

Community & Community Organization



**Indraj Godara
Neha Anand**

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Indraj Godara, Neha Anand

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CHAPTER 1

UNVEILING THE ESSENCE OF COMMUNITY ORGANIZATION IN SOCIAL WORK PRACTICE

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ABSTRACT:

This unit's goal is to provide you recommendations for comprehending community organisation as a social work practise approach. This discovers the meaning, definition, ideals, and guiding principles of community organisation in this unit. About the ideas of community work and community organisation in social work via this unit. This chapter discuss clarify what a community organisation is consider social work in the context of community work and community organisationsand describe the guiding ideals and rules of community organisation. Three basic approaches to social work practise address communities, groups, and people. While social group work and social casework have both been studied in the past, community organisation is the third crucial tactic. Community organisation aims to enable communities to take care of their own needs and issues by improving their organisation and coordination, as opposed to social casework, which concentrates on providing individual support, and social group work, which fosters personal development through shared experiences. This section emphasises how community organisations are value-driven, with a set of overarching concepts serving as their guiding principles. A thorough comprehension of community organization's idea is necessary for successful participation. The unit looks at many concepts that have been put out in the literature, all of which emphasise matching resources to needs. Two popular definitions of community organisation are addressed, emphasising how important it is for communities to be able to recognize their needs, rank them, and gather resources to meet those needs.

KEYWORDS:

Community, Organization, Social, Social Work, Society.

INTRODUCTION

There are three main ways to deal with people in the social work profession (individuals, groups, and communities). The two techniques, social casework and social group work, have previously been examined. Community organisation is the third fundamental strategy. As we all know, social casework strives to assist people one-on-one, whereas social group work aims to promote personal growth via shared experiences. The goal of community organisation is to increase the ability of the community to address its own needs and issues by "making it more organised." In social work, community organisation is a tried-and-true technique. It is value-oriented, and a set of broad principles serve as the foundation for its practise.

Community Organisation: Definition and Meaning

Let's first define the phrase we use so that we may learn more about community organisation as a form of social work. Community organisations may signify a variety of things. It is often used interchangeably with community development, community mobilisation, and community work. Generally speaking, community organisation refers to bringing together

members of the community to address issues. The word refers to a strategy of social work to intervene in the community for its development in the context of the social work profession in India.

We discover through sociology that society and social structures are more than simply a group of people. It also describes the relationships between those people. There are several sets of systems, including those governing the economics, political structure, morality, philosophy, worldview, technology, and social interaction patterns. It implies that just a group of people sharing a space are not necessarily organised. They must have a same set of beliefs and standards in order to be considered organised. They are given a social structure and certain social processes as a result, which provides the organisation a social component. It extends beyond the people that make up the community[1], [2].

Furthermore, it's crucial to remember that just creating different groups within a community and giving them a formal structure, such as appointing a president, treasurer, secretary, etc. does not automatically make the community organised. An organised community is not made up of a large number of institutions, interest groups, or activities. In actuality, it could exacerbate tensions and disturb daily living. The interaction, integration, and coordination of already-existing institutions, interest groups, and activities, as well as the development of new organisations and institutions as needed to address the community's changing circumstances and requirements, are therefore crucial determinants of community organisation.

It is vital to have a clear concept in order to study and be capable of doing community organisation. There are several definitions in the literature that have been offered at various points in time and in various contexts. The majority of them share the trait of matching resources to needs. Here, we'll talk about the two definitions of community organisation that are most often used. Community organisation is described as a "process by which a community identifies its needs or objectives, gives them priority, grows confident and motivated to work towards them, finds resources internal and external to deal with them, and in doing so, extends and develops cooperative and collaborative attitudes and practises in the community.

By "process" in this sense, he meant the progression from the identification of a problem or goal through its resolution or achievement in the society. There are other methods for resolving issues in a community, but the method he described here, known as community organisation, strengthens the community's ability to function as an integrated whole by identifying its needs and giving it the confidence to work towards meeting those needs. The professional community organizer's job is to aid, kickstart, nurture, and enhance this process. It is also his responsibility to ensure that this process is aware, deliberate, and understood.

The word "community," as it is employed in this context, refers to two main racial and ethnic groups. First of all, it might be everyone who lives in a certain region, such as a village, town, city, neighborhood, or district. In a same way, it might also be used to refer to every person in a country, a state, a region, or the whole planet. Second, it is used to refer to groups of individuals that are involved in welfare, agriculture, education, or other fields that have a shared goal. Community organisation in this sense may be defined as the process of bringing together different significant members of a community to work for a shared interest or to achieve a shared objective. We'll talk about the second definition in more technical terms, provided by Kramer and Specht in 1975. "Community organisation refers to various methods of intervention whereby a professional change agent helps a community action system

composed of individuals, groups, or organisations to engage in planned collective action in order to deal with particular problems within the democratic system of values," they defined.

According to their justifications, it involves two main interconnected concerns: (a) the interaction process of working with an action system, which includes identifying, recruiting, and working with the members and developing organisational and interpersonal relationships among them that facilitate their efforts; and (b) the technical tasks involved in identifying problem areas, analysing causes, formulating plans, developing strategies, and mobilising the resources necessary to tackle the issue[3], [4]. When these definitions are analysed, it becomes clear that they include the "Need-Resources Adjustment" strategy, "the Social Relationships" approach, as well as a confluence of the two concepts of fulfilling needs and encouraging cooperative behaviour.

DISCUSSION

The three dimensions serve as a major source of inspiration for the distinctive characteristics of community organisation practise. (1) The community and its problems are its setting and focus; (2) its goals are to improve the community's functional capacity and its ability to influence social welfare policy; and (3) its methods for influencing the interpersonal and intergroup relationships of the community's members. The definitions of the community organisation technique emphasise the three aforementioned elements alone or in combination, as well as the clientele, the overall procedure, and the manner in which the method is used.

Social Work: Community Work and Community Organisation

After talking about the concept and meaning of a community organisation, let's attempt to compare it to the professions of social work and community work. The phrase "community work" has many distinct connotations in the field of social work. The terms "community work," "community development," "community organisation," and "community empowerment" are sometimes used interchangeably for the work with communities in the social work literature. While some writers have used these phrases to describe the same sorts of labour, others have used them to describe other forms of community service.

As a component of social work, community work has a long history. It has gone through many stages. It is widely acknowledged as a crucial component of social work practise. The past demonstrates that community service even occurred before social work schooling. With the charitable organisation movement and the settlement house movement, community work in social work had its start in the UK and the USA in the 1800s. Community work was once seen in the UK as a kind of social work that sought to aid people in improving their social integration. The primary goal was to serve as a way to coordinate the efforts of nonprofit organisations.

The first institution of social work education was founded in India in 1936 as a result of the experience of working with the slum population in Mumbai. In India, community service is mostly considered as a process of creating local initiatives, especially in the fields of education, health, and agricultural advancement. The goal of the work is to empower individuals to communicate their needs, build their self-confidence and will, and provide them the tools they need to use the resources that are already available to satisfy those needs.

Practitioners of social work and others engage in community work in a variety of ways. There are three basic methodologies used in social work: community organisation, community relations, and community development. Although the contexts or sectors of community service represented by these techniques vary, the goals being pursued are essentially the

same. Their parts often join together and sometimes overlap. Understanding that community work is one of the fundamental social work processes is crucial for us in this situation. It serves the same fundamental purposes as casework and group work[5], [6]. As you may be aware, all social work techniques focus on removing obstacles to an individual, group, or community's growth, assisting them in realising their potential, making full use of internal resources, developing the capacity to manage one's own affairs, and enhancing their capacity to work as a cohesive unit. In community organisation, social work is concerned with the beginning of the process that enables a community to overcome those barriers (apathy, vested interests, discrimination) that prevent the community from working together, as well as with the realisation of potentials, use of local resources, and development of cooperative attitudes and skills that make it possible to achieve even increasingly difficult goals. As a result, community organisations emerged more as a byproduct of development than as a new vocation. Community organisation is practically a must for any society's efficient operation given the complexity and interdependence of contemporary civilization.

A Community Organization's Value Orientation

We may infer from the discussion above that community organisation is a crucial component of social work practise. Some concerns about how to achieve it do come up in the practise of community organisation. Do we have any universal principles or value orientations that may help us decide what is morally right or what the community should be organising around? How can community organization's odds of success in attaining its goals be increased? These issues will be covered in this section.

An individual frame of reference that is founded on a specific value orientation is the source of community organisation. In social work, a set of personal and professional values has an impact on the community organisation practise emphasis. These principles have an impact on the intervention style and community engagement techniques used by workers. Values are preconceived notions that specify preferences for how one should or should not act. Such value formulations undoubtedly have a subjective component. Groups and individuals within the same group have different values. Furthermore, no representative group of community organisation practitioners has articulated fundamental ethical and social ideals in a way that is clear, thorough, or widely accepted.

As with many social work methodologies, the value orientation of community organisations originates from acceptance of a few fundamental ideas and principles as a cornerstone for working with people. These include the person's inherent value and dignity, as well as the potential and tools that each person has to manage their own lives. The need for each individual to struggle and work to improve his own life and environment, the right of the individual to assistance in times of need and crisis, the significance of a social organisation for which each individual can freely express his or her individuality, the capacity for growth within all social beings, the right of the individual to those basic physical necessities (food, shelter, and clothing), without which fulfilment of life is frequently blocked, the need for the individual to struggle and strive to improve his or her own life and environment, the right of the individual to Some of the value orientations that form the foundation of the process of community organisation include the need for a social environment that fosters personal growth and development, the right and obligation of each person to participate in the affairs of their own community, the viability of discussion, conference, and consultation as techniques for the solution of personal and social problems, and "self-help" as the fundamental building block of community organisation.

Community Organisation Principles

In this context, the phrase "principles of community organization" refers to broad guidelines for ethical behaviour. Value judgements are expressed in principles. The concepts of community organisation that are being explored here are compatible with the spirit and goals of social work in a democratic society and fall within the context of such work. Every person's value, independence, security, involvement, and ability to live a healthy and full life are things that we care about. This entails using democratic values like assisting the underprivileged, being open and truthful, being sustainable, being independent, forming alliances, cooperating, etc. Different sets of principles may be found in the literature on community organization. Dunham (1958) put out a list of 28 proposed guiding principles for civic organization. He grouped them into seven categories.

1. Social welfare and democracy,
2. Roots in the community for community projects,
3. Public acceptance, cooperation, engagement, and professional service;
4. Collaboration,
5. Programmes for Social Welfare,
6. The organisation, distribution, and sufficiency of social welfare services;
7. Defence.

Ross (1967) provided a list of particular principles, which he defined as the basic notions underlying the beginning and continuance of community organisation processes. The nature of the organisation or association and the function of the professional worker have been examined in relation to these concepts. Ross listed twelve guiding principles, among them: The association's growth must be stimulated by and/or initiated by dissatisfaction with the community's current situation. Discontent must be concentrated and directed into problem-specific organisation, strategy, and action. In order for community organisation to begin or continue, there must be widespread discontent across the neighbourhood. The association must have official and informal leaders who are accepted by and affiliated with the main subgroups in the community. The association must have highly acceptable objectives, techniques, and processes. Activities having an emotional component should be included in the association's curriculum. The group should try to make use of the community's both overt and covert goodwill. The association has to establish active and efficient channels of communication with its members and with the society at large. The organisation should aim to build and support the groups it brings together for collaborative work. The association should establish a work tempo that is consistent with the circumstances in the neighbourhood. The organisation should work to create strong leaders [7], [8]. The organisation has to grow in power, steadiness, and reputation in the neighbourhood. Siddiqui (1997) has developed a set of 8 principles while keeping in mind the real practise conditions in India.

1. The Theory of Particular Objectives
2. The Planning Principle
3. The People's Participation Principle
4. The Intergroup Approach Principle
5. The Democratic Functioning Principle
6. The Flexible Organisation Principle
7. The maximisation of the use of indigenous resources
8. The Cultural Orientation Principle

In order to direct our community organisation practise in the Indian context, we are attempting to interpret some of the concepts from the sets of principles that are currently

accessible. As was said previously, community organisation is a process that improves the community's ability to operate as an integrated whole. In this sense, it is a strategy or a way to make it possible for individuals to have fulfilled lives. It is a strategy for intervention in which a community made up of people, groups, or organisations is encouraged to take deliberate, coordinated action to address its needs and issues.

Community organisations should work to combat disruptive forces that endanger the well-being of the community and the viability of democratic institutions in order to foster community cohesion and the democratic process. Discrimination, segregation, or exclusion should be avoided in community organisations, and acceptance of one another should be encouraged.

The Community must be Clearly Identified

The Community must be Clearly Identified since it is the Client of the Community Organisation Worker. It's conceivable that he or she works with many communities simultaneously. Furthermore, it is crucial that the practitioner focus on the whole community after it has been recognised. No initiative can be separated from the community's overall demands for social welfare and its available resources. The interests or well-being of any one organisation or group within the community are always subordinate to those of the whole community.

Research and needs analysis

Community organisation projects should have a strong local presence. Before beginning any initiative in the community, accurate fact-finding and a needs assessment must be made. In general, it is preferable for local community services to be created locally and from the ground up rather than being imported from outside. Community organisations should, wherever feasible, have their roots in a need that the community or a significant portion of its residents sensed. Important community involvement and critical community control should be present. The projects should be started, developed, adjusted, and ended based on the requirements of the community and the availability of other equivalent services, while assisting the process of community organisation. The programming should be changed or stopped whenever the specific requirement for a service has been satisfied.

Identification, mobilisation, and use of the resources already at hand

Prior to developing new resources or services, current social welfare resources should be used to the maximum extent feasible. The worker must mobilise resources from a variety of sources, including the community, government, non-governmental organisations, etc., in the lack of resources or services. It is important to keep in mind that when using local resources, they may need significant renovation before they can fulfil specific requirements. In addition to using physical resources, it is important to make the most use of indigenous people resources.

Participatory planning

Throughout the process of community organisation, the worker in community organisation must understand the need of participatory planning. It is crucial that the practitioner creates a blueprint for their work with the community right away. The community is involved in this process, and needs, resources, agency goals, etc. are all taken into account. Since planning in community organisations follows the cycle of implementation and evaluation, it is a continual activity. Planning should be based on verified information rather than speculation, "hunches," or even trial and error techniques.

Analysis of the barriers and prompt action to eliminate them are required to promote higher participation. People should be encouraged to engage at a level and regarding problems that correspond to their capabilities rather than being forced to participate in all issues. It should be remembered that individuals will participate if they believe the plan would benefit them.

Participation that is crucial and active

The idea of self-help is at the heart of community organisation. From the perspectives of democratic principle and practicability, community members' engagement throughout the process of community organisation should be promoted that is, the direct participation in the plan of those who have the greatest interest in its outcomes. The development of "self-help" by citizen or customer groups is essential.

Respecting the community's right to self-determination

Community organisation workers' roles include providing professional expertise, support, and innovative leadership to help groups and organisations of the general public accomplish social welfare goals. Basic programmes and policy choices should be made by the community. While the community organisation worker may take on a number of tasks in various contexts, his main focus is on fostering individual leadership and expression in order to advance community organisation objectives rather than attempting to exert control, dominance, or manipulation.

Community organisation must be built on the principles of voluntary acceptance, understanding, and agreement. If community organisation is to be in line with democratic ideals, regimentation is not an option. It must come from a place of inner freedom and the desire to bind all people who do it, rather than being forced from above or the outside. The practise of coordination of effort should be built on the attitude of collaboration rather than competition, and community organisation practise should reflect this. The practise of community organisations has shown that teamwork yields the best results for making progress. Instead of random attempts by many parties, key issues are addressed via organised and ongoing programming[9], [10].

The focus on cooperative and collaborative attitudes and behaviours does not mean the abolition of tension, conflict, or disagreements. In reality, we must acknowledge that these latter elements give a movement its life and vigour. It is important to recognise that such dispute may either be negative and destructive or constructive and innovative. It is crucial for the community organisation worker to recognise these factors and modify them in a way that benefits the community as a whole. Indigenous leadership should be acknowledged and included since, as has been said, community organisation depends on participation from its members. The leaders (both official and informal) who are approved by the many groups and subgroups in the community must be identified and recognised since not everyone in the community can interact face-to-face with everyone else in the community. A significant step towards community integration is the inclusion of the recognised and well-liked leaders with whom the main groupings identify. This also makes it feasible to start a communication process that, if it succeeds, will support and feed the process of community organisation.

Limited use of power or coercion

In certain cases, community organisation may call for the use of authority or coercion. However, it ought to be taken sparingly, for a brief period of time, and only as a last option. When coercion is necessary, the cooperative process should be resumed as soon as is practical.

The dynamism and adaptability of initiatives and services

This fundamental tenet underpins effective community organisation. The requirements, issues, and circumstances of communal life must be taken into consideration by social welfare schemes and organisations. Since communities are dynamic phenomena that continually evolve, their needs and challenges likewise do. Consequently, the activities and services must be adaptable enough. Participatory assessment that is ongoing: As initiatives are created to suit community needs, time must be given out for process evaluation. It's crucial to get regular community input. To determine how successful the programmes have been and what has been done, assessment criteria must be established.

CONCLUSION

This unit's goal was to provide you guidelines for comprehending the fundamental idea of community organisation as a tool for social work practise. The notion of community organisation has been thoroughly studied, and definitions and justifications have also been given. You will now be able to define and describe what a community organisation is. You will be able to place community work and community organisations in the framework of social work if you are aware that they are essential components of it. We have spoken about the value orientation and some of the key tenets that govern how community organisations operate. You are now in a position to understand the significance of the values and principles and to apply them while working in community organisation.

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CHAPTER 2

HISTORY OF COMMUNITY ORGANIZATION: AN OVERVIEW

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ABSTRACT:

This lesson seeks to acquaint with the philosophical foundations and historical evolution of community organisation. Additionally, several methods and models of community organisation with a focus on the Indian context will be explained. This chapter describe the Community Organization's history; go through the community organization's guiding principles; examine different community organisation strategies and models; go through the ethos of community organisation in India and the need of adopting a positive outlook towards Indian attempts at development; conduct a critical analysis of prior initiatives and talk about the development of fresh trends in community organisation. A bird's-eye perspective of the idea of community organisation and its many tenets in the earlier modules. It has been used as a social work technique in western nations, particularly in England and the USA. However, there isn't much literature on the background of community organisations. Community organisation is a process that focuses on using democratic principles and enlisting public involvement to address current issues of common concern. This approach has been employed in the past with successful outcomes. It is crucial for students studying community organisations to comprehend the past, learn from it, and create and test new models and methodologies needed to engage with communities. Discuss the history of community organisations in England, the United States, and give you a quick overview of how they are used in India in this unit. We will also talk about some of the models and methods of community organisation in the latter portions of the course.

KEYWORDS:

Community, Development, Neighborhood, Organization, Strategy.

INTRODUCTION

History teaches us a lot since it shows us how many social change organisations have succeeded despite adversity and mediocre beginnings. History teaches us patience and tenacity while demonstrating that slow progress does not always indicate that hope is doomed. Each generation may benefit from the techniques used in the past by learning specific lessons about tactics and strategies from them. It all comes down to the difficulties individuals faced and the results they were able to attain. In summary, history helps us become more aware of the issues and opportunities presented by change, offers specific suggestions for current action, and sustains our efforts with the optimism and pride that come from knowing what has gone before. The study of community organisation history is thus crucial for social workers.

Civic Organisation

The phrase "community organisation" refers to a variety of local initiatives aiming at enhancing the social well-being of people, communities, and neighbourhoods. The goal of community organisation is to provide a democratic tool for long-lasting social change. Community organisation, in the words of Murray G. Ross, "is a process by which a community identifies needs and takes action, and in doing so... develops cooperative attitudes and practises."

Community Organisation Philosophy

The communities' major issues, such as difficulties with unemployment, poverty, etc., led to the early efforts at community organisation. As a result, a large number of organisations and social services sprung created to help the community. Soon, it became clear that all of these initiatives needed to be coordinated and simplified in order to prevent work from being done twice and close the gap in service delivery to the community. Let's examine the Philosophy of Community Organisation to see whether it might help to clarify this issue.

1. The "Co-operative spirit" notion, which encourages individuals to band together to confront a shared problem, is the essential tenet of the community organisation.
2. Community organisations acknowledge the spirit of democratic principles and ideals with the goal of fostering democratic participation.
3. Empowerment is the goal of organising. People gain confidence when they band together and participate in local organisations. People become more empowered when they have the abilities to assist both themselves and others. The combined effort fosters a sense of community.
4. The neighbourhood organisation understands the value of the person. It holds that complete answers to social issues may be attained via the power of the people working together, improved cooperation, and the use of scientific methodologies.
5. The philosophy of coordination is another. It is focused on the alterations and interactions of the factors in communal life for overall well-being.
6. As a result, community organisation is an ongoing process that involves revisions and modifications to keep up with the changing circumstances of daily living[1], [2].

Community Organization's History

We may claim that some kind of organisation has developed everywhere humans have cohabited. These unofficial groups of individuals have consistently worked to help those in need and defend societal rights. Contrarily, the history discusses the official organisations that were established for the community's welfare. In England, the earliest attempts at community organisation for social welfare were made in an effort to combat the severe issue of poverty that resulted in beggary. The Elizabethan Poor Law, established in England in 1601, was the first attempt of its sort and was designed to help those in need. The founding of the London Society of Organising Charitable Relief and Repressing Mendicancy and the Origin of the Settlement House Movement in England in 1880 are both significant turning points in the history of community organisation. These movements really had a significant influence on the United States of America. The Charities organisation was founded in 1880 to bring charity and aid into logical order. Three time periods might be used to categorise the main community organisation activities in the United States:

The Years of Charitable Organisation, 1870–1917

In the USA, social assistance started in this period. In Buffalo, New York, USA, the first city-wide charity organisation society (COS) was founded. With the help of the 1869-founded London Charity Organisation, this campaign was launched. The organisation was led in the USA by Rev. S. H. Gurteen, an English clergyman who had connections to the London Charity Association and had immigrated to Buffalo in 1873. The COS has expanded to more than 25 American cities in only six short years. Two items were of concern to the charity:

1. Providing families and people in need with sufficient personal services.
2. Take action to solve the social welfare-related concerns and/or challenges.

In addition to providing this service, the COS also made efforts to encourage collaboration amongst the different social agencies. Many of these service-oriented organisations, such as charities, were born out of this movement. Exchanges for social services, councils for community welfare, councils of social agencies, etc.

Federation's Ascent from 1917 to 1935

It is a time when councils and chests are expanding and developing. It began with the growth of war funds in 1917 and came to an end with the 1935 passage of the Social Security Act, which paved the way for the creation of public welfare programmes. Following the First World War, several councils and treasuries were established. As the national organisation representing chests and councils, the American Association for Community Organisation was founded in 1918. It was renamed Community Chests and Councils of America (CCC) afterwards. The first autonomous health council in an American city was founded in 1917 by the Cincinnati Public Health Federation. The American Association of Social Workers, the first general professional organisation founded in 1921, established its training programme for social workers and other professionals with a focus on community organisation at this time. A community chest is a non-profit welfare organisation, cooperative association of social organisations, and a strong local force for community welfare that manages substantial sums of money. It serves two purposes. It solicits donations via a widespread appeal and then allocates them in accordance with a formal budget process. Second, it encourages cooperative planning, coordination, and management of the social welfare of the community [3], [4].

The period of expansion and professional development

The technique of community organisation is now being used more often in the area of public welfare. The creation of the Federal Security Agency, in which we can clearly see the government's utmost engagement, is a significant development of this time period. In projects for welfare. The Department of Health, Education, and Welfare was founded in 1953 after the agency was reinforced and reorganised in 1946. The professional progress that occurred throughout the time is another significant development. The National Conference of Social Work conducted a study on community organisation in 1938–1939, and the results were eventually published under the title "Generic Community Welfare Organisation." This is only one example of a significant professional development. Based on this, a further investigation was conducted in 1940, but American participation in World War II prevented an active plan from launching.

DISCUSSION

The Association for the Study of Community Organisation (ASCO) was founded in Buffalo, New York, in 1946 at the National Conference of Social Work. The primary goal was to enhance social welfare organisations' professional practises. The National Association of Social Workers was founded in 1955 as a result of the merger of ASCO and six other professional associations. The American Association of Schools of Social Work Education has acknowledged community organisation as a crucial and vital component of social work education. A Council on Social Work Education group is now working on producing instructional materials for community organisation. Wayne McMillan authored the first modern textbook on community organisation, "Community Organisation for Social Welfare," which was published in 1945.

Following World War II, community development saw yet another change because of the unique and vital nature of wartime requirements. Many councils and neighbourhood war services rose to prominence at this time. Among these, the United Service Organisation

(USO) is crucial since it brought together a variety of troops to meet the demands of the military and the defence industries. The vast expansion of volunteerism during this time, coordinated and recruited by organisations like the USO, American Red Cross, and the Defence Council, is another remarkable feature of the era. Another change that occurred during the war is the strengthening of ties between social work and labour, which is seen to be very important to community organisation. The following are some post-World War II advancements that were extremely unique to the field of community organisations:

1. The treatment of those who are mentally and physically handicapped
2. Age-related issues and planning for mental health
3. Juvenile delinquency prevention and treatment.

Separate organisations were formed to solve these problems, and international organisations have now entered the area of community organisation. The current state of community organisation is marked by the creation of new community development initiatives that attempt to provide services to the world's social welfare's less developed regions. As a result, the current agenda places a larger focus on self-help while engaging with the whole community.

A UK Community Organization

By classifying the historical evolution in the UK into four periods, Baldock (1974) was able to summarise it.

The first stage 1880–1920

Community work was primarily seen at this time as a social work technique. It was seen as a method of assisting people in improving their social adaptations. It played a significant role in coordinating the efforts of nonprofit organizations.

The second phase 1920–1950

During this time, new approaches to addressing social concerns and problems emerged. The community organisation had a tight relationship with the urban development agenda of the federal and state governments. This time period saw a significant development that was tied to the community association movement. The neighbourhood concept, which served as the intellectual foundation for the second phase, gave rise to the third phase, which began to take shape about 1950. It was a time when social work was developing professionally. The majority of educators and planners made an effort to evaluate the weaknesses in the current system. It was also a time when social workers were looking for their own unique professional identities.

Recently, there has been a noticeable increase in community engagement. It called into question the basic connection between social work and community service. As a result, it was considered a time of radical social activity, and we could see clashes between the people and the authorities. During this time, the community and the association of social workers underwent a de-professionalization process. Conflictual tactics were therefore brought into community work during this time, however there is still disagreement on this matter today [5], [6].

