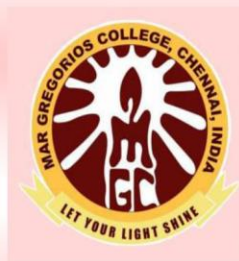


# **MAR GREGORIOS COLLEGE OF ARTS & SCIENCE**

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An ISO 9001:2015 Certified Institution



## **PG DEPARTMENT OF SOCIAL WORK**

**SUBJECT NAME: COMMUNITY ORGANIZATION & SOCIAL ACTION**

**SUBJECT CODE: HBW2A**

**SEMESTER: II**

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**Objectives**

- To understand a community as a social system
- To learn techniques and skills of CO as a method of Social Work
- To understand methods and approaches in Community Organisation and Social Action

**Unit 1**

**Community:** Meaning and definition, community as a social system; subsystems in community; types of communities and characteristics, theories of communities, community power structure: concept of community power, types, people's power-its place in communities, community dynamics: integrative and disintegrative process; participative groups and groupism; factions and subgroups; minority groups; decision making and problem-solving processes.



## COMMUNITY: A SOCIOLOGICAL CONCEPT

### STRUCTURE

**Objectives**

**Introduction**

**Definitions of Community**

**Elements of Community**

**Types of Community**

**Rural Community**

**Features of Rural Community**

**Urban Community**

**Features of Urban Community**

**Tribal Community**

**Features of Tribal Community**

**Conclusion**

**Keywords**

**Important Questions**

**Suggested Readings**

### OBJECTIVES

To facilitate the students to have a clear understanding about the features of Community.

### INTRODUCTION

Community is a permanent social group embracing a totality of ends or purposes. McIver defines community as "an area of social living marked by some degree of social coherence." We know that a person rarely exists alone. He is linked in many ways to his fellows who form a group. We can not however expect a man to become a member of all the groups existing in the world. He can establish relations only with the people who reside near him in a definite part of the

territory. It is inevitable that people who over a long period of time reside in a particular locality should develop social likeness, should have a common social ideas, common traditions and sense of belonging together. This fact of social living and a common specific area gives birth to a community.

### **DEFINITIONS OF COMMUNITY**

A community is that collectivity the members of which share a common territorial area as their base of operation for daily activities

-Talcott parsons.

Community is "a human population living within a limited geographic area and carrying on a common inter-dependent life-Lundberg

Community is "any circle of people who live together and belong together in such a way that they do not share this or that particular interest only, but whole set of interests-Mannheim



Community is 'a social group with some degree of "we feeling" and "living in a given area'

-Bogardus.

### **ELEMENTS OF COMMUNITY**

In the concept of community two basic elements are those of geographic area and sentiment of community

#### **Community as Locality**

The community is a territorial group which shares a common soil as well as shared way of life. It is no accident that people concentrate at a particular place and cluster together. Nearness facilitates contact, furnishes protection and makes the organisation and integration of the group easier. People living in the same locality come to "have a distinctive community life. Once a group of people get settled, an element of space centers into the social relationship. Local groupings become more important than even blood relationships. People, who live in the same locality, though they belong to different bloods, form a community. Even an immigrant who does not belong to kinship may become a member of the local community.

An important aspect of the physical structure of the community to which attention may be drawn is its unplanned physical structure. No long range preconceived plan stands behind the different areas of modern community, the village, the city and region. The result has been congestion, use of physically deteriorated habitations and other buildings, unbalanced development of various areas of living and of business activity. This situation is so general that large cities need proper community planning for its solution. Some of the leading countries like Great Britain, United States, Soviet Russia have put into operation some of the proposals for planning the community. In Punjab, the town Chandigarh has been built according to a plan dividing the town into numerous sectors earmarked for specific habitations. But the task of rehabilitating the physical structure of a community is a complex one being faced with several difficulties of a practice? nature like scarcity of materials, design difficulties, opposition of vested interests. It may be easy to design the shape of a new community but it is all the more difficult to redesign one already established.

#### **Community as Sentiment**

Community is more than the locality it occupies. It is also sentiment. People living at a

common place and leading their lives in one another's company to develop "we-feeling". The place they occupy is to them much more than a portion of earth's surface - It is their "Home". Living together makes them share common memories and traditions; customs and intuitions. It shapes their attitudes and interests. Sense of community becomes impressed in their depths of their and since it sustains him and provides him solicitude. In the community every individual has his own status and he should make his contribution towards the working of the community in accordance with this status. The community sentiment induces this desire for contribution because this is a part of community sentiment. Thus, community sentiment is marked by three ingredients of we feeling, sense of dependence and roll feeling. Every community has its own customs, interests, beliefs, superstitions, folktales, myths and folkways. It may, however, be noted that community sentiment is a changing phenomenon. Today none of us belongs to one inclusive community, but to wider communities at the same time. Man today is a member of several groups, which satisfy the diverse needs of his personality. He feels attached to these groups which replace the community sentiment. This is most observable in a large city when a neighborhood as a community may not exist at all, The development of local transport also has lessened the coherence and intensity of community sentiment. Then the developing physical contacts of the rural people with the urban people facilitated by the modern rapid means of transport have weakened the attachment to the village community and reduced the extent of dependence upon it. In short, under modern conditions, attachment to the local community is decreasing. Man today has tended to find it in the appeal of larger groups.

## **TYPES OF COMMUNITY**

Human communities may be classified on the basis of many different criteria. A large number of classifications of human communities have been made and have been found useful for different purposes. A very broad and familiar classification is based on the size and density of the population, in terms of which we classify communities as, rural, urban and, tribal. In this chapter we shall discuss vividly about all these three types of communities for infusing more ideas about them.

### **RURAL COMMUNITY.**

Life in village communities is simple and uniform as opposed to urban communities. A rural community is marked by primary contacts between its members which involve persons living close to and well acquainted with each other. As a result in the village everybody knows

everybody personally. There are immediate contacts between the neighbors in the village. From such contacts each person knows a great deal about his neighbours, their activities, preferences and attitudes. Status of each one in the village community is well known. Thus there is strong we-feeling in the rural community.

## **FEATURES OF RURAL COMMUNITY**

The features of the village community are marked by several features. The important ones are the following.

### **Community Consciousness**

The village dwellers have a sense of unity. The relations between the village people are intimate. They personally know each other. Their customs, convention and culture are common. They jointly take part in religious celebration. Structurally and functionally the village is a unit.

### **Role of Neighbourhood**

In a village neighborhood is of great importance. There is not enough of individuality and speed in the life of the village to disable one from paying attention to his neighbor - his sorrow, and joys. In the village people assist each other and thus they have close neighborhood relations.

### **Joint Family**

Though in the cities the joint family system is breaking down, yet in the villages it still retains its hold. The agricultural occupation requires the cooperation of all the family members. The men plough the field, the women harvest the crops and the children graze the cattle.

### **Faith in Religion**

The people in the village have deep faith in religion and deities. Their main occupation is agriculture, largely depends upon the vagaries of nature. The farmer acquires an attitude of fear and awe towards natural forces and starts worshipping them.

### **Simplicity**

The village people lead a simple life. It is not ostentatious. They are far away from the evils of

modern civilization. They are simple and plain people believing in good. They do not show pretensions. Their behavior is natural and not artificial. They live a peaceful life. They are free from mental conflicts. They do not suffer heart strokes. They are sincere, hospitable and hard working. The level of mortality is high. Social crimes are very rare. Their life is governed by norms. In this way, the village is a community whose members have a sense of unity, close neighborhood relations, faith in religions, and a simple life in a joint family.

## **URBAN COMMUNITY**

It is a "loose integration of several family groups". Nearness between the counts is much less in urban communities compared to rural communities. In large cities, it is largely a group chiefly by the fact that the members reside within a particular geographic area. In a city, the people do not come into close contact and sometimes not even with each other. Some of you may find it difficult to find the house of your relative in a big city if you do not know it already. We may say in its cities neighborhood communities do not exist.

## **FEATURES OF URBAN COMMUNITY**

### **Namelessness**

The urban group is known for namelessness by virtue of its size and population. The inhabitants of a city do not come into primary contact with each other. They meet and speak without knowing each other's name. Although superficial means of politeness and mutual convenience evolve in the city, they are mechanical. The city dweller treats the strangers he meets as animated machines rather than human beings. A citizen may live for several years in a city and may not know the names of one third of the people who live in the same city area. "The urban world puts a premium on varied recognition". In short, urban contacts are segmental. It is a part of a person, not a whole person that is known. Anonymity is a loss of identity in a city teeming with millions. Many urbanites live in a social void or vacuum in which institutional norms are not effective in controlling or regulating their social behavior. Although they are aware of the existence of many institutional organizations and many people around them, they do not feel a sense of belongingness to any one group or community. Socially, they are poor in the midst of plenty".

### **Homelessness**

Homelessness is another disturbing feature of the city community. The problem in a



big city is very acute. Many low class people spend their nights on the pavement. The middle class people have insufficient



accommodation without any play space for play. A city environment puts a premium on the child'slessness.

### **Class extreme**

Class extremes characterize urban communities. In a city are found the richest as well as poor people, the people rolling in luxury and living in grand mansions as well as the people living on pavements and hardly getting two meals a day. The best form of ethical behavior and the worst racketeering or both to be found in the cities. Superior creativeness and chronic unemployment are alike urban features. The cities are the home of opposites.

