smashing forces, dashing struggles, sweeping cross-currents, ripping passions, conflict, confusion, seeming chaos, the hot and the cold, the squalor and the drama, which people prosaically refer to as life and students describe as "society"(Zastrow, 1986).

1960 to present : The American Civil Rights Movement antiwar movements, the Chicano movement, the feminist movement, and the gay rights movement all influenced and were influenced by ideas of neighborhood organizing. Experience with federal anti-poverty programs and the upheavals in the cities produced a thoughtful response among activists and theorists in the early 1970s that has informed activities, organizations, strategies and movements through the end of the century. Less dramatically, civic associations and neighborhood block clubs were formed all across the country to foster community spirit and civic duty, as well as provide a social outlet.

Academic History of Community Organization : As one begins to review the large amount of literature available about the community, and in particular the work concerning the definition of community, it will be soon realized that there is not a comprehensive definition of community which is practical for use in every situation. George A. Hillery,(1960) has made an attempted to determine the extent of agreement in existing community definitions. He examined ninety four definitions of community both qualitatively and quantitatively. He stated that those 94 definitions, although they were representative, did not constitute a complete listing of every existing community definition. In examining these definitions, Hillery extracted from each of them the various concepts which were used to compose the definitions. From all of the definitions, Hillery identified 16 different concepts, including geographic locality, social interaction, and common ties such as self sufficiency and consciousness of kind. Most of the definitions that Hillery examined had included more than one of the identified concepts, the only concept that all 94 definitions had in common was the concept that community involves people. Of the 94 definitions, Hillery found that 69 consisted of the concepts of "social interaction, geographic area, and a common tie or ties" , while 70 definitions involved the concepts of social interaction and geographic area. Also, 73 of the 94 definitions consider a community to be a group of people involved in social interaction with one another and also having common ties. In addition, 91 definitions stated that social interaction is a necessity for the existence of community. Therefore, Hillery's research showed that the most common definition of community was that it consisted of "persons in social interaction within a geographic area and having one or more additional common ties". However, the fact that this definition was the one most used and accepted by theorists does not mean that it is a comprehensive definition of community.

Pranab Chatterjee and Raymond Koleski (1970) explored the various approaches that have been used to define community. They summarized these approaches into five different "schools" of community study i.e.

- (1)Regulatory,
- (2) Integrative and structural-functional,
- (3) Ecological,
- (4) Monographic, and
- (5) political stratification.

Members of the regulatory school define community based on the principle institutions which serve to "regulate the character of the community", On the other hand, the integrative school consists of theories which go a step beyond those of the regulatory school and focus on the nature of the interaction among the principle institutions of the community.

The political stratification school approaches emphasized the power for the study of community. Hillery, concluded that a comprehensive definition of community does not exist, and perhaps is not even possible. It seems the study of community contains many definitions that are applicable for the specific situation for which they were designed. Some of the definitions correspond with one another, while others are contradictory. The variety of existing definitions are often more likely to confuse the reader, rather than to clarify and simplify the concept of community. The students of community study should not focus on defining community in an intellectually finite manner because communities are in a constant state of change. Despite the difficulties which seem to be inherent in any attempt to define the concept of community, it is still an important task to define the community. It is only by defining the nature of community that the problems and weaknesses of a community can be identified and addressed. The most of the concepts which have been used to define community generally are used to described the more tangible and current aspects of community. Community may include any or all these characteristics. However it is believed that the psychological aspect of community needs to also be included in a definition. The sense of community that we desire is not a community simply created of tangible characteristics such as shared locality or common ties.