India's History of Community Organization

As there has been little recording of social work literature in general and community organisation in particular, there is no historical narrative of community organisation in India. The charity organisations in the United States are where community organisations got their

start. They attempted to organise the people in order to coordinate their work after realising the needs of the populace. Social welfare, fund-raising, pushing for social laws to be passed, and coordination of welfare activities were the key activities. All of these actions were motivated by charitable intentions. The religious ideology is deeply ingrained in India's conception of generosity. Community work has previously been established in India prior to the start of social work study there in 1936. But the community work was in a latent condition throughout the first phase, which lasted from 1936 to 1952. Because there were so few employments that allowed for community organization during this time, social work was still in its infancy and not many people were working in community settings. Professionals liked working in casework environments.

The government of India started the community development project in 1952, and as a result, a new age of community work began to take shape. The main goal of community development in India was to make rural residents aware of their needs, instill in them a desire for a better life, and empower them to discover solutions to their issues. Community development, according to Mukerji (1961), is a movement that seeks to improve living conditions for everyone in a community via active involvement and, if feasible, collective initiative. He claims that there are two processes that make up community development: 1) Extension education, and 2) Community organisation. It was anticipated that extension education would enhance a person's knowledge and abilities, hence enhancing their quality of life. Mukerji defined community organisation as the establishment of three institutions in the village.

1. Local Panchayat.
2. The community cooperative.
3. The community schools.

The focus of community service continued to be in rural regions at this time, but social work continued to be mostly urban in nature. A new tendency in the practise of community service emerged about 1970. In addition to their typical casework method, the social workers broadened their working area to include additional development sectors. For instance, those who worked with schoolchildren began collaborating with the neighbourhood. The NGOs and volunteer groups devised a community-based strategy. In reality, this change has prompted the implementation of the community work approach. The majority of the community work has continued to focus on welfare.

Community work in India is now going through a period when there is a rising discontent with its own practise, or rather the results of its practise. Therefore, attempts are being made to develop alternative means of cooperating with communities. Despite this, the professionals are engaged in a range of initiatives to improve community life in both rural and urban locations. The participation of business establishments in improving welfare in their neighbourhood is another trend in community service. Commonly referred to as CSR (Corporate Social Responsibilities), this is. The corporate entities, i.e. A few big corporations, like Tata and Escorts, have also joined this endeavour. Many experts in this discipline have been interested in this trend.

The major purpose of community development is to create village communities using strategies that will inspire, motivate, and support the villagers in carrying out a large portion of the labour required to achieve the desired outcomes. The people should have been involved in the conception and promotion of the reforms, and they should also accept and implement them.

Community development and organisation have a shared conceptual foundation. Both want to provide individuals the ability to live happily and completely develop their lives. Both have a fundamental belief in the common man and his ability to exercise self-determination within the confines of society. Both emphasise self-help and support individuals in finding solutions to their own difficulties. Community development and community organisation, however, should not be seen as interchangeable terms.

The promotion of all facets of life, including the social, economic, and cultural spheres, in both rural and urban places, is a preoccupation of CD. While CO is concerned with adjusting the demands and resources for social welfare in cities, states, countries, and even in villages. While CD is a government-sponsored project in virtually all developing nations, CO is practised on a voluntary basis in the USA. Urbanisation and industry are the causes of CO. Here, issues with families, the elderly, young offenders, unemployment, and social security provision are of primary importance. CO tends to be more process-oriented, but CD as it is used in India tends to more target-oriented. CD, on the other hand, is concerned with how to persuade individuals to satisfy their fundamental human needs[7], [8].

The Gandhi method of community work

Gandhi didn't provide a precise meaning of the word "community." For him, a village is a small, geographically constrained community where many families join together and work together to create a shared way of life. Gandhi said that cooperation and sharing among members of a community are its fundamental components. The focus of the Gandhian idea of community work is on community rebuilding rather than community growth or organising an already existing, disorganised, or unorganised community. Therefore, the Gandhian goal of community service is to rebuild the rural communities that are dispersed across the nation. This rebuilding is built on positive initiatives created to address the community's requirements for social welfare. Gandhi hopes to achieve his vision of reestablishing the "sarvodaya social order" through building the rural community. Gandhi did not provide a clear or set blueprint for the restoration effort; instead, he left it up to the abilities of the community organisers who were working to adapt it to various environmental and socioeconomic factors. In this method, the worker's function is very clearly defined. Since the worker's main objective is the rebuilding of society worldwide, he not only interacts with the communities or groups of individuals who ask for his advice but also approaches those communities that do not. With this strategy, the employee takes the initiative and progressively energises the neighbourhood. It requires the employee to be consistent and sincere in the rebuilding plan in his line of work.

Community Organisation Models

It is important to learn the vocabulary before moving on to comprehend the various approaches and models of community organisation. It serves as a lens through which one may see the nuanced reality. A model is a condensed representation of a complicated issue. Models provide us a clear knowledge of what might happen and act as a reference for the job. They include methods for realising a goal as well as the proper measures to follow to get there. Some models develop as a result of certain shift philosophies, while others do so in reaction to actual circumstances. There are three primary types of community organisation that Jack Rothman has presented. As follows:

1. Local community growth
2. Social preparation
3. Social engagement

Locality Development in Model A

Working with community groups is done using the locality development concept. The settlement homes used to utilise it. Here, community development is the main point of interest. The key components of the method are participant education and leadership development. The "process of self-help and community action is valuable in its own right," according to Murray Ross. This specific way of thinking serves as the foundation for the locality development concept. It has its roots in the established community organisation procedure. The whole community or a specific segment of it is the major focus of this strategy. The fundamental idea is that communities share certain wants and interests, and that by recognising these requirements and cooperating democratically, individuals may take the necessary actions to raise the standard of living.

The community organizer's job in this situation is to increase community participation and aid members in making plans and coming up with solutions. It resembles the community development work that is carried out in undeveloped countries. When a person or an organisation tries to create numerous plans and initiatives to satisfy the requirements of the target population in a certain region, it is referred to as community organisation practise. Coordination of the efforts of numerous organisations offering a range of services in the region is another aspect of it.

Social Planning Model B

Social planning refers to the form of community work where a person or organisation evaluates the welfare needs and available services in the region and offers a potential blueprint for a more effective delivery of services. It is concerned with issues including housing, education, health, childcare, and other social issues. It wants to have an impact on a lot of people. The community planner collaborates with the government in that position and is often linked to the local social order. But in essence, he wants to assist the neighbourhood in planning its future by learning about its needs and views.

Social Action Model C

"Social action is an individual, group, or community effort within the social work philosophy and practise that seeks to achieve social progress, to modify social policies, to improve social legislation, and to enhance social welfare and health services." Rothman also suggests the social action approach of community organisation. He claims that social action is a tactic adopted by groups, smaller towns, or even larger national organisations that believe they lack the authority and resources to address their problems. As a result, people engage in confrontation with the power system in an effort to resolve their concerns with inequality and deprivation.

In this kind of community organisation, the organiser makes use of every available tool to put pressure on the ruling class to accede to requests. Organisers' roles may change depending on the topics they take up.

The position might be that of a broker, negotiator, activist, advocate, or agitator. It's a procedure. There are several steps to this organising process. As a result, the organizer's function will alter in accordance with the duties that are expected of them in various social contexts. The 1960s saw widespread adoption of this model. This has been utilised as a way to address the socioeconomic issues facing the country and transfer power and resources to the underprivileged. Community organisation may benefit greatly from using social action as a model.

Community Organisation Approaches

The history of community organisation has seen a variety of activities and the creation of fresh projects in the area. These community organising initiatives often focus on identity and issue-specific groups. The history of community organising provides a variety of techniques. The rise of neighbourhood organising is one such community organising strategy that the 20th century saw. One kind of community organising is neighbourhood organising. This is only a communal effort to address daily issues and provide aid to those in need. There are three different methods of neighbourhood organization [9], [10].

The Approach of Social Work

According to this strategy, society is seen as a social organism, and as a result, efforts are focused on creating a feeling of community. The community organiser, whose job is that of a "enabler or an advocate," aids the neighbourhood in identifying problems and works to get the necessary social resources by assembling the social services already in place and by advocating to those in positions of authority on behalf of the area. This approach is more cooperative and treats the community as a whole as a customer. The war on poverty campaign of the Johnson administration in the 1960s and the social settlement movement in the USA are two examples of this strategy in action.

Political Activists' Method

This strategy was developed by Saul Alinsky, who is regarded as the father of community organising. In the 1930s, he began to organise communities. This approach views the community as a political entity and not as a social organism, and its main tenet is founded on his belief that "the more representatives of the organisation, the stronger the organisation." The neighbourhood is seen as a possible power source in this context. The community organizer's job is to assist the neighbourhood comprehend how big the issue is and what has to be done to mobilise the neighbourhood. The lack of power in the community is consistently highlighted as the issue, and in an effort to give the neighbourhood more authority, the organisers must contend with confrontations with various organisations, interests, and elitists. Since most community organisers are from outside the community, there are issues with leadership and power imbalance in the community. By seeing its job as "meeting power with power," this approach to community organisation, unlike the social work model, has the ability to develop stable, democratic, and successful organisations of local inhabitants.

Neighbourhood Upkeep/Community Development Strategy

This strategy was developed as a result of both the prior strategies, namely the social work strategy and the activist strategy used by political groups in the same neighbourhood. Civic connections are a common manifestation of it. This organisation employs peer pressure to provide services to the neighbourhood. They use this tactic to put pressure on the government representatives to provide services to the neighbourhood, but sometimes they adopt a political activist strategy since they understand that confrontation is the only way to accomplish their objectives. These organisations consider themselves as more proactive and development-minded, which is reflected in the features of this approach, which places less emphasis on dissent and conflict.

CONCLUSION

The history of community organisation as a social work methodology has been covered in this subject. The early attempts of social reformers and activists to better the living

circumstances of underprivileged populations in the West eventually gave way to a formal approach of social work, as we have seen. In-depth discussion of the Indian experience is also included, with a focus on Mahatma Gandhi's contributions. We have also seen that there are several strategies available within community organisations for addressing social issues. Locality development, social planning, and social action—Rothman's three types of community organization—have all been thoroughly examined, and their contrasts have been emphasised.

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CHAPTER 3

COMMUNITY ORGANIZATION AS A METHOD OF SOCIAL WORK

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ABSTRACT:

The importance of community organisation for community development was covered in this course along with community organisation as a macro approach of social work. There is a list of the distinctions between community development and community organisation. It has been mentioned how important it is to work with families, groups, and people. The power structure and its importance to community organisation have been covered towards the conclusion of the unit. All of this knowledge will be helpful for putting community organisation into practise. This unit's objectives are to teach social work interaction with communities and community organisation as a social work approach. This chapter discuss comprehend the social work practise of community organisation; be aware of the importance of community organisations for development; draw a distinction between community development and community organisation. comprehend the idea of communal power; be aware of how important power is in community organisations; be aware of the idea of empowerment; and be aware of the obstacles to empowerment.

KEYWORDS:

Community, Empowerment, Families, Organization, Social Work.

INTRODUCTION

One of the main approaches in social work is community organisation. It deals with community intervention to address issues in the community. Using community organisations as a tool for social work, numerous members of the community may work together to address issues. Community development and organisation are complementary aspects of the same whole. The community organisation uses group work and casework as well as other social work techniques. The balance of power affects how a community is run. In order to employ the community organisation approach, which is intended to empower people for their development, social workers need to be aware of the local power structure. The information is given so that social work students may comprehend and use community organisation efficiently.

Organisation of the Community as A Macro Method

In social work, community organisation is seen as a macro way of practise. It is used to address social issues. The phrase "macro" is used because it may help a lot of individuals become involved in resolving societal issues. Community organisation is a macro approach because it may be effectively used at all levels of the community, including the local, state, regional, and even worldwide levels. Community organisations, for instance, may support local, state, regional, national, and worldwide pollution control efforts. It is a macro approach since community organisations interact with many people at once as opposed to casework, which only works with one person at a time, or group work, which deals with a small number of individuals. For instance, since so many individuals are impacted by poverty, it cannot be treated with an individual method like casework. When a problem's scope is worrisome, an

individual approach is impractical. In these situations, we must use a strategy that can benefit a lot of individuals. In comparison to other social work techniques, community organisation as a macro technique is helpful for addressing pervasive economic and social issues like poverty[1], [2].

Use of a Community Organization as a Method of Problem Solving

The community serves as the customer in the community organisation technique. Community organisations help the community by providing for its needs and resolving issues. Using the community organisation method, it is possible to address a number of local issues, including social injustice, poverty, substandard housing, inadequate nutrition, poor health, a lack of medical services, unemployment, pollution, exploitation, the bonded labour system, illicit booze, dowry, female infanticide, women's trafficking, women and children trafficking, and drug trafficking. In addressing problems, there are often three fundamental components. These are research, evaluation, and care. The issue has to be researched first. We need to gather information about the issue in order to do this. We must determine the primary reasons based on the data gathered. The term for this is diagnostic. A course of action known as therapy is developed in response to the results, or diagnosis. We classify this model as a medical model because physicians examine patients to determine the underlying causes of sickness, and then they recommend treatments or medications based on their findings. A paradigm like that may be used to community organisation techniques. Only through the engagement of people and the mobilisation of resources can issues be addressed. This approach is particularly useful in Indian circumstances since a substantial proportion of the population there suffers from poverty or other issues connected to it that call for quick fixes. The best way to tackle this is via community organisation as a problem-solving technique. Assume, for instance, that people in a certain location are in need of water to cultivate their crops. Watersheds may be created and ground water levels can be raised with the assistance of the community organiser and people's involvement. The ability to continue farming throughout the rainy season is made possible by water storage. Here, water is an issue that affects the whole village and may be resolved by employing a community organisation approach. The following are applications of the community organisation method:

1. To provide for the requirements of the community and to establish and maintain a balance between its demands and resources.
2. Assisting individuals in acquiring, enhancing, and maintaining traits of collaboration, self-direction, and involvement. This enables them to successfully deal with their issues and prepare to achieve their goals.
3. Changing interpersonal dynamics among groups and communities as well as how power is allocated.
4. The community's resources are located and used to address issues in the area.

Community Organization Importance for Community Development

Community development and community organization are connected. Using the community organisation approach, the objectives of community development are achieved. Community development, according to the United Nations, focuses on the whole development of a developing nation, including its social, physical, and economic aspects. Community organisation is used to achieve overall development. The following elements are seen as crucial in community development. The same factors are thought to be crucial for community organisation. It's them,

1. The democratic process
2. Willing cooperation

3. Self-help
4. Growth of leadership
5. Educational considerations.

All of the aforementioned factors are connected to community organisation. Using democratic processes means include everyone in the community in the decision-making process. This may be accomplished via community organisation. The members or representatives who have been chosen or elected are assisted in making choices. Democratic processes encourage participation in the accomplishment of social development objectives. The community organisation technique allows for democratic engagement. When individuals cooperate voluntarily, they voluntarily choose to participate. They are persuaded of this. They need to have the conviction that they must actively participate in the process of growth. The approach used by community organisations supports this mindset. The community organisation approach must be supported by people's emotional investment. People will offer to participate if their circumstances are made to make them unhappy. The focus on discontentment by community organisations serves merely to spur involvement. The cornerstone of community development is self-help. Self-help focuses on the ability to mobilise one's own resources. Self-help is the cornerstone of sustainability and self-sufficiency[3], [4]. In community organisations, the emphasis is on self-help. Both community organisation and community development place a strong emphasis on the idea of self-help. An essential component of community development is leadership development. Leadership is about motivating and assisting others in achieving their objectives. In community organisations, leadership is also emphasised.

DISCUSSION

The people are inspired to take action with the aid of leaders. A useful way to develop and use leadership is via community organisation. This holds true for community development as well. Helping people understand, study, and embrace notions of democracy, collaboration, unity, skill development, successful functioning, etc. are educational components of community development. The aforementioned factors are also seen to be quite significant in community organisations. The emphasis of community organisation is on community education. As a result, both are placing a strong emphasis on education in order to advance the community. Community development and community organisation are thus linked and mutually beneficial. Since both emphasise democratic process and self-help principles, community organisation and community development do not have any competing interests. They are linked as a result. As a result, the community organisation approach is employed as the implementation method in all projects for community development.

Community Organization and Community Development Are Different

Community development and community organisation have a lot of commonalities. However, it is feasible to distinguish between community organisation and community development for theoretical purposes. Community development is a scheme for a planned transformation, while community organisation is a way of social work. While community development emphasises the end or objectives, community organisation places more emphasis on the procedures. While community development workers may come from other professions, such as agricultural specialists, veterinary experts, and other technical experts, community organisers are often social workers and agents of social change. There is no deadline for community organisation. It is accomplished gradually in accordance with the speed of the populace. However, community development has a deadline and a time limit for completing its goals. Public engagement in community organisations is crucial. The growth

of individuals, however, is crucial for communal development. Support from the government and other outside organisations is not necessary or vital for community organisation. However, outside help from the government or other organisations is valued in community development. A technique utilised in many disciplines of social work is community organisation. Community development, however, is seen as a process, strategy, project, and movement for intentional change, in contrast to community organisation.

Community organisation is employed in various areas, although it is primarily used in economic growth and the improvement of peoples' living conditions. Planning in community organisations is started by the participants' involvement. However, planning for community development is done by an outside organisation, often the government. People get together in community organisations to tackle problems. However, in community development, objectives must be met, and individuals are organised to do so. Community organisation exists in every community. However, community development projects vary from person to person based on the area's various qualities, including whether it is rural, urban, or tribal. Both have connections despite their variances. Because of how closely connected the two parties are, community organisation processes and values are completely embraced. Both resemble different halves of the same coin. The best community development occurs in areas where the community organisation technique, together with its different processes and concepts, is successfully used.

Collaborating With People, Families, And Groups Within the Community

People band together to create families and groups. Communities are formed when families and other groups come together. We must work with people, families, and organisations while assisting communities. The lines that separate the various social work techniques in practise are not always apparent. Each is done depending on the circumstances. The organiser in a community organisation must collaborate with people. To raise awareness, individual interaction strategies are used. Through education and awareness raising, individuals are individually encouraged to adopt communal objectives. Even while working with people takes a lot of effort, it is incredibly successful. In community organisation, interacting with families and groups is crucial. Since there are several organisations in the community, community organisations work with a variety of groups. We must collaborate with other parties in order to accomplish the shared objectives. The community is home to several organisations. The community organiser collaborates with many organisations to further the objectives of the community. As a result, the community organiser makes conscious attempts to strengthen the bonds between people, families, and groups.

When they band together, they work together to accomplish the shared objectives. Groups are thought to be better at taking action and addressing problems. Although the groupings are superior than the average person, they are not always superior to the finest person. Working with groups offers the chance to gather a range of viewpoints and data for community organisations. Through collective choices, the group members may get rid of unpleasant viewpoints. In a group, people may work quickly, but it takes time to include others in the activity. When dealing with groups, consensus is regarded as the best method for making decisions from among possibilities. When the majority of the group members commit to the cause, it will undoubtedly succeed. It is possible to get to a conclusion by revising the previous choice when there is disagreement among the group members. Then it could be accepted by the whole group. To accomplish the community's objectives, a community organiser must collaborate with both people and groups. In addition to community organisation abilities, the organiser should have casework and group work skills to work with local residents and organisations[5], [6].

Definition and ranges of power

Power is the capacity to persuade others via collective action. That is, persuading members of the community to follow the leaders' advice in order to accomplish the objectives of the community. One may research the components of communal power. This is referred to as the community's power structure. Community power structures differ from one community to the next.

Social workers define power as one's capacity to influence other people's attitudes and actions. To put it another way, power is the capacity to influence events. Floyd Hunter outlined the characteristics of power and power dynamics. Power may take many different shapes and be used in many different ways. There are several sources of power. Power can come from many different things, including money, votes, laws, information, expertise, prestige, group support, contacts, charisma, communication channels, media, social role, access to rewards, position, titles, and ideas. Other sources of power include alliances, energy, conviction, courage, interpersonal skills, moral convictions, etc. A power centre is when power has accumulated in one place. Power is distributed as well. It does not stay within the power centre. It permeates all spheres of society. The only distinction is that the weak individuals must first identify their power. Titles or formal delegation may be used to assign power. There are various methods to gain power. Power may be attained, for instance, by competence, talent, charisma, etc. In general, some social groupings rule the community. At the pinnacle of the power pyramid are what are known as power centres. They have both official and informal links with the community. They exert power via subordinate leaders who abstain from voting in local elections. The majority of influential individuals are wealthy. There are many different power structures in certain cultures. Power structures are naturally adaptable. The following is what the community organiser must research: "How do certain individuals affect the behaviour of others?"

Who controls the force? How? What problems exist? What are the conclusions? These factors need to be examined by the organiser in order to practise community organisation effectively. Community power structure analysis is the term for this. Because certain individuals can take action in spite of opposition from others, this ability is known as power. Because they interacted regularly and knew one another well, some individuals are influential because they were able to participate in cooperative efforts in local affairs. vital communal choices are made by those in positions of authority, while others play a vital role in carrying them out. An organiser may practise community organisation successfully if they have a solid understanding of the power structure. For instance, the traditional village chief is a strong individual. The group's leader may persuade others to take action. This leader is often driven to fulfil the community's objectives. Effective people-influencing skills are possessed by the leader. The leader has the ability to deal with dissent from a few guys because of this authority.

The distribution of authority throughout the community. Each power centre aspires to increase its influence over how resources and incentives are allocated. The several power centres form an alliance. They collaborate, sign a contract, and fulfil their commitments. The timid, helpless, and passive do not get power. People with guts and energy use it. Powerful individuals often band together to resolve problems. Ideological, personality, needs, or goal-related commonalities serve as the foundation for an alliance. Possessing power is always put to use. It may be used to achieve the objectives. The source of the power may be psychological, social, political, or intellectual. It takes self-awareness and self-control to maintain authority. Making decisions is where power comes from and where it goes. There may be many power centres at times. Each power centre may be independent. To mobilise

community power for the achievement of community objectives, the organiser requires knowledge and skills. There are methods for deploying electricity.

1. Making an appeal to those in positions of authority who are linked and asking for their assistance in accomplishing the aim.
2. Directly connecting the power centres to the objective.
3. Strengthening the interdependence of power centres to achieve the objectives.
4. The creation of new organisations with members from power centres to accomplish the objectives.
5. Encouraging members of power centres to collaborate with one another to accomplish the aim.
6. The aims may be attained by strengthening new, greater power centres via the use of group work techniques.

The shifting of power centres was a strategy adopted by Saul Alinsky and Richard Cloward. Institutional reforms are used to shift the power centre. Saul Alinsky stressed the need of a grassroots strategy. People from the lowest strata should have voting rights in grass-roots initiatives. Authority and power go hand in hand. Power is legitimised by authority. These facts are utilised in community organising to ensure that people participate and that the objective is successfully attained.

Power's importance in community organisation

Community power structures have an impact on development. Influential people have the power to mobilise a significant portion of the population. For instance, some individuals may trail institutions and other people during a fund-raising effort. The two models of local power systems are the pluralist model and the stratification model. According to the stratification model, social class is the primary factor in determining how power is distributed within a society. The upper-class elite, whose interests and perspectives on community matters are largely uniform, comprise the power structure in the community, according to this paradigm. The pluralist approach challenges the notion that a small, homogenous group controls local decision-making. However, there are several minor special interest groups that transcend class boundaries and are represented in local government. These are interest groups that influence choices, have overlapping memberships, and come from quite different power sources. The interplay between these many interest groups lead to choices that affect the community. The community organiser may benefit from this theoretical approach while he works. For community organisation, the organiser must determine who the key players in the power hierarchy are. A renowned author on local power structures is Floyd Hunter, the executive director of a community welfare council. His search strategy is referred to as the reputation approach. The first step is to ask a group of informants who are familiar with the neighbourhood to name the individuals they consider to be most important in local politics. This process may vary in terms of the way informants are chosen and the way the questions are phrased. We may determine the nucleus of the local power structure by collecting those individuals who are most commonly mentioned as significant leaders. Another way to identify the people in the power hierarchy is to use the position approach, which is predicated on the stratification model. This strategy makes the assumption that those in positions of authority within the community are at the top of the power hierarchy. One may rapidly construct a list of the people in the power hierarchy by looking through the executive directories of the significant social, political, and economic organisations in the neighbourhood[7], [8].

As opposed to the reputation technique, this one involves less work. Community organisation and power are closely intertwined. People's participation and power are intertwined. Community leaders are active in community organisations to encourage involvement in order to accomplish the goals of the group. A new centre of power may sometimes be established in order to secure the support and widespread involvement of the populace if the current power centres are not serving community organisational goals. The process of community organisation has to be effectively carried out by leaders; hence the organiser needs to understand the power structure. People are organised, for instance, to undertake family planning. The leader is driven to encourage involvement in this. The village chief in certain places is against family planning. In this case, the community organiser must choose a new, strong leader to execute family planning since it would otherwise be impossible to do so in the village.

Obstacles To Empowerment

Typically, those in poverty have a sense of helplessness. These individuals may be assisted in feeling empowered to handle their own issues with the aid of community organisation. They feel strong when they can figure out how to address their difficulties. Their ability is built, and they might grow in confidence, giving them the impression that they are capable of handling their own difficulties. In a community organisation, decisions are made by the participants. They feel empowered as a result of this. By fostering knowledge and decision-making skills, empowerment aims to provide marginalised groups a potent tool for expressing their demands and preferences and achieving their objectives freely. Having a strong community leads in individuals feeling more empowered. However, there are several obstacles, like caste differences, illiteracy, superstitions, and fatalism. Vested interest groups may sometimes act as a roadblock to empowerment. Community reliance, persistent poverty, false ideas, etc. serve as obstacles to empowerment. People gain power when they are organized [9], [10]. There are leaders in the neighbourhood, and if they band together, they can cooperate and coordinate. They feel strong because of this. As a consequence, community organisation gives individuals more authority. The empowerment of the community enables it to resist exploitation, develop problem-solving skills, and achieve its objectives. By empowering the community and fostering community organisation, many economic issues may be quickly resolved.

CONCLUSION

A macro-level social work strategy called community organisation is essential for tackling difficult societal problems. It enables the organisation of neighbourhood residents to work together on solutions. The capacity to involve a wider proportion of the public at once sets community organisation apart from other social work approaches like casework and group work, making it particularly well-suited for tackling common problems like poverty. The unit also emphasises how crucial community organisation is in accomplishing community development goals. Community development and community organisation are related, sharing characteristics such as democratic procedures, collaboration, self-help, leadership development, and education. They collaborate to improve the general health and development of communities. In conclusion, community organisation is an essential macro-level social work strategy that enables communities to deal with challenging situations together. In order to promote good change and community development, this unit has given students the information and abilities they need to comprehend, put into practise, and be successful with community organisation. Social workers may significantly improve the wellbeing of communities and society at large by understanding power dynamics, encouraging empowerment, and working successfully with people, families, and groups.

