**HED125
COMMUNITY ORGANIZATION FOR HEALTH
PROGRAMME**

Course Team   Dr. Waziri Bala Kwata- (Course Developers/Writers)
(NOUN)
Prof: Oby Cordelia Okonkwor- (Course Editor)
Namdi Azikiwe University, Awka
Prof: Abubakar Garba Sulaiman- (Course
Coordinator)
(NOUN)
Prof: Abubakar Garba Sulaiman- (Programme
Leader)
(NOUN)
Prof. Juliet Inegbedion, & Dr. Lukuman Bello &
Mr. Opeyemi Dahunsi- (Instructional Designer)-
NOUN
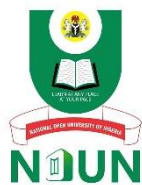
NOUN

NATIONAL OPEN UNIVERSITY OF NIGERIA

ICE BREAKER

Hi, my name is Dr. Waziri Bala Kwata from the Department of Human Kinetics and Health Education, Faculty of Education National Open University of Nigeria, Jabi, Abuja. I hail from Kwata a village in Wushishi Local Government Area of Niger State, Nigeria. I attended Central Primary School, Government Teachers College all in Wushishi. I also attended Niger state College of Education Minna, and Bayero University Kano where I obtained Nigerian Certificate in Education (NCE), B.Sc. ed. in Physical and Health Education. And Ahmadu Bello University Zaria, where I obtained both M.Sc and Ph.D in Health Education in 2007 and 2015 respectively. I am married with children.

CONTENTS   **PAGE**

INTRODUCTION

HED 125: Community Organisation for Health Programme is a two (2) credit unit course available to all students offering Bachelor of Science (BSc.) in Health Education. Health Education is increasingly being recognized as an integral part of general health especially in developing countries.

The course is broken into three modules and 9 study units. It introduces the students to the meaning and definition Community Organisation for Health Programme. It is also to educate the students on the types of community and community development. The course exposes the students to the knowledge of community work and the role of community organizer.

At the end of this course, it is expected that students should be able to understand, explain and be adequately equipped on issues concerning Community Organisation for Health Programme.

The course guide, therefore, tells you briefly what the course: HED 125 is all about, the types of course materials to be used, what you are expected to know in each unit, and how to work through the course material. It suggests the general guidelines and also emphasizes the need for self-assessment and tutor-marked assignments (TMAs). There are also tutorial classes that are linked to this course and students are advised to attend.

WHAT YOU WILL LEARN IN THIS COURSE

The overall aim of this course, HED 125, is to introduce students to the variables associated with Community Organisation for Health Programme. During this course, you will learn about the issues of Community Organisation in broad perspectives: ranging from historical perspectives of Community Organisation; Community development; Community Organisation Programme; Community Organisation as a problem solving. It will explain the place of principles of Community Organisation.

COURSE AIM

The aim of this course is to provide you with an understanding of basics of Community Organisation for Health Programme. It aims at helping you to become more equipped on your own Community and Community Organisation strategies.

COURSE OBJECTIVES

Each unit has specific objectives to guide you into the purpose of the study. You should read the objectives before you begin the study and ask yourself whether the objectives have been met after you are through with such unit.

However, below are the overall objectives of this course. On successful completion of this course, you should be able to:

- Describe the concept of the term community
- Identify the various types of communities.
- Describe concept of community developments
- Identify the values of community development
- State the aims of community development
- Define community organization
- Explain the purpose of community organization
- Describe the history of community organization as a social work
- Give brief history of community organization in Nigeria
- Describe community organization as a macro method
- Explain community organization as a problem solving
- Describe the principles of community organization
- Identify steps in solving community problems
- Describe the role of a community organizer
- Identify skills of community work

WORKING THROUGH THE COURSE

To satisfactorily complete this course, you are expected to read the study units, read recommended textbooks and other materials provided by the National Open University of Nigeria (NOUN). Most of the units contain exercise tagged ―Tutor-Marked Assignment‖. At a point in the course, you are required to submit these assignments for assessment prior to the real examination. Stated below are the components of the course and what you are expected to do.