### **Social Heterogeneity**

The city is more heterogeneous than the village. It has "been the melting pot of races, peoples and cultures, and is a most favorable breeding ground of biological and cultural hybrids. It has not only tolerated but rewarded individual differences. It has brought together people from the ends of the earth because they are different and thus useful to one another rather than because they are homogeneous and like minded. The Personal traits, the occupations, the cultural life and the ideas of the members of the urban community vary widely than rural inhabitants.

### **Social Distance**

Social distance is a product of anonymity and heterogeneity. The city dwellers feel lonely. There is masking of one's true feelings. Most routine social contacts are impersonal and segmented. Formal politeness takes the place of genuine friendliness. Urbanities become night dwellers, not neighbors.

### **Energy and Speed**

Energy and speed are the final traits of a city. People with ambition work at a tremendous speed, day and night, which stimulate others also to work similarly. Stimulation and inter stimulation are endless. People indulge into many activities and in conceivable efforts which ultimately eat their nerves and kill their energies. Urban life promotes greater emotional tension and insecurity than rural life does. Cities may be called as the consumers of the population. They are the consumers of the population in the sense also due to congestion, insanitariness, and unhealthy

they adversely affect the health of inhabitants. It may be of interest to lower despite the fact that rural areas spend very little money on public health while cities spend much in cities facilities for preserving health such as hospitals and medical specialists. Many are excellent. Sickness rates are higher in cities. There are no more cases of insanity and heart failures in urban communities than in rural ones.

## **TRIBAL COMMUNITY**

The tribe generally refers to territorial communities living in a relative isolation of hills and forest. They represent a collection of families or groups of families bearing a common name members of which occupy the same territory, speak the same language and observe certain taboos regarding marriage profession and occupation & have developed a well assessed system of mutual obligation. A Tribe is an ordinary endogenous unit. It is a political unit in the sense that tribal society owns a political organisation. Tribal community is known for the following features.

### **FEATURES OF TRIBAL COMMUNITY**

#### **Territorial community**

It is a collection of families or groups of families. This tribal collection used to occupy a particular locality in the hills and forest for their group living. As a locality is the physical basis of a community, the tribals who are to reside in a definite locality are called the territorial community.

#### **Common Descent**

Generally, tribals are claiming a common descent from a mythical or historical ancestor and occasionally from animals. Hence, the tribals are referred to as a social group with common descent.

#### **Practice of taboos**

Tribals are observing certain taboos in their day today life with regard to marriage, profession or occupation and even in their religious and economic life to maintain control over the group members as well to accomplish the order in their community life.

#### **Endogamous Group**

Tribals are an Endogamous Group. A rule the members marry mostly within their group. Tribal system does not permit the practice of marriage outside the caste.

## **Political Organization**

Each tribe has its own political organization. There is a chief of a tribe who exercises authority over all the members of tribes. The tribal chief occupies an eminent position in the organization.

## **CONCLUSION**

Community is referred to as a group of people living in a geographical area which is affected due to dependency, inequality and exploitation in social work practice. So, the community has to make an effort either spontaneously or through the guidance and stimulation of an individual expert in the realm of community organization to accomplish independence, equality and non-exploitative social milieu.

## **KEYWORDS**

Community, Community consciousness, Rural community, Urban community, Tribal community.

## **IMPORTANT QUESTIONS**

1. Explicate the concept of community
2. Expound the characteristics of Tribal communities.
3. Distinguish between the rural community and urban community.

## **suggested readings**

1. Ram, Ahuja, 1993, Indian Social System, New Delhi, Rawat Publication.
2. Bhushan, Vidhya and Sachdeva, D.R, 2008, XLII Edition, An Introduction to sociology, New Delhi, Kitab Mahal.

## **UNIT 2**

### **COMMUNITY ORGANISATION & SOCIAL ACTION**

**Community Organisation; Evolution of CO as a method in Social Work; Community Organisation: definition, rationale, philosophy, principles, goals, scope of co in**

**India, community organization models: J. Rothman, social planning, locality development and social action, Murray Ross-general content, specific content and process objective.**

In social work profession there are three basic methods of working with people (individuals, groups and communities). The third basic method is community organisation. The aim of community organisation is 'developing capacity' in the community 'by making it more organized' to handle its own needs or problems. Community organisation is a well-established method in social work. It has value orientation and the practice is guided by a set of general principles.

### **Meaning of CO**

In general, community organisation means helping the community to solve its problems. In the context of social work profession in India, the term is used to denote a method of social work to intervene in the life of a community.

### **Definition of CO**

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

**Kramer and Specht (1975)**, which is in more technical terms, they defined that "Community organisation refers to various methods of intervention whereby a professional change helps a community action system composed of individuals, groups

or organisations to engage in planned collective action in order to deal with special problems within the democratic system of values.”

### **Evolution of Community Organization as a method in Social Work**

Community Organisation is one of the primary methods of social work. It deals with intervention in the communities to solve the community problems. As a method of social work community organisation can solve the problems of many people in the community through their collective involvement.

Community organisation is considered as a Macro method of practice in social work. (Arthur E.

Fink) It is used for solving community problems. The term Macro is used because of its ability to involve a large number of people in solving the social problems.

Community Organisation method is used for the following:

- a) To meet the needs and bring about and maintain adjustment between needs and resources in a community.
- b) Helping people effectively to work with their problems and plan to realize their objectives by helping them to develop, strengthen, and maintain qualities of participation, self-direction and cooperation.
- c) Bringing about changes in community and group relationships and in the distribution of decision making power.
- d) The resources of the community are identified and tapped for solving the community problems.

### **Community Organization and Community Development**

There are many similarities between community organisation and community development. But for theoretical purpose it is possible to differentiate community organisation and community development.

- ❖ Community organisation is a method of social work but community development is a programme for a planned change.
- ❖ Community organisation emphasizes the processes, but community development emphasizes the end or goals.
- ❖ Community organizers are mostly social workers and social change agents, But community development personnel can be from other professions including agricultural experts, veterinary experts, and other technical experts.
- ❖ Community organisation is not time bound. It is achieved step by step according to the pace of the people. But community development is time bound and time is specified for achieving the development objectives.
- ❖ In community organisation people's participation is important. But in community development people's development is important.
- ❖ In community organisation governments and external agencies assistances are not important or needed. But in community development external assistance from the government or other agencies is considered important.
- ❖ Community organisation is a method of social work and this method is used in many fields. But unlike community organisation community development is considered as process, method, programme, and movement for planned change.

**UNIT – 3**  
**COMMUNITY ORGANISATION & SOCIAL ACTION**

**Process and Skills of Community of Organisation;** Analysis, study, assessment, discussions, organization, action, evaluation, modification, continuation, skills of CO worker - communication, training, consultation, organizing, enabling, facilitating, public relations, mobilizing, participatory skills, liasoning.

**Social worker as an Activist**

Law and Public Policy - within the legal profession, areas such as human rights law and public interest law are obvious activist careers. In fact, many areas of law could include aspects of activism.

**Social Work** - social workers work in different capacities in both public and private sectors to lobby governments, provide counseling and participate in research, development and evaluation projects that all work to make changes in the larger system.

**Government and International** - lobbying the government to bring about change, both domestically and internationally, is another form of social activism. One of the clearest paths is working for the UN on peacemaking efforts.

**Environmental** - working for environmental sustainability is crucial in maintaining the world for ourselves and future generations. Any work that aims to protect the environment can be seen as the work of an activist.

**Community Organizing** - the goal of organizing is to empower and develop local community leadership and to help build a community's capacity to meet its own needs. Organizers help by forming groups to increase political power and to create a voice in improving the conditions of



communities. Tactics include media campaigns, boycotts, class action suits. Organizing is about gaining access to more power. Skills of a Social Activist

**Organizing:** may be defined as such process which is made by any group or an individual for the purpose of achieving his/her own goals or objectives in smooth way. It is the process of ensuring healthy relationship among the people by the proper channel of communication so that the people of every section can give their hundred percent contributions in the accomplishment of desired goals.

**Communication** (from Latin communicate, meaning "to share" is the activity of conveying information through the exchange of thoughts, messages, or information, as by speech, visuals, signals, writing, or behaviour. It is the meaningful exchange of information between two or more living creatures.

### **Training**

Training is teaching, or developing in oneself or others, any skills and knowledge that relate to specific useful competencies. Training has specific goals of improving one's capability, capacity, productivity and performance. Training here refers to an organized activity aimed at imparting information and/or instructions to improve the recipient's or participant's performance or to help him or her attain a required level of knowledge or skill.

### **Consultation**

Consultation may refer to public consultation, a process by which the public's input on matters affecting them is sought. The main purpose of this consultation is to gather insights and contributions from the public in the context of the ongoing review and impact assessment process concerning the programme or activity and to make possible changes if necessary.

### **Public Relation**

Public relations (PR) are the practice of managing the spread of information between an individual or an organization and the public.

### **Resource Mobilization**

It stresses the ability of movement's members to 1) acquire resources and to 2) mobilize people towards accomplishing the movement's goals.

### **Liaisoning/Mediation**

Liaison means communication between two or more groups, or co-operation or working together. It mainly stresses on communication and to maintain the contact. Here the community organizer/social worker/social activist will act as a representative communicator between the community people and the opponent.