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CHAPTER 4

PRESENT ISSUES IN COMMUNITY ORGANIZATION: AN ANALYSIS

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ABSTRACT:

The kind of neighbourhood a person lives in has an impact on their social life. Science's growth has made life more complicated. Communities in villages can no longer support themselves. Family, joint families, the caste system, local panchayats, private property, and education are only a few examples of the social structures that have changed. They are unable to satisfy the community's and individuals' evolving needs. Your wide awareness of contemporary concerns in community organisation is the goal of this unit. After completing this unit, you will be able to: define gender and gender injustice; explain caste and class concepts and their functions; identify the different kinds of inequalities that exist in a given community; evaluate the effects of macropolicies on individuals; and identify strategies for dealing with factionalism and authorities for defending the rights of marginalised groups. This unit provides you with a thorough awareness of the problems influencing the dynamics of healthy lifestyles and the operation of societies and organisations. Let's examine the definition of gender, the distinction between it and sex, the components of the gender system, and how these factors affect the disparities faced by women. Submission of a petition, persuading, bargaining, negotiating, lobbying and advocacy, as well as conflictual/confrontational methods, are all part of dealing with authorities. The fundamental characteristics of protests and demonstrations as well as their efficient usage have been discussed. Protests and demonstrations often create a sympathetic and supportive atmosphere.

KEYWORDS:

Community, Gender, Organization, Social, Society.

INTRODUCTION

Today's communities are dealing with several difficulties. Ancient social relationships, sentimental links, and emotional ties are no longer relevant or apparent. The level of collective awareness is progressively declining. The tranquil community members' lives have been infiltrated by dirty politics, and they are split into several political parties and subgroups. The unified family structure is quickly falling apart, and mental pressure on people is rising. Among the current issues that call for immediate intervention when working with communities, institutions, and organisations are communal discord, gender inequality, factionalism, the violation of the rights of marginalised groups, feelings of deprivation among various classes, such as cultivators, industrial workers, and daily wage earners, efforts to change property relations in favour of the less fortunate, and the impact of macro policies at micro levels.

Practises of gender-sensitive community organisations

The Oxford Dictionary defines gender as a categorization of sexual orientation, such as male and female. However, gender is not a biological characteristic. It is a product of civilization.

'Men' and 'Women' must be treated equally. Unfortunately, our current system is actively creating its own set of standards, which is mostly to blame for the unfairness and discrimination against women and girls in our society. Men and women are given values based on their gender. The biological sex differences are seen as a valid predictor of how men and women access and participate in society differently.

gender structure

Our society is structured around a set of predetermined goals and objectives, the operation of which is supported by a number of organisations and processes. For example, marriage and family are fundamental components of Indian civilization. Girls and boys get married and form their own families while adhering to the established conventions that govern their roles, codes of behaviour, way of life, and practises. The gender system is one of the most extensive and broad organisational systems that influences every area of social functioning. The patriarchal system gives the unfavourable circumstances that women encounter their life power. Let's attempt to outline some of the most typical aspects of the gender system.

Men and Women Are Different

The fundamental elements of a gender-based society are the practises of male and female distinction. Real biological sex differences are expanded to serve as social placement standards.

Assignment of Roles

Roles are given in any society or organisation for a certain purpose. In a patriarchy, duties are not only assigned in line with biological needs, but they are also misused in accordance with standards set for men and females. In patriarchy, men are expected to perform "dominating and controlling social functions," while females are expected to perform "supportive functions." Therefore, by birth, men are "resource inheritors," performing the roles of earners, while females are "family carers," carrying out the roles of "child nurturing and running the households." However, this situation is changing, and men and women now have equal rights in the workplace.

Gender-based Placement in the Hierarchy

The 'male-female superior-inferior or hierarchy' where men have access to land holdings, inheritance, skills, productive jobs, and the related high status is further supported by a number of norms, attitudes, practises, and beliefs that go along with role distribution. Contrarily, women are denied even the right to live, have inadequate nourishment and medical care, obtain subpar education, and endure horrors like eve-teasing, rape, wife beating, etc [1], [2].

The Gender System's Components Stereotyping in roles

The biological activities of female reproduction extend to childrearing and taking care of home duties. The man, on the other hand, has the responsibility of providing for the family. As a result, these preset yet distinct roles are socialised into both sexes. The fundamental roles pertaining to societal ideals have not altered, even in a culture where both men and women are expected to work for a living. So, even if women make a living, their need to do home duties does not change.

Sex-based preferences for children

Because he is the inheritor, the guardian of the family and its interests, the "doer," and a male kid, men enjoy the associated social standing. In addition, since girls marry and leave the family, males serve as the parents' old age insurance. Additionally, the term "daughter" suggests costs like dowry. Therefore, society favours having boys as children. In certain regions, the demand for male children is so strong that a woman who fails to have a male kid is referred to as "Kulachhani," the destroyer of the family, since the name will not be passed forward.

Women's Experience with the Gender System

The practise of male and gender difference deprives women structurally. atrocities committed against women and behavioural prejudice towards women. While behavioural expressions have an impact on the person in a particular setting, structural factors have an overall social impact.

Caste and Class as an Inequality-Focusing Axis

Both caste and class are status categories. A status group is a collection of people who share a certain way of living and a specific level of altruism. Classes are defined in terms of the relations of production, while castes are seen as hereditary groupings with a set ceremonial rank. A caste's members either have a high or low ritual position in comparison to other castes, but members of a class in a community have a comparable socioeconomic standing.

Caste as a System and a Unit

Caste is seen as both a system and a unit. In addition to being a cultural phenomenon, it is also recognised as a structural phenomenon. Caste may be described as a unit as a "closed rank status group," which is a group whose members' position, employment, field of mate choice, and contact with others are all set. In terms of a system, it refers to connected status and structured interaction among castes in terms of constraints on changing membership, profession, marriage, and community interactions. When considering caste as a system, it is assumed that no caste can exist in isolation and that all castes are interconnected via a network of economic, political, and ceremonial ties. The 'closed-rank group' characteristic of caste also explains how it is organised. Caste as a phenomenon of culture may be seen as a "set of values, beliefs, and practises." A social class is defined as "one of two or more broad groups of people who are ranked in socially superior and inferior positions by the members of the community." Consequently, within a social class,

1. A sense of equality with others in one's own class.
2. An awareness that one's behaviour will be compatible with that of those who adhere to comparable standards of living; people in the same social class are expected to uphold similar standards of living.
3. To choose their professions from a constrained list.
4. The realisation that the members of one class have a similar attitude and behaviour.
5. There is a sense of superiority towards individuals who are lower on the social ladder, as well as a sense of inferiority towards those who are higher up.

Caste and class inequality axis

Our society is diverse in that individuals are categorised according to things like birth, religion, race, language and dialect, education, profession, money, and other factors. Based on these traits, people are ranked higher or lower on a scale of status. As a result, social

barriers are built that hinder the overall development of individuals. This has resulted in the following disparities. Limits the mobility of the working class, particularly the marginalised, causes untouchability, slavery, and many other social ills and vices like child marriage, the dowry system, the purdah system, and casteism, lowers the status of women, and serves as the foundation for religious fundamentalism and discrimination.

It is still a fantasy to change property relations in favour of those who are less fortunate. Furthermore, the ongoing conflicts in our social order are a contributing factor to the wide-spread dissatisfaction, inter- and intra-caste, class, and community disparities. Like as we still adhere to conventional ideals, even if our positions have evolved. Although we claim that India is devoted to promoting equality, caste and class are still in place. Although we consider ourselves to be rationalists, we accept unfairness and injustice with fatalistic indifference. Despite advocating for independence, we promote collectivism. Despite the creation of several laws and the amendment of existing ones, the general public has not benefited from them since they are either not being enforced or are filled with loopholes that have benefited only the legal industry [3], [4].

Factionalism

When 'sub-castes' operate more like 'factions' than 'caste groupings' to accomplish their goals, this is referred to as factionalism. They are known as "resource groups" by Prof. K. N. Sharma to emphasise their collaborative role. The 'alliance' between the organisations may sometimes be limited to the time necessary to accomplish the goal. These relationships often include families. To the detriment of their family ties, however, even brothers from the same families have on occasion joined different groups and cut ties with one another.

The faction is an alliance of a few key families to counter challenges from other families, to get support in legal proceedings, etc. When individuals return from their jobs in the fields or offices in the evening, they tend to congregate in small groups to spend their free time together. Thus, proximity to the group is daily bolstered by personal and casual interactions, and its power is occasionally utilised for status defence or embellishment. No set of unbending laws binds the members of a faction, therefore it may last for decades, a few years, a few months, or it may abruptly change. Caste and sub-caste, however, play a significant role within the group in towns and cities.

DISCUSSION

The capacity of the factions to mobilise resources and influence from outside the town determines their level of wealth, manpower, and power. The historic solidarity and cohesiveness of our village and tribal groups are now seriously threatened by factionalism, which has grown to be a significant concern. Under the 73rd Constitutional Amendment Act, several Panchayati Raj leadership posts are given legal protection, however this protection is not very advantageous. Instead, it has severely impeded any efforts to encourage the growth of communities around the nation. They oppose one another just for the sake of exhibiting the opposition and showcasing their might rather than for any real rhyme or reason. Any attempt to encourage cooperative and collaborative attitudes and practises in the society by any change agent internal or external gets severely hampered as a result.

Defending the rights of marginalised people and groups. A cohesive territorial community is not formed by members of marginalised groups. They are made to lead miserable lives while dealing with exploitation, oppression, assault, and various other humiliations. These are the social groups that have not benefited significantly from possibilities for health, education, employment, and other developmental factors owing to poverty, culture, language, religion,

migratory status, or other difficulties. The majority of them are women, SC and ST members, rural poor people with tiny land holdings, craftsmen, and unorganised sector employees.

Existing Laws Protecting the Rights of the Marginalised. To protect the interests of marginalised people and to assure their general development, the government has enacted a number of constitutional, legal, and non-legal socioeconomic measures. Despite this, their situation has not considerably improved. In order to provide the advantages of the "Welfare State" to diverse segments of society, particularly to marginalised individuals, the notion of social justice is also inspiring the government and people to engage in new and more crucial domains of state activity. Numerous laws pertaining to wage payment, social security, regulatory legislation, and social justice, among other things, have been passed, setting the minimum wage for workers and improving their working circumstances. In addition, a number of legislation pertaining to land reform, including those regarding debt relief, debt consolidation, land alienation, and ceilings, have been enacted. Other social security, income-generating, and community infrastructure development projects and initiatives have also been put into action.

Actions to Protect the Rights of the Marginalised. Despite all of the government's efforts, we discover that the needs and issues of India's marginalised population are not effectively addressed. Their requirements and issues are varied and multifaceted in nature. These may be overcome by altering the nation's and society's attitudes towards marginalised persons. Therefore, the recommendations and actions listed below may be beneficial and successful in defending the rights of marginalised people: They need to be made aware of their precarious circumstances, conditions, and other contributing factors. They should be made aware of their legal and constitutional rights at work and in the community. Another important factor is training for generating revenue and developing skills. Jobs that need training must be covered in training. Depending on the nature of the selected professions, the training may last anywhere from one to six months and provide participants new methods, strategies, and abilities that will help them make more money. In order to generate interest in training courses, they should also be compensated for their lost pay throughout the training time as they are daily wage workers, either in cash or in kind. Counselling services need to be made available to every family, community, and other socioeconomic category. Village Community Organisations must be developed, strengthened, and used to their best potential in rural development, especially for the benefit of underrepresented populations. Calling for the establishment of Legal Aid Counselling Centres with adequate monitoring systems at the district, taluka, and block levels by the government and/or NGOs. To create organisations of these people at all levels, from local to national, to safeguard and advance their legitimate demands and to give them the direction they need to engage in this organised battle. Organised SHGs will help marginalised communities become economically and socially powerful [5], [6].

Macro Policies' Impact

Everyone believes that the globalisation process has substantially widened the gap between the affluent and the poor, both within and across nations. The 'market forces' school of economics is the philosophy connected to globalisation. The private sector is marketed as the engine of efficiency and development, whereas government intervention and control are increasingly portrayed as the causes of inflation, debt, and economic recession. As a result, regulation and the development of national firms are discouraged in global and national thought and policy. Instead, privatisation, liberalisation, and subsidisation are preferred. Many nations were obliged to agree to the terms set by the World Bank and World Trade

Organisation due to declining foreign aid and rising debt. Several of these ailments specifically relate to India, such as:

1. The elimination of agricultural subsidies.
2. Import restrictions are under a ban.
3. The Public Distribution System is abolished.
4. Permitting foreign MNCs to operate in India.
5. Recognition of the rights of intellectual property.
6. The Indian Patents Acts being repealed.

Considering the aforementioned facts, we can conclude that international organisations like the International Monetary Fund, World Bank, and World Trade Organisation have had a significant impact on our country's policies and programmes in order to further their own interests as well as those of developed nations, which has negatively impacted people in general and the marginalised in particular. The "growth centred model" of development prioritised primarily national GDP growth and economic expansion. But it may incur significant social and environmental costs to do so. Within three decades, it was clear that the prevailing paradigm had ignored significant portions of society, increasing inequalities and further marginalising the underprivileged. The fact that the people were considered as just "beneficiaries" and "objects" of development prevented the specific initiatives established for the most disadvantaged groups from having an effect.

As a result, the "dominating power structure"'s adoption of the "trickle-down theory" failed to bring about the expected development, and the number of people living below the poverty line rose. The ecosystem has been irrevocably harmed as a result of nature being fully exploited in the name of progress. The bulk of the population are quiet "recipients" of the projects, while the concentration and control of resources are now in the hands of a small number of people. The tiny and marginal farmers who lost their access to land as a result of the "Green Revolution" have been further marginalised. These farmers surrendered their property to huge landowners because they were unable to use the new technology. The latter, in turn, increased in wealth as a result of receiving government subsidies.

There has been a significant urban bias as a result of the enhanced focus on manufacturing in the Indian economy. The agricultural sector in rural areas deteriorated so dramatically that many moved to cities in search of work. Problems with health, sanitation, education, consumerism, and unemployment exacerbated the disparity already present in cities since they were unable to support a big population. Rapid technological development has further marginalised weaker and more vulnerable groups in Indian society, which is essential to profit maximisation. Furthermore, the monopolisation of the seed market in developing nations like India has made the situation worse by forcing farmers to buy seeds at exorbitant prices and to sell their produce at throwaway prices due to the pressures of the situation. This is because many high yielding and refined varieties of food grains developed by rich countries can only be used for consumption and not as seeds to be sown in the field. Even necessary life-saving medications have been monopolised by wealthy countries and are being sold at costs that are out of the reach of the average person. The World Bank's pressure to end all forms of subsidies that Indians have previously benefited from in a variety of industries, including fertilisers, electricity, petrol and diesel, has increased the financial burden that the country's average citizenry, especially marginal and small farmers and small-scale business owners, must bear. Production and delivery of a range of products and services have suffered as a result [7], [8].

Convergence Strategies

The process of organising the disorganised for a particular purpose and interest is known as unionisation. In unionisation, oppressed, exploited, weaker, more vulnerable, and marginalised individuals, groups, and/or communities voluntarily organise themselves into a union on the basis of equality in order to rank their needs, problems, and issues, secure their basic demands, and protect and advance their interests through collective action. They also accept the principle of majority rule and strive to involve the greatest number of community members possible in all phases of community organisation and development.

While a "strategy" may refer to a comprehensive plan for changing the entire situation, it also contains roles for workers and clients, activities that must be completed by each, and methods and procedures that must be used. The following unionisation tactics may be used to organise the community's people, the target group. Now let's talk about a few of these tactics:

1. Information gathering and public gatherings
2. Sensitization
3. Creation of programmes and plans.
4. Increasing capacity
5. Coordinating and cooperating
6. Interaction

Meetings with the community and information gathering. This relates to setting up official and unofficial gatherings of local residents. To obtain the many pieces of information, the community must be visited and observed. Along with this, it also includes: The identification, rating, and prioritisation of stakeholders, needs, problems, and concerns[9], [10]. creation of consciousness among community members regarding these perceived needs, prioritisation of issues, and needs. Identification of the main individuals, sources of information, opinion leaders, and the formally and informally elected leaders of major sociocultural and occupational groupings and subgroups.

CONCLUSION

You have learnt about gender, castes, and classes, the distinction between gender and sex, the idea of a gender system and its components, and the persistent disparities that exist in societies as a result of gender, caste, and class in this unit. You saw how various groups encourage factionalism. It now poses a danger to the historical cohesion and solidarity of our rural and urban communities. The definition of marginalised persons, current legal and non-legal socioeconomic protections for their interests, gaps in such protections, and actions to be made to uphold their rights have also been covered. We have made an effort to familiarise you with how macro-policies affect the general population, particularly the marginalised. We have outlined many tactics for your comprehension, including unionisation, interacting with the government, protesting and demonstrating, etc. Conscientization is a major component in unionisation. Planning and programme development should ideally include PRA, capacity building, cooperation, coordination, and networking.

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CHAPTER 5

COMMUNITY ORGANIZATIONAL STRATEGIES IN DIFFERENT SETTINGS

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ABSTRACT:

The contexts in which community organisation may be used as well as the abilities and traits of a community organiser were covered in this unit. The community must take the initiative to identify, assess, and choose the many needs and challenges that affect the community as part of the community organisation process. The community also determines the required resources, develops the action plan, puts it into practice, assesses its success, and moves on to the next priority areas. The organiser performs a variety of functions in the process of community organisation based on the circumstances, requirements, and issues in the region, including communicator, counsellor, consultant, motivator, innovator, guide, and advocate. Your understanding of the many responsibilities of a community organiser is the main objective of this session. This will emphasise the variety of roles that may be played in various contexts. This chapter outlines the qualities of a community organiser, clarifies the many roles that a community organiser may play, illustrates how to use those roles in various contexts, and outlines the procedures for carrying out those various tasks.

KEYWORDS:

Community, Organization, Social, Strategies.

INTRODUCTION

In order to identify, prioritise, and address concerns, community organisation depends on the active participation of community members who take on various tasks. A community organiser, whether an outsider or a member of the community, comes in to support the process when the community is unwilling to start change. Depending on the setting and the particular strategy for community organisation, such as neighbourhood development, social planning, or social action, the tasks of community organisers might vary significantly. The tactics and techniques used are influenced by the community organisational settings chosen, whether they are rural, urban, tribal, institutional, or non-institutional. In contrast to urban regions, interpersonal ties and receptivity are often higher in rural and tribal contexts, making organisation simpler. Institutional contexts provide a clear framework for organisation, but non-institutional situations could present difficulties.

Locality development, social planning, and social action are the three basic types of community organisation, and each has specific tasks and objectives. Locality development places an emphasis on fostering agreement and local participation, social planning prioritises methodical problem-solving, and social action seeks to transform society fundamentally via group effort. The process of community organisation entails a number of crucial steps, such as identifying the needs and issues facing the community, cataloguing those issues, setting priorities, selecting a particular issue to address, redefining it for clarity, establishing workable goals, outlining potential solutions, choosing the best option, and creating an action plan. This plan specifies roles, available materials, and a timetable for execution. Evaluation is crucial for identifying objectives' successes and departures from them, allowing for corrections and ongoing growth. Effective community organisers have certain traits, such as

flexibility, humour, inventiveness, tolerance for irrationality, and an organised nature. In addition to networking, they must be adept in issue analysis, resource mobilisation, dispute resolution, communication, and report writing. Additionally, in order to motivate and direct people of the community towards good change, the organizer's long-term vision is crucial [1], [2].

Different environments or communities may practise community organisation. On the basis of its geographic location, the community may be divided into three categories: rural, urban, and tribal. The community may also be divided according to caste, religion, employment, etc. These communities may practise community organisation in a variety of environments. When a community takes the initiative to address its needs and solve its issues, community organisation is used. In such a circumstance, the community takes on diverse responsibilities in addressing the numerous needs and issues. Typically, within a community, either those who are interested in the issue or those who are impacted by it take the initiative to solve it. In other words, people create the community, play various parts in resolving issues, and as a result, requirements are met. However, such a procedure is not simple to carry out, therefore someone must take the initiative.

When the community is unwilling to take the initiative, a third party, an outsider, or a community organiser comes in and collaborates with the community. The community organiser plays the relevant roles based on the context, circumstance, and issues. According to the circumstances, issues, and requirements, the positions are probably going to change. The community organiser may use community organising in a variety of situations, including rural, urban, tribal, institutional, and non-institutional. The community organiser must play diverse responsibilities based on the environment and the style of community organisation used, such as neighbourhood development, social planning, and social action. Therefore, in order to assist community organisation, a community organiser has to be knowledgeable with all the tasks that can be required of them.

Community Organisational Settings

Different fields are within the purview of community organisations. The community organiser may put his or her skills to use in several contexts. Based on details like geography and administrative style, the settings may be distinguished.

Social planning, community development, and social action models

The community organiser must identify and comprehend the target population they will work with. Various locations will have various community requirements and issues, and those environments are also likely to have diverse people's personalities. As a result, it will be necessary to use community organisation methods, strategies, and roles in a manner that accommodates the various contexts and individual qualities.

The organiser may use a variety of techniques to assess, evaluate, and comprehend the issue. There are two levels of knowledge: the first is the organizer's comprehension of the community, and the second is educating the community about its own circumstances. To comprehend and help the community understand, a variety of ways and tactics may be applied. In this case, participatory rural appraisal and appreciative inquiry may be more beneficial. These are not covered here since they fall beyond the purview of this section.

No matter the environment, there is always a community or group of people with wants and issues. In other words, there is a general dissatisfaction that has to be concentrated and channelled so that individuals get together, collaborate, plan, execute, and assess their

activities. The community must be actively engaged at all phases, and their ability grows as a consequence of having access to and control over resources and decision-making. Therefore, in community organisation, the community organiser must take on a variety of duties to help the people become independent and free from dependence.

Although there are just a few different sorts of settings, it can be claimed that wherever there are people living together, or when like-minded people or those who are impacted join together, they create a community and demand their fair share from society. The responsibilities and techniques must be altered in various contexts based on the demands, issues, and social circumstances of the community. Furthermore, not every scenario requires the application of every position. The community organiser must be extremely clear about the stages required in the use of community organisation techniques and abilities in order to adopt distinct roles. Only then can the roles be chosen and used[3], [4].

Based on the size, density, and occupation of the population, rural areas are distinguished from urban areas. A place is considered rural if it has a population of more than 5000, has a population density of more than 300 per square kilometre, and has more than 75% of its residents working in agriculture. Along with these traits, the geographic region is referred to be a tribal area if it is mostly in the hills and inhabited by tribals. More than 5000 people live in urban areas, which have a density of more than 300 people per square kilometre and a non-agricultural employment rate of more than 75%.

DISCUSSION

In rural and tribal settings, interpersonal relationships and receptivity are strong and positive, but in metropolitan areas, the main relationships within the community are rather weak. Compared to metropolitan people, organising rural and tribal people is easier. People are organised and unorganised in institutional and non-institutional situations, respectively. People can be brought together for any common goal in an institution because of the organisational structure, whereas in a non-institutional setting there is no structured pattern and it may be challenging to do so. Different sets of duties are anticipated by each of the three community organisation types. The locality development approach emphasises wide local engagement in setting and achieving goals by bringing people together to debate and make decisions about an area's or locality's improvement. In the social planning approach, participants come together to discuss the issues at hand, acquire relevant information, and then choose an appropriate course of action. It is a methodical approach to resolving societal issues. Organising and providing products and services to those in need is a part of it. This paradigm emphasises external assistance more. Only those in the group who are interested engage, and participation overall is low. The social action approach pulls people together to fight oppressors collectively. By organising the affected population group to make demands on the larger community for more resources or better treatment in accordance with social justice and democracy and redistribution of power, resources, and decision-making, basic changes in social situations can be brought about. Before reacting or forcing the people to respond to the problem, the community organiser must view, observe, and comprehend all the settings and models.

Community Organization's Steps

Each phase in community organisation is defined. These stages may be used to apply the many concepts, techniques, and models of community organisation. In the pages that follow, the phases of community organisation are covered.

People/Community

Identification, analysis, and comprehension of the community's needs and issues constitute the fundamental stage in community organisation. The needs and issues must be known to the community organiser. He must also provide the populace the tools to evaluate their own wants and issues. To do this, community members must speak out and share their ideas for more action, either individually or collectively. People gain power via this process by learning analytical skills and increasing their awareness.

With the assistance of the community organiser, the community makes a list of all the requirements and issues that have been recognised. This technique helps individuals to comprehend their own circumstances. Awareness of the demands and issues will help people become more conscious of their own circumstances. People will participate more if the community is involved in recognising the many needs and issues. Due to the likelihood that difficulties may vary depending on the scenario, the problems that have been found are outlined[5], [6].

All requirements and issues cannot be taken into account at once for subsequent action. Therefore, all demands and issues are evaluated for their seriousness, scope, symptoms, and causes; as a result, they are ranked in order of priority. After identifying needs and issues, the community analyses them, assigns priorities, and determines the order in which they should be addressed for future action. The most urgent issue that has to be addressed right away is chosen from the priority list. Since all of the issues cannot be solved at once, a single issue must be chosen before taking further action. The first item on the list is tackled for finding answers based on the order of importance.

The chosen issue is clarified for the community's benefit. Before moving on with any more steps in resolving the issue, it is necessary to analyse and describe the problem for better planning. Many times, one may interpret a phenomenon as a problem based on how it seems or from a distance; nevertheless, additional investigation is necessary to determine the true nature of the issue. Does it have an impact on how the neighbourhood normally runs? How many individuals are impacted? What impact do they have? How will it bother the community if nothing is done about it? These are a few of the queries that will help us quickly define and analyse the issue. The issue is reframed into a workable objective that will be taken into consideration for further action. The goals may need to be broken down into many components in order to be turned into programmes and activities that will meet requirements and address issues. Let's say that a community has an issue with illiteracy. Further analysis reveals that the vast majority of the local populace did not attend school throughout their formative years. That was due, in part, to the absence of a school in the area. A school has currently being built, and instructors have been hired. Now, the absence of a school is not the cause of illiteracy. The youngsters are not being sent to the school, according to subsequent analysis. Despite the fact that there are many children of school age, their parents choose not to send them to school since, on the one hand, the instructors are not consistently present, and, on the other hand, even when they are, they do not instruct the students. The core source of this issue, which outwardly manifests as illiteracy, is the school's dysfunctional operation.