COURSE MATERIALS

The major components of this course are:

1. Course Guide
2. Study Units
3. Text Books and References Sources (listed at the end of each Unit)
4. Assignment File
5. Presentation Schedule

STUDY UNITS

The study units in this course are as follows:

Unit 1:   Concept of community Unit 2: Community Development
Unit 3:   Community Development Programmes Unit 4: Concept of
             community organization
Unit 5:   Community Organization in Social Work
Unit 6:   Community Organization as a Method of Social Work
             Practice
Unit 7:   Principles of Community Organization Unit 8: Models of
             community Organization
Unit 9:   Current Issues in Community Organization Unit 10: Roles
             of Community Organizer

ASSESSMENT

There are two aspects of the assessment of the course. Firstly, the tutor marked assessment and secondly, there will be a written examination (final). In dealing with the assignments, you are expected to apply information, knowledge and strategies gathered during the course. The tutor marked assignments are expected to be submitted online in accordance with the directives of the university.

TUTOR MARKED ASSIGNMENT

Each unit has tutor marked assignment questions at the end of the units.

SUMMARY

HED125: is community organization for health program and upon completion of this course, you will be equipped with required knowledge of meeting the needs of your personality growth and development in health. You will be able to answer these questions:

- Describe the concept of the term community
- Identify the various types of communities.
- Describe concept of community developments
- Identify the values of community development
- State the aims of community development
- Define community organization
- Explain the purpose of community organization
- Describe the history of community organization as a social work
- Give brief history of community organization in Nigeria
- Describe community organization as a macro method
- Explain community organization as a problem solving

- Describe the principles of community organization
- Identify steps in solving community problems
- Describe the role of a community organizer
- Identify skills of community work

TEXT BOOKS AND REFERENCES SOURCES (LISTED AT THE END OF EACH UNIT)

Berman, E., Cox, E. and Westerhout, J. (2000). *Successful community development - a guide for community development workers in PNG.* Liklik Buk Information Centre.

Berman, M. (2000). *Community management of development: how to make it happen.*

Mizrahi Terry and Davis Larry E (2008) *Encyclopedia of Social Work Vol I* NASW Press & Oxford University Press New York.

Marie Weil (2004) *The Handbook of Community Practice* Sage Publications London.

A.R. Desai *(2005) Rural India in Transition, 2nd ed* Popular Prakashan Mumbai History and concept of Kudumbashree programme www.kudumbashree.org accessed on 26th October 2008 www.agropedia.litk.ac.in

MAIN COURSE

MODULE 1   COMMUNITY

Unit 1 The Concept of community
Unit 2 Community Development
Unit 3 Community Development Programmes

UNIT 1 THE CONCEPT OF COMMUNITY

Unit Structure

1.0   Introduction
2.0   Learning Outcomes
3.0   Maim Content
          3.1   Meaning and Definition of Community
          3.2   Types of Community
4.0   Self-Assignments Exercise
5.0   Conclusion
6.0   Summary
7.0   References and Reading Materials

1.0. Introduction

Community engagement as a method and activity has drawn the attention of practitioners at different levels working for community development. This term has been adopted by government and non-governmental organizations for executing their programs and ensuring sustainable growth. The definition has been adopted by government and non-governmental organizations to execute their programs and ensure sustainable development.

2.0 Learning Outcomes

By the end of the unit students should be able to:

- . Describe the concept of the term community
- . Identify the various types of communities.
- . Highlight the emergence of community work as concept
- . State brief history of community work.

1.3   Main Content

3.1 Meaning and Definition of Community

The word 'community' is derived from the Old French '*comunete*', that means the things held in common and in more clear term it is called as organized society. It also indicates a large group living in close proximity. The term 'Community' refers to an aggregation of individuals and families living together and sharing common values in a given geographic area, sharing government and often having a common cultural and historical heritage. Intent, belief, preferences, resources, needs and risks are the conditions affecting community identity and degree of cohesion.

Definition

Community is a term to define a social association that is considered to be central to a society that is often considered to be a natural grouping centered on relations of common blood, language, history, territory and culture (Upadhya, 2006).

3.2 Types of Community

1.   **Location-based community:** It can be divided into rural, urban, and tribal groups, ranging from local neighborhoods, suburbs, towns, counties, regions, and country as a whole.