Any group of people with regular social interaction and a common tie—a desire for the fellowship of true community—have the potential to be a community in the sense of the word which focuses on the psychological characteristics and benefits of being a member of a community. Scott Peck(1988) has discussed the true meaning of community and psychological characteristics that represents most of the definitions of the community. These characteristics are inclusivity, realism, contemplation, and safe place. A community is inclusive of all people, regardless of race, sex, politics, age, etc. It is also inclusive of the full range of human emotions,

Peck's second characteristics are realism. Realistic decisions and actions on the part of a true community result from the members being individuals who, having personal opinions and separate points of view, are nonetheless willing and able to accept and appreciate the opinions of others. Peck's third characteristic is contemplation, which, seems to be a prerequisite of the two previous characteristics of inclusivity and realism. "The essential goal of contemplation is increased awareness of the world outside

oneself, and the relationship between the two". This awareness of self and others is a prerequisite for the individual who desires to be a member of a true community because a community is intended to be inclusive of many different people, and is able to accept and appreciate a variety of people, despite differences in background, race, political preference, etc. Peck's final characteristic of community is that a community is a safe place for members this safe place is the product of a group which is accepting and inclusive to the extent that a true community must be. The "safe" quality is a part of the 'sense of community' that many people on our society find to absent from their lives. The Peck's definitions of community work can be used in a variety of situations. In these definitions flexibility is a quality that is necessary, as people and the groups they interact is not static. The psychological component of community is also necessary, as human beings are social animals whose social needs can only be met through positive interpersonal relationships. As a member of a true community, an individual's needs are more likely to be fully met on a regular basis.

Community organization in U.K :

Baldock (1974) has summed up the historical development in U.K. by dividing it into four phases.

The first Phase: - 1880-1920: During this period the community work was mainly seen as a social work activity. It was considered as a process of helping the individuals to enhance their social adjustments. It acted as major player to co-ordinate the work of voluntary agencies.

The second phase : 1920-1950: This period saw the emergence of new ways of dealing with social issues and problems. The community organization was closely associated with central and state Govt.'s program for urban development. The important development in this period was its association with community association movement.

The third phase 1950 onwards : it emerged as a reaction to the neighborhood idea, which provided an ideological phase for the second phase. It was a period we see the professional development of social work. Most of the educators and planners tried to analyze the shortcomings in the existing system. It was also a period where the social workers sought for a professional identity.

The fourth phase: It is a period that has marked the involvement of the community action. It questioned the very relationship of the community work and social work. It was thus seen as a period of radical social movement and we could see the conflicts of community with authority. The association of social workers and the community were de-professionalized during this period. Thus it was during this period the conflictual strategies were introduced in the community work, although even now there is no consensus on this issue (Baldock 1974).

The settlement movement in UK : The settlement movement, which began in the last decade of the nineteenth century, was based on an interest in changing society to meet the needs of individuals, as well as social action to promote social legislation. Settlement workers were motivated to develop an institution that would help to develop the "sense of community". It was the goal of the settlement movement to "reconstruct neighborhood life, raise moral standards, and

improve community facilities as well as resources" (Santiago1972). The method of the settlement workers, most of whom came from middle and upper class families involve relocating to poor neighborhoods so that they could experience the harsh realities of inner city poverty on a first hand basis. While at the settlement house, workers "used the missionary approach of teaching residents how to live moral lives and improve their circumstances" (Zastrow1986). They were involved in politics, education, and labor, as well as many other arenas of public life.

The settlement workers attempted to involve themselves in many aspects of the community, and it is not an easy task to assess the rate of success or failure of the settlement house movement. It seems that each settlement house had its own individual amount of limited successes and failures in each of the many areas in which it was involved, instead of an overall reformed society resulting from the settlement workers actions. In fact, Davis states in his book about the settlement movement, that after 40 years of working to improve society, workers who had been active since the beginning looked at the conditions during the 1920's and realized that, despite all the struggles to change situations for the better, the conditions of the inner city neighborhoods had not really improved (Davis 239).

An analysis of the methods of settlement workers relative to Peck's theory of community development highlights some interesting differences. The settlement workers took a missionary approach for changing the neighborhood situations. They came to the neighborhoods with their own agenda for change, and this agenda was quite heavily based on middle class values. The workers wanted to bring a middle class culture to the neighborhoods, and attempted to impose their own values and opinions. The residents were simply "directed and guided by outside professionals" (Santiago). This lack of involvement of all concerned individuals in the planning and implementing stages of change got setback to become popular.