Based on the goals, the community will use brainstorming to identify the various methods and means. Because it will restrict the usage of community organisation, one should not be satisfied with an issue that has only one solution. The community must come up with the most possible solutions to the issue in order to solve the one they have chosen. Take the illiteracy issue from the previous level as an example. How can the issue be resolved? The

school's poor operation is directly responsible for the issue. What options are there for resolving this? The worried instructors might be spoken with and given advice. There are many methods to alert the higher authorities about the flawed functioning. The representatives may address the higher authorities in writing, or they can try a variety of other options. Encourage more kids to enrol in the school, have all the kids leave the school, shut the school down, have a protest march, have a hunger strike, etc. There may be a variety of such options to draw attention to the issue and start taking immediate action to address it permanently. There are now new styles of protest that don't bother the general population. Such demonstrations can take the shape of singing or dance.

From the list of suggested alternatives, the best option is chosen to address the chosen issue. There are numerous methods to address an issue, but there can be one finest and most suited approach that makes the task simple. Such choices ought to be made. One has to start softly and sequentially while choosing an option. Apply the next strategy if the first one doesn't work; if even that one doesn't work, choose the next; and if still nothing works, we could have to use forceful measures sometimes or turn to social action tactics. In order to implement the chosen option, a plan of action is suggested, in which duties are delegated and a rough organisational structure is created. At this point, the time range, resources required, and persons involved are chosen. If a community's illiteracy issue is to be addressed initially, it can be decided to meet with the authorities and submit a petition. To determine the meeting's date, time, attendees, location, etc., there must be a thorough discussion about this. Who will speak when we meet with the authorities, as well? What should I say? Early decision-making over how to talk, for example, as well as role-playing and enough practise are required to get the desired effects.

The relevant resources must be evaluated, identified, and mobilised in order to carry out the action plan. The resources might be in the form of personnel, money, time, or materials. In order to mobilise the sources, an estimate is created. A solution may often be found using just human resources. In order for individuals to step forward and volunteer themselves for further action, the community must have a full awareness of the uses of manpower. In addition to this, any additional resources that can be mobilised internally must be examined. Only if this is not feasible, should a strategy be established to mobilise more resources from outside sources.

After creating an action plan and allocating resources, the plan is put into practise. The implementation manages the time and resources needed to accomplish the predetermined objectives. The engagement of the people and their active participation by accepting the obligations must be assured throughout the implementation of the action plan.

To participate as a team in issue solving, the populace must be trained and instructed. Determine the success and divergence of the activity from the goals by evaluating the action taken in accordance with the plan that was put into effect. Any shortcomings or undesirable outcomes are noted, and the underlying causes of the deviation are examined. It is important to acknowledge the fruitful and desired outcomes. An continuing part of engaging with the community might include the assessment. It may be planned either periodically or at the conclusion of the activity, either internally by the organisational staff or externally by a specialist or outsider. If the evaluation is not finished, the work is not finished [7], [8].

The evaluation is used to determine and implement any required adjustments. The chosen issue must be effectively addressed with the proposed changes if a long-term solution is to be achieved. These changes are suggested in an effort to address the issue at hand

permanently. Implementation and continuation of the adjusted action plan. Choose the next issue next the satisfaction of the chosen requirement, the following issue is chosen from the priority list.

Essential features of a community organiser

Qualities of an effective organiser

An organizer's job is to pose queries that disturb the status quo and pose challenges to it. He continues to ask questions, but he has a sneaking suspicion that there won't be any resolutions—just more inquiries. Irreverence and curiosity go hand in hand. He is discouraging, energising, agitating, and challenging. He causes a commotion. In other words, by emphasising the current issue or helping the public comprehend its scope and potential solutions, he is inciting dissatisfaction among the populace.

The organiser views imagination as more than just a cerebral ability. The energy that propels him to organise for change is sparked and fed by it. He must be able to relate to the opposing forces in his mind and predict how they will respond to his action in order to genuinely assess and forecast the likely responses of the opposing forces. A sense of humour. This helps the organiser keep things in perspective, accept himself for who he really is, and maintain good connections with everyone. He should be able to tolerate and deal with irrationalities for the sake of transformation. 5) An organised personality. He ought to be aware that every individual and every group of people has a hierarchy of values. He must learn to be perceptive to everything going on around him. Every experience teaches him something new, and he is always learning. He must also be willing to take both favourable and unfavourable responses and realise that the odds are constantly against him. He must have a fluid personality rather than a rigid one that collapses when something unexpected occurs. While collaborating with the community, the organiser has no ulterior motives or prior notions.

The organiser must be able to analyse and discern a scenario. To determine the scope, signs, and causes of any event, it is important to thoroughly examine it from the perspective of the affected parties. The organiser must have an excellent and attentive listening skill. They must pay attention to the individuals and their problems. When working with the community, the organiser must be able to listen patiently and refrain from giving instructions to the participants. A leader pursues power to satisfy his aspirations to possess and use it for both societal and personal goals, which is the difference between a leader and an organiser. He desires personal power. The purpose of the organiser is to create power that can be used by others. The organiser must have a long-term perspective on what must occur and how it must occur. The community members will be able to appreciate the organizer's efforts thanks to this vision.

Problem analysis:

Helping the community come up with a solution to the problem is one of the community organizer's main responsibilities. The organiser is capable of recognising the issue and inspiring the group to do the same, as well as to analyse the issue, assign priorities, choose the proper priority, and mobilise resources, create a plan of action, carry it out, keep an eye on it, and then adapt and continue it.

Resource Mobilisation:

Finding a solution to any community issue takes resources. The resources might include labour, cash, materials, and time. The organiser is aware of the resources that are available in the neighbourhood or elsewhere, but she also educates the community members on where to

find those resources and how to use them. Conflict resolution for societal issues includes both those who are directly impacted by the issue and those who are its root causes. It is thus possible for there to be conflict between these two groups or between the populace and the system. The organiser has the ability to recognise a potentially contentious situation, explain it to the participants, and then devise strategies for resolving it. The most crucial part of the organising meeting is communication between the organiser and the community. The exchange of information during formal and informal meetings must be transparent in order for transactions to take place. exchange of responsibility and decision-making is made possible via information exchange.

Writing Reports:

It is crucial to record the occurrences for future reference and follow-up. All verbal and written exchanges, as well as reports of transactions, must be documented. Either the community organiser completes this duty themselves, or they assign it to someone else[9], [10].

Networking

In a community, while working with the people, the people's engagement helps to grow or reinforce their power. In order to build pressure against the oppressive power, it may be necessary to sometimes solicit support from groups or individuals who share your beliefs. By networking with other individuals and organisations, the community organiser may exert more pressure and have a stronger hand in negotiations. When engaging with the community, training is crucial for enhancing the capacity of an organization's workers. The community organiser must be an effective trainer in order to create capacity. In this case, the community organiser must make use of his training expertise.

CONCLUSION

In conclusion, community organisation is a dynamic process that occurs across diverse social divides including caste, religion, and employment as well as in rural, urban, and tribal groups. Community organisations provide communities with a way to address their needs and issues, regardless of the situation. In conclusion, community organisation is a multidimensional process that changes depending on the environment and the requirements of the community. It encourages positive transformation and social advancement by empowering people and communities to handle their problems. In order to build stronger and more independent communities, effective community organisers play a crucial role in enabling this process by linking people, resources, and solutions.

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CHAPTER 6

PROMOTING SOCIAL JUSTICE AND EMPOWERING THE POOR IN INDIA

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ABSTRACT:

All Indian citizens are granted fundamental rights under the Indian Constitution, which emphasises each person's intrinsic value and unalienable rights. However, in a developing country like India, a sizable percentage of the populace is still ignorant of these rights or finds it challenging to uphold them because of social, moral, or monetary limitations. Numerous people and organisations dedicate their lives to defending the rights of the disadvantaged. The practise of advocacy, which entails defending one's rights as well as the rights of others, is essential to these initiatives. The goals of social justice advocacy are strongly aligned with the practise of social work, which helps underrepresented populations whose rights have been violated or denied. In the area of social work, social advocacy has become a crucial contemporary tactic for achieving substantive social change. Advocacy has evolved from a disagreement to a movement, and it has shown to be efficient and successful for social work practise. In all its manifestations, advocacy has played a crucial role in the development and application of public policy. The following now fall under the expanded definition of advocacy: It has helped to fend against unfair power dynamics at all spheres, from the personal to the public; It results in involving governing institutions to help the marginalised; 'Spaces' are being made and used inside the system to transform it; It entails planning how to utilise information, abilities, and chances to alter societal norms; and It is bridging the gap between small-scale activism and large-scale political activities. Advocacy continues to be a crucial tool for social workers in a multicultural and complex country like India to promote the rights of the disadvantaged, fight for injustices, and promote social change. In addition to empowering people, advocacy works towards the overarching objective of creating a more fair and just society for everyone.

KEYWORDS:

Abilities, Advocacy, Constitution, Media, Social.

INTRODUCTION

All Indian people are given basic rights under the Indian Constitution, which upholds the inherent worth and unalienable rights of every person. But in a developing nation like India, a sizable portion of the populace is either ignorant of their rights or unable to enforce them due to social, moral, or financial constraints. There are several organisations and groups fighting for the rights of the underprivileged. Simply explained, advocacy is the practise of standing up for one's own rights as well as the rights of others. The objectives of the social work profession are consistent with social justice advocacy efforts. As a result, social workers' advocacy efforts are conducted in collaboration with and on behalf of underrepresented groups of individuals whose rights have been denied or infringed. Social advocacy is a crucial modern strategy used in social work practise to bring about social change. In social work literature, "client" has typically been used. This has been changed in this unit with "justice seekers" in the spirit of advocacy.

Concept Of Advocacy

The Latin word "advocare," which meaning "to call to one's aid" or "to speak on behalf of someone," is the basis of the English word "advocacy." It has traditionally been connected to the legal system, where attorneys fight for clients seeking justice. In the practise of social work, advocacy include activities like raising public awareness, fighting injustice and hardship, and promoting policy changes and their successful execution, among other things. Let's look at a few meanings of the word advocacy to have a better idea of what it means:

According to Toropek & Liu, advocacy is "action taken by a mental health professional, counsellor, or psychologist to assist clients and clients' groups to achieve therapy goals through participating in clients' environments." The knowledge for advocacy is highly micro-system based. This is a very constrained concept of social work advocacy since the goal and result of such advocacy is solely to give people a greater feeling of control by empowering them to be more assertive, more self-assured, and to have more options. In this context, advocacy may be seen as a broad range of tasks that professionals play on behalf of those who seek justice. The idea of making a case to prominent people is implied by this term. In order to advance the cause of one or more clients at the individual, group, organisational, or community level in order to advance social justice, Hoefer defines social work advocacy as "that part of social work practise where the social worker takes action in a systematic and purposeful manner." This definition expands the concept of social work advocacy beyond the microsystem of the person [1], [2].

According to Schneider and Lester, social work advocacy is the "exclusive and mutual representation of clients or a cause in a forum attempting to systematically influence decision making in an unjust or unresponsive system." This concept more closely aligns social work advocacy with the notions of systemic influence, which go beyond a person's psychological makeup and immediate surroundings to take a wider view of the structural elements influencing their life. With the following focuses, this notion of social work advocacy is quite similar to an emancipatory and transformative perspective on social work.

1. It highlights the values of inclusiveness, social justice, and equality that guide social work.
2. Changes are made to unfair societal systems, institutions, and structures.
3. It makes attempts via planned activities.
4. It tries to have an impact on sociopolitical processes, social attitudes, and governmental policies.
5. It gives the oppressed the opportunity and strength to stand out for themselves.

A modern method of social work is advocacy. One of the main tenets upon which the field of social work is founded is social justice. In order to achieve social justice, advocacy is a well-established method and a professional duty. In their codes of ethics for professional social work practise, organisations like the British Association of Social Workers, the International Federation of Social Workers, and the National Association of Social Workers as well as other national and international professional social work bodies have repeatedly emphasised advocacy.

Objective of Advocacy

One of a social worker's most crucial responsibilities is to "advocate" for people's rights. Advocacy is a crucial tool for improving the lives of those who are underprivileged,

powerless, or subjected to discrimination. It is essential for advancing the wellbeing of these people and organisations. Not everyone in our society is constantly aware of their rights and the tools at their disposal to enforce them. There are still a sizable number of persons in our society who are handicapped, disadvantaged, and lack access to resources like knowledge and services. The following list of Lord and Gray's and their adaptations' goals for human rights advocacy in the context of social work in India:

1. Informing ourselves and others about a problem or situation that requires attention.
2. By addressing particular myths and misunderstandings regarding social issues, you may alter attitudes and raise awareness across society.
3. Sensitise and sway decision-makers, the government, and wider communities to the problems faced by the oppressed and marginalised.
4. Set up initiatives to encourage social and legal change for new laws and the enforcement of current ones.
5. Create alliances and networks to cooperate in order to accomplish common objectives.
6. Encourage the media to cover current concerns affecting the underprivileged.

Advocacy Types

People who work in advocacy may sometimes name certain project types. In reality, each project is distinct and may not always fall under a single category. They may change in response to local conditions and the evolving needs of the individuals they help. The practise of advocating varies depending on the circumstance. Every challenge requires a unique strategy. These methods may be roughly grouped into the following models:

Self-advocacy is the act of defending oneself. It is the capacity to express one's demands to others in an effective manner. One of the most important methods of lobbying is self-advocacy since it emphasises personal empowerment via increased self-awareness, fortitude, and advocacy abilities. Similar experiences are being had via peer advocacy. Support groups often use this technique, commonly referred to as "support advocacy." It is founded on trust and empathy since the person offering assistance has gone through a similar situation. It tries to raise people's knowledge, self-assurance, and assertiveness so they may stand out for themselves or engage in "self-advocacy" [3], [4].

What we mean by advocacy in general is professional advocacy. Workers that have undergone professional training and qualification are hired to address a particular short-term issue. It's also known as "crisis advocacy" on occasion. Typically, it operates within the bounds of the law. Since it requires paying for professional services, which not everyone can afford, it cannot always be used.

DISCUSSION

The term "citizen advocacy" refers to the persuading and encouraging actions of carefully chosen and trained volunteers who are often unpaid. They advocate on behalf of those who are unable to protect their constitutional rights. They urge regular people to become more active in the welfare of others who are less fortunate. The majority of social movements, such as the Narmada Bachao Andolan, are instances of this kind of citizen advocacy. Systems advocacy and public policy advocacy. The main goal of this lobbying is to change the system. In a long-term perspective, it is an ongoing process. Organisations that are focused

on certain topics and regions seek public policy advocacy. It emphasises the general public and affects society as a whole, as shown with the Bachpan Bachao Andolan, for instance.

Essential advocate tools for social workers

Strategies for advocacy provide effective instruments for combating social injustice. The following is a list of some advocacy tactics that social workers could use: Public interest litigation has recently developed into a highly important weapon for social activism. It is particularly used when aid is sought from government bodies. According to the Indian Constitution, anybody may petition the Supreme Court or the High Court on behalf of the common public.

A practising Supreme Court attorney named Kapila Hingorani filed a petition of habeas corpus on behalf of the convicts in 1979 after reading a newspaper article about their unjust detention in the prisons of Patna and Muzzafarpur. Rules governing locus standi—the right or ability to file an action and present in court—were tougher at the period; only the individual or a close relative may launch an action. However, after hearing the case, the Supreme Court gave the Bihar government notice, and finally 40,000 convicts who were awaiting trial were freed. The historic case, which became known as the Hussainara Khatoon case, was the country of India's first PIL. Kapila Hingorani earned the title of "Mother of PILs" as a result.

The judiciary's active participation is what makes public interest litigation successful. In order to provide actual justice, the judiciary has gone beyond the predetermined patterns. The Judiciary has taken it upon itself to see that the goals outlined in the Preamble of our Constitution are achieved after taking into account the harsh realities of our democratic society, where even though every man has been given the fundamental rights and the right to ensure them, illiteracy, poverty, and ignorance render all those rights meaningless. The term "judicial activism" refers to the judiciary's proactive role in advancing justice. *People's Union for Democratic Rights v. Union of India*, a case in which Justice P.N. Bhagwati, who invented the PIL in India, made the following observations:

"Public interest litigation, as we understand it, is fundamentally a cooperative or collaborative effort on the part of the petitioner, the State or public authority, and the court to secure observance of the constitutional or legal rights, benefits, and privileges conferred upon the vulnerable sections of the community and to achieve social justice for them," the authors write. The State or public authority that a public interest lawsuit is filed against should share the petitioner's concern for ensuring that those who are socially and economically marginalised have access to basic human rights that are protected by the Constitution and the law. Since it would give it the chance to right a wrong or to redress an injustice done to the weaker and poorer sections of the community, whose welfare is and must be the State's or the public authority's primary concern, the state or public authority that is named as a respondent in a public interest litigation should, in fact, welcome it [5], [6].

Additional instances of PILs for public interest include:

In *Olga Tellis v. Bombay Municipal Corporation*, journalist Olga Tellis petitioned the Supreme Court of India on behalf of pavement and slum residents. The Bombay Municipal Corporation's decision to expel slum and pavement inhabitants was contested. The Supreme Court ruled that if those living in slums or on the sidewalk are evicted, they must be provided with alternative housing. After a PIL was filed, detailed rules for combating sexual harassment of working women at the workplace were established. These rules are also known as Vishaka guidelines. PIL has had a significant role in helping the weaker and more marginalised members of society. It is one of the most successful lobbying strategies that has

helped a significant portion of society find comfort. It has expanded the extent of our basic rights, which are guaranteed by the constitution, in addition to providing the proper remedy.

Legal Assistance

According to Article 39A of the Indian Constitution, the State must ensure that the functioning of the legal system promotes justice on the basis of equal opportunity and, in particular, must provide free legal aid through appropriate legislation or programmes or in any other way to ensure that no citizen is denied the opportunity to secure justice due to their financial situation or another type of disability. Legal Services Authorities Act, 1987 was passed in accordance with Article 39A to provide a legal foundation for legal assistance schemes throughout the nation in a standardised manner. On November 9th, 1995, this law was ultimately put into effect.

For the purpose of paying court fees, processing fees, and all other charges payable or incurred in connection with any legal proceedings, free legal services are provided to women and children, scheduled castes and scheduled tribes members, industrial workers, disabled individuals, people in custody, victims of mass disasters, violence, flood, drought, earthquake, and industrial disasters. These services are offered by:

1. Committee for Supreme Court Cases Legal Services.
2. Authority for State Legal Services.
3. The High Court Legal Services Committee, which is located in each High Court's High Court Complex and handles High Court matters.
4. Each District's District Court Complex houses the District Legal Services Authority.

It would not be an exaggeration to argue that social media is the glue keeping people connected in today's technologically advanced society. The easiest way to spread advocacy campaigns to more individuals and more locations is via social media. Due to the internet's continually increasing rate of information transport, it has an extremely broadreach. Social media has evolved into a movement's main organising force. People may share media links, videos, and other material on social media and networking websites to engage in debates, send information to others, and discuss opinions. Websites, blogs, Facebook, Twitter, WhatsApp, Youtube, and other social media platforms are among the most widely used advocacy tools. Additionally, a huge number of individuals may access these websites since the majority of them are free. In fact, no advocacy campaign in the modern world can reach its full potential without social media.

One of the most obvious demonstrations of the power of social media was the active role that the social media post about the December 2012 gang-rape of physiotherapy student "Nirbhaya" in Delhi played in motivating the government to bring the problem of violence against women to the fore. The Indian Evidence Act, the Indian Penal Code, and the Code of Criminal Procedure, 1973 were all amended to include provisions relating to sexual crimes as soon as the Indian President issued an ordinance, which eventually became the Criminal Law Act, 2013.

Pressure or advocacy groups

Through their diverse activities, advocacy groups, such as non-governmental organisations and forums established at the local, national, or worldwide level, assist the public good. They bring up matters of public concern, participate in the drafting of laws, shape policies, oversee their effective implementation, conduct research, hold public hearings, put pressure on those in charge of carrying out their duties to do so, and inspire others to volunteer in the

community, among other things. Through active advocacy, they have had a tremendous impact in improving the lives of the poor and those with disabilities. Here are a few instances of advocacy campaigns that, by their tenacious efforts, had a profound effect on society [7], [8].

Amnesty International is a global advocacy group that strives to advance universal recognition of human rights. As part of its efforts to advance all human rights, it conducts research and takes action aimed at preventing and eliminating serious violations of the rights to bodily and mental integrity, freedom of conscience and expression, and freedom from discrimination.

In accordance with the United Nations Convention on the Elimination of All Forms of Discrimination Against Women, International Women's Rights Action Watch works to further the acknowledgment of women's human rights. The programme of IRAW has grown since it was founded to now include advocacy for women's human rights under all international human rights treaties.

The only purpose of the International Committee of the Red Cross is to aid and defend the lives of those who have been victims of armed conflict and other forms of violence. It is an unbiased, neutral, and autonomous organisation. Its duty to safeguard the victims of external and internal armed conflicts was given by States signatories to the four Geneva Conventions of 1949 and its Additional Protocols of 1977 and 2005.

By using the Supreme Court's writ authority, the Centre for Public Interest Litigation litigates cases involving concerns of public interest. Located in New Delhi, the Centre for Budget and Governance Accountability does policy research and advocacy work. It examines Indian public policy and government finances and promotes more openness, responsibility, and public involvement in the budgeting process. A monthly magazine published exclusively by residents of Bangalore's slums, Slum Jagathu is non-profit. It concentrates on the impoverished urban residents who live in congested, underdeveloped neighbourhoods. The ultimate goal of this initiative is to ignite a movement to defend the necessities and comforts of slum inhabitants.

Values Of Advocacy

Social workers encounter moral conundrums while engaging in advocacy as a modern social work practise. Bateman provides the six ethical standards for advocacy in social work practise in order to overcome such conundrums. For the practise of social work in India, the following concepts have been amended and adjusted: When practising advocacy, social workers must balance a variety of conflicting interests. It is crucial that social workers operate in the plaintiff's interest while seeking justice. Additionally, the defence and advancement of social justice and human rights should be the main objectives of advocacy campaigns. Respect for the right to self-determination: Since social workers operate as advocates on behalf of people seeking justice, it is crucial to consider their preferences and willingness.

Knowledge is power in advocacy. The social workers' efforts must empower those who seek justice by periodically keeping them fully informed. Additionally, in order to preserve the privacy and interests of the justice seekers, the information provided by them should be kept secret. The social worker needs information, expertise, and skills to effectively advocate for a case or a cause. It is crucial that the social worker do the appropriate study, prepare themselves, and get the essential expertise [9], [10].

Approaches To Advocacy

Wilks's list of competencies for advocacy in social work is the basis for the following list:

1. **Research:** It's crucial for social workers to have the ability to gather, examine, and assess information on the problem they are advocating for.
2. **A crucial component of advocating to advance problems of social justice and rights** is the use of complicated inter-personal and inter-professional negotiating and assertiveness abilities.
3. **Presentation skills:** This skill is crucial since it affects how well advocacy efforts will be successful depending on how the social worker presents their argument or cause. To maximise the benefits and effect, the social worker must be innovative in their advocacy activities.
4. **Advocacy is a team effort:** It cannot be done by one individual. The capacity of social workers to use participatory methods when dealing with clients is crucial to the effectiveness of advocacy. To advance social justice and human rights, attempts at collaboration, cooperation, communication, and negotiation are necessary.

Affiliation Cycle

The process of advocacy is neither linear or sequential. Success in advocating often depends on embracing the moment when it presents itself. This is not meant to downplay the significance of advocacy planning, either. Just to emphasize that, despite the fact that the processes may not always be sequential, advocating is a methodical and structured activity. The advocacy cycle suggested by The International Save the Children Alliance. The advocacy cycle is a model for organizing advocacy campaigns.

- 1. The first and most important stage is to identify the advocacy topic:** It requires research abilities to assemble solid and clear evidence on the current problem. It involves examining the issue, its root causes, and locating the points of rupture that give rise to injustice and inequality.
- 2. Establish explicit advocacy goals and objectives:** In this stage, the social worker decides what needs to change and what approaches should be used, and then defines those goals.
- 3. Analyze policy and power:** In this stage, social workers pinpoint the laws and institutions with the most clout that can be used to further the cause and argument that needs to be made.
- 4. Determine advocacy targets and influentials:** The goal of this stage is to determine which advocacy targets are most qualified and powerful to effect the desired change.
- 5. Develop messaging:** This stage involves making plans for the messages that will be used to bring about the desired change.
- 6. Create more strength:** In this stage, the social workers gather the necessary resources and utilise them to mobilise people behind the problem.
- 7. Action plan implementation:** With the aid of support groups, the social workers are presently carrying out the action plan.
- 8. Monitor and evaluate:** Keeping track of, assessing, and reflecting on your lobbying activities is a crucial part of determining their success. The next step is determined by this.

CONCLUSION

In conclusion, advocacy is an essential and complex strategy for advancing social justice and human rights, particularly in a multicultural and growing country like India. All people in India are guaranteed fundamental rights under the Indian Constitution, although many may not know about or are unable to use these rights because of numerous limitations. By actively working to increase awareness, combat injustices, and support legislative reforms that benefit marginalised groups, advocacy fills the gap. Different types of advocacies exist, including self-advocacy, peer advocacy, professional advocacy, citizen advocacy, and lobbying for certain institutions or public policies. Each form has a specific function and focuses on various facets of societal transformation. Since inclusion, social justice, and equality are among the profession's key objectives, social workers play a critical role in lobbying. The process of advocacy is dynamic and does not go in a straight line. It entails the identification of problems, the defining of specific objectives, the study of power dynamics, the targeting of powerful people or institutions, the creation of persuasive messages, the mobilisation of resources, the execution of action plans, and continual assessment and monitoring. As in many other nations, advocacy is still a potent tool for resolving social injustices, advancing human rights, and bringing about constructive change. Advocates for a more fair and equal society continue to rely heavily on social workers, activists, and organisations.