### **Facilitating/Negotiation**

Facilitating means to make something easier or less difficult; help forward to assist the progress of the activity. Here the community organizer/social worker acts as a facilitator who enables groups and organizations to work more effectively, to collaborate and achieve synergy.

### **Participatory Skills**

It refers to the skills for working within social networks, for pooling knowledge within a collective intelligence, for negotiating differences and divergences within and across online communities, and making sense of a coherent picture from conflicting bits of data around them.

### **Networking**

It means the exchange of information or services among individuals, groups, or institutions; specifically: the cultivation of productive relationships for employment or business. Professionals and experts (social workers) have to interact with others to exchange information and develop professional or social contacts.

### **Conflict Resolution**

The ability to remove stress, maintain control, and work towards a win-win solution is known as conflict resolution skills. Conflict arises from a disagreement, but also involves a perceived threat to the interests or concerns of the individuals involved.

Developing conflict resolution skills are important to being an effective leader. Tense and uncomfortable situations at work often have a de-motivating affect on people.

### **Advocacy**

Advocacy is a political process by an individual or group which aims to influence public-policy and resource allocation decisions within political, economic, and social systems and institutions. Advocacy can include many activities that a person or organization undertakes including media campaigns, public speaking, commissioning and publishing research or conducting exit poll or the filing of an amicus brief.

Advocacy is the act of arguing in favor of, or pleading for something. Generally, advocacy refers to groups or individuals who attempt to influence decisions made by political parties, social systems, or agencies. Advocacy seeks to ensure that people who are disadvantaged, or vulnerable in society, are represented to decision-makers.

#### UNIT 4

### SOCIAL ACTION AS A METHOD OF SOCIAL WORK

**Social Action as a Method of Social Work: Definition and meaning; aims and objectives, scope, social action as a method in Social Work, paradigm of five elements: causes, change agent, change target, change channels, change strategy; strategies and tactics for social action: channels topology, influence channels, responsive channels; strategies, power, persuasive, re-educative, reform and political change strategies; social worker as an activist, role and personality requirements; skills of a social activist - mediation, advocacy, negotiation, conflict-resolution**

Social Action is mass betterment method through propaganda and social legislation. It is a method of bringing about radical changes in the social environment of the clients or community.

#### SOCIAL ACTION

Social action is defined as a systematic, conscious effort directed to influence the basic social adjustment and maladjustment to which our service as social workers is addressed.

Ø Friedlander (1977) defines “social action as an individual, group or community effort within the framework of social work philosophy and practice that aims to achieve social progress, to modify social policies and to improve social legislation and health and welfare services”

Ø Baldwin (1966) defines social action as “an organized effort to change social and economic institutions as distinguished from social work or social service, the fields which do not characteristically cover essential changes in established institutions.

Social action covers movements of political reforms, industrial democracy, social legislation, racial and social justice, religious freedom and civic liberty and its techniques include propaganda, research and lobbying”

### **Objectives**

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

### **Scope**

The scope of social action is very vast and it is one of the most apt methods of social work practice even in today's context as the approach of social work practice has shifted from charity to empowerment, the scope of social work has expanded enormously. The innovative approaches, participatory techniques, outreach and holistic thinking are critically important in creating a better world, which is indeed the vision of the social work profession.

### **Principles of Social Action**

Considering Gandhian principle of mobilisation as a typical example of the direct mobilisation model of social action, Britto (1984) brings out the following principles of social action:

#### **Principle of Credibility Building**

It is the task of creating public image of leadership, the organisation and the participants of the movement as champions of justice, rectitude and truth. It helps in securing due recognition from the opponent, the reference public and the peripheral participants of the movement.

Credibility can be built through one or many of the following ways: 1) Gestures of goodwill towards the opponent. 2) Example setting 3) Selection of typical urgently felt

problems for struggles 4) Success

### ***Principle of Legitimization***

Legitimation is the process of convincing the target group and the general public that the movement-objectives are morally right. The ideal would be making a case for the movement as a moral imperative.

Leaders of the movement might use theological, philosophical, legal-technical, public opinion paths to establish the tenability of the movement's objectives.

Legitimation is a continuous process. Before launching the programme, the leaders justify their action. Subsequently, as the conflict exhilarates to higher stages and as the leader adds new dimensions to their programme, further justification is added and fresh arguments are put forth. Such justification is not done by leaders alone. In the course of their participation, followers too, contribute to the legitimation process.

### ***Principle of Dramatization***

Dramatization is the principle of mass mobilisation by which the leaders of a movement galvanize the population into action by emotional appeals to heroism, sensational news management, novel procedures, pungent slogans and such other techniques. Almost every leader mobilising the masses, uses this principle of dramatisation.

*Tilak, Marx, Guevara, Periyar and the Assam agitation leaders, resorted to this principle. Some of the mechanisms of dramatisation could be:*

*1) Use of songs: Catchy songs, which put forth the cause of a movement, create a dramatic effect. During freedom struggle, at Bardoli, local talent was tapped to compose songs to stimulate the enthusiasm of the people. Several choirs were trained and they travelled from village to village in a bullock cart to sing satyagrahi hymns at numerous meetings.*

*2) Powerful speeches: This is also a crucial way of motivating the masses and creating drama-effect. Gandhiji's appeal to sacrifice and martyrdom was thrilling and it had a special appeal for the youth to work for this cause.*

3) *Role of women: Making prominent women lead marchers was a technique which gave a dramatic effect to the movement. At Rajkot, Kasturba Gandhi herself inaugurated the civil disobedience movement by courting arrest first.*

4) *Boycott: Boycott is also an effective way of influencing public opinion both when the effort is successful and when it is crushed. Picketing and 'hartals' – voluntary closure of shops and other organisations, were used by Gandhiji to dramatise the issue.*

5) *Slogans: Bharat chodo, Jal hi Jeevan, Say no to Drugs, HIV/AIDS – knowledge is prevention, etc. are some of the slogans used to give dramatic effect to various social movements.*

### **Principle of Multiple Strategies**

There are two basic approaches to development: conflictual and non conflictual. Taking the main thrust of a programme, one can classify it as political, economic or social. The basket principle indicates the adoption of a multiple strategy, using combined approaches and also a combination of different types of programmes. Zeltman and Duncan have identified four development strategies from their experience of community development. These have been framed for use in social action. They are:

1) **Educational strategy:** In this strategy, the prospective participants are educated at the individual, group and mass level. This is one of the basic requirements of social action. People or target groups are given necessary information about the issue. By creating awareness people are motivated and persuaded to participate in the movement. During a campaign against child labour, a network of NGOs working with children was developed and these NGOs in tune created awareness in their respective areas through educational strategy. Education by demonstration is an important aspect of this principle. Demonstration has a deep impact on the knowledge retention of the target population.

2) **Persuasive strategy:** Persuasive strategy is the adoption of a set of actions/procedures to bring about changes by reasoning, urging and inducing others to accept a particular viewpoint. Gandhiji used this strategy by constantly seeking opportunities for dialogue with his opponents. At every rally, stress was laid on winning new converts by oratory and gentle presentation of arguments.

3) Facilitative strategy: This refers to a set of procedures and activities to facilitate the participation of all sections of society in the mass movement. The programme Gandhians devised was often so simple and devoid of any risk that even illiterate children could imitate them and participate in the National Liberation Movement. In salt satyagraha, Gandhiji did not go into the technicalities of salt making. He simply asked the followers to make consumable salt by boiling the sea-water. Its simplicity did facilitate greater participation.

4) Power strategy: It involves the use of coercion to obtain the desired objectives. The forms of coercion may vary. Gandhiji used social ostracism as one of the techniques of power strategy.

### **Principle of Dual Approach**

Any activist has to build counter-systems or revive some unused system, which is thought to be beneficial to the mobilised public on a self-help basis without involving the opponent.

This is a natural requirement consequent upon the attempt to destroy the system established/maintained by the opponents. Gandhian constructive work programmes performed such a function, in a small measure, together with conflictual programmes of satyagrahis.

This cooperative effort indicates that Gandhians adopted or attempted a dual approach in their mobilization.

### **Principle of Manifold Programmes**

It means developing a variety of programmes with the ultimate objective of mass mobilization. These can be broadly categorized into three parts: Social, Economic and Political programmes.

Dr. Rajendra Singh has taken up the issue of water conservation as a composite of manifold programmes. His water conservation helped the villagers, particularly women, who had to go miles to fetch water. It helped in better development of crops, better animal husbandry,

implying more economic benefits. During the movement, there were direct and indirect conflict resolutions with the local leaders, panchayat bodies and state government.

### **Social Action as a method of Social Work**

*Social action is a comparatively new addition to the list of methods of professional social work.* Although social action has been used in other fields as well, such as the field of social reform and of political movements, transfer of power, this chapter limits its observations by and large, to the specific area covered by profession. In doing so, its concerns are with two important social ideas and institutions of our times, namely, welfare and development which constitute two specific denominations of social work practice. A word before that about the meaning of the two concepts. By welfare we refer to the entire package of services, social and economic, that deal with income support, welfare provisions and social security on the one hand and with the whole range of social services on the other. All the helping activities, approaches, social services and institutional innovations that are found in the developing nations today have been introduced through the method of development. Whereas, development has thus been the main level of changes in the new nations. Welfare, a built-in mechanism of the developed world, is also concerned with social change, though it expresses such concern merely by reviewing and reorganizing the structure of the welfare institution.