The settlement workers also wanted to develop and maintain a sense of community in the neighborhoods where they worked. However, it is unclear just what they believed that sense of community was, and their activities focused primarily on improving tangible characteristics of the neighborhood. While it was very important to improve the conditions of the neighborhoods, it is possible that the workers would have had more success in achieving the goal of better living conditions had they developed a sense of community within the neighborhood. A true community, as described by Peck would have been all inclusive, realistic, contemplative, and a safe place. The neighborhood that was also a community would have involved the resident more, been more accepting and appreciative of cultural and social differences, and would have fostered an increased amount of commitment and cooperation in everyone. Perhaps the settlement movement would have been more successful if the workers had focused less on changing the residents and their neighborhoods and more on being contemplative and inclusive.

William I. Thomas and Florian Ananiecki agreed with the philosophy of the settlement movement was an important to build a strong community, and that such a

community could be a powerful force to reduce the community's problems. They also saw that many of the inner city neighborhoods were not cohesive. However, they did not agree with the settlement house movement's method. They believed that the values of the workers were often imposed on the residents and that the residents were not adequately involved in the change process.

Clifford Shaw studied juvenile delinquency in the Chicago area and found that the delinquent behavior was a more common occurrence in those neighborhoods whose tangible characteristics were in a state of disorganization and deterioration. Shaw believed that these neighborhoods were in a state of change which caused it to lose the power of social control (Shaw 204). Thus, it seems that Shaw saw the community as an institution with the purpose of keeping its members under control and preventing their delinquency. However, Shaw did not believe that the disorganized state of the neighborhoods was a result of the poor living conditions or that improving the living conditions would directly influence the development of an organized community. He believed that the residents themselves needed to change so that social control could be restored.

Shaw's area projects were designed to involve the neighborhood residents in planning, organizing and operating the social welfare programs. Also the programs were to "provide an opportunity to all residents to use their talents, energies, interests, and understanding in a community effort to strengthen, unify, and extend the constructive forces of the community" (Shaw and McKay). The programs included efforts to provide recreational opportunities, improve the quality of education available, improve local sanitation, and law enforcement. It was expected that if the residents would work together to reach a common goal that was good for everyone, improved standards of behavior would follow.

The techniques of the area projects correspond more closely with Peck's definition of community when compared to those of the settlement movement. The area projects were more inclusive of the neighborhood residents by encouraging them to participate in the local social welfare programs. This was perhaps expected because of the values of self-sufficiency, self-help, and local autonomy. It was expected that the disorganized neighborhoods would be able to reorganize themselves with some outside guidance so that the community's social control could be restored.

Saul Alinsky(1938), noted for his conflict approach to community organization. During his work there, he was able to organize the residents into a united group with enough power to win concessions for improvement. Alinsky saw the modern society is divided into the "Haves" and the "Have-nots." The Haves are those who have more power, money, food, etc. than they need. The have-nots are those who seem to be lacking in everything. Alinsky also identified the monotonous, hopeless life of the have-nots as a serious problem. He believed that modern society had led many people to feel isolated in their own neighborhood and society (Reville 43-44). Therefore, Alinsky attempted to develop methods that would bring people together, as well as improve their living conditions. It was this that led to the development of the "People's Organization." Alinsky

focused on the local neighborhood as the unit for social change and sought to organize the people of the neighborhood into a "People's Organization." According to Alinsky, the true People's Organization program would realize that all problems are interrelated and that it is futile to try to compartmentalize the issues. A people's program must address all issues at their source if it is to be truly effective. Also, Alinsky stated that a People's Organization must be initiated by the people of the neighborhood, and not by an outside organizer. Indigenous leaders must be used (Reville 64-75). It was also considered important to use indigenous organizations and to have knowledge of the traditions of the people.

In examining the characteristics of Alinsky's methods, it is clear that while there are some similarities to Peck's approach, there still remain some important differences. Alinsky believed in an inclusive community to the extent that he involved the neighborhood residents in the change process, and even went so far as to insist that they also be the leaders of the group. However, Alinsky also believed that for the group to get what it needed, it must take it from someone else. He saw society as being an "us" against "them" competition, and this violates the true spirit of community, which is a spirit of peace, acceptance, and cooperation. Of course conflict cannot always be avoided, but it should ultimately lead to a true community. However, Alinsky's conflict style and its purpose would seem to only intensify the competitive feelings exchanged between "us" and "them," and that perhaps the conflict served to polarize the two positions even further.