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CHAPTER 7

EMPOWERING COMMUNITIES: A COMPREHENSIVE GUIDE TO COMMUNITY ORGANIZING AND SOCIAL CHANGE

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ABSTRACT:

A fundamental tactic used to bring people from various social systems together to accomplish shared goals is networking. In order to facilitate inter-agency planning to meet unmet service delivery requirements, social workers play a crucial role in bringing together corporations, human service organisations, and community leaders. The strategy is aware of the difficulties in mobilising and organising underprivileged populations. Examples of collective action based on shared economic interests or the formation of interest groups, cooperatives, unions, women's organisations, rural youth brigades, and politically disenfranchised groups can be seen in projects like the Comilla project in Bangladesh and the Anand Dairy in Gujarat, India. In order to promote comprehensive and sustainable development, interactions with authorities—those who have the authority to impose laws and regulations—are essential. In order to influence decision-makers and advance social justice, a variety of tactics are used, including petitions, persuasion, negotiation, advocacy, and lobbying. This comprehensive approach, which emphasises education as a catalyst for increased public knowledge and sensitization, is based on the ideas of Paulo Freire. Freire thought that empowering people to critically assess their personal realities may result in proactive contributions to social transformation. This heightened awareness, developed through contemplation and critical thought, acts as a catalyst for action and may lessen exploitation within the current economic system. When people are angry about social injustices, conflictual and confrontational tactics, such as rallies and demonstrations, are sometimes required. These movements provide a forum for voicing disagreement with governmental initiatives and resolving social conflicts.

KEYWORDS:

Community, Networking, Organization, Social, Strategy.

INTRODUCTION

The creation and formulation of the plan highlights the significance of early community involvement, employing methods like Participatory Rural Appraisal to make sure the project is in line with the particular needs and ambitions of the people it serves. This strategy emphasises the need of coordination and cooperation between various stakeholders and organisations in order to avoid conflicting activities and to advance the satisfaction of all parties concerned. In order to attain shared objectives and get access to resources, networking is essential in bringing individuals from different social systems together. The total effect of community activities is increased since it promotes collaboration in identifying service gaps and impediments. The strategy explicitly recognises the difficulties in mobilising and organising underprivileged groups, but it also cites instances of how effective community action has resulted in improvements.

In order to ensure that authorities act in a "people-centric" rather than "ego-centric" manner, interactions with authorities are a crucial part of this plan. A variety of strategies are offered, including petition submission, persuasion, negotiation, advocacy, and even confrontational approaches when necessary. It is accepted that protests and demonstrations are appropriate

ways for communities to express their concerns and call for change. They act as vents for social stress and unhappiness and are often motivated by a desire to change societal inequalities. A community organiser may play a variety of roles, such as educator, enabler, animator, collaborator, consultant, inventor, catalyst, motivator, supporter, facilitator, mediator, and more. These positions may be modified to meet the unique requirements and difficulties of the community.

The plan is based on Paulo Friere's idea of using education to increase public awareness and sensitization. He believed that if individuals were inspired to examine their own reality, they might actively contribute to changing it. The awareness attained via the critical processes of thinking and reflection inspires action, which in turn might lessen the propensities for exploitation in the current economic system. Plan development and programme formulation. Planning encompasses the whole process; from the moment an issue becomes aware through the actions done to address it. At the very least, this may be accomplished by building relationships with the populace and incorporating them in the project's development planning. It is necessary to use the Participatory Rural Appraisal Technique in order to address this particular requirement of the populace [1], [2].

Coordination and Collaboration

Collaboration is the act of two or more people working together on the basis of an agreed-upon course of action. Each member of a team is responsible for a certain part of the task or service provided to a customer. They may work for one agency or numerous; they could be social workers or come from a variety of other professional fields. As a result, we can conclude that it serves as a medium for integrating different services being offered, outlining the duties and services that each participant is expected to supply, and ensuring that customers are not given contradictory or unclear signals. A uniform action plan is not necessary in coordination, when two or more service providers collaborate, and there may even be many action plans. Coordination must be done in a spirit of collaboration for it to be successful. Another crucial factor is the mutual satisfaction of all parties involved, including the agencies and interested individuals.

Networking

A social work technique known as networking is used to unite people from various social systems in order to achieve a common objective. To access the resources of other people and social systems, networking includes forming coordinated and cooperative partnerships. Social workers maintain connections with businesses, industry, human service organisations, and powerful community leaders. Inter-agency planning to meet unmet service delivery requirements is encouraged via networking, which also fosters cooperation in identifying service gaps and impediments.

The issue of organising and organising the impoverished is challenging. However, there are instances where the poor have banded together based on shared economic interests, creating a counterbalance to their continued importance in local government, or through the establishment of restrictive organisations based on interest groups, small farmers, co-operatives, landless workers, unions, associations of women's organisations, rural youth brigades, or through the organisation of the politically disenfranchised for direct political action. Similar trials may be seen at the Commilla project in Bangladesh, the Anand Dairy in Gujarat, India, etc.

Transactions With Authorities

Authorities are individuals who has the ability to impose rules and compel compliance from subordinates. They are representatives from a variety of governmental and non-governmental organisations who are in charge of creating and carrying out plans and policies, upholding the rule of law, and ensuring that the populace receives social justice. In other words, from the level of tiny villages to the whole country, authorities must guarantee a suitable atmosphere for people's holistic and sustainable development. However, it was not possible since authorities operated in a "ego-centric" manner rather than a "people-centric" one. The bulk of individuals are as a consequence in a pitiful state. The following tactics may be used to interact with authorities as and when necessary, in order to better their situations and provide them what is owed;

A formal petition is a written application signed by all parties that are impacted by the issue and/or are interested in finding a long-term solution. The relevant authorities have been served with this petition. When a petition has been sent to the appropriate authorities and no answer has been obtained, this approach is utilised. By giving people the knowledge, they need, persuasion aims to persuade them to alter their viewpoint. This also entails the adoption of a number of actions/procedures to effect change by persuading people to embrace a specific point of view and address the issues/problems.

Negotiation and conversation between two parties, one or both of whom may be a group of people acting with permission, is known as bargaining. The agreement that results in the performance of an ongoing service is an undertaking of its terms and conditions. Communication between two or more organisations that are in conflict about a specific subject or problem is formed via negotiation. The communication channels are set up to enable the involved parties to work through their issues, comprehend one another's perspectives, and reach a mutually agreeable conclusion. If it is agreeable to all parties involved, the community organiser may serve as the mediator. Additionally, he supports a strategy that allows opposing parties to meet on the same ground to resolve their disagreements [3], [4].

Advocacy and lobbying: Lobbying is a strategy for influencing legislation and swaying public opinion in favour of the cause or organisation that the lobbyist works to advance. Instead of seeking to directly affect legislation, the lobbyist may use the pressure group lobbying strategy, in which the pressure group tries to provide the impression that the public broadly supports its objectives. This appearance might be made up or real. In any case, the goal is to affect legislative policy. The act of advocating entails 'pleading and battling for the service of the customers, whom the service system otherwise rejects'. It entails attempting to find various interpretations or exceptions to laws and rules, to the rights of clients to services, and to endeavour to raise awareness about the barriers that prevent clients from utilising or receiving an agency's services. In advocacy, the employee talks on the client's behalf. A worker must confirm that the client wants them to intervene in this way before beginning advocacy. The customer should be encouraged to utilise the service if it is acquired and should have a clear understanding of the dangers involved. Second, if advocacy is utilised, the worker must carefully evaluate the dangers to the client.

The fundamental tenet of the conflictual and confrontational approach is that those who support the status quo and those who support change will clash. Conflict dynamics will thus always be present throughout the process of community organisation and action initiative. This may call for agitational strategies such as protest, demonstration, civil disobedience, or

direct action, among others, but it must be kept in mind that protests and demonstrations are more effective in organising people than civil disobedience or direct action.

Demonstrations And Protests

People have a desire to alter social institutions when they are frustrated by them and their demands and feel that these institutions are failing to address their social issues. They experience social tension, discontent, and instability as a result of this condition, which prompts social activity. Social movements might thus be seen as group initiatives to alter society. These organisations often founded by people who are outraged by societal injustices. Social movements may take the form of riots, revolt, marches, rallies, demonstrations, etc.

Protest

Protest is the verbal, written, and/or legally recognised expression of opposition to any official policy, facility restriction, tax increase, or other unjustified requirement imposed by the government, an organisation, a group of people, or the current system. It is an attempt to stop a planned change or undo an already started modification. It has been noted that victimisation is a common factor in protest, and that the victims are often future demonstrators. These are some typical characteristics of protest:

- 1) Expression of emotions is at the heart of protest.
- 2) This declaration may be made orally, in writing, or by use of legal processes.
- 3) Opposing or disapproving of a course of action taken by the government, an institution, or an established social structure is the primary goal of protest.
- 4) The victimisation of individuals in general or a certain group of people in particular is the cause of the protest.
- 5) As "potential protesters," victims actively join in the demonstration.
- 6) Rather than being broad, protest is still parochial.
- 7) The community is not organised around a social concern.

DISCUSSION

Demonstrations are a way for individuals to express their opinions, feelings, and support for or opposition to the government, public institutions, groups, or organisations. In a protest, people get together to express or publicly display their desires or feelings. Through the planning of meetings, rallies, and public marches, the members of the protest organisation are more concerned in airing their complaints than in causing harm. If any attempt is made to scatter the demonstrative crowd using force, it may evolve into an aggressive or protective mob. It helps the group to comprehend a problem's root cause and the effects of any prior actions more fully.

Should be based on an issue or circumstance that is significant and accurate to the audience's everyday lives. Is one in which the audience's particular message should be agreed upon initially. Facilitates comprehension and acceptance of the information. Encourages intergroup conversation and clarity. Creates a welcoming and supportive atmosphere. Contains creating the displays needed for the same, as well. Is one in which the finest and cheapest materials that can be found locally are utilised efficiently and impressively to cut down on superfluous costs and win over the public's admiration.

Community Organiser Purpose

Community organisers that possess the necessary traits, abilities, and understanding of the procedures involved in community organisation will be able to use them in various contexts

by taking on the proper roles. Here, the many tasks of a community organiser are covered. These positions are neither all-inclusive nor exclusive of one another.

The community organiser conveys information, ideas, knowledge, etc. to the community's members. By exchanging information, a community may become more informed and more well-equipped. Communication inside the community as well as between the organiser and the community is crucial. The populace must be educated about the different repercussions or consequences of the community organisation process in order to be ready for them. Individual contacts, group meetings, group debates, public gatherings, etc. are used for communication.

Sometimes the community organiser gets the upper hand and assumes that the people are uneducated and illiterate, which turns their interactions with them into a master-slave relationship. The community organiser must be open and speak with people while keeping in mind the dignity and value of every person in order to prevent any unfavourable relationships. Better engagement made possible by the communication results in a positive connection and collaboration for more action and reaction.

The community organiser may utilise a variety of methods, including skits, role plays, street plays, audio and video performances, to get the word out to the public. All of these forms of communication may be taught to the attendees by the event organiser. If he can manage the young kids and instruct them in this, it will be more effective. Children are a powerful and rapidly expanding means of communication. Local organisations such as women's and youth organisations offer additional routes for communication. Giving these groups the authority to communicate with all other community members will be beneficial in encompassing the whole community. Information shouldn't be kept secret or suppressed since doing so would only lead to undesirable outcomes.

For a change, the community organiser supports the community's process. He doesn't perform any work alone; rather, he makes it possible for the community to do the job. The procedure is prioritised above the product by the organiser. As a result, instead of worrying about the process' outcomes or effects, individuals learn about it. By playing the role of an enabler, the organiser would help others develop independence so they might escape the dependency syndrome. The community organiser is there and encourages and makes recommendations so that the participants may choose what they want to do and how they want to accomplish it. The community organiser just starts the process; everyone else must follow it. If there are any problems, everyone should get in touch with the community organiser again. The community organizer's job is to ensure that everyone understands the process and participates completely so that everyone is prepared to stand on their own[5], [6].

In any process of community organisation, the animator motivates participants, gives them direction, and offers guidance on how to carry out various tasks. Due to their culture, many individuals prefer to rely on others and avoid making independent decisions. In this case, the organiser acts as an animator to encourage individuals to speak out and participate fully. The animator is responsible for making any further changes or alterations to the community's efforts. The animator is essential in getting people to actively participate from planning through assessment, particularly in ensuring that people are included in all discussions of concerns and problems. In general, individuals do not want to take any risks and sometimes even do not want to work for the greater benefit. One of the causes can be the prevalent mindset of a culture of poverty or quiet among the populace. By raising questions, a community organiser might affect change by pricking or tickling people's consciences. They would be able to raise their awareness even further as a result of this.

Instead of taking any action on his own, the community organiser instead helps the people of the community organise themselves. The community organiser is not the right person to take on responsibility or deal with issues that affect the populace. Instead, in order to address the issues facing the community, he must get the populace to react, for which the organiser offers a number of options and illustrates several paths. The organiser offers the necessary details as a guide. He must be a knowledgeable and creative individual. For instance, there may be a lot of educated kids who are jobless in a town, but their presence is seen more as a burden than as a benefit. In this case, the community organiser must be able to tell the young about the many work options, as well as the numerous methods to become self-employed and the terms and conditions for obtaining credit from lending organisations. The youngsters from the surrounding regions may contact the community organiser to ask for advice after the organiser has been able to supply information that is helpful to the people. The community organiser would undoubtedly get praise for doing this and win the support of the populace.

The community organiser helps the community to understand itself by understanding it. Individuals or groups are offered the necessary counselling during a tough moment to assist them go forward in the right way. Being a good listener with patience is one of the most fundamental aspects of therapy. Most people like when others listen to them and find it difficult to listen to others. In addition, he must put himself in the position of the client in order to comprehend and react. The most important thing for individuals in difficult situations is for someone to listen to them. There should be someone available to help when customers come in with problems. The community organiser may readily intervene in all of these instances as a therapist to assist the individuals.

The community organiser works together with his coworkers, with other like-minded individuals and organisations, to complete his mission. Both public relations and interpersonal communication abilities are required of the organiser. Today, organisations handle an issue differently since they rely on nearby organisations as well as their own internal resources. Similar to this, other organisations could seek out alliances and partnerships with other organisations. Additionally, there are organisations tackling the same issue, and working together would benefit both of them. As a result, networking with organisations that share similar goals and ideologies is essential for advancing the cause.

The community organiser has the trust of the populace and offers advice on important issues. The community organiser develops into a person who is sharing expertise and information with the populace. In his capacity as a consultant, the community organiser makes himself accessible to individuals in need since he has knowledge and experience that those people may utilise. Instead of working directly in one region, the community organiser might serve as a consultant and share his knowledge with many other people and organisations. Through the process of community organisation, the community organiser innovates, executes, and enhances the methodologies. The residents of the community are given a direction by this, enabling them to test out novel techniques for addressing their wants and issues. The purpose of the community organisation should go beyond problem-solving. On the other hand, it must work in the areas of community and individual capacity development, where the organiser may be creative by coming up with fresh ideas for enhancing the ability of the populace. The role of a community organiser should be to provide new strategies for moving up the development ladder rather than to sustain the current structure.

As a role model and a source of inspiration, the community organiser demands excellence in their work. The organizer's job is to set an example for the group they are working with. This should develop into a model that can be used other regions with comparable issues. The organiser greatly helps others by properly preparing how to handle an issue, carrying out the

strategy, and documenting the whole process. The method for resolving issues becomes an example for others. The community organiser encourages and maintains a strong sense of community involvement in finding solutions to issues and needs. The community organiser encourages members to take on a little duty and do it effectively so they may move on to more challenging ones. In such a procedure, individuals sometimes may not take any effort or just be willing to put up with the current circumstances. In order to encourage the participants, the organiser makes them watch, analyse, comprehend, and react to the scenario. When individuals are discouraged because they were unable to accomplish their goals or when there is resistance and opposition, the organiser acts as a motivator to encourage them to keep going despite the challenges[6], [7].

During the community organising process, the community organiser maintains his individuality while also empowering the people. The population has access to resources, has more power over them, and develops decision-making abilities. The community organiser quickens people's responses and activities so they may accomplish their goals. The organiser may boost the amount of reaction from the audience by acting as a catalyst. The catalyst function further empowers the individuals to develop their independence and competence in meeting their own requirements.

An advocate's job is to represent or convince community people and train them to serve as advocates for the problems before the relevant authorities in order to find a solution to unmet requirements. The lobbying function is significant in the current environment. To put more pressure on the repressive powers, the demands and issues of the people must be expressed, and the necessary assistance and networking must be attained. The community organiser acts as an advocate, promoting the rights of others. When the community is unable to speak for itself or when the community talks but no one pays attention, the community organiser speaks on its behalf. The advocate advocates the community's interests in order to increase access to services or their quality, which may be hindered by outside factors. On behalf of the community, an advocate presents arguments, engages in discussion, strikes deals, and confronts bad actors.

Community organisers serve as facilitators, assisting the community in expressing its needs, defining and identifying its problems, exploring suitable solutions, choosing and implementing intervention measures, and strengthening its ability to better handle its own issues. A facilitator helps the community move forward more effectively and simply while accomplishing activities or addressing difficulties by offering assistance, inspiration, and recommendations. A facilitator helps the community identify coping mechanisms, assets, and resources to create the adjustments required to achieve goals and objectives. A facilitator assists client systems in changing their surroundings.

Community organisers act as mediators in disagreements between parties, attempting to persuade them to make concessions, work out their differences, or come to amicable arrangements. The mediator acts as a third party between the parties in dispute. A mediator is active in settling conflicts inside the community or between the community and other individuals outside of it.

The community organiser serves as an educator by disseminating knowledge to the local population and wider surroundings. The organiser gives the community the knowledge they need to deal with challenging circumstances, helps them practise new behaviours or skills, and imparts knowledge by presenting role models. The community organiser offers the data required for making decisions. In social work, community organisation is a large-scale strategy. The community organiser who has the necessary traits and abilities will be able to

interact with the populace[8], [9]. The various roles may be used while dealing with persons from diverse backgrounds or geographical locations. Not all roles are necessary or appropriate in all situations or for solving all issues. Furthermore, the organiser must take on several roles while solving any issue since no job is greater or inferior. Therefore, the proper function must be implemented based on the circumstance, the requirements, and the issues facing the community.

CONCLUSION

In conclusion, this strategy builds on Paulo Freire's transformational educational philosophy to strengthen communities via lobbying, organisation, and teaching. It acknowledges the value of community involvement and the multifaceted function that community organisers play in fostering constructive change. In conclusion, the community organising strategy presented here is based on the revolutionary theories of Paulo Freire and emphasises the transformational potential of education to increase public consciousness and make people more aware of the current social concerns. This strategy, intended to lessen the exploitation ingrained in our existing economic system, strongly reflects Freire's conviction that introspection and critical thought may result in action. This community organising strategy essentially includes the principles of empowerment, knowledge, teamwork, and social justice, all with the goal of bringing about good change in communities, promoting independence, and tackling urgent social challenges. It acknowledges the crucial role community organisers play in assisting and directing localities as they work to create a society that is more equal and just.

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CHAPTER 8

CONCEPTS OF COMMUNITY AND COMMUNITY WORK

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ABSTRACT:

Communities are one of the many social systems that affect people's lives and portray their differences from one another and from other groups of people. People are born into social communities, where they develop, mature, and learn about themselves and their perceptions of social norms. They also form individualized and group identities and engage in activities that link them to lifelong communal experiences. The context and environment for social work at all levels of intervention are provided by the community. For social workers engaged in direct practice at the micro level, it is necessary to understand the macroenvironment in which their client groups live and work, how resources are made available to the community, and how community dynamics affect individual behavior. For macro-level social workers whose work is focused on program planning, advanced ministry, and collaboration, community is central to their job. It is also the target or vehicle for change if in-transit services are intended to address larger socioeconomic issues that affect a large group of individuals.

KEYWORDS:

Community, Diversity, Education, Social.

INTRODUCTION

A community is a collection of descriptions of how things are applied. It is absolutely an objective assessment that supports an objective definition. It is experienced and explicitly characterized by measurement and context. The concept of community is linked to how it operates. It is useful to examine it both historically and in the context of the geopolitical and historical environments in which it developed. Community, according to Robert Bellah, is "a group of people who are socially integrated, who participate together in discussion and decision-making, and who adhere to certain practises that both define the community and are influenced by it."

A community is a group of two or more people who have been able to accept and embrace their differences regardless of the diversity of their backgrounds (social, spiritual, educational, ethnic, economic, political, etc.), according to the Framework for Community Engagement. This makes it possible for them to cooperate and work together towards objectives that are seen as being for their common benefit. "A community is a relatively self-sufficient population located in a defined geographic area, bound together by feelings of unity and interdependence." Random House United Democratic Dictatorship has many things to say about the global community. The following are the themes that are most similar to the job of a social worker.

1. A large social group whose members share a shared cultural legacy and historical background, are subject to local government, and live in a particular area.
2. A group that is social, religious, occupational, or other in nature and perceives or believes itself to be distinct in some way from the larger society in which it resides, such as the business community or the community of scoundrels[1], [2].

3. Communities, hamlets, villages, towns, and cities are types of communities for groups of people living in areas with certain social dynamics, as well as specifically outside communities. Community is a key element, although town is often used loosely. A typical set of hypothetical scenarios imagines hamlet as a large group, a village as a somewhat larger one, a town as even larger, and a city as very large. However, the primary foundation of differentiation is not size, but rather appropriately setting off just the hamlet. The classification of each individual depends on incorporation, its absence, and the sort of government.

Along with this, there is also the idea of Virtual community. A virtual community, also known as an e-community or online community, is a group of people who communicate via electronic means such as email, instant messages, telephone calls, and newsletters rather than in person for social, professional, educational, or other purposes. A community is referred to be an online community if it is based on a computer network. Virtual worlds and online communities have also made it easier for individuals who know each other in real life to communicate with one another. Many tools, including as text-based chat rooms and for ums that use voice, videotext, or avatars, are used in social software either independently or in combination. The significance networking sites may have resulted from the proliferation of several internet-based social networks. In order to promote social uplift and collective action, virtual networks may also be developed and used by geographically and interest-based groups. One example is the village blogs that Goan villagers started to take on the powerful mining lobby.

Cooperatives come in an endless number of forms, including social networks, political movements, and business partnerships. Relationships are the cornerstone of communal life, and the shared perspectives, common interests, and contributions of its members are what bind the community together. Furthermore, these social relationships are reciprocal and extend beyond space, time, and location. Some communities are based on shared values, beliefs, or ideals and relate to one another in an interpersonal manner. Communities that are strong are not bound to a particular place or physical structure. In communities that are on the rise In striving to use community organisations as a model for social work practise, the profession of social work depends on both sociological theory and practitioner insights.

The German sociologist Ferdinand Tönnies are credited with developing the concept of community in the late 1800s. He considered how communities relate to one another and therefore came up with two different concepts, one of which was referred to as "Community," and the other as "Gessellschaft." The societal communities in which I live are founded on natural, face-to-face relationships where individuals are welcomed for who they are and are encouraged to participate. Not what they have accomplished. People are acknowledged for their inherent qualities and welcomed as they are. Families, large groups, and transnational communities all exhibit this kind of human relational behaviour.

Communities within the Gessellschaft are distinguished by the fact that they are mostly self-sufficient. They emphasise specialised segmented social inter-actions more than others. The individual's boundaries also completely segregate the group's boundaries. Both utilitarian aims and mutually agreed-upon actions dominate interactions between individuals. There is a division of labour and social control is more formalised, based on rules and regulations with punitive measures applied when the law is broken. This is particularly attributed to the increase in American trial capitalism that occurred in Europe and the United States at the end of the nineteenth century, which was characterised by the occurrence of significant transformations in the law governing human relations.

It is nonetheless true that one cannot be attributed a higher or superior value than the other since it balances out most aspects of community life for modern society. For many human connections that are present in rural, urban, and tribal groups, they need to be understood as different. It is preferable to think of them as the outcomes of a chain of human interaction in which communities are more involved in both information sharing and interpersonal relationships as well as in the debates over important issues that affect everyday life. Given the diversity and multiplicity of communities, no one conceptual framework offers sufficient theoretical information for advancing community development. The two other parts of her that are not mentioned above are useful to both individuals and communities. Communities are defined as: a common physical area, or a geographic community, and Community based on identification or common interests, or functional community [3], [4].

Community as Bounded by Spatial Geography

A community has to be physically present in order to exist, both for its members and for those who are not. This serves to symbolise the community for both its members and for those who are not. Bound is defined to be a community that is established locally. The institutions of this community are often established with a recognised external authority such as the Panchayat, the Mohalla, the Municipal Government, the Zoning Commission, etc. A community may be physically represented by a place, such as a park, a church, a school, a marketplace, a mosque, a choir group, a recreation centre, etc. These are also referred to as geographical communities, meaning that communities such as those in Oklahoma City, Hari Nagar, and Ambedkar Nagar are located in specific places.

Organisations of Interest

This refers to communities where a member's identity is based not on shared medical practises but rather on shared institutional values or cultural norms that unite members and serve as the foundation for personal identity. Communities of interest are often built on factors including race ethnicity, religion culture, socioeconomic class professional affiliation, and sex orientation. Because many communities are built on identity and dependent upon their members, they are unstable. For instance, one may use the Community Identity and Interest Protection Act as a means of promoting community identity and protecting community interests. Old boys' and girls' associations, as well as alumni associations, may make up little communities. Communities centred on professions and associations, such as the Engineering Society of India, the Indian Medical Association, the Traders Association, the United States Trial Association, etc., might exist. Additionally, there may be linguistic, religious, and cultural associations. For example, the Karamat Music Group, the World Mental Health Organisation, the Dalit Writers Association, the Association of Professional Social Workers in India, etc. Some of the time, they are really referred to as functional communities. The United States community workers sometimes collaborate with functional communities such as the child labour, sex industry, and others.

DISCUSSION

When a residential area contains a significant number of individuals whose per se identity is connected to one or more specific interest groups, such as the slum and shack dwellers associations, Ma hila Mila in Mumbai, etc., communities of interest and locality-based communities may occasionally overlap. The majority of individuals in urban areas are members of more than one community and exhibit a wide range of levels of interest and engagement. These various community affiliations can be the foundation of an individual's personal community work, reaffirming the importance of place-based and interracial

communities that link the individual to other members of their community as well as to larger society.

It is important to understand that the division is spread out across several groups, in various forms of formal education, and in formal teaching and learning systems throughout the community. They provide valuable resources for locating the many levels of human behaviour, from micro to macro.

Constructed with the help of Unity: Social Work Perspective

In addition to the above-mentioned definition of communities, that community theories can be thought of as a collection of lessons that focus on various aspects of community life while also highlighting its varying characteristics and the ways it affects its members' lives. The three frameworks are seen to be useful for examining a community from the standpoint of a social work practitioner. These include:

1. As a social structure,
2. As an ecological system, an ecosystem,
3. As the focal point of power and strife. Let's discuss each of the items listed above.

Cohesion as a Social System: Social workers use general system theory to explain many of the psychological issues that people encounter in society. A system is defined as consisting of many people interconnecting components that relate to one another in a systematic, continuous manner. Additionally, systems are joined together with internal governing systems, providing a framework for understanding the interaction between various layers of the system. For instance, an individual should be seen as one element within a family or kinship group, and the kinship group exists within a community, a nation, or society. From a systems perspective, these relationships serve as the foundation for the work that is done to further the development of community and the processes that connect the constituent elements.