Social action is the method that helps to bring in these changes. Both development and welfare, some observers believe, thus depend solely on social action for their realization of their aims. They of course use other methods as well, but turn to social action more liberally than any other. Development and welfare, therefore, provide today two key concepts of professional social work. The principle method that they use, namely the method of social action, aims at making the programmes of development and welfare more functional for their respective clientele than any other methods could do.

### **Process of Social Action**

#### ***Stage 1 - Developing Awareness***

It is the study of the social problem, its gravity, causes, impact on people, etc. It involves understanding the socio-cultural milieu of the community and the pressing social problem affecting the well-being of a section of or the whole community. It also includes making people aware of the



causes responsible for social problems.

### **Stage2-Organisation**

It includes sharing the study results with the people concerned. The leaders of various groups and local leaders of the community are called for taking an integrated action. Awareness is created especially by using the means of mass communication. It is followed by efforts to mobilize people to organize for the given cause.

### **Stage3-Making Strategies**

Goals are set on the basis of felt needs and strategies are developed to achieve them. The strategies could be negotiated with the authorities or if the need arises, there could be direct confrontation.

### **Stage4-Action**

Action in which implementation of the proposed intervention is done. This stage is more methodical and concrete as the final outcome largely depends on action.

### **Tactics**

Lees suggests nine tactics used by social activists in various stages of social action. These tactics generally overlap across various stages in the process of social action.

They are:

1. Research
2. Education
3. Co-operation
4. Organisation
5. Arbitration
6. Negotiation
7. Mild coercion
8. Violation of legal norms
9. Joint action

## **UNIT 5**

### **MODELS AND APPROACHES TO SOCIAL ACTION**

## **1. INTRODUCTION TO MODELS OF SOCIAL ACTION**

### **INTRODUCTION**

What is social action? It is a process of confrontation, used when other methods of social work like group work and community organization fail to meet the need of the people. How does it work? Happens when the resources are in the hands of a few people and they dictate their own terms and conditions or at the time of power imbalance, denial of rights of a section in the community.

### **CONCEPT OF SOCIAL ACTION**

Social action is considered an auxiliary method of professional social work. As one of the methods of working with people, it has remained a debatable issue among the social work professionals. Social action is a method of social work used for mobilizing masses in order to bring about structural changes in the social system or to prevent adverse changes. It is an organized effort to change or improve social and economic institutions.

Some of the social problems like dowry system, destruction of natural resources, alcoholism, poor housing, health, etc. Can be tackled through social action. As a method of professional social work, social action has remained an issue with wide ranging of opinions regarding its scope, strategies and tactics to be used, its status as a method and its relevance to social work practice. Mary Richmond was the first social worker to use the word 'social action' in 1922. She defines social action as "mass betterment through propaganda and social legislation".

### **DEFINITION**

Baldwin (1966) defines social action as "an organized effort to change social and economic institutions as distinguished from social work or social service, the fields which do not characteristically cover essential changes in established institutions. Social action covers movements of political reforms, industrial democracy, social legislation, racial and social justice, religious freedom and civic liberty and its techniques include propaganda, research and lobbying"

### **OBJECTIVE OF SOCIAL ACTION**

The objective of social action is the proper shaping and development of socio-cultural environment in which a richer and fuller life may be possible for all the citizens. Mishra (1992) has identified following goals of social action: 1) Prevention of needs; 2) Solution of mass problems; 3) Improvement in mass conditions; 4) Influencing institutions, policies and practices; 5) Introduction of new mechanisms or programme; 6) Redistribution of power and resources (human, Decision-making;) 7 Effect on thought and action structure; and 8) Improvement in health, education and welfare.

### **PRINCIPLES OF SOCIAL ACTION**

PRINCIPLES Considering Gandhian principle of mobilization as a typical example of the direct mobilization model of social action Britto (1984) brings out the following principles of social action: 1. Principle of Credibility Building 2. Principle of Legitimization 3.Principle of Dramatization 4.Principle of Multiple Strategies 5.Principle of Dual Approach 6.Principle of Manifold programme.

### **SKILLS REQUIRED IN SOCIAL ACTION**

After understanding the concept and principles of social action, let us take a look at the skills needed by social workers for social action. These skills are no different from the general skills; professional social worker uses these skills by combining the ethics and principles of professional social work. However, a social worker using social action, as a method of social work, requires certain skills; the more important among these are briefly described below.

- Relational Skills
- Analytical and Research Skills
- Intervention Skills
- Managerial Skills
- Communication Skills
- Training Skills

### **ISSUE AND CHALLENGES**

Let us now take a look at some of the critical issues, which influence the success of mass mobilization and in turn, the achievement of set goals through social action. As mentioned earlier social action uses a number of strategies and tactics (details of these be given in subsequent units) and envisages the active role of many of stakeholders. This multiplicity of

strategies and involvement of different stakeholders demand meticulous planning and careful implementation. If not addressed beforehand, these issues may lead to disruption of the process and sometimes failure of planned interventions. The issues that a professional social worker needs to keep in mind are:

- Empowerment of the Clientele
- Dealing with Groupism
- Accountability
- Building Right Alliances
- Balancing Micro-Macro Issues
- Remaining Apolitical

## **CONCLUSION**

Social action is a secondary method of professional social work. It is used for mobilizing masses in order to bring about structural changes in the social system or to prevent negative changes. Certain social problems like ecological balancing, bonded labour, child labour, women empowerment, substance abuse, etc., can be tackled through social action. The primary objective of social action is to bring about solutions to mass problems, improve mass conditions and redistribute power and resources (human, material and moral).

## **2. PAULO FREIRE – PEDAGOGY OF THE OPPRESSED**

### **What is Oppression?**

A conflict of power between the oppressors and the oppressed Describes how a specified group is kept down by unjust use of force, authority, or societal norms.

What is Pedagogy of the Oppressed? Pedagogy of the oppressed is Freire's attempt to help the oppressed fight back to regain their lost humanity and achieve full humanization. Inability to VOICE what you want because you do not believe in your voice Unaware of the power struggle and the resources You have to transcend oppression being temporarily disempowered Explore your own situations of oppression... What types of oppression do you face at work?...At school? ... Daily

Paulo Freire (1921 - 1997), the Brazilian educationalist, has left a significant mark on thinking about progressive practice. His Pedagogy of the Oppressed is currently one of the most quoted educational texts (especially in Latin America, Africa and Asia). Freire was able to draw upon, and weave together, a number of strands of thinking about educational practice and liberation.

### **Freire's perception of the world**

Dehumanizing and humanizing forces  
Violence Struggle of the oppressed  
Historical Vocation of the oppressed to be part of humanized condition  
Liberation, affirmation, denouncing alienation

### **Struggle for liberation is collective not individualistic**

Need of liberation for the Oppressed and oppressor, where to be is to be like, and to be like is to be like the oppressor  
Liberation of both is the ontological vocation.

### **Pedagogy**

Perception is not enough  
Dialectical process of action and reflection is required  
Developing a new consciousness for both oppressor and oppressed having a solidarity  
Concrete situation should be objectively verifiable needing solution, as opposed to subjectivism  
Critical and realistic thinking

### **Humanist and liberating pedagogy have two stages**

First the oppressed unveil the world of oppression and through the praxis commit themselves to transformation  
In the second stage, this stage ceases to belong to the oppressed but taken up by all men and women for permanent liberation.

### **Human condition**

Oppressed and oppressor  
Dehumanized condition  
Culture of silence.

### **Banking system of education**

The teacher teaches and the students are taught; The teacher knows everything and the students know nothing; The teacher thinks and the students are thought about; The teacher talks and the students listen -- meekly; The teacher disciplines and the students are disciplined; The teacher chooses and enforces his choice, and the students comply; The teacher acts and the students have the illusion of acting through the action of the teacher;

### **Problem Posing Education**

Resistance for dialogue  
Treating students as objects of teaching  
Domestication of the students  
Immobilizing and fixating

### **Expectation of Freire in the Field of Education**

Promoting dialogue Students are critical thinkers' Ontological vocation to become human Historical and liberating.

### **Dialogue**

Each epoch is characterized by a complex of ideas, concepts, hopes, doubts, values, and challenges in dialectical interaction with their opposites, striving towards fulfillment. These themes are never isolated, independent, disconnected or static. They are always interacting dialectically with their opposites.

### **Cultural action for transformation**

Revolution: action of revolution will come about with a good theory. leadership

### **Transcendence**

The divide between teachers and learners can be transcended. In part this is to occur as learners develop their consciousness, but mainly it comes through the 'class suicide' or 'transcendence experience' of the teacher. An educator is a person who has to live in the deep significance sacrifice.

### **Conclusion**

Inherent problem Question of consciousness Question of objectively defining the problem Question of violence Resolution of oppressed-oppressor contradiction Question of Political action.

## **3. GANDHI- RURAL RECONSTRUCTION**

### **The Gandhian Approach to Rural Development!**

In the Indian context rural development may be defined as maximising production in agriculture and allied activities in the rural areas including development of rural industries with emphasis on village and cottage industries. It attaches importance to the generation of maximum possible employment opportunities in rural areas, especially for the weaker sections of the community so as to enable them to improve their standard of living.

Provision of certain basic amenities like drinking water, electricity, especially for the productive purpose, link roads connecting villages to market centres and facilities for health and education etc. figure prominently in the scheme of rural development.