Alinsky was also concerned about what he saw as man's alienation. Although he is not clear as to exactly what he believed man felt alienated from, it seems that the thought that the common man was missing a sense of power and control. While it is possible that this is what the common man is lacking, it may also be true that what man is alienated from is his fellow man. However, none of Alinsky's methods were intended to directly foster a sense of belonging among participants. The development of a sense of community was expected to occur secondary to the attainment of material resources and power.

The community organization movements which are explored here is fairly representative of the trend in community organization. The series of movements have led to an increase amount of involvement on the part of the residents of the community which is targeted for change, the individual is held responsible for helping himself and all of the community organization movements expected some change on the individual's part. The settlement movement expected their residents to adopt a middle class cultural and value system, as it was believed that the individuals who were poor were somewhat morally responsible for their plight. The area projects took the approach that the residents were victims and perpetrators of a disorganized community that was unable to provide appropriate standards of life. The area projects attempted to utilize the residents' individual talents to bring about improved living conditions, as well as to provide educational programs for the residents. It was Shaw's belief that such programs would increase the power of the community and decrease delinquent behavior. Alinsky

emphasized the necessity of total resident involvement, and this commitment to involvement was a behavior change that needed to be made by the residents. They were expected to change from passive, disadvantaged residents to involved citizens willing to fight for their democratic rights.

All community organization movements discussed the problem of the individual's isolation from society and fellow man. The settlement movement was encouraged on in part by a desire to be an institution that would help to develop and to preserve a sense of community in inner city neighborhoods, which they believed to be impersonal and demoralizing. Shaw also saw a lack of community within the targeted neighborhoods and he believed that here was a need to bring the residents of the neighborhoods together for a common purpose. This was not only for the purpose of improving tangible living conditions, but also for the sake of encouraging the residents to bond with one another. Alinsky, stated that Americans have a sense of missing something. "That something is a sense of ourselves as individuals, as people, as members of the human family" (206). He also believed that this sense of lacking would be dissipated by involving people in a fight for a common good. All of these community organizations believed that developing a sense of community among the residents was important, and they all also believed that this would develop out of efforts to improve the neighborhood's tangible characteristics. It seems that the development of a sense of community was a secondary goal for which few specific methods were developed and utilized that it is important to address the physical needs of individuals, and that this should not be made secondary to any other less pressing needs, the psychological state of an individual must also be considered important enough to address directly and effectively.

The approach of social work to help an individual improve his or her life. Social work also explores the possibility of the generation of problems by the individual's environment. There are many elements of an individual's environment which need to be considered when attempting to identify problem areas. A trained social worker will look into the individual's family situation, relationships with friends, situations at work, the community where the individual resides, and the individual's interaction with various social service organizations. When a social worker intervenes at the community level, the intervention generally involves community organization for the improvement of services that are valuable to the community, or the improvement of the community's tangible conditions.

Social work community organization is an area of service intervention which is classified as a type of macro social work practice. The Encyclopedia of Social Work identifies two broad approaches found in community organization. One approach focuses on building a group which will ultimately be capable of deciding what it wants and carrying out the necessary tasks. This approach stems from the enabler role which is found in micro social work practice and generally focuses on building the group as the primary goal (Encyclopedia 85). The other approach is considerably more task-oriented and focuses on "orchestrating activities and skills to ensure that some specific job is completed, some specific goal achieved". The

roles involved in this approach often include that of advocate, planner, and activist.

These two approaches are each broken down into four more specific approaches in Community Planning and Social Organization. The first broad approach to building and maintaining groups consists of two approaches identified as

- (1) "strengthening community participation and integration" and
- (2) "enhancing coping capacities" (Perlman and Gurin 1972).