This affirms that the community is made up of many systems that carry out specialised functions in order to suit the demands of the whole population. The actions of these individuals are seen as being well-coordinated, comprehensive, and integrated in ways that benefit the community as a whole. A community's many social structures, institutions, and systems are considered to provide five major functions. They include production-related development, cooperation, socialisation, social control, social participation, and a variety of other supports.

Social workers must examine critically how systems meet or fall short of meeting the needs of their client groups. Tools that might be used here include community assessment, which can identify both the needs and strengths of the community. These also need to be understood in light of the global systems that influence and depend on the said outcomes. The impact of globalisation, privatisation, and the dismantling of the social safety net on the lives and livelihoods of communities may be the cause of these worldwide effects.

A community as an ecological system: In this community, close relationships with the environment are seen as existing in a mutually beneficial manner. There are regulated reciprocal exchange relationships between the many sections of the community, where each portion reciprocates in symbiotic relationships with the others in the system. There is a defined interaction between the various elements of the system in order to reach equilibrium. It introduces what is known as a geo-cultural perspective, which is where the physical characteristics (such as use patterns and service distribution) of a particular location interact

with the community's population characteristics (such as size, density, and diversity) and technology (such as the production of goods and services, transnational sport, and communication)[5], [6].

The psychological lives of individuals play a significant influence in communal life and define the patterns of interaction. The social dynamics of the community determine the position of certain groups in relation to the location of resources (water, land, and roads). The lesser communities in the village are often situated far away from the central locations and important landmarks. The location of specific groups in the urban environment, including, the process of population movement as part of an overall process; migrants frequently move to less desirable locations; moving up once accommodations are preferred or when they can afford better locations); and segregation (where individuals are prevented from moving to new locations due to a tidal barrier).

The view extends beyond the social system's perspective, which sees society as consisting of subsystems that have their functional roles predetermined for them. Coexistence is seen as a seat of power and conflict. Conflicts between interests and disagreements, as well as differences of opinion, are not well recognised. Even though there are powerful forces of dominance, commodification, and centralization in the ecological system, there isn't much information provided on how to deal with these differences and the inequitable distribution of resources. How social workers may raise awareness of community changes to help those with less power better satisfy their needs.

The viewpoint that sees community as a focal point for power and conflict views politics and power as central to the shaping of community. It assumes that conflict and changing demographics are the major concerns of most societies. Community decision-making is not just seen as including coordination, collaboration, and planning, but also as requiring discussion and negotiation. Communities are seen as places where competing governmental groups are continuously engaged in conflict for power and the management of limited resources. Some groups often base their membership on factors such as socioeconomic class, race, religion, linguistics, and regionalism, which have a disproportionate influence on other groups. There is a continuous process of negotiation and coordination amongst everyone involved in order to meet their fundamental needs. Sometimes conflicts are resolved in the favour of the parties involved, helped by the presence of the law, the judiciary, and the executive branch, among other factors. At other times, institutions take an opposing stance and resolve conflicts in the favour of the presiding officer. This perspective enables social workers to better understand community power structures, the manner in which decisions are made in favour of or against particular groups, the manner in which conflicting positions are adopted and maintained, and the role that change agencies should play in strengthening the capacities of those lower in the hierarchy to change the situation. The problems are clearly evident in tribal, urban, and rural areas where the communities lack access to resources based on their social backgrounds, economic situations, or political affiliations. Caste and community riots are a severe situation for many of those in conflict.

Features of a Community

A community is made up of a variety of individuals who share common values, spaces, and practises. They are expected to be integrated into a network of relationships between people that promotes commonality and a feeling of unity. Communities are seen to be homogeneous social units that share a degree of relationship that is expected to be present in every aspect of the community. Coexistence may be seen as having the following character traits:

1. **Human Science:** Communities have individuals actively participating in face-to-face interactions. They are in those direct-action primary groups that are in direct contact with each other. People are aware of one another and are in charge of the variety of interactions they are having at any one time. Social structures are abundantly available for everyone, and individuals may control and own them.
2. **Identity and Belonging:** There is a sense of inclusion and acceptance of each individual as well as the larger group. This makes one feel like a member of the community. Membership involves acceptance by others, devotion to the goals of the group in question, and allegiance. This sense of community is significant and well-received. Community has the potential to shape a person's identity. Identity also contributes to a person's sense of belonging to one community but also of difference from the other groups that she belongs to. Arrangements with the community and societal norms can have an impact. Identity for membership and promote a sense of community. It also implies that individuals may experience a change in their sense of affiliation with altering social structures. These are things that may be seen happening together in a community [7], [8].
3. **Obligations:** The business enterprise carries with it a certain sense of rights and responsibilities. It takes a lot of trust and reciprocity to firstly engage in community life in terms of sharing and engaging with one another. Participating in community events with a strong commitment to tradition and history is commanded by the members' collective decision.
4. **Community:** This implies that individuals play a variety of roles in their interactions with one another. These subsequent actions are obligatory even if they are not contractually required. They are important for the self-improvement of individuals as well as for encouraging the use of a variety of talents and skills for the good of both themselves and the society at large.
5. **Culture:** A community has a distinct culture that is reproduced and continuously exchanged among its members based on the group's social structures, economic systems, and power relationships. A group of people's way of existence is being completely and utterly upended by the culture in that sense.

Co-ordinates of a unity Work Within the Practise of Social Work

While many of the areas of community service are handled by organisations with a focus on diversity. There are problems with consciousness in contemporary society that are connected to inequality and injustice that are situated inside the social structure. The norms and values of modern society enable community welfare and self-help as binding, but they are only available to members of their specific social groups. There are two ways to look at how community work has evolved as a method of intervention. One of its connections to the history of social work as a profession and the ways in which many professions as well as non-professional citizen groups have engaged with the community are represented here.

We must consider the history of the social work profession in America and Great Britain in order to understand the terms of professional community work practise and its position among professional standards of practise. In the nineteenth century, social work was often envisioned in terms of a far larger context than casework. The settlement movement and community organisation movements served as the foundation for the advancement of social work as a profession, and the practise of community outreach has been a crucial component.

Reform movement efforts to improve the conditions of the poor and destitute were at the core of community development and organisational initiatives. The social work profession began to have the reform element as its foundation in the small towns of America and in the community organisation societies. For instance, in America, the settler movement primarily focused on the educational, recreational, and other needs of the communities it served before expanding to include many other activities such as singing and legal assistance. Work with other people has also evolved via groups and together for many of what may today be referred to as "group work."

The rapid development of community centres and planning organisations in the 1920s and 1930s set the ground for the institutionalisation of community organisation practice and social participation. Focus on health and welfare programmes' achievements as well as the balancing of community demands and resources. There was also a request for a shift away from a more centralised, elitist, and expert system to one that is localised, existing at several levels, and participatory so as to acknowledge the importance of the populace. There is also the fact that community organisation procedures include technical know-how, skills, and knowledge in addition to the social objectives and values.

Community organisations began to emerge in England in two different ways, one with the community worker replacing the churches in their function of moral uplift. Community service is viewed as a way to respond to moral ambiguity because of the decline in religious belief that occurred in the middle of the 20th century, as well as the idea that the poor's deprivation is a direct result of that deprivation. An increasing discontent with casework as a method of social work practice led to the emergence of community organisation in Great Britain. The following is why it could be considered:

- a) One major factor in the development of community organisations seems to be the shortcomings of case work as a method of social work.
- b) Developing knowledge and understanding of informational care systems, as well as preparing them for more active participation in society and the potential for other vices with supportive systems;
- c) The influence of pioneers in community-based organisations, as well as the evidence that their workers use alternative working methods;
- d) The impact of cutting-edge technology; On the right track, they tend to be based on policies governing self-help and local responsibility. On the left, they are likely to come from local socialism, which aims to improve relations between representatives and voters by focusing on local service delivery and management.

The Gulbenkian Foundation, which was founded in 1968, is credited with coining the term "community work." They explained how communities function as the culmination of three interconnected spheres of activity: community development, community organisation, and social planning. Community work was initially supportive of traditional methods of social work practice, such as group work and casework, but as societies have developed and as a result of the growing body of knowledge related to practising in conjunction with communities, community work has come to be seen as a viable method of social work practice in and of itself.

The objectives of intervention

The goals of community work differ depending on the issues facing each community, which are the main focus. Developments made in the US trial and error system have seen the post-

World War II era. The diversity of community organisations has been reflected in how they approach maintaining or changing existing institutions. The purpose of community organisations are thus considered to be not uniform, but rather as a result of different groups', organisations', and movements' individual purposes[9], [10].

In today's society, there are many different cultural, religious, and political movements that have an impact on community care. These movements are represented by the diversity of society as a whole. These did take into account a shift in the social realities and a better living for the majority of people, seeing how they may have progressed. The variety of groups, populations, and geographic locations as well as lifestyles brings with it a variety of needs that are more often related to economic advancement. Community efforts in the digital age have been spearheading these efforts to demonstrate the vast majority of the downtrodden, powerless, urban, and rural locations. These efforts have been made from the outset of the current historical holism and have since spread across all spheres of human existence, improving people's health, education, livelihoods, and political power. A significant portion of community work practises are developed with the intention of promoting the manner in which social welfare services are organised and delivered while involving the targeted population in finding solutions to their problems that are appropriate for their respective roles in society. Partisanship and self-help are important components of community work.

Social Responsibility in Community Work

Here, the goal is not the specific and direct solution of a problem, but rather the organisation of a population to acquire resources and power that it did not previously possess. This could entail exerting pressure on currently existing social structures, the development of new channels for representation so that previously excluded groups can have their voices heard in the decision-making process, or the creation of new political and economic institutions that will actually transfer resources to them.

The ability to find a place for community work within the broad framework of professional social work was made feasible by the concept of an enabler role for community work practitioners. Additionally, it offered a platform for imitation that was extended to include community workers operating in a variety of contexts and professions. As a facilitator, the community worker would assist individuals in clarifying their issues, identifying their requirements, and developing a plan of action to deal with their personal issues more successfully. The emphasis is unmistakably on the ability to build relationships with others.

The development of community is an ongoing process of dialogue, consciousness-raising, education, and action aimed at assisting the people in determining and developing their own definition of community. No one right for everything that undermines communities and offers no single right path to development. Community development is a very complicated process that calls for innovative thinking and the ability to solve problems that are riddled with difficulties. Community work models are very useful if they provide frameworks from which these issues may be understood and original solutions can be generated.

The real-life experiences, struggles, and aspirations of the populace as articulated by themselves must serve as the foundation for community programmes, while at the same time these subjective experiences must be linked to an analysis of larger social, economic, and political trends that are the result of people's oppression and disadvantage. Raising awareness of the implications for social workers and clients via cooperative relationships. The social worker in this situation is not an expert on the situation, but rather is available to the client as a resource. This change in relationships strengthens the bonds between the professionals and the owners of facilities that provide human services.

The effects of oppression and dominance have led to the legitimization of the wisdom of the oppressed groups, whereas other wisdoms of the oppressed groups have not been acknowledged. An essential component of community development is to not only acknowledge the wisdom of the oppressed and give them the freedom to define their own needs and aspirations in their own terms, but also to enable them to express that wisdom with the rest of society as a vital contribution to the wellbeing of the entire race. The community in which we live must establish strategies for corporate consciousness-raising and for ensuring that the voices of the oppressed are heard, acknowledged, and valued. According to the social justice viewpoint, certain older people will continue to experience disadvantages as they age if certain conditions are observed. Functioning communities must be supported in order for local communities' immune systems to function at their peak, which in turn will benefit the environment and geographical communities. For these geographical communities, community development and based services are the preferable choice. Functional communities that include both the elite and the powerless must be acknowledged in order to exist and to better care for older people. Giving ordinary people's grassroots initiatives centre stage and recognising their voices and efforts to improve their socioeconomic situations are both components of community-based strategy.

CONCLUSION

Various roles that individuals play within their communities, contributing to their social and economic lives, as well as how their lives are maintained and modified to reflect their own sense of character. We also comprehended the many ways that social workers see communities as social systems, ecological systems, and zones of power and conflict. We have already discussed the history of community practise, which has its roots in Great Britain and Ireland. The work that America does involves both strong communities and movement of people, respectively. We've also seen how many communities have unique characteristics that set them apart from those in Britain and America. These characteristics include a blend of tradition, modern features, and a strong sense of community.

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CHAPTER 9

UNDERSTANDING COMMUNITY ORGANIZATION IN SOCIAL WORK PRACTICE

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ABSTRACT:

The essential approaches used in social work to assist people, groups, and communities are examined in this abstract. The differences between social casework, social group work, and community organisation are highlighted, highlighting the importance of community organisation as a pillar of social work practise. The study looks at numerous definitions and modern viewpoints on community organisations, as well as their function in advancing social justice and development. Additionally, it talks about how community work has developed into a recognised practise in the area of social work and how its definitions have changed through time. The abstract also discusses the difficulties that contemporary community workers confront in light of the globalised economy and changing social dynamics. In today's complex and linked world, understanding these fundamental concepts of community organisation is essential for successful social work practise.

KEYWORDS:

Community, Development, Organization, Social Work.

INTRODUCTION

Today's community workers face significant and challenging challenges due to the shift to a global economy, growing privatization, the loss of the welfare state, and changes in information and communication technologies. We should all look more deeply into some complex issues affecting how communities' function in other sectors. At present, it is acknowledged by government offices that society as a whole is becoming more and more complex, multifaceted, and interdependent, all of which make it necessary for community organisations to operate at a level that is essential to the continued viability of the society. Community organisation may take many various forms and can be tailored to the particular requirements and conditions of each community; it is not a one-size-fits-all concept. It may entail deliberate and organised efforts or develop naturally from within the neighbourhood. Since its inception in the late 19th century, community work has grown to include a wider variety of activities and goals. Community workers now confront difficult problems as a result of globalisation, privatisation, technological advancements, and evolving social norms. Community-based organisations, however, continue to be crucial in tackling these issues.

There are three fundamental methods for dealing with individuals, groups, and communities of people. You have already passed away twice, leaving just social casework and social group work for you to do. Social group work aims to facilitate the growth and development of individuals via the medium of a group, in contrast to social case work, which is oriented towards assisting individuals on a one-to-one basis. The third fundamental method of cooperating with people is community organisation. This particular issue is one that develops the community's ability to work as an integrated unit. This empowers the community to take deliberate and collaborative action to address its own needs, issues, and goals. A solid

foundation in social work is community organisation. It values originality and bases its actions on a set of overarching ideals[1], [2].

Community Organisation: Meaning and Definition

Introduced to the idea and concept of community in earlier chapters, as well as the descriptions of global, local, and tribal groups. As a method of social work practise, the community offers the needs, issues, problems, and concerns that are specific to community organisations, as well as the solutions to those issues. One of the highest degrees of preservation in society is community. There are also efforts being made on a larger scale to influence public policies in the larger community. These efforts include personal and family relationships with individuals and families. Community interventions are those that include group action and foster communication between the individual and the larger community.

In social work literature, the terms "community work," "community practise," "community organisation," and "community empowerment" are often used. They are sometimes used to refer to the same sort of job, but other times they are used to refer to several forms of work. In general, nevertheless, both in the liberal as well as in the traditional sense of community service, the terms "community work," "community practise," and "community organisation" are regarded interchangeably. The phrase "community practise" refers to the development, organisation, planning, and implementation of progressive social change, all of which are included in the more comprehensive definition of community practise included in the main text. Together, these procedures make up the main method of social work, which is actively promoting social justice. It is essential to have a clear understanding of definitions in order to study well and be capable of engaging in community organisation practise. There are several definitions accessible in written works. These have changed throughout time and have appeared in a variety of literary genres.

Current Definitions of Co-Motion Organisation

Community organising as "the systematic process for mobilising and advocating by unifying communal power" in a more comprehensive context. They believe that "Organising for Community-Centered Development (OCCD) combines community organizations's mobilisation and advocacy power with strong neighbourhood and regional-level investment strategies to foster and prevent localised community." They emphasise community organising as it relates to all communities, everywhere.

Then, they define "place-based community organising" as "a process in which local people, united by a shared commitment to revitalising their own specific territory, plan and work to get her to establish an organisation that they control." It is a technique that entails "collective human effort focused on mobilisation, advocacy, planning, and resource negotiation." In this practise, "mobilisation" refers to the building and maintenance of an organization's institutional base, "planning" includes fact-gathering, assessment, and strategic and tactical planning, and "negotiation" refers to persistent pressure and bargaining for resources to accomplish goals[3], [4].

In his opinion, community organising as a process of change continuously operates on two tracks, the first of which is the pursuit of general programme goals, and the second of which is the pursuit of constructing, maintaining, and continuously renewing an organization's fundamentals. The goal of this procedure is to build up neighbourhoods and enable communities, where strengthening refers to encouraging initiatives from residents to fulfil their social, civic, and economic responsibilities, and "revitalising" refers to making the neighbourhood livable, democratic, equitable, and tolerable so that its residents can live there.

DISCUSSION

The term "community practise" has gained significant traction in Marie Weil's writings, replacing the phrase "community organisation." Community practise includes "work to improve the quality of life and increase social justice through social organising, social planning, and progressive social change," according to the definition given by the World Health Organisation. According to what she saw, it was "a cooperative effort between practitioners and affected groups, organisations, communities, and coalitions." It's also interesting to delve a little deeper into the fundamental processes of (a) development, which focuses on empowering citizens to work together to change their living conditions, economic conditions, social conditions, employment conditions, and environmental conditions; and (b) organising, which includes the processes of community organising that lead to these changes. It includes grassroots organising, the development of local leaders, the formation of coalitions, and (c) participatory planning, in which citizens, advocacy groups, government officials, and private sector planners collaborate to develop programmes and services that are suitable for specific regions or communities. It ultimately involves the design of more effective services as well as the restructuring of human service systems; and progressive change, which includes the initiatives made by groups to bring about favourable social, economic, and political change.

In 2005, scholars and practitioners like Rubin and Rubin added yet another dimension to the effectiveness of community organisations serving the whole population. Their definition, as well as hers, is based on the widely accepted theories of community organisation and interaction, which have the support of academics like Putnam who have previously discussed social networks and "social capital." Putnam State University's Centre for Disability and Social Policy said that "joining people with disabilities to build social capital, which was much like economic capital." People might depend on social relationships as a source of support and assistance by using them as a benchmark.

Putnam's work was quickly embraced by community workers, and "social capital" has since fundamentally served as the centre of community organising. Rubin and Rubin included his fundamental components in their explanation of a contemporary community organisation. They have characterised the process of community organisation as "the process of helping people through their current struggles and the obvious problems they face while encouraging them to join together to get back on track." According to them, organisations are built on social networks and platforms that enable people to come together and form the foundations for group action. It develops an ongoing capability to bring about change.

Similar to this, Loffer describes community organisation as "the process of building transformative relationships, mutual understanding, and redactions that bring together individuals, communities, and institutional arrangements." This method enables collaborative action that fosters opportunity, resource mobilisation, and social agency via networks, shared norms, and social agency. A definition that included "dual emphasis on participatory process and successful outcomes" as well as the need of disciplined and structured organisations as platforms for change. This definition of community organisation encompasses both community or social development, in which individuals use cooperative strategies to produce goods, services, and initiatives that improve the quality of community life, and social action, in which individuals persuade, pressure, or coerce individuals to make decisions that affect the community as a whole. For this reason, community building models that foster age consensus and social action models that encourage conflict may be used simultaneously or sequentially, according to contemporary practitioners like Staples. An example of how the

aforementioned terms are defined in terms of community organisations and constituent elements[5], [6]. These include:

1. Community organising has been seen as both a "process" and a "method" by many. The use of the word "process" highlights the transition from the identification of an objective or set of objectives to the attainment of the goal, as well as the community's acceptance of the unit's solution as an integrated unit that deals with one or more common issues. Additionally, this procedure may be lengthy or brief, voluntary or involuntary, and conscientious or unconscientious. The term "process" is often used to refer to community organisations, and it also denotes a course of activity intended to get community members ready for future conflict. When referred to as a "method," a community organization's method of operation revolves around the use of an organised, systematic, disciplined, and rigorous method of action used by the community organisation to achieve specific predetermined goals or objectives. The use of particular abilities at the organisational level ensures that this kind of community organisation is distinct from the occupation of specialised community members who disrupt the otherwise harmonious communal life.

2. Community organisations work to achieve both short-term and long-term goals. While the short-term goals involve identifying and addressing the community's needs and problems, as well as encouraging cooperation from the younger generations to help the community fulfil its needs and resolve its problems, the long-term goals are oriented towards strengthening the community's ability to function as an integrated unit. The latter entails assisting the community in developing its problem-solving and self-help skills so that it can address the recurrence of the issue or the exponential growth of current problems or work towards fulfilling its future needs with full commitment and autonomy. In this specifically, a community organisation for the sake of enterprise is a means of empowerment and citation.

3. Working with the community system is a necessary component of community organisation, as is working at all levels of individuals, groups, organisations, communities, and coalitions.

4. Community organisation has also been seen as a process of change that continuously operates at all levels, with the first step being the pursuit of certain program/service-oriented goals. This is in addition to the process' ecological nature, which entails building on existing organisational foundations as well as continuously creating new ones. Currently, the idea of community organisation places equal emphasis on long-term, development-oriented aims and the ultimate objective of "getting organised." The process of organising is how individuals come to have a long-term commitment to working together. It finds its most fundamental manifestation when divided into smaller parts for greater coherence and establishment of each individual's role in a coordinated and timed effort. This organisation is the keystone in the process of community change, according to Biddle and Biddle (1965). In reality, while the community goes through the motions of planning, executing, evaluating, and other related tasks, it generates unique organisational structures influenced by its local social, political, and economic conditions. Building, maintaining, and renewing the organisational foundation is very important for community change.

5. It's possible that community organisation won't always be a natural, spontaneous process. It may also be one that was planned out and engineered. While it may occasionally develop with the help of the professional change agent, it frequently needs to be started, nurtured, and developed by a professional change agent, who has the necessary skills and experience to help people plan and gradually move towards achieving their mutually agreed-upon goals.

6. Co-operative organisation is not value-free, as demonstrated by the points of microbial values; instead, it emphasises the characteristics of the community and its members,

including their ability to tolerate one another and their contributions to society and the economy. I want to focus on the fundamentals of fostering consensus and self-help while simultaneously directing the community towards a positive change against a basic understanding of his value system[7], [8].

7.'Community practise' and 'community labour' are more inclusive terms that are used more often in contemporary texts. They used this phrase to characterise the collaborative effort between the community system and the practitioners. They include efforts to advance the social and economic well-being of the community, community organising, social policy advancement, and progressive social change. T h u s, community organisation, which promotes local leadership development and community practise

8.Social capital has long been seen as a necessary component of community organising. It speaks about the interactions between individuals and groups as well as the principles of reciprocity, truthfulness, and goodness that promote civic engagement, social solidarity, and cooperation for the benefit of everyone. It is the first step towards establishing a sustainable source of supply for the community.The process of community organisation is encouraged in communities with a broad social capital. On the other hand, individuals find it challenging to cooperate, collaborate, and come together for collective action in areas with little social capital.

9.Community development, social interaction, and community organisations have all been included into the notion of community organisation. Other words are community building models that foster consensus and social action models that encourage. Corruption often occurs simultaneously and might result in the sudden death of an individual.While community building methods are also being evaluated, they are being used in many international settings. Additionally, more and more attempts are being made to change the way that societal systems are organised, and these efforts are representative of the social action approach.

Organization in Social Work: Community

In the last part, we discussed the meaning and function of community organisations. Now, let's quickly pinpoint its place within the field of social work practise. The evolution of for-profit community work initiatives has its roots in the United Kingdom and the United States of America in the late nineteenth century. All high community residents have always worked cooperatively on common issues and concerns. Community organisations began to be acknowledged as a method of social work practise with the formalisation of social work as a profession. An entry-level professional often begins their career by working in a team environment. During the early stages, community work was primarily focused on attempting to assist community members in improving their social adjustment, and when read in the context of this book, it was acknowledged as a method of social work. It was also seen as a way to coordinate the efforts of volunteer organisations.

The first social work institution was established in the United States in 1936 when social work was first practised with a Latino community in the city of Miami. Community work has historically been seen as a kind of social work that focuses on creating local initiatives, particularly in the areas of education, health, and agricultural development. The focus of the work has changed to encourage people of all ages to articulate their needs and make use of the resources already available to them. In this situation, when there is a discrepancy between needs and resources, further efforts are made to integrate new services and programmes.

We see the terms "community work", "community organisation", "community development" and "community practise" being used in social work literature. These terms are sometimes used to describe the work that is done with communities. Some individuals have used these tools for the same sort of labour, while others have chosen to use them for other types of community activity. For instance, Dung Ha used the terms "community work," "community development," and "new community organisation" interchangeably to describe the same sort of activity. According to him, community work, also known as community development or the new community organisation, is the social work methodology most often connected with society when it comes to individuals rather than groups. The definitions of community organisations provided by Ross and Younghua Chand and Peter Baldock are extremely similar to each other.

Rosch identified three proposals for community organisation, including (i) the "specific content" proposal, (ii) the "general consent" proposal, and (iii) the "process" proposal (which has been elaborated in the preceding section). However, even though he included all of these components in his definition of community organisation, he still refers to it as essential as "a process through which the community identifies its wants or other objectives. Additionally, it emphasises cooperative and collaborative attitudes and practises in the community. Engagement with the community may essentially be characterised as community organisation when it takes the form of a "process," consisting of a variety of unrelated steps or phases.

The term "community practise" has gained popularity thanks to authors like Maerie Weil. According to the author, "communities are the context for all social work practise, and community practise emphasises collaborating with civic groups, cultural organisations, and multi-cultural groups as well as humanitarian service organisations to demonstrate life options and community opportunities." Furthermore, she adds that it is "work to improve the quality of life and enhance social justice for the community through social and economic development, community organisation, social planning, and progressive social change." According to her, community practise uses community organising as a means of achieving its objectives.

The 20th Edition of The Encyclopaedia of Social Work (2008) adds that "social work that has emerged from the focus on community issues as community practise" The term "community practise" is thus being used to refer to a wide range of initiatives with geographic communities and/or organisational communities in the current global context, and is consequently finding a much wider meaning when compared to the terms "community organisation" or "community work". Therefore, we can see that the aforementioned terms may be used to refer to distinct community members or may be used inappropriately. However, it is simple to observe that there are overlaps in their measurements and that there are several similarities in how they are interpreted and used[9], [10].