Theoretically, Gandhian approach to rural development may be labelled as 'idealist'. It attaches supreme importance to moral values and gives primacy to moral values over material conditions. The Gandhians believe that the source of moral values in general lies in religion and Hindu scriptures like the Upanishads and the Gita, in particular.

The concept of 'Rama Rajya' is the basis of Gandhiji's idea of an ideal social order. Gandhi defined Rama Rajya as "sovereignty of the people based on moral authority". He did not view Rama as a king, and people as his subjects. In the Gandhian scheme, 'Rama' stood for God or one's own 'inner voice' Gandhi believed in a democratic social order in which people are supreme. Their supremacy is, however, not absolute. It is subject to moral values.

### **Ideal Village:**

The village is the basic unit of the Gandhian ideal social order. Gandhi succinctly pointed out, "If the village perishes India will perish too.... We have to make a choice between India of the villages that is as ancient as herself and India of the cities which are a creation of foreign domination". Gandhi's ideal village belongs to the Pre-British period, when Indian villages were supposed to constitute the federation of self-governing autonomous republics.

According to Gandhiji, this federation will be brought about not by coercion or compulsion but by the voluntary offer of every village republic to join such a federation. The work of the central authority will only be to coordinate the work of different village republics and to supervise and manage things of common interest, as education, basic industries, health, currency, banking etc.

The central authority will have no power to enforce its decisions on village republics except the moral pressure or power of persuasion. The economic system and transport system introduced by the British have destroyed the "republican" character of the villages.

Gandhi, however, admitted that in olden times tyranny and oppression were in fact practised by feudal chiefs. But, "odds were even". Today the odds are heavy. It is most demoralising." In this way in the Gandhian scheme of things the ancient 'republic', an Indian village without tyranny and exploitation serves as a model unit.

### **Decentralisation:**

Gandhi firmly believes that village republics can be built only through decentralisation of social and political power. In such a system decision-making power will be vested in the Village Panchayat rather than in the State and the national capital. The representatives would be elected by all adults for a fixed period of five years. The elected representatives would constitute a council, called the Panchayat.

The Panchayat exercises legislative, executive and judicial functions. It would look after education, health and sanitation of the village. It would be the Panchayats responsibility to protect and uplift 'untouchables and other poor people. Resources for Gandhian Approach to managing village affairs would be raised from the villages.

All the conflicts and disputes would be resolved within the village. And as far as possible not a single case is to be referred to courts outside the village. The Panchayat would play its role in propagating the importance of moral and spiritual values among the ruralites for bringing about rural reconstruction.

Apart from managing its own affairs the village would also be capable of defending itself against any invasion. A non-violent peace brigade of volunteers would be organised to defend the village. This corps would be different from the usual military formation. They would repose the utmost faith in non-violence and God.

### **Self-sufficiency:**

Such a decentralised polity implies a decentralised economy. It can be attained only through self-sufficiency at the village level. The village should be self-sufficient as far as its basic needs – food, clothing, and other necessities – are concerned. The village has to import certain things which it cannot produce in the village. "We shall have to produce more of what we can, in order thereby to obtain in exchange, what we are unable to produce".

The village should produce food-crops and cotton in order to meet its requirements. Some lands should also be earmarked for cattle and for a playground for adults and children. If some land is still available, it should be used for growing useful cash crops like tobacco, opium, etc. to enable the village to get in exchange things which it does not produce.

Village economy should be planned with a view to providing full employment to all the adults of the village. Each man should be guaranteed employment to enable him to meet his basic needs in the village itself so that he is not forced to migrate to towns. In the ultimate analysis full employment should be linked with equality.

Physical labour occupies a central place in the Gandhian concept of the self-sufficient village. In this respect he was highly influenced by Rus-kin and Tolstoy. According to Gandhi, each man must do physical labour to earn his bread. Physical labour is necessary for moral discipline and for the sound development of the mind. Intellectual labour is only for one's own satisfaction and one should not demand payment for it.

### **ADVERTISEMENTS:**

The needs of the body must be supplied by the body. Gandhi said, "If all laboured for



their bread then there would be enough food and enough leisure for all.” Shriman Narayan rightly observes, “Gandhiji recognised toil to be not a curse but the joyful business of life as it has the power to make man healthier, merrier, fitter and kindlier”.

### **Industrialization:**

Gandhiji maintained that industrialization would help only a few and will lead to concentration of economic power. Industrialization leads to passive or active exploitation of the villages. It encourages competition. Large scale production requires marketing. Marketing means profit-seeking through an exploitative mechanism.

Moreover, industrialization replaces manpower and hence it adds to unemployment. In a country like India, where millions of labourers in the villages do not get work for even six months in a year, industrialization will not only increase unemployment but force labourers to migrate to urban areas. This will ruin villages.

In order to avoid such a catastrophe, village and cottage industries should be revived. They provide employment to meet the needs of the villagers and facilitate village self-sufficiency. Gandhians are not against machine per se if it meets two aims: self-sufficiency and full employment. According to Gandhi, there would be no objection to villagers using even the modern machines and tools that they could make and could afford to use. Only they should not be used as a means of exploitation of others.

### **Trusteeship:**

Gandhiji was not against the institution of private property. But he wanted to restrict the right of private property to what was necessary to yield an honourable livelihood. For the excess he prescribed the principle of trusteeship.

Gandhiji emphasized the principle of trusteeship in social and economic affairs. He firmly believed that all social property should be held in trust. The capitalists would take care not only of themselves but also of others. Some of their surplus wealth would be used for the rest of the society.

The poor workers, under trusteeship, would consider the capitalists as their benefactors; and would repose faith in their noble intentions. Gandhiji felt that if such a trusteeship were established, the welfare of the workers would increase and the clash between the workers and employers would be avoided. Trusteeship would help considerably “in realising a state of equality on earth.”

Gandhiji firmly believed that land should not be owned by any individual. Land belongs to God. Hence, individual ownership of land should be shunned. For that a landowner should be

persuaded to become a trustee of his land. He should be convinced that the land he owns does not belong to him. Land belongs to the community and must be used for the welfare of the community. They are merely trustees. By persuasion the heart of landowners should be changed and they should be induced to donate their land voluntarily.

If the land owners do not oblige and continue to exploit the poor workers, the latter should organise non-violent, non-cooperation, civil disobedience struggles against them. Gandhiji rightly held the view that “no person can amass wealth without the cooperation, willing or forced, of the people concerned”.

If this knowledge were to penetrate and spread amongst the poor, they would become strong and learn how to free themselves from the crushing inequalities which have pushed them to the verge of starvation. But the oppressed should not take recourse to violent methods. In the Gandhian scheme of things, the principle of cooperation, love and service is most important and violence has no place in it. Violence is against “moral values” and civilized society is inconceivable in the absence of moral values.

Gandhiji’s concept of development is oriented to the uplift of the common man. He preferred village habitats to megalopolises and Swadeshi craft to imported technology for the economic well being of the common man. He stressed the need for cottage industries in place of gigantic industries and advocated for a decentralised economy instead of a centralised one.

He realised the need for integrated rural development and believed that education, health and vocation should be properly integrated. He emphasised the need for education and training which he called ‘Naitalim’ (New training) for rural reconstruction.

In fine, Gandhian approach to rural development strives to reconstruct village republics which would be non-violent, self-governed and self-sufficient so far as the basic necessities of ruralites are concerned. Apart from creating a new socio-economic order, it Endeavour’s to transform man; otherwise the changes in the socio-economic order will be short-lived.

#### **4. MARTIN LUTHER KING – CIVIL RIGHTS MOVEMENTS**

##### **WHO’S MARTIN LUTHER KING AND HIS CIVIL RIGHTS MOVEMENT**

He’s a Baptist minister and social activist who led the civil rights movement in the United States from the mid-1950s until his death by assassination in 1968. He was born on January 15, 1929 in Atlanta, USA and graduated as the valedictorian of Crozier Theological Seminary in 1951. King became pastor of a Baptist church in Montgomery Alabama and He’s a son of Martin Luther King and Alberta Williams King, he had two later completed his PhD. siblings, one his brother Alfred Daniel Williams King and his sister Willie Christine King.

Martin Luther King’s father job served as a high priest at the happiness for the

Ebenezer Baptist Church and also served as the leader of a movement. King was a religious man, he was a pastor, he looked at racism and all for the public rights of black people. of the so-called separate but equal laws and the terrible treatment of people of color in the United States. On the eve of Rosa Parks refusal to move the black f a city bus On August 28, 1963 King led more than 20,000 people in a massive 1955. Demonstration at the Lincoln Memorial where his speech "I have a Dream" became a defining moment in civil rights history through his work King helped pass the Civil Rights Act of 1964 and received the Nobel Peace Prize on the same year.

### **I HAVE A DREAM...**

King's speech of "I HAVE A DREAM" that's "one day this nation will rise up live out the true meaning of its creed. We hold these On April 4, 1968 King was assassinated at the age of 39 while truths to be self-evident that all men are created" standing at the balcony of his motel room shot by a white man. Inspired by Gandhi's activism Martin Luther King came to India in Posthumously King was awarded the presidential medal of 1959. King was assassination but his fight for the freedom and rights of black freedom in 1977 and a congressional gold medal in 2004. people were not in spoiled. The dream and the seed sown on Martin Luther King one day became a history, in 2009 Barack Obama, a black man became president of the United States at the white house.