Murray G. Ross is the best known proponent of this approach. His methods focus on building a community association which consists of the leaders of the various indigenous community organizations (Ross 1967). Ross believes that by developing and encouraging cooperation within the community associations, feelings of friendship, commitment, and conviction will develop (Ross 1967). The development of such feelings is what Ross believes to be the focus of community organization, even as other more tangible goals remain important.

The approach of enhancing coping capacities considers its goal to be to facilitate the improvement of methods of communication and to interact with the intent to further develop "the ability of a community... to cope with its environment and with change" (Perlman and Gurin 37). The focus of this approach is on teaching the community about what its realistic perception should be. It is then assumed that this new, realistic perception will lead to new behavior, which then leads to new attitudes and values.

Within the broad approach of task-oriented activities, the two approaches are

- (1) "improving social conditions and services" and
- (2) "advancing the interests of disadvantaged groups" (Perlman and Gurin 37). The primary goal of the approach to improve social conditions and services is to identify areas of needed reform and to then develop a planned series of actions to address the needs and deficiencies (Perlman and Gurin 1972). In this approach the change agent must identify the needs and be able to select actions and resources that will meet those needs.

The primary purpose of the approach of advancing the interests of disadvantaged groups is "to promote the interests of particular groups by increasing their share of material goods and services and/or by increasing their power, their participation in community decision-making, and their status". The two main strategies used in this approach are (1) to get the disadvantaged group involved in the change process by teaching them who to target, and what tactics to use for bringing about change, and (2) once the people are organized they must seek ways to gain a larger share of goods and services and to fight for the elimination of injustices against them (Perlman and Gurin). Peck's definition of community can also be placed in a category of approaches to community organization.

Peck's emphasis on communication and interaction as well as the primary purpose of building a group would place it in the same category as strengthening community

participation and integration, and enhancing coping capacities. The methods that Peck describes as necessary for building a true community are presented in the form of stages of community development. Those stages are (1) pseudo-community, (2) chaos, (3) emptiness, and (4) community. These stages represent a process that Peck suggests group that is attempting to develop into a community will pass through. The process itself is one in which the group members first try to pretend to be in agreement with one another to the extent of being a community. But eventually that becomes too much strain to continue, so another stage of actually attempting to change everyone into the same thing begins. Following this chaotic stage there is a stage during which the members begin to empty themselves of feelings, assumptions, ideas, and prejudices that block honest communication. This emptiness then leads to the establishment of a true community with the characteristics of inclusiveness, realism, contemplation, and a safe place. This process of community development as described by Peck is very similar to the group process with the stages known mnemonically as forming, storming, forming, and performing.

A review of the various types of community organization reveals a tendency for the approaches to focus either on group building for the sake of the interaction and the support it will provide, or on the organization of individuals with the intent of promoting necessary changes in resources. Also, it seems that more attention is given to the approaches that focus on improving a community's tangible characteristics. The building of a group for the sake of having a supportive group is generally occurring most frequently in small group situations like therapy groups. However, both types of approaches are equally important and equally necessary. Certainly it is obvious that the living conditions in many cities are deplorable, and that many people do not have their daily needs met. The majority of individuals in our society are not having their need for community met, as there are so few true communities to which to belong. Therefore, the problem of isolation from one another should be addressed at a community and not individual level. It is the sense of belonging to a true community, and feeling a connection with fellow human beings that we lack, and thus the solution lays in developing that sense of community. It is important for individuals to feel a part of a community for several reasons. One reason is the personal fulfillment that can be gained by being a member of a group that is a true community. A community can help to ward off an individual's feelings of alienation from other people and society as a whole.

SUMMARY:

In this paper chapter community development and community organization process are discussed in detail. The main objective of community development programme launched in 1952 was to make the changes in the minds of cultivators. Unless there is a change in mindset, social and economic development is very difficult. In the early stage of community development it was the part of extension programme in agriculture sector. Gradually it was extended for health, education, transport, village infrastructure etc.,

which are closely concerned with improving living conditions in villages. The relationship of community development and social work is elaborated in detail in this chapter. The community organization is the base of the community development. The community organization and various approaches adopted by non-governmental organizations are also explained in detail. The detailed history of community organization, especially academic history is emphasized in this chapter.

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