What is equally important for us to recognise is that, from the beginning of the profession, the community has served as both a context and setting for social work practise, as well as a means and a means of advancing us in social change. As a fundamental method of social work, community work uses the same fundamental goals as case work and group work. Like all methods of social work, it is concerned with the beginning of the process that enables the community to overcome these problems (such as apathy, discrimination, depression, injustice, unemployment, and so forth), which prevents the community from cooperating with one another, facilitates the release of potential, encourages the use of indigenous resources, and fosters the development of cooperative attitudes.

The change in the standards set forth by the definitions of community work and organisations is another crucial component that must be understood. The majority of definitions that mention a rose in the Western Civilization text in a previous instance have previously referenced community service. This component of community work/organization primarily views the community as a clearly defined geographic unit, and the process of community organisation is seen as an effort to meet the needs of the target population with limited resources.

With outside assistance, initiative is combined with knowledge and resources. In this field of study, community work is primarily concerned with affecting social change via a process of analysing social situations and fostering social relationships among various groups to raise awareness of societal changes. The three main objectives of community work are: to involve people in the planning, decision-making, planning, and participation of services; to facilitate the achievement of individual fulfilment of belonging to a community; and to provide for the common good. To resolve conflicts between people's differing viewpoints, which often result in conflicts between them and the resources at their disposal.

Gradually, interpretations of community work began requiring a greater frequency of individuals. In as early as 1968, the Gulbenkian Student Group, which was set up by the Gulbenkian Foundation, argued that community work is a means of sustaining local democracy and is a component of a protest against statism, corporate power, and an amorphous authority. Others, such, stated that community organisations are concerned with "advancing the interests of downwardly mobile groups with redistribution of power and influence." Community service in the West was mostly accepted in urban areas with high rates of unemployment, poverty, delinquency, and prostitution. It focuses on giving individuals the necessary expertise to become better organised and identify more effective strategies for addressing their requirements.

The most important factors that were anticipated to encourage people's involvement in community service were (a) the amount of time they had available, and (b) their degree of civic and social consciousness, which encouraged them to take initiative. However, the situation has been much different in the In Dian Con text, where individuals no longer have time or civic and social responsibility. It is difficult for a civil society to create a large community in which to work because of the socioeconomic disparities, extremely high rates of unemployment, and dominance of caste, religion, and regional affiliation. As a result, there are many concerns that are vastly different from those that pertain to the poorest. However, they have the focus of a different location in the block. Additionally, in this day and age, we must be aware of the many community workers that are employed by nonprofit organisations across the board. They must deal with considerably faster and more significant societal changes than in the past.

CONCLUSION

Social casework, social group work, and community organisation are the three primary approaches provided by the field of social work for addressing the needs and problems of people, groups, and communities. These approaches each have a specific goal and concentrate on various degrees of involvement. Social group work aims to promote personal growth and development via interpersonal interactions. It acknowledges the effectiveness of teamwork and cooperation in fostering personal development and wellbeing. The term "social capital" has gained popularity in modern social work, emphasising the value of interpersonal connections, mutual trust, and teamwork in community organising projects. Communities' capacity to band together for collective action may be strongly impacted by the creation and

maintenance of social capital within such communities. In conclusion, social work includes a variety of approaches, such as community organisation, to meet the complex needs of people, groups, and communities. To bring about constructive and long-lasting change, the emphasis is on advancing social justice, strengthening communities, and encouraging cooperation. In order to fulfil the ever-changing requirements of the communities it serves; social work will continue to change along with society.

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CHAPTER 10

POWER OF NETWORKS IN SOCIAL WORK PRACTICE: ADVANCING SOCIAL JUSTICE, EMPOWERMENT, AND COHESIVENESS

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ABSTRACT:

The advancement of social justice, community, and personal empowerment are the main objectives of social work practise. Professional social workers use a variety of methods and tactics, such as casework, group work, and community service, to address marginalised and oppressed groups. However, it has become more difficult to do social work alone due to the fast-changing social backdrop brought on by globalisation. The creation of networks and support systems is increasingly necessary for effective social work practise. Due to its usefulness in gaining access to resources, learning new information, and fighting for rights and social justice via legislative power, networking is generally acknowledged as a crucial method in social work practise. In social work, networking is focused on establishing connections, cultivating relationships, and finding common interests. These networks, all geared towards attaining certain goals, might vary from formal, continuously cooperative groupings to ad hoc arrangements with loose memberships. Utilising social media for quick information sharing, joining alumni and professional organisations, going to seminars and conferences, participating in issue-based forums, and participating in self-help group networking activities are all examples of networking tools and techniques. Social workers must network locally, nationally, and internationally to help marginalised populations and solve larger societal issues. Networking is essential to fulfilling the profession's goals, advancing social justice, and protecting human rights.

KEYWORDS:

Community, Globalization, Network, Organization, Social Work.

INTRODUCTION

The crucial function that networking plays in the field of social work practise is one of the main lessons to be learned from this conversation. In order to establish relationships with like-minded people, organisations, and communities, networking entails more than simply casual interactions. These networks are built on similar values and interests, enabling social workers to work successfully together to accomplish shared objectives. Networking acts as a conduit for gaining access to resources, exchanging knowledge, and promoting governmental reforms that advance social justice.

There are several advantages to networking in social work. It enables social workers to access social capital, which includes the connections that support regular social interaction. These connections provide people the emotional support, safety, and feeling of community that are necessary for overcoming the difficulties of life.

Additionally, networking provides access to a wealth of resources both inside and outside of the industry, facilitating the effective exchange of information and creative ideas. It encourages cooperation in the pursuit of social justice goals by creating solidarity and well-

coordinated actions among various organisations both locally and worldwide. Additionally, networking enhances civil society organisations, expedites the passage of social work initiatives through the social system, and amplifies the views of marginalised groups in deliberations. Monitoring human rights and promoting social change are two more crucial functions of networking in social work practise. Social workers may hold governments and non-governmental actors responsible for human rights breaches by actively exchanging information and working together. This is particularly important in a world where the welfare state is contracting, necessitating the involvement of civil society to protect the rights of vulnerable communities.

Additionally, networking is essential for social work research, instruction, and scholarship. Collaboration among academic institutions, researchers, and practitioners encourages the sharing of information about development and boosts career advancement. This teamwork approach guarantees that social work is successful and relevant in solving today's societal concerns. Social workers need to follow specific rules in order to network effectively. These guidelines include protecting mutual secrecy, cultivating long-lasting partnerships based on common goals, guaranteeing efficient communication, and keeping an extensive database of resources. There are many different kinds of networks, from casual ones among friends and family to official ones inside professional organisations. Networks that assist social work practise include operational networks, personal networks, strategic networks, and social networks, among others [1], [2].

The goal of social work practise is to advance social justice, cohesiveness, and individual empowerment. Professional social workers deal with marginalised and oppressed communities using a variety of strategies and tactics. Casework, group work, and community service are the three most prevalent types of practise. It is become harder and harder to do social work as a one-person business in the rapidly changing social context brought on by globalisation. In order to practise effectively, social workers must create networks and support structures. Due to its success in accessing resources, learning new information, and influencing legislation to fight for rights and social justice, networking is widely regarded as a key technique of social work practise.

All networking activities are based on shared interests, which is what networking is all about. Networks need not always be formal groups cooperating all the time, according to Kirst-Ashman & Hull, who describe them as a "number of individuals and organisations that are interconnected to accomplish a goal that each feels is worthwhile." They may also be ad hoc agreements with loose memberships to accomplish a specific objective.

Gilchrist contends that in networks, "individual decisions, external factors, and sometimes just plain happenstance dictate the presence and longevity of connection. The most significant and practical component of a network is its pattern of connections, which often reflects on underlying value foundation, common interest, or simply the geography of overlapping lives. Cooperation between members depends on persuasion and reciprocity rather than force or contracts. Folgheraiter defines networking as a "deliberate action by one or several social workers which takes the form of a relationship in practise, joint action with a network of people, i.e. with other pre-existing or potential relationships." Based on this understanding of networks with symbiotic relationships, networking in social work practise has the following emphasis:

1. In order to collaborate on achieving these shared objectives, it entails developing connections with other professionals who have similar interests, opportunities, and aspirations.

2. It entails forming beneficial connections and alliances inside and across communities, businesses, and societies in order to mobilise resources and meet social work objectives.
3. It necessitates developing long-lasting symbiotic connections with all of the network's participants in order to engage them in mutual support, help, and engagements for common objectives.

Networking Is Important in Social Work

For a social work practise to be successful, social workers must interact and collaborate with other people and groups. The utility of a network is determined by its ability to coordinate both individual and group reactions to adversity. Networking is a technique for empowering people on both an individual and group level. In order to effectively assist clients and influence change, social workers must recognise the value of networks and networking. The benefits of networking as a way to practise social work include the following:

Relationships are used as resources in networking and network therapy to solve problems and restore social functioning. Social capital includes the relationships that allow for daily social functioning. Similar to human capital, social capital is a resource that gives people a sense of security, emotional support, and protection. For instance, other family members and relatives assist a couple in need while their marriage connections are in disarray. These networks lessen stress and give people the confidence they need to weather their own storms. For efficient issue resolution and stress reduction, networking enables the bringing together of formal and informal caretakers and support networks. Support groups in the context of group work may provide emotional stability, constituting a crucial component of social capital for individuals.

Opens doors to a number of resources both within and beyond the profession: In the first place, networks bolster official and informal resources. The basis of networking is the idea that individuals who pool their resources may more effectively achieve their objectives. Additionally, it promotes resource sharing and presents chances for improved communication, which may result in innovative ideas and fresh approaches. For instance, an organisation may utilise studies completed by any other organisation currently dealing with acid attack victims in place of doing fresh research if it want to advocate for new laws relating to the widespread use of acid attacks against women[3], [4].

Expands support and promotes solidarity:

Networking connections may be helpful in expanding the research and knowledge base of social campaigns as well as in producing new resources and support for their initiatives. Additionally, networking promotes coordinated efforts and discourages efforts that are repeated for the same problem. It aids in bringing the local and global levels together. People from other cultures may interact more easily as a result, and they can see both their differences and their similarities. It also serves as a mechanism for groups of people and organisations to unite in support of social justice causes on a local, national, and worldwide scale. Because collaboration is crucial for non-governmental organisations wanting to grow their operations and increase their influence, joint efforts are an integral aspect of lobbying for social work aims. Even social workers who are themselves under stress might get support and advice from others. The International Federation of Social Workers has accepted India as a member. Due to the fact that only one organisation from each nation may join IFSW, this matter has been on hold for a while. The National Association of Professional Social Workers, The Karnataka Association of Professional Social Workers, The Kerala Association of Professional Social Workers, The Professional Social Workers Association, The Bombay

Association of Trained Social Workers, and The Indian Society of Professional Social Workers, each founded in 1970, 2014, 1977, 2013, 2004, and 1989, and The Kerala Association of Professional Social Workers, Kerala Association of Professional Social Workers, and The National Association of Professional Social Workers, came together in 2015 to form The National Association of Professional Social Workers.

Networking facilitates social work practise efforts by accelerating movement through a social system. It supports mobilisation and organisation, strengthens civil society organisations, and gives marginalised people a louder voice in decision-making processes. For instance, the Delhi-based Kat-Katha organisation works with the children of sex workers. The education of these kids is one of Kat-katha's key initiatives. To improve the lives of these children, the organisation may find it beneficial to engage in partnership with other organisations already active in the area of education, such as Ankur and/or Pratham, rather than developing their own capacity for doing so.

Another key benefit of networking is that it enables organisations to overcome increasing obstacles without having to expand their formal structure. Working with other organisations, such as Street Net International and Shack/Slum Dwellers International, helps individuals overcome their weaknesses. It is crucial to recognise networking as a crucial component of social work practice's monitoring of human rights as it significantly contributes to the consultation and accountability of government and non-government actors. Human rights breaches may be addressed by active information exchange and collaboration between human rights partners and local actors. Due to the modern welfare state's dwindling size, this job is of the highest significance. One organisation that monitors human rights via networks is the International Dalit Solidarity Network.

DISCUSSION

Networking is crucial in the fields of scholarship, education, and research. Collaborations and connections between academic institutions and researchers enable postgraduate and professional groups to exchange development-related information. For instance, the field-based developmental professionals are a valuable resource for educational institutions to use when teaching about the current reality of the profession. Similar to this, educational institutions provide firms access to a pool of qualified people for employment and practise. Institutional research may also be highly beneficial for organisations to comprehend society, its issues, and current difficulties from a research perspective. For instance, the Beyond Copenhagen Collective is a partnership of networks and organisations dedicated to environmental justice, climate change, and sustainable development.

Principles Of Successful Networking

The act of networking requires a lot of preparation and effort. It is crucial to take into account the following networking fundamentals for successful networking. It's crucial to create a database of resources and information that is accessible to all network partners. Without it, there would be gaps in communication and information exchange, which will result in inefficient networking. A sustainable network can only be ensured if the networking relationship is symbiotic and driven by shared objectives and interests. All the network partners' mutual growth is supported by shared aims. The network's participants may form long-lasting relationships with one another because to their mutual dependency.

Sharing information is essential for successful networking, according to communication. If the participants in the networking activity don't routinely communicate material of shared interest, it might foster distrust amongst the networking participants. The network's partners

would also be unable to efficiently share resources without a continuous information flow. The largest barrier to networking is poor communication since it undermines the core reason why networks are created. Confidentiality and trust encourage effective collaboration and communication among all network participants. Although the network's members may see the information given by partners, the basic idea is that it should never be abused and should always be kept strictly within the confines of the network.

A variety of networks

Networks may be small, like a family, or large, like alliances and national forums. The numerous types of networks created to encourage assistance and support from one another include the following. An individual may depend on their friends, family, and neighbours for help when they are in need. They go by the name "natural networks." The social worker initially uses this network to make plans and initiate interventions. Additionally, it should be highlighted that a network's performance might be impacted by unfavourable or dysfunctional interactions. The social worker has to reach out to the informal groups as their main source of assistance in order to create social support and solve any problems.

Any professional organisation created to encourage networking among its members is referred to as a formal network. They may also be known as organised and formalised support groups. A self-help group is an example of a formal network. These networks' participants have a similar objective and area of interest. Outside of the individuals' major group ties, which go beyond family and friends, this network serves as their support system.

The workplace is a part of this network. The social worker's internal network is made up of the affiliations and professional ties they have made at work. This internal network is shown through networking among the different departments of the same company. For instance, in a non-governmental organisation, the office administration functions as one unit, while the field staff functions as another unit in the local community. Despite having diverse job profiles, both of these organisational units must cooperate with one another in order for the organisation that works to improve people's lives to run well. The external network is made up of alliances and professional connections relevant to the profession that exist outside of the workplace. A social worker's affiliation with another organisation, for instance, is a component of her/his external network. For instance, a group advocating for the rights of sex workers must establish relationships with police officers to conduct rescue operations and with hospitals to provide the sex workers with health care services. External networks are crucial because no organisation or person can function alone; they need the support and resources of other welfare system participants, both public and private.

An operational network is made up of a group of individuals who work together often. For instance, in the government welfare department, the younger staff members they supervise, such as the ASHA or Aanganwadi workers, work directly with the welfare officer. The welfare officer oversees and keeps track of the junior staff members' work in order to provide the public with welfare services. These junior employees are crucial members of the welfare officer's operational network because they help the welfare officer get the job done [5], [6].

These are distinct from informal networks in that they include partnerships between people who are not related to one other. It consists of organisations for professionals, graduates, and affinity clubs for those who have similar interests. These are fundamentally significant networks of individuals that broaden the access to and reach of resources from the local to the international for the social worker or organisation. This is a crucial network that entails preserving relationships with peers and authority figures in one's area of expertise. This network is especially important for professional growth since it encourages the discussion of

best practises, the acquisition of fresh ideas, and staying abreast of emerging trends in the field. For instance, social workers from all over the globe register with national organisations and agencies as the National Associations of Social Workers in the USA. Social work is still not recognised as a profession in India. Some professional organisations, such as the National Association of Professional Social Workers of India, are attempting to gain traction both domestically and internationally. These organisations comprise a crucial strategic network for practitioners in social work for the purpose of idea exchange, resource sharing, and to keep them updated on recent advancements in the industry.

Social media is the word used to describe internet technology that allows individuals to instantaneously exchange information and resources with audiences in their communities, countries, and throughout the world.

Through websites like Twitter, WhatsApp, YouTube, Facebook, and others, social networking has nowadays also developed into a crucial tool for creating and sustaining networks. The wide-scale exchange of information across various civil society stakeholders has been made possible by rapid advancements in media, telecommunications, and computer technology. This network is important for two key reasons: quick sharing with a wider audience and cheap cost. When planning demonstrations, marches, or campaigns for social reasons, social workers and civil society organisations may find this to be extremely helpful. Social media's reach has elevated information sharing to a previously unheard-of degree.

Interaction between civil society organisations and governments at the local, national, and international levels is referred to as civic engagement. Creating positive connections and enacting social, economic, and political change are crucial. For instance, the passage of laws like the Protection of Women from Domestic Violence Act, 2005, is evidence of the efforts of numerous women's organisations who engaged in negotiations with the government and persuaded it to push for the protection of women's rights and protection from violence.

the of these networks serve as a representation of the connections and interactions among the residents of a neighbourhood, community, workplace, or society. They are all a member of a "social capital" pool. The term "social capital" refers to the knowledge, abilities, resourcefulness, social support, standard of intimate relationships, and connections within a society. It is related to the idea of "human capital."

Networking tools and strategies

Networking is mostly reliant on network building abilities, or the ability to create new networks. The necessity to maintain or modify current networks in accordance with the requirements of the profession's objectives is equally crucial. Social workers and civil society organisations may build networks and widen their access to the resources they require for social work practise by using the following tools:

1. Through social media, users may rapidly share resources and information with local, national, and worldwide audiences. When compared to other forms of communication, it offers a greater reach and a bigger audience at a lower cost. For social media users, Facebook, WhatsApp, YouTube, Twitter, and Google+ are the most popular services.
2. Professional memberships are a crucial first step in both developing professionally and strengthening relationships with various groups working on social justice issues. There are organisations that provide networking opportunities for social workers in India, such as the National Association of Professional Social Workers in India [7], [8].

3. Long-standing institutional organisations like alumni organisations provide social workers with a wealth of networking options. The formation of long-lasting and beneficial networks to support the objectives of social work is greatly aided by participation in the meetings of such affinity groups.
4. Seminars, conferences, workshops, and meetings: Attending professional gatherings like seminars, conferences, and meetings is a good method to forge new professional relationships.
5. Common issue-based forums: Joining issue-based forums and groups is a crucial step in staying current. These partnerships are crucial for more than merely arguing a point; in reality, they provide chances to take part in efforts for large-scale policy change. For instance, the grassroots local NGOs that make up the Kutch Nav Nirman Abhiyan were established in reaction to the terrible storm that hit Kutch in 1998. Maquire provides an example of a strategy that is necessary to create and maintain networks, who recommended possible self-help group networking activities for social workers. These are listed below:
 1. Provide a space for gathering
 2. Giving and making arrangements for money
 3. Giving members information
 4. Members' leadership development
 5. Directing individuals to the group
 6. Announcing group events
 7. Approving group recommendations
 8. Giving the society at large credence
 9. Establishing respectability in the professional world
 10. Protecting the group from other agencies and organisations
 11. Supporting group leaders on a social and emotional level
 12. Obtaining advice from group leaders.

This list is important for social workers who are considering networking for self-help groups. Some of the exercises could also be helpful for other forms of networking. For all networks, for instance, that need to hold meetings and activities like campaigns, rallies, etc., a location is a need. However, it's possible that virtual networks don't need this. The use of networking in social work is becoming more significant in the modern day. Sharing of knowledge, assets, opportunities, and shared passions is crucial for achieving the objectives of social justice and human rights, which serve as the cornerstones of all social work endeavours. Social workers may participate in networking from a variety of perspectives and at different levels, including local, national, and worldwide levels. For the marginalised to obtain the help they need, networking is crucial. The networking function of the social worker is to utilise network power and assistance to draw connections between regional and global challenges. In order to solve more significant issues in the community, networks are also crucial[9], [10].

CONCLUSION

In conclusion, social work practise is primarily anchored in the goal of social justice, the encouragement of neighbourhood solidarity, and the empowering of people. Professional social workers have an increasingly important role in oppressed and marginalised populations as society develops and becomes more complicated. Social workers use a range of methods and approaches, such as casework, group work, and community service, to handle the varied difficulties of our quickly evolving globalised environment. Finally, to successfully create and manage networks, social workers and organisations use a number of networking technologies and tactics. Platforms for social media sharing provide an affordable way to disseminate data and assets globally. Networking possibilities are facilitated via professional memberships, alumni associations, seminars, conferences, and issue-based forums. Additionally, self-help groups might increase their efficacy by participating in certain networking activities. In general, networking is a crucial aspect of contemporary social work practise. In order to promote social justice, empower people, and effect good social change, it allows social workers to take use of the power of relationships, access resources, and interact with a variety of stakeholders. Networking will continue to be a key tactic for attaining social work's primary goals as it develops in response to the changing dynamics of our environment.

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CHAPTER 11

RESOURCE MOBILIZATION STRATEGIES IN SOCIAL WORK PRACTICE: A COMPREHENSIVE GUIDE

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ABSTRACT:

A thorough description of resource mobilisation in the context of social work is given in the abstract you supplied. It emphasises the significance of resource mobilisation as a key component of social work practise and talks about numerous resources that go beyond financial ones. The resource mobilisation process is also described in the abstract, with a focus on the importance of strategic planning and developing connections with possible partners and funders. It should be emphasised that resource mobilisation is a multi-step process that includes evaluating the present situation, identifying the required resources, and building relationships with key players. The importance of openness, responsibility, and good communication in resource mobilisation initiatives is also highlighted in the abstract. The abstract also discusses possible obstacles to resource mobilisation, such as restrictions on organisational capacity, rivalry among organisations, and shifting donor priorities. The necessity of using resources wisely and having clearly defined goals and purposes for resource mobilisation in social work practise is emphasised in the conclusion. Overall, the abstract offers a thorough summary of the subject and is an invaluable tool for comprehending the challenges and tactics involved in resource mobilisation in social work.

KEYWORDS:

Community, Governance, Mobilization, Organizations, Project.

INTRODUCTION

When assisting individuals, social workers often have to assist them in acquiring access to the required resources. As an example, a medical social worker aids people with disabilities in obtaining essentials like wheelchairs. Resource mobilisation is the process through which social workers identify, distribute, and connect individuals to the resources they need. According to Norton, "resource mobilisation is the process by which an organisation secures the resources required to carry out the task it has planned. More than merely fundraising, resource mobilisation involves obtaining a variety of resources from many different resource providers via a variety of various channels. The phrase "resource mobilisation" is often used to refer only to financial soliciting. In truth, resources may be both financial and non-financial, thus it's important to keep in mind that obtaining money or cash is just one aspect of resource mobilisation. For instance, resource development could include creating beneficial connections and networks, securing support, interest, in-kind donations from individuals, cash, skills, time, and services from people, equipment, and materials.

Resource Mobilisation As A Social Working Method

Resource mobilisation is perhaps the most traditional approach of social work. One of the objectives of the practise of social work is to guarantee the availability of resources and access to them for the marginalised. With the onset of industrialization, social work as a profession emerged. It required providing industrial employees who lived in appalling

circumstances with resources including education, health care, and sanitary facilities. Resource mobilisation is a prerequisite for all other forms of social work, including casework, group work, and community organising, in order to engage clients and address their issues. For instance, the Community Chests in the US and Canada were fundraising organisations that gathered money from nearby companies and employees and gave it to neighbourhood initiatives.

It is also important to note that many other terminologies used in social work practise are related to resource mobilisation. For instance, "grassroots work" is really resourcing mobilisation from the bottom up, "social planning" is resource mobilisation from the top down, and "social management" is the process by which social organisations allocate both internal and external resources. As a result, resource mobilisation, identification, and management are integral parts of all social work services and activities. sustainability. The following justifications support the notion that it is essential to any social work practise:

1. It guarantees that resources and services are made available to those who seek justice.
2. It tackles the problems and worries associated with resource scarcity and provides chances for development.
3. It supports social workers and social welfare organisations in their job and purpose by ensuring continuity, stability, and sustainability.
4. It aids in creating a connection between resource providers, resource searchers, and resources.

Possible Resources

According to Edwards and McCarthy, there are many different kinds of resources that are essential to the resource mobilisation process. Their list has been changed and expanded to include the following materials, which social workers must access in order to practise effectively:

Resources with a moral component include empathy and solidarity. Usually, the individual in need's family, friends, and other relatives provide them the moral support they need throughout their difficult time. For instance, older people who live alone often provide advice and assistance to other family members as well as neighbours based on their expertise and experience in matters of health. Both more physical and include resources like experience, skills, knowledge, ideas, and leadership are human resources [1], [2].

Resources in the social or political sphere include alliances, goodwill, reputation, and supportive laws. In the modern day, social networks and social networking have developed into vital tools for disseminating messages and organising support for campaigns. Sometimes the community would misuse these resources, as is the case with caste-based organisations like Khap Panchayats.

Financial resources, which might include monetary donations from people or organisations, are connected to credit access. They include of donations from local governments or other groups serving the community, user fees for taking part in different activities, dues paid by members, fundraising efforts, sponsorship, etc. For instance, the idea of Shram-dan is well-liked in rural regions for carrying out different community chores like pond cleaning and temple upkeep. Additionally, communal meals that feed the underprivileged are often conducted in religious settings like Gurudwaras. The communal practise of splitting agricultural labour, particularly while transplanting paddy, is often carried out in Himachal Pradesh, saving money and time. Infrastructure resources include things like the physical space, office supplies, etc., required for the business, sporting goods for parks or youth

programmes, refreshments for volunteers or beneficiaries, etc. For instance, Mahila Mangal Dals in Uttarakhand contain necessary wedding celebration supplies like tents, large vessels, chairs, etc. that are loaned to community members for the weddings of their children.

Process Of Resource Mobilisation

The mobilisation of resources is a difficult job. It necessitates a highly strategic strategy and method for receiving resources via the development of relationships with resource providers, wise resource utilisation, and knowledge and skills for resource mobilisation. Following are the stages in the resource mobilisation process:

The first and most important phase is the evaluation of the current condition. The actions that must be carried out in order to attain the objectives are defined in this stage. For instance, a group working with young women in an urban area could discover that the women are eager to learn computer skills. They thus want to start a computer-literacy programme for women. The activities should be meticulously planned, and the modus operandi should be chosen with care. Another thing that has to be clarified is what the intended deliverables are. The project is positioned within the larger context via an evaluation of the present situation. Additionally, proposals must be written with both short-term and long-term needs for project execution and infrastructure development in mind.