## **5. SAUL ALINSKY – RADICAL MOVEMENT**

### **Saul Alinsky social action radical movement**

#### **Saul David Alinsky short biography**

- ✓ birth/death born – January 30, 1900
- ✓ died – June 12, 1972 age – 62
- ✓ nationality American Chicago,
- ✓ education Bachelor of Philosophy University of Chicago
- ✓ occupation community organizer, writer, political activist
- ✓ known for political activism, writing, community organization
- ✓ notable work Rules for Radicals (1971) Radical Movement
- ✓ award Pacem in Terris award
- ✓ cause of death heart attack

#### **As a community organizer Saul Alinsky**

In the 1930s Alinsky organized the back of the yards neighborhood in Chicago. In the 1930s the

activist Saul Alinsky did community organization in this area, as its people suffered during the great depression. This work led to his founding the Industrial Areas Foundation in 1940, which trained community organizers. He went on to found the Industrial Areas Foundation (IAF) while organizing the Woodlawn neighborhood; IAF trained organizers and assisted in the founding of community organizations around the United States. He did not have much respect for mainstream political leaders who tried to interfere with growing black – white unity during the difficult years of the great depression.

### **Rules for radicals last book written by an activist**

About Rules for Radicals: A pragmatic primer for realistic radicals is the last book in 1971 by activist and writer Saul Alinsky shortly before his death. His goal for Rules for Radicals was to create a guide for future community organizers to use in uniting low-income communities to gain social, political, legal and economic power. Within it, Alinsky compiled the lessons he had learned throughout his experiences of community organizing from 1939 – 1971 and targeted these lessons at the current, new generation of radicals. Rules for Radicals provide 10 lessons on how a community organizer can accomplish the goal of successfully uniting the people into an active organization with the power to effect change on a variety of issues that range from ethics, education, communication, and symbol construction to nonviolence and political philosophy.

Rules 1. "Power is not only what you have but what the enemy thinks you have." 2. "Never go outside the expertise of your people." 3. "Whenever possible go outside the expertise of the enemy." 4. "Make the enemy live up to its own book of rules." 5. "Ridicule is man's most potent weapon. There is no defense. It is almost impossible to counterattack ridicule. Also it infuriates the opposition, who then react to your advantage." 6. "A good tactic is one your people enjoy." 7. "A tactic that drags on too long becomes a drag." 8. "Keep the pressure on." 9. "The threat is usually more terrifying than the thing itself." 10. "The major premise for tactics is the development of operations that will maintain a constant pressure upon the opposition." 11. "If you push a negative hard and deep enough it will break through into its counter side; this is based on the principle that every positive has its negative." 12. "The price of a successful attack is a constructive alternative." 13. "Pick the target, freeze it, personalize it, and polarize it."

## **6. GENE SHARP – NONVIOLENCE REVOLUTIONARY**

### **Gene Sharp**

Gene Sharp (January 21, 1928 – January 28, 2018) was an American political scientist. He was the founder of the Albert Einstein Institution, a non-profit organization dedicated to advancing the study of nonviolent action, and professor of political science at the University of

Massachusetts Dartmouth. He was known for his extensive writings on nonviolent struggle, which have influenced numerous anti-government resistance movements around the world. Unofficial sources have claimed that Sharp was nominated for the Nobel Peace Prize in 2015, and had previously been nominated three times, in 2009, 2012 and 2013. Sharp was widely considered the favourite for the 2012 award. In 2011, he was awarded the El-Hibri Peace Education Prize.

In 2012, he was a recipient of the Right Livelihood Award for "developing and articulating the core principles and strategies of nonviolent resistance and supporting their practical implementation in conflict areas around the world", as well as the Distinguished Lifetime Democracy Award.

### **Sharp's theory of power and politics of nonviolent action**

All other members of society are the subjects. With the idea of consent, Sharp provides an alternative to the common idea that power lies in the person or position of a ruler. Power derives, according to Sharp, from sources of power like authority, human resources and knowledge, but the basis of these sources is the consent or obedience of the subjects.

Nonviolent action, in turn, constitutes a refusal by subjects to obey. It is a process of withdrawing consent and, in that sense, a way to challenge dictatorship and oppression. In the second volume, Sharp classifies methods of nonviolent action and lists almost two hundred different techniques along with an array of historical examples. This classification organises the experiences of and the literature on nonviolent action into three main categories. The first category Protest and Persuasion contains 54 different techniques of nonviolent action. The second main category Non-Cooperation is divided into three subcategories called social, economic and political non-cooperation and includes 103 techniques. Last but not least, the third main category Nonviolent Intervention contains 41 techniques.

Reading the list of techniques, one could easily come to the conclusion that anything that is neither exclusively verbal nor directly harmful to others seems to be a method. Rude gestures (no. 30), singing (no. 37) or silence (no. 52) are listed as techniques. Later, techniques such as action by government are introduced (cf. AEI b). Considering his ruler-subject division, Sharp fails to explicate why or in what situation a government could be part of the powerless subject class. And supposing that there could be such a situation, it remains unclear, why a domestic embargo (method no. 92) should be a technique of nonviolent action while taxation, for example, is not (cf. Garver 1974: 267).

In this case there is actually no distinction between techniques of nonviolent action and normal institutional actions of the state. In the third volume, Sharp turns to the dynamics of

nonviolent action. This part appears much like a list of all the factors that might influence what happens when nonviolent action is used (Sharp 1973d). He constantly affirms that the success of nonviolent action is not guaranteed and that the outcome might be very different in different cases (cf. Martin 1989: 218). Because he refuses to analyse the political situation in which nonviolent action could happen, »he has no criteria for identifying success or failure, or the factors on which they depend« (Garver 1974: 267).

His book is, thus, relatively weak in terms of explanatory power. In 1973 some reviewers of his work would not even admit that Sharp had formulated a theory of power. It was argued that his view of power was not that original (Friedrich 1974: 465) – and indeed, Hanna Arendt had just published in 1970 her famous essay ›On Violence‹, where she distinguishes power from strength by arguing that the former derives from the consent of a community while the latter could be an individual capacity (Arendt 1970). It was also argued that Sharp's understanding of violence was limited to a narrow sense of physical violence that did not include, for example, the destruction of buildings or machinery (Friedrich 1974: 466), not to mention phenomena like symbolic or structural violence (Bourdieu 2001, Galtung 1990).<sup>3</sup> Garver, for example, criticised that Sharp wrote about nonviolent action as a set of strategic techniques apart from any particular purpose or user.

By ignoring the political circumstances in which these techniques What is defined as violence has of course changed since 1973. But reading his considerations, it is not surprising that it was not Sharp who uncovered the phenomena of symbolic and cultural violence. ought to be applied, the book stopped having anything to do with politics (Garver 1974). The book was initially ignored in the academic world. One explanation for this could be that his power theory was indeed too simplistic to attract the attention of political scientists in a time in which thinkers like Gramsci and Foucault were being widely discussed. Another reason might be that his studies of nonviolent action take historical examples out of their context to prove a point and thus are not convincing for historical scholarship. Until the 1990s, most scholars who adopted Sharp's ideas criticised his focus on consent as too individualistic and voluntaristic.

For them, such an actor-oriented theory of power leaves out much of the social complexity and structural conditions needed to understand power relations (e.g. Martin 1989: 213-220). Apart from ›The Politics of Nonviolent Action‹, Gene Sharp wrote several essays that were collected in two books – ›Gandhi as a Political Strategist‹ (1979) and ›Social Power and Political Freedom‹ (1980) – neither of which gained much attention. In the 1990s nonviolent action was a virtual non-issue in the academic world. That changed in the year 2000, when academic works on nonviolent action experienced a sudden revitalisation.

What all these works have in common is that their content seems to point to just one

end, and that is to show that nonviolent action does work in real life. In a theoretical sense there is nothing new in these works. They are based on the same simplistic theory of power, focus on the same techniques and still do not explain the factors that might lead to the success of nonviolent action. But this renaissance of publications on nonviolent action has created an academic predisposition that complicates publishing on issues like protest or resistance without referring to Sharp's approach, not to mention the incorporation of new theoretical approaches that might help to systematically explain these phenomena.

Sharp's ideas and the Rose Revolution What does the work of Gene Sharp have to do with the Rose Revolution in Georgia? Where is the link between his ideas and the events that took place in Tbilisi in November 2003? Gene Sharp founded a non-profit organisation in 1983 called the Albert Einstein Institution, dedicated, so its mission statement (cf. AEI c), to advancing the study and use of strategic nonviolent action in conflicts throughout the world. It is committed to the defence of freedom, democracy, and the reduction of political violence through the use of nonviolent action: »To further its mission, the Institution [...] actively consults with resistance and pro-democracy groups [...] and worked to publicize the power and potential of nonviolent struggle around the world through educational materials, analysis, translations, workshops, and media visibility

## **7. INTRODUCTION TO SOCIAL ACTION MOVEMENTS IN INDIA**

### **Introduction**

What is social action? It is a process of confrontation, used when other methods of social work like group work and community organization fail to meet the need of the people. How does it work? Happens when the resources are in the hands of a few people and they dictate their own terms and conditions or at the time of power imbalance, denial of rights of a section in the community.

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Social action is considered an auxiliary method of professional social work. As one of the methods of working with people, it has remained a debatable issue among the social work professionals. Social action is a method of social work used for mobilizing masses in order to bring about structural changes in the social system or to prevent adverse changes. It is an organized effort to change or improve social and economic institutions. Some of the social problems like dowry system, destruction of natural resources, alcoholism, poor housing, health, etc. can be tackled through social action. As a method of professional social work, social action has remained an issue with wide ranging of opinions regarding its scope, strategies and tactics

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### **Definition**

Baldwin (1966) defines social action as "an organized effort to change social and economic institutions as distinguished from social work or social service, the fields which do not characteristically cover essential changes in established institutions. Social action covers movements of political reforms, industrial democracy, social legislation, racial and social justice, religious freedom and civic liberty and its techniques include propaganda, research and lobbying"

### **Objective of Social Action**

The objective of social action is the proper shaping and development of socio-cultural environment in which a richer and fuller life may be possible for all the citizens. Mishra (1992) has identified following goals of social action: 1) Prevention of needs; 2) Solution of mass problems; 3) Improvement in mass conditions; 4) Influencing institutions, policies and practices; 5) Introduction of new mechanisms or programme; 6) Redistribution of power and resources (human, Decision-making;) 7 Effect on thought and action structure; and 8) Improvement in health, education and welfare.

### **Principles of Social Action**

PRINCIPLES Considering Gandhian principle of mobilization as a typical example of the direct mobilization model of social action Britto (1984) brings out the following principles of social action: 1. Principle of Credibility Building 2. Principle of Legitimization 3.Principle of Dramatization 4.Principle of Multiple Strategies 5.Principle of Dual Approach 6.Principle of Manifold Programme.

### **Skills Required in Social Action**

After understanding the concept and principles of social action, let us take a look at the skills needed by social workers for social action. These skills are no different from the general skills; professional social worker uses these skills by combining the ethics and principles of professional social work. However, a social worker using social action, as a method of social work, requires certain skills; the more important among these are briefly described below.

- Relational Skills



- Analytical and Research Skills
- Intervention Skills
- Managerial Skills
- Communication Skills
- Training Skills

### **Issue and Challenges**

Let us now take a look at some of the critical issues, which influence the success of mass mobilization and in turn, the achievement of set goals through social action. As mentioned earlier social action uses a number of strategies and tactics (details of these be given in subsequent units) and envisages the active role of many of stakeholders. This multiplicity of strategies and involvement of different stakeholders demand meticulous planning and careful implementation. If not addressed beforehand, these issues may lead to disruption of the process and sometimes failure of planned interventions. The issues that a professional social worker needs to keep in mind are:

- Empowerment of the Clientele
- Dealing with Groupism
- Accountability
- Building Right Alliances
- Balancing Micro-Macro Issues
- Remaining Apolitical

### **Conclusion**

Social action is a secondary method of professional social work. It is used for mobilizing masses in order to bring about structural changes in the social system or to prevent negative changes. Certain social problems like ecological balancing, bonded labour, child labour, women empowerment, substance abuse, etc., can be tackled through social action. The primary objective of social action is to bring about solutions to mass problems, improve mass conditions and redistribute power and resources (human, material and moral).

## **8. ENVIRONMENTAL MOVEMENT**

### **What is environment?**

The environment comprises of all the natural resources such as air water, land, forests, and minerals.

## **Environmental Movements**

An environmental movement can be defined as a social or political movement, for the conservation of environment or for the improvement of the state of the environment. The terms 'green movement' or 'conservation movement' is alternatively used to denote the same. The environmental movements favor the sustainable management of natural resources. The movements often stress the protection of the environment through changes in public policy. Many movements are centered on ecology, health and human rights. Environmental movements range from the highly organized and formally institutionalized ones to the radically informal activities.

The spatial scope of various environmental movements ranges from being local to the global, Guha and Gadgil (1989) defined the environmental movements as 'organized social activity consciously directed towards promoting sustainable use of natural resources halting environmental degradation or bringing about environmental restoration'. Yanki Tong defined environmental movement as a type of "social movement that involves an array of individuals, groups and coalitions that perceive a common interest in environmental protection and act to bring about changes in environmental policies and practices.

The environmental movements are conceived as broad networks of people and organizations engaged in collective action in the pursuit of environmental benefits. Environmental movements are understood to be very diverse and complex, their organizational forms ranging from the highly organized and formally institutionalized to the radically informal, the spatial scope of their activities ranging from the local to the almost global, the nature of their concerns ranging from single issue to the full panoply of global environmental concerns.

## **Problem Faced by Environment**

It is our duty to protect the, natural resources. Nonetheless, due to technical advancement and other reasons, there is rampant misuse of these natural resources, leading to land degradation, water pollution, air pollution, and deforestation. All these factors lead to worsening of environment. Efforts are being made by the Government through legislation, NGOs through awareness and mass mobilization and individuals in order to regain the environment. There are cases where people have revoked and adopted non-violent movements to protect their environment.

## **Environmental Movements in India**

The concern for environmental protection in India can be traced back to the beginning

of twentieth century when people demonstrated against the commercialization of forest resources during the Colonial period (Sahu, Geeta joy 2007). In Indian context, large number of environmental movements has emerged especially after 1970s and 1980s. In this framework Sahu, Geeta joy (2007) stated that: "In India, the environmental movement has grown rapidly over the last three to four decades. It has played a key role in three areas such i.e.

1. Creating public awareness about the importance of bringing about a balance between environment and development.
2. Opposing developmental projects that are inimical to social and environmental concerns.
3. Organizing model projects that show the way forward towards non-bureaucratic and participatory, community-based natural resource management systems.

### **Reason of The Emergence of Environmental Movement in India**

As per Sharma, Aviram (2007) major reasons of the emergence of environmental movements in India are

1. Control over natural resources
2. False developmental policies of the government
3. Socioeconomic reasons
4. Environmental degradation/ destruction and lastly spread of environmental awareness and media.

### **The Chipko Movement**

**Year:** 1973 **Place:** In Chamoli district and later at TehriGarhwal district of Uttarakhand.  
**Leaders:** SundarlalBahuguna, Gaura Devi, Sudesha Devi, BachniDevi,Chandi Prasad Bhatt, Govind Singh Rawat, Dhoom Singh Negi, Shamsher Singh Bisht and GhanasyamRaturi.

**Aim:** The main objective was to protect the trees on the Himalayan slopes from the axes of contractors of the forest.

### **The Brief Summary And History Of Chipko Movement.**

The most effectual and popular environmental movement in India was the Chipko which became known for environmental movements in world. The name of the movement, that is 'Chipko', comes from the word 'embrace', in Hindi. It is locally known as "Angwal". It is believed that the villagers hugged or embraced or stuck to the trees in the forest to avert them from being felled by the contractors. The strategy of 'embracing' the trees to resist the felling of the trees was thought of by Chandi Prasad Bhatt in a meeting in the Mandal on April 1, 1973.

The Chipko movement concentrated world attention on the environmental problems of the Alaknanda catchment area in the mid-Western Himalayas (Santra, S. C. 2009). It was started by noted environmentalist SunderlalBahuguna in 1970's to safe guard the rich forest of western Himalaya Range. This movement was basically a people movement to resist the cutting of trees. There were frequent floods in the Alkanand River catchment area due to cutting trees for developmental world like the construction of roads, river dam project etc.

However, the original 'Chipko movement' was started around 260 years back in the early part of the 18th century in Rajasthan by Bishnoi community. A large group of them from 84 villages led by a lady called Amrita Devi laid down their lives in an effort to protect the trees from being felled on the orders of the Maharaja (King) of Jodhpur. After this incident, the maharaja gave a strong royal decree preventing the cutting of trees in all Bishnoi villages.

### **Six Demands of Chipko Movement**

Reddy, Ratna and Mukul (1998) indicated that, Chipko movement has had six demands,

1. Which is complete stoppage of commercial cutting of trees.
2. On the basis of minimum needs of the people, a reorganization of traditional rights should take place.
3. Arid forest should be made green with people's participation and increased tree cultivation.
4. Village committees should be formed to manage forests.
5. Forest related home-based industries should be developed and the raw materials, money and technique for it should be made available.
6. Based on local conditions and requirements, local varieties should be given priority in afforestation (Reddy, Ratna V. 1998).

**NARMADA BACHAO ANDOLAN Year:** 1985 Place: Narmada River, which flows through the states of Gujarat, Madhya Pradesh and Maharashtra. Leaders: MedhaPatker, Baba Amte, adivasis, farmers, environmentalists and human rights activists. Aim: A social movement against a number of large dams being built across the Narmada River.

### **What Is Narmada BachaoAndholan Movement**

The most widespread movement in the environmental crusade of India is the movement against the Narmada River Valley Project (Reddy, Ratna V, 1998). Narmada BachaoAndolan is the most powerful mass movement, started in 1985, against the construction of huge dam on the Narmada river. Narmada is the India's largest west flowing river, which supports a large variety of people with distinguished culture and tradition ranging from the indigenous (Bhils and

Gonds) people inhabited in the jungles here to the large number of rural population.