Finding the necessary resources is the next logical step after evaluating the present situation and identifying the objectives. For instance, the organisation need resources like computers, a teaching space, etc. in order to launch a computer literacy course. All the resources required for the project must be gathered, as well as any prospective mobilisation sources. Maximising the use of previously available resources is crucial, as is taking into account resources for both short- and long-term needs. Infrastructure, transportation, equipment, raw materials, and finances are all included. To properly administer any programme or carry out any project, it is necessary to identify and use the social work abilities and competencies of the persons. It is necessary to assess the demands of customers, groups, and communities with the resources that are already in place, and any gaps should be recognised in order to install the necessary resources through networking[3], [4].

To identify the gaps, compare what is required and what is currently accessible. It is crucial to consider both the resources that are already on hand and those that will need mobilisation from outside sources. This will help you detect any gaps and missing resources that are crucial for carrying out tasks and achieving objectives.

DISCUSSION

A critical phase in the resource mobilisation process is to identify prospective sources of required resources. It entails locating possible partners and funders who are eager to work together with the social worker or the social work organisation in order to further the desired objectives and purpose. Any plan for resource mobilisation has to take donor responsibility and incentive into consideration. For resource mobilisation, this stage requires a thorough environment search and donor mapping.

Describe the best methods for contacting stakeholders: Contacting potential partners and funders for funding is a very well-thought-out exercise. It is more about building connections based on shared interests and social justice values than it is a one-time event. The 'proposal' is the instrument that is most often utilised for this phase. For partners and funders, it serves as the public face of the business or initiative. The proposal need to be thorough and well-written. It should reach out using a varied array of tools that include both direct donations and

cutting-edge financial techniques. When contacting contributors, a method must be used. In a formal setting, it is always good to arrange an appointment with the donor for first contact. Informal requests may be made over the phone, e-mails, meetings over lunch, tea, etc. as a first stage of targeting the associates. It is appropriate to send an introduction letter together with information about the organisation and its goals in order to introduce the donor to the organisation. A project proposal's chances of success are increased by creating one and sending it to a donor in the required format. These efforts must be effectively channelled and coordinated. To handle such tasks, organisations often engage liaison officers and programme coordinators with a background in social work.

At every level, all activities related to resource mobilisation must be promptly documented. It is essential to incorporate metrics at every level, and each action has to specify the desired outputs. It is crucial that social workers and social work organisations thoroughly record all of their operations. This action is crucial for efficient monitoring and assessment by all parties involved. Data is gathered and analysed throughout the monitoring phase in order to gauge performance. It is concentrated on the routine information gathering to monitor project operations and assess if they have been completed as intended. It's vital to remember that resource mobilisation is not a sequential or linear process, even if these phases in the process are listed. But in order to properly complete the process of resource mobilisation, it is important to be aware of every phase and its importance.

Crucial Elements for Resource Mobilisation

The following essentials must be taken into account throughout the resource mobilisation process since it is a strategic activity:

1. It is crucial that the project proposal sent to donors or partner organisations be based on scenario analysis. Resource mobilisation should be based on a thorough situational analysis. The costing of the strategy is one of the crucial elements of the strategic plan. Therefore, a good strategy justifies the allocation of resources. Any issue's present state may be better understood by conducting need assessment research. Additionally, the situational analysis need to include useful details on the many players presently supporting or carrying out the project. This is required in order to provide insightful information on the need of social work intervention. One of the most prevalent instances is the involvement of several individuals and organisations, including the government, in rescue and rehabilitation efforts following national tragedies.

2. Planning is a crucial part of resource mobilisation methods, thus actions involving resource mobilisation should be well thought out. This facilitates functioning with a distinct vision and purpose that are indicative of a dedication. Prioritising resources and putting out programmes and initiatives that will provide results both need planning. Regarding the funding agency's deadlines, care must be taken. So as to be sure of receiving favourable reactions, it makes important for the professional to develop a resource mobilisation strategy well in advance. It is also good for NGOs to apply to many organisations so that, even if one organisation cannot provide the funding that is requested, one may still explore a solution with other sponsors.

3. Building connections is just as crucial to resource mobilisation as collecting money is, since they serve as the basis for successful resource allocation. People contribute to those with causes, not to causes themselves. Therefore, resource mobilisation includes both friend- and fund-raising. All the stakeholders in a given sector should be involved in the planning and execution of the resource mobilisation operations. Funding request overlap will be reduced with sector-wide coordination, and funding requests will be more likely to be in line with the sector strategy. Duplications may be prevented by working in concert with other

stakeholders, especially the relevant departments. One of the well-known instances is the Helpage India's regional fundraising efforts, particularly those from the nation's schools[4], [5].

4.Resource mobilisation gains credibility thanks to openness and accountability, which are two key components of effective governance. Transparency has three functions: it prevents norm breaches, it gives players confidence that others are not abusing resources, and it may also highlight issues with the current system that actors were previously unaware of. Consistent, prompt, accurate, and thorough reporting of actions by implementers promotes transparency. The ideals of social work, such as duty and dedication, devotion to one's profession, honesty, service, and hard work, are some that clearly demonstrate openness in concerns pertaining to the mobilisation of resources. Maintaining the confidence of stakeholders requires careful financial management to protect the funds generated, programme monitoring, prompt audits, submission of use certificates, and management of overall programme performance. A favourable reputation, trustworthiness, and image are ensured by strong governance, which also supports attempts to mobilise resources.

5.Regular communication: Information sharing and regular meetings among all stakeholders are required. To enlighten people about actions and goals, this entails sharing information with representatives of the local government, companies, institutions, other NGOs, the media, and other social leaders. Sending these stakeholders frequent updates is crucial, as is inviting them to your office, project site, events, and website so they can witness the results of your efforts. Your organisation is more likely to get support and goodwill if people are acquainted with its work and activities.

6.The proof of prior triumphs is one of the primary factors in attracting funding for future initiatives and endeavours, hence it is necessary to publicise successes. This improves the capacity to draw in, produce, and maintain additional resources. Analysis and sharing of accomplishments with others are also crucial. By being liberal in publicising donor donations, it is crucial to package positive news and success stories. It is crucial to thank and appreciate the benefactors. By sharing its success stories, an organisation may be honest thanks to its values of integrity, social justice, and service before self. The adoption of comparable practises by other organisations and professionals would be encouraged by this practise, which would also add to the body of knowledge for the profession.

7.In the increasingly competitive climate, organisations must design mechanisms to expand their methods beyond submitting bids, such as fund-raising activities.

8.One of the best methods to increase public knowledge of the organisation and its objectives is via media coverage. Numerous activities and events may be planned to promote funding and public interest in project activity. A fundraiser may consist of, for instance, planning a vocalist performance who is interested in your project. The event may be utilised to inform concertgoers about the cause while simultaneously raising money via ticket sales.

To pay for operations, wages, projects, and other overhead expenses, all welfare organisations depend on a variety of financing sources. The existence, accomplishment of the NGO's objectives, and execution of its mission depend on the mobilisation of resources. The sources listed below are important for resource mobilisation.

The most traditional method of obtaining funding is through submitting applications to a normal donor agency. Governments, quasi-government organisations, bilateral, multilateral, and international organisations, as well as private sources and grant-making foundations or trusts, provide significant support to many non-governmental organisations. By keeping an

eye on donor patterns and then reacting properly to them, this prospective source may be discovered. They have predetermined norms for recipient standards, geographic and sectoral support regions, and governance structures. For instance, some financing organisations have specified the problems and causes they want to help. Sir Dorabji Tata Trust is one example of a grant-making organisation in India. Various government agencies also provide grants to other organisations to help them in their projects. Numerous corporate collaborations and alliances are possible sources of financing for nonprofit institutions. Companies are encouraged under Section 135 of the Companies Act 2013 to invest at least 2% of their average net profit over the preceding three years in CSR initiatives.

Private individuals make up a significant portion of the funding for nonprofit organisations. This kind of resource mobilisation is often used to obtain quick supplies for disaster-affected communities. Other sources of resource mobilisation include things like planning fundraising events where you invite people and ask for donations for your organisation, asking for small amounts of cash from members of the public through donation boxes, gathering in-kind donations like used clothing, furniture, books, vehicles, or even buildings, and looking for volunteer support where volunteers donate their time and resources to support the work [6], [7].

Resource Mobilisation Problems

Resources are required by both individuals and institutions, corporate businesses and social movements. As a result, resource mobilisation is faced with several difficulties and a highly competitive market for resources. Following are some of the difficulties that resource mobilisation teams typically encounter, according to Batti:

Due to a lack of human resources and other means to seek sufficient financing, many organisations are confronted with this internal difficulty. This issue particularly affects small businesses or fledgling initiatives. Often, there are many NGOs providing the same services in the same region. Cooperation and coordination in the activities might lessen this duplication of resources. Through networking, businesses may cooperate towards a shared goal rather than fighting over resources. Currently, many funders want to support groups that collaborate or are part of networks.

Due to a lack of knowledge and awareness, many organisations are unable to take advantage of opportunities. Even if organisations are aware of prospective funding sources, there are occasions when the complexities of the processes needed to obtain the cash prevent them from using them. Organisations find it challenging to get resources due to the laws and regulations governing applying for and receiving government grants and resources. Poorly functioning governance systems are unable to give strategic leadership to ensure resource mobilisation. Resource mobilisation is aided by governance tools including constitutions, rules, and regulations. Organisations cannot successfully convey their efforts and accomplishments without these governance mechanisms. Because of their weak communication skills, the organisation has a low level of visibility and cannot successfully advertise its programmes. This ultimately has an impact on their ability to gather resources.

Donor preferences are always changing and may influence the objectives of organisations when they ask for funding. Due to their lack of recognition and donors' ignorance of their capabilities or track record, many new organisations struggle to raise funds [6], [7]. Utilising resources is a crucial component of all social work techniques. Resources are the inputs that are used in a program's actions. The process through which resources are requested by the programme from partners and funders is known as resource mobilisation. To locate and mobilise the community's resources, which is a highly strategic undertaking, requires

knowledge and experience. When mobilising resources, certain procedures must be followed while keeping in mind the present circumstance analysis. The limitations or regulations set by the partners at the program's commencement and documented in the charter or initial legal papers may place restrictions on the resource mobilisation techniques and procedures. A defined goal and objectives that can be communicated to prospective donors, a successful track record, quality programmes, and credibility are some aspects of effective fund mobilisation.

CONCLUSION

Resource mobilisation is a crucial and important component of social work practise, to sum up. It entails locating, distributing, and connecting people to the resources they need to handle their demands and difficulties. Resource mobilisation, while sometimes linked to fundraising, includes a variety of resources, both financial and non-financial. Since its origin, resource mobilisation has been a fundamental component of social work, with the goal of ensuring that marginalised people and communities have access to the resources they need to thrive. It serves as the foundation for a number of social work techniques, including casework, group work, and community organising, allowing social workers to interact with clients well and handle their problems. Strategic planning, establishing connections with resource providers, openness, consistent communication, and diversification of financing sources are essential components of resource mobilisation success. Social workers may efficiently mobilise resources to help their clients and organisations by adopting a methodical strategy that includes evaluating the present situation, identifying needs, locating resources, fixing gaps, and enlisting possible partners and donors.

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CHAPTER 12

NAVIGATING VALUES AND GOALS IN COMMUNITY ORGANIZATION

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ABSTRACT:

The ideas and purposes of community organisation in social work are strongly underpinned by a set of values and objectives. This essay investigates the principles that support community organisation and the objectives that guide its operations. The values of community organisations are derived from the more general ideals of social work, including respect for human rights, social justice, dignity, honesty, and decency. The pursuit of goals like raising standard of living, supporting underrepresented groups, encouraging social and economic growth, and advancing social justice is driven by these ideals. The paper also explores the presumptions that underlie community organisation, such as the notions that communities can solve their own issues, people are adaptable, people should be involved in shaping changes, self-initiated changes are more significant and long-lasting, a holistic approach is necessary, democracy necessitates group participation, and groups frequently need assistance in organising. Social workers may successfully interact with communities, create respect for one another, and collaborate to accomplish shared goals in the practise of community organisation by being aware of and supporting certain values, aims, and presumptions.

KEYWORDS:

Community, Development, Organizations, social.

INTRODUCTION

Community organisations have a variety of objectives that are all motivated by a desire to improve people's quality of life, advance human rights, stand up for underrepresented groups, promote social and economic growth, and work towards social justice. These objectives operate as a road map for practitioners and community members alike, inspiring collaboration towards common aims. The underlying tenets of community organisation also place a strong emphasis on the ability of communities to address their own problems, people's innate desire for positive change, the necessity of community involvement in shaping change, and the lasting effects of self-initiated changes. These presumptions highlight the need of a comprehensive and coordinated strategy, the necessity of democracy in fostering widespread involvement, and the sporadic requirement for expert support in community mobilisation. Community workers may build meaningful and fruitful connections with community members and encourage a collaborative journey towards accomplishing shared goals by identifying and accepting these beliefs, objectives, and presumptions. The ability of communities to realise their potential and bring about good change in their own lives and environs is what makes community organisation such an important instrument in the social work toolbox.

Community service, community projects, economic growth, activism, community building, and community mobilisation are all examples of community organisation. It is a commonly used paradigm of community organising that may be used to mobilise around geography,

public space, shared experience, interest, need, and concern in development programmes, neighbourhoods, organisations, volunteer groups, locales, and social networks. In order to identify needs or objectives, take action, and build cooperative and constructive attitudes and practises inside a group, a community may use community organisation as a tool. Community organisations differ from conflict-oriented community organisations in that they focus on long- and short-term change through direct action and community organisation (i.e., establishing alternative systems beyond established power structures), as opposed to short-term progress through appeals to authorities (i.e., lobbying for desired reform). The concept of community organisation was developed across the United States to incorporate various organisations and agencies to address the fundamental requirements of local residents. Using city planning as a tool for forming alliances and addressing community concerns. This encourages group cohesiveness and encourages communication among the participants. It is a democratic strategy that accords everyone with dignity and upholds the equality of men and women. This attempts to enhance people's living situations by giving them access to local resources and organising activities for the neighbourhood. They motivate others and instill the idea of group development and progress[1], [2].

Organising the Community is the process of increasing power by including a population in identifying shared problems and desired solutions; identifying the individuals and systems that will make these solutions feasible; and enrolling these priority in the endeavour via negotiation. In order to achieve desired changes in a community's social health, well-being, and general functioning, one must engage in community organisation. Geographically, psychosocially, culturally, spiritually, and/or technologically delimited communities are where community organisation takes place. Community work, community projects, community development, activism, community building, and community mobilisation are all examples of community organisation. This is a popular type of community organising that may be used to mobilise people around geography, public space, shared experience, interests, needs, or concern in development programmes, neighbourhoods, organisations, volunteer groups, locales, and social networks.

Community organisation is the process through which a community determines its needs or goals, takes action, and, as a result of this activity, fosters attitudes and behaviours of cooperation and collaboration. Community organisations are distinguished from conflict-oriented community organisations by focusing on long-term and short-term change through direct action and community organisation (i.e., creating alternative systems outside of established power structures), as opposed to short-term change through appeals to authorities (i.e., pressuring established power structures for desired change). Additionally, this entails prefiguration, common education, direct democracy, listening, reflexivity, non-violent interaction, collaboration, mutual help, and social care. It also requires networking collaboratively. Within organisations, there are variations in terms of size and purpose. While the majority are formally structured with boards of directors and enacted rules (sometimes referred to as committees), others are far smaller, less formal, and grassroots in nature. Greater efficiency may be found in smaller, less bureaucratic organisations for both serving requirements and attaining short- and long-term objectives.

Modern community organising, sometimes referred to as "The New Community Organizing," incorporates globalised organising tactics and ideas. Community organisation is not always characterised by its diversity of associations, organisations, and activities. Although the development of new structures and communities is a trait specific to community organisation, factors like collaboration, alignment, and coordination of existing groups, properties, activities, and connections are also present. Greater awareness of community

surroundings may often result from community organisation. The promotion of community transformation, community development, community planning, direct action and mobilisation, and, eventually, changes within both localised and wider social systems and power structures are its defining characteristics.

The terms "community development" and "community organising" a lot as a change-maker. But did you realise that these two ideas complement one another? We aim to provide you an outline of the essential information concerning these two concepts today. We'll go through the fundamental distinctions between organising and growth and demonstrate how they work together to support one another. A place-based, goal-oriented strategy for improving quality of life in a restricted geographic region is community development. It aims to eradicate current injustices, not only lessen their impact. Community development often focuses on the structures and conditions that breed injustice and destitution. Community development seeks for actions that are comprehensive and integrated. Poverty is largely dependent on collaboration and local buy-in since it manifests itself in each community in complicated and distinctive ways. By concentrating just on one "issue," poverty cannot be eradicated on a global scale. The idea is to take a thorough, strengths-based approach. Housing, environmental safety, economic growth, service accessibility, and other topics are often the centre of attention.

Community organising is a technique for involving and empowering people with the aim of enhancing their influence over choices that have an impact on their lives. Community organising often engages people from historically underrepresented groups and empowers them to work together for their common interests. Redistributing decision-making power is often the ultimate objective of community organising, especially ensuring that marginalised groups are given a say in laws and decisions that will impact them before they are implemented. Community organising is predicated on the idea that institutional resistance and public confrontation are strategic and necessary for creating this collective power[3], [4].

Community Organising vs. Community Development

While reading these snapshots, you've probably already noticed some contrasts between community development and community organising strategies. It's crucial to remember that these two strategies work best when combined. The neighbourhood may see faster benefits when both community development and community organising take place in the same location. Community Organising and Community Development both aim to address systematic injustice and enhance the lives of those who are often marginalised. Both strategies emphasise small-scale, regionally specific activity. Both community organising and development work together with neighbours within a specific area and depend on their input to direct activity. Most crucially, both of these strategies aim to change systems and institutions in order to find long-term remedies for injustice. Each of these strategies increases the chances for a neighbourhood to prosper!

Due to several key differences, community organising and community development work best together. Most notably, they handle conflict in almost diametrically opposed ways. Community organising operates on the premise that conflict, particularly with authorities and institutions, is constructive and necessary for enacting change. In order to reach more people and gain influence, community organisers may mobilise around topics or occasions that are likely to stir up some controversy. In general, community development will adopt a more cross-sectoral collaborative approach, attempting to reach agreement wherever feasible. Conflict isn't necessary in the majority of community development strategies. Both of these

strategies work well! By exerting pressure on systems, organising may bring about change; development reshapes or recreates systems within a particular environment.

The collaborative, cross-functional approach used in community development often allows it to address several facets of neighbourhood life simultaneously. A development organisation often works on housing, service access, and education all at once. Frequently, community organising calls attention to a more narrowly focused area of change. Finally, Community Development models are often led by organisations. Community development initiatives often focus on a charity, NGO, or institution. As a result, community development work often involves a large number of experts from various organisational levels. Community organising focuses more on grassroots projects, bringing people together to work as a team.

In other words, community organising is a necessary component of community development. This is particularly true for holistic neighbourhood development (HND), which depends on solid ties with the surrounding community. In fact, before beginning any Community Development programme, we advise every Change-maker to spend some time knocking on doors, assembling neighbourhood focus groups, and creating agreed action objectives and action plans! These are essential components of community organising. As HND gains momentum, the emphasis on community organising remains. We advise holding frequent neighbourhood gatherings to assess how well your programme is working. Of course, sometimes (often) both conflict management philosophies—pressure and cooperation—are necessary for system-level change. A community development organisation may be able to get traction with influential parties by using organised neighbours to raise their voices and promote structural change. As community developers, we are aware that community organisers are our relatives and partners in bringing about change. In order to make structural changes that will end injustice, we need a comprehensive strategy, just as we do in our development work.

Values And Goals That Guide Community Organisation

As we have already established, community organisation is an integral aspect of social work practise. Some questions about how community organisation should be carried out arise in practise. Exist any guiding principles and purposes of community organisations? Are there any rules or principles that might help it decide what is right or socially acceptable throughout the process of community organisation? How can we increase the likelihood that we will succeed in fulfilling the goals of the community organisation? In this part, we'll deal with some tough questions.

Value-Oriented Leadership in Co-Motion Unity

Community organisations come from unique frames of reference, each of which has a particular value system at its foundation. The focus of community organisation practise is likewise determined by a set of person-centered and profession-centered values, much as in social work. What are these values, exactly? Values are opinions that specify preferences for what one ought or ought not to do.

Such for several manifestations of value obviously has some subjective elements. We look for a job or an aim we like; we value what it takes to maintain one's dignity. There may not be any evidence to support the claims that something is "correct," "better," or "desirable." It is much more of a matter of preference for a certain position or goal. There may be a combination of opinions, experiences, and facts that may support his perspective, but ultimately, it comes down to his taste and decision.

DISCUSSION

The value origination of community organisations as of all social work methodologies derives from the acceptance of certain fundamental concepts and principles as a basis for working with people. These fundamental principles, which are increasingly being reflected in the professional code of ethics for social workers (the "professional code"), were established by the International Federation of Social Workers (IFSW) in the year 2000. The social work profession promotes societal change, the eradication of problems in human relationships, and the empowerment and emancipation of individuals in order to enhance well-being. Social work looks at the points when individuals begin to interact with their environments using theories of human behaviour and social systems. The fundamental principles of human rights and social justice are applicable to social work. The values that are reflected in the established definition of social work, as well as those that are included in the code of ethics adopted by professional associations of social workers, are: respect for the person's dignity and worth, social justice, recognition of one's own rights and dignity of others, honesty and decency, and professionalism. Therefore, it is obvious that the community organisation method of social work practise is value-based and committed to achieving those objectives that are implicit in the social work profession's value-based origination. Community organisations work to achieve certain value-laden objectives as a method.

Goals that Direct Community Organisation

Community workers must also be able to articulate particular purposes for surveying the community in order to interact with them. These objectives should be set in collaboration with the people the practitioner works with and serve as the primary motivator for practitioners and community members to move towards a generally supported goal. Weil and Gamble have offered a list of objectives that serve as the foundation for the majority of community-based engagement. The following purposes are:

1. Demonstrating the community members' quality of life.
2. Extend human rights by creating participatory structures and organisations and fostering democratic participation for citizens who are excluded and feel helpless to influence policies that have an impact on their lives.
3. Advocacy for a community of people, such as children, or for a particular issue, such as political and social rights for women and marginalised groups of people.
4. Create a social and economic development plan to ensure social support, economic viability, and long-term sustainability; create grassroots leaders; and create economic, social, and political assets for the underprivileged in impoverished countries and regions.
5. Vice and programmatic planning to meet a recently identified or re-conceptualized demand or to assist a growing population.
6. Integrating service into the development of regional and local frameworks for coordinating human services for populations in need.
7. Political and social action to build political power for regional, national, and international efforts that are economically and socially marginalised; protect the weak and the poor; foster institutionalised citizenship; and ensure equal access to and participation in democratic processes.
8. Social justice practise to foster human equality and belongingness while recognising diversity, racial equity, and gender equality.

In conclusion, the community worker who focuses on values and purpose and who makes those explicit with community groups will have a greater capacity to build mutually

respectful relationships with group members and to act as a facilitator to find a functional common ground for cooperative action[5], [6].

Assumptions About the Method

According to Ross, community organisation derives from a unique frame of reference that establishes a distinct connection to a particular set of values that have been expounded upon as the foundation of social work philosophy; a particular consideration of the problems that are currently affecting the community; and certain presumptions that have an adverse effect on the community. Let's look at the assumptions that influence the type of community organisation, which derive in part from the value origination of, and in part from experiences in social work. We have already covered the first assumption in the preceding section, and we will cover the second assumption in a separate paragraph. Some of them include the following:

Communities of people may learn how to solve their own problems, which is number one. This suggests that even though community members may encounter situations where they feel demoralised and helpless, they can still learn attitudes and skills that will enable them to contribute to their community in ways that meet their needs. People are open to change and desire it. This implies that groups of individuals continuously alter their way of life and are motivated to improve their quality of life. The desire to change is sometimes paralysed by conflicting social forces, but if there is a movement towards equality among all people, they will all take part in changes that are intended to better suit their needs[7], [8].

Individuals must to be involved in shaping, modifying, or managing the significant changes occurring in their communities. This assumption implies that people should have the opportunity to organise to change their local communities as soon as possible. This includes making decisions in response to changes that are outside of their control and organising to change their local communities. Changes in contemporary society that are self-initiated or self-descended have a meaning and permanence that changes that are posed do not have in the community, individuals work to achieve their goals, rehabilitate themselves, and develop their capabilities in tandem with these objectives. The cultural landscape as a whole respond to the changes that are taking place in the process. Changes like these that are self-imposed and determined last longer than those that are externally imposed because in the current situation, the community does not feel any sense of participation or consensus planning for responses to changes.

A "holistic approach" may effectively address issues that a "fragmented approach" is unable to handle. This illustrates that rather than fragmented attempts by many social agencies acting independently of one another, social problems may be solved by adopting more coordinated methods. A single specialised approach to the issue will be of little use since the majority of the problems have several causes. Democracy necessitates collective participation in and action in the affairs. of the collective, and that individuals must acquire the abilities that enable this. Active involvement in the development and use of an efficient communication process, which facilitates the identification of shared goals and the implementation of collective action, is required. People may need practise, assistance from experts, and support from local community institutions related to politics and religion.

Often, groups of individuals need assistance in organising in order to meet their demands. This assistance might come from a variety of sources, such as social services, recruitment agencies, retail outlets in-puts, or programming and design firms, among others. People may have their own resources and skills, but they may often need professional assistance in efficiently mobilising them. The aforementioned prerequisites include the presence of

community organisation, the methods used by community organisation in the area, and the principles that apply to the process. This chapter's goal was to provide you instructions on how to understand the fundamental idea of community organisation as a method of social work practise. We have discussed in detail the concept of community organisations and have also presented the many definitions and their explanations in chronological sequence. You have also been exposed to more community organisations and common practises. The fundamental components of community organisations have been revealed via an analysis of the concept.

After defining and explaining what social work is, this article highlighted the function and significance of community organisations as a method of social work practise. Additionally, we discussed the value of origin, purposes, and assumptions that underlie the standards of community organisations. After completing this, you are in a position to understand the significance of the values and assumptions and will be able to integrate them while engaging in community organisation in the field[9], [10].

CONCLUSION

In conclusion, community organisation practise within the field of social work is an active and crucial activity governed by a collection of values, objectives, and underlying presumptions. The ethical basis of community organisation is based on values, which are formed from ideals like respect for human dignity, social justice, honesty, and professionalism. These principles serve as the moral compass that directs social workers in their initiatives to strengthen and empower people as well as communities.

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