The Narmada valley is the location of one of the world's largest versatile water projects. The Narmada River Development Project, which involves the construction of thirty large dams and many small ones on the river and its fifty-one main tributaries. The project renovated the valley and the lives of its residents and will increase food production and hydropower generation in Gujarat, Madhya Pradesh, and Maharashtra. Karan (1994) inferred that more than twenty one million people live in the valley, mostly in villages. The proposed Sardar Sarovar Dam and Narmada Sagar will displace more than 250,000 people. The big fight is over the resettlement or the rehabilitation of these people. The two proposals are already under construction, supported by US\$550 million loan by the World Bank.

## **9. TRIBAL MOVEMENTS**

Having adopted a democratic system of governance after independence, the tribal population also became a part of the democratic order. The new State was committed to bring about welfare of the people in general and tribes in particular.

Accordingly, Constitution of India under Articles 15(4), 46, 244(1), and 339 provided special provisions for the administration and control of tribal areas for the welfare of the people therein. Seats were reserved in legislatures and administrative services for SCs and STs.

### **Advertisements:**

The Constitution also guaranteed the protection of their culture and language even after becoming a part of mainstream. However, the emancipation of tribal is not an easy task because the powerful feudal lords with their vested interests have to be removed first. Moreover, the government did not specify a development policy exclusively for tribal but in the general interest of the country.

The main reason for the failure of programs initiated for the welfare of the tribal is elitist bias and lopsided priorities. The bureaucracy decides what is good for the tribes without consulting them or involving the tribal populace. Further there was no concept of project formulation and appraisal.

The industrialization in mineral-rich areas has done no good to the tribes. Establishment of large-scale industries in some states led to large-scale displacement as well. They were dislodged from their traditional habitations. Consequently, they joined the ranks of landless labourers without any training, or aptitude for any semi-skilled job.

The landlords turned them into bonded laborers. Furthermore, it was realized that the administrative staff entrusted with the job of ensuring the welfare of tribes turned apathetic to

the needs of the tribes and never carried out programs on the pretext of inadequate funds. There was also rampant corruption and gross abuse of power.

### **Advertisements:**

The personnel are unaware of the needs of the tribes, their social, cultural, traditional, and linguistic values. Instead of improving the conditions, the personnel became the exploiters of the tribes. The administrative staff could easily get away because of the illiteracy of the tribal populace.

The lack of scientific and objective information among the power structures, lack of interest among the protectors, lack of enthusiasm among the administrators resulted in the deterioration of the living conditions of the tribals. There was hunger and malnutrition pervading in most of the tribal areas.

At this juncture there was an emerging trend of tribal consciousness and mobilization. The tribals realized the need to act collectively and carve out an identity for themselves. These sentiments often lead to the beginning of a sub-nationalist movement or awakening. The people in the North-East particularly in the states of Nagaland, Mizoram, Manipur, and Meghalaya have been demanding autonomy or independence for the past many years.

The main reason for the display of these secessionist tendencies is as follows: firstly, the distinctiveness of the region and the people; secondly, internal structural contradictions within the society of North-East; thirdly, conflict of interests between the local and international bourgeoisie; and finally, the location of region on the national frontiers especially Burma, Bangladesh, and China. Another important point that has to be borne in mind is that some movements are violent while others are non-violent. Religious differences also intensify the movements.

### **Classification of Tribal Movements:**

According to Ghanshyam Shah (Social Movements in India, pp. 95, 96), different scholars have evolved different typologies of tribal movements.

### **Advertisements:**

Mahapatra (1972) applies the typologies widely used for social movements to tribal movements:

#### **i. Reactionary:**

The reactionary movement tries to launch a movement to bring back “the good old days”.

### **Advertisements:**

ii. Conservative:

The conservative movement tries to maintain the status quo.

iii. Revisionary or Revolutionary:

The revisionary or revolutionary movements are those which are organized for “improvement” or “purification” of the cultural or social order by eliminating “evil” or “low” customs, beliefs, or institutions.

### **Advertisements:**

SurajitSinha (1968) classifies the movements into:

i. Ethnic Rebellion,

ii. Reform Movements,

iii. Political Autonomy Movements within the Indian Union,

## **10. DALIT MOVEMENTS; PARTICIPATORY METHODS AND ASSESSMENT-TOOLS AND TECHNIQUES**

### **ORIGIN:**

Caste system in India based on varnas. i.e. Brahmin, Kshayriya, Vaishya and the Shudra. The book named “manusmriti” written by so called Hindu saint also supported the Varna system and gave it a follow-up. In this caste system, basic rights and duties are assigned based on birth and are not subjected to change.

### **SITUATION**

They were denied access to land and basic resources. No access to work in degrading conditions. Dalit children were made to sit at back or even out of the classroom. They were typically considered low, impure and polluting based on their birth. They were not allowed to live a standard life. The worst thing is that they were untouchables in all manner. Dalit Means broken down trodden or crushed. The dalits formerly known as untouchables, are the people group in India who exist below the lowest caste.

### **STEPS FOR ASCENT OF DALITS IN 20TH CENTURY**

Mahatma Jyotirao Phule: he was the first man who raised issue of dalits. He founded “society of promoting education for mahar, mang and others” for dalits. He Wrote books, and worked hard. He himself defined the word dalit for this backward class of people.

**SHAHU MAHARAJ:** King of Kolhapur. The father of reservation system in India. He Introduced Reservation facility for Dalits for their ascent. He Allowed Dalits to mix-up with others and also permitted them enter temples.

### **THE AMBEDKAR ERA:**

#### **Dr. Ambedkar**

First matriculate from dalit. An jurist, A political leader, An advanced thinker, A philosopher, An orator, An Anthropologist, An educationist, A social reformer, An economist.....overall he was an intellectual personality from Dalit community only. He was a Cabinet minister in first Indian government, an architect of The Constitutions of India. Yeolaspeeh: "I was born as a Hindu but I will never die as a Hindu". The Satyagriha of kalaram temple of Nasik, and of the lake of Mahad. Demand for separate constituency for the Dalits. Invaluable contribution as the chairman of drafting committee of the Constitutions of India for Dalits.

Religion must be a matter of principles only. It cannot be a matter of rules. The moment it degenerates into rules, it ceases to be religion, as it kills responsibility which is an essence of the truth religion act. I like the religion that teaches liberty, equality and fraternity.

### **THE CRUCIAL STEPS OF AMBEDKAR: RENUNCIATION FROM HINDU TO BUDDHIST!**

Ambedkar saw no hope for Dalits being Hindu, He chose Buddhism as a new religion for Dalits: The Buddhism assures equality, liberty, justice, fraternity for all irrespective of one's gender and birth. He turned to Buddhism on 14th October 1956. So thus, his follower turned.

### **THE VOICE OF DALITS - POST AMBEDKAR MOVEMENTS**

Ambedkar died on 6th December 1956; the end of Ambedkar era. He formed scheduled caste federation, labour party for the ascent of Dalits. The idea of republican party of India was the brainchild of Ambedkar itself. He gave a credo for all: learn, unite and fight!

#### **Post Ambedkar movement can be classified in some ways:**

**POLITICAL FRONT** For real progress, Dalit needs to be part of system. For this, there is somehow active political fronts of Dalits which includes political such as republican party of India, BSP.



**LITERATURE FRONT** Literature contributes a lot for ascents of the society. In post Ambedkar movement, many from Dalit rising as writer and writing in the self-defined Dalit literature. This literature may help them for uplifting to the general society.

A people and their religion must be judged by social standard based on social ethics. No other standard would have any meaning if religion is held to be necessary good for the well-being of the people.

### **Dalit Movement**

Who We Are? In India, we are known as Dalits, the untouchables. We are 160 million, forming 16% of the total Indian population and over 250 million in the Indian subcontinent that suffer from 3000 years of the Hindu caste system.

### **Major Causes of the Dalit Movement**

The Dalit Movement is the result of the constant hatred being generated from centuries in their heart from the barbaric activities of the upper castes of India. People from other castes, who considered themselves to be higher, believe that Dalits are impure by birth and that their touch or sheer presence could be polluting. Hence, they are assumed to be untouchable.

For centuries, Dalits were excluded from the mainstream society and were only allowed to pursue menial occupations like cleaning dry latrines, sweeping, tanning or working as landless labour for meager daily wages.

### **The Struggle of the Submerged Communities**

The Dalits the submerged communities of India, began their movement in India with their basic demand for equality because they struggle to combat inequality in society as having firm belief in the ideal of equality. The Dalit movement that gained momentum in the post-independence period has its roots in the Vedic period. It was to the Shramanic-Brahmanic confrontation and then to the Mukti Movement (term given to Bhakti Movement by G. Alosius)

The Mukti movement was led by very poor Dalits who fought against the saint-poets of the time. With the introduction of western language, and with the influence of the Christian missionaries, the Dalits began to come across the ideals of equality and liberty and thus began the Dalit Movement in modern times.

### **Dalit Literary Movement**

At a time, when there was no means of communication to support the Dalits, pen was the only

solution. The media, newspapers were all under the control of the powerful class –the Brahmins. Dalits began their own magazine and began to express their own experiences. Their pen wrote not with ink, but with blood, of their own cuts –the cuts being basically mental, with instincts of physical in them Dalit literature, the literature produced by the Dalit consciousness, emerged initially during the Mukti movement.

### **Conclusion**

Dalit Movement, a social revolution aimed for social change, replacing the age old hierarchical Indian society, based on the democratic ideals of liberty, equality and social justice, has begun much earlier, became intense in the 1970s and began to deem at present.