2.   **Organizational Community:** These communities are organized informally around family or network-based guilds and associations and associations to formally incorporated associations, political decision-making structures, small, national or international economic enterprises or professional associations.

3.   **Community based on occupation:** Communities may be categorized as Farming Community, Fishermen's Community, Washer Men's Community, and Butchers' Group etc.

4.   **Identification-based community:** it ranges from local clique, subculture, ethnic group, social, multicultural, pluralistic civilization, or today's global population cultures that can be included as groups of need or identification, such as people of different capacities or fragile ages.

5.   **Class-based community:** Living style including status, wealth, power and position may be the indicators for classifying communities as upper, middle, and lower class.

6.   **Ideology-based community:** based on faith and practices, communities can be classified as Islamic, Christian, Hindu, Communist, Socialist, etc.

7.   **Composition-based community:** Communities can be classified into Homogeneous Community and Heterogeneous Community.

8.   **Community based on the Development Index:** Communities

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can be classified as developed or undeveloped communities, mostly based on indexes created to evaluate the economic, health and educational aspects of people living in a geographic position.

4.0 Self-Assignments Exercise

Describe the process of community work in your locality

5.0 Conclusion

We have discussed the meaning and definition of community and the classification of community. The term 'Community' refers to an aggregation of individuals and families living together and sharing common values in a given geographic area, sharing government and often having a common cultural and historical heritage. It also defines a social association that is seen as central to a society that is often considered a natural grouping centered on relationships of common blood, language, history, territory and culture

6.0 Summary

The word 'community' is derived from the 'comunete' of the old French, which means things kept in common and is named as an organized society in a clearer sense. You also learned about the nature and concept of community and the types of communities in this unit, which include location-based community, organizational community, and community based on identity.

7.0 References and Reading Materials

Berman, E., Cox, E. and Westerhout, J. (2000). *Successful community development - a guide for community development workers in PNG*. Liklik Buk Information Centre.

Berman, M. (2000). *Community management of development: how to make it happen*.

Mizrahi Terry and Davis Larry E (2008) *Encyclopedia of Social Work Vol I* NASW Press & Oxford University Press New York.

UNIT 2   COMMUNITY DEVELOPMENT

Unit Structure

1.0   Introduction

This unit of community development programs is based on an earlier understanding of what communities are in the social and economic contexts, and how they are located. They gave students some idea of the problems these communities face. The concept of community development programs focuses on people-centered and people-led interventions for community development that seek to change their living conditions for the better.

2.0   Learning Outcomes

By the end of this unit students should be able to:

• Describe concept of community developments

• Identify the values of community development

• State the aims of community development

• Differentiate between community work and community development communities.

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3.0 Maim Content

3.0   Meaning of Community and Development

Community development has two concepts of culture and growth which involve a certain understanding of both. The concept of community has its meanings as "a fairly self-sufficient population residing in a small geographical area, united by feelings of solidarity and interdependence." "A social , religious, technological or other group sharing similar features or values and in some way perceiving itself as distinct from the broader society in which it exists, such as the business community; the community of scholars."

The Community applies to persons surrounded by common areas of concern and neighborhoods. The last three centuries saw major changes to the notion of community. The Community has shifted from a predominantly rural and agricultural society to an industrialized urban society and now to a post-industrial society. Community life has eroded and organizations in the Civil Society have fallen. These have resulted in a gradual degeneration of traditional family networks, increased disparity among groups of people, as well as institutional development to meet the needs of individuals, which the society itself has met up to now.

Development as a concept would mean progress or change to enhance the rights, freedom, dignity, self-reliance and self-development of individual groups. That would include twin principles in both economic and social development.

3.1   Meaning of Community Development

Community development can be characterized as a process by which the efforts of individuals are coupled with those of governmental authorities, improving the economic, social and cultural conditions of communities with a view to integrating these communities into the life of the nation and enabling them to contribute completely to national progress.

Community development is a collaborative, facilitative process driven by individuals (government, organizations, or academic stakeholders) sharing a common objective of building capacity to have a positive impact on quality of life. Community development is the process of building constructive and sustainable social justice and societies founded on mutual respect. It's about changing power structures to remove barriers that discourage people from getting involved in the issues that affect their lives.

Community workers promote the participation of the individuals in the process. They encourage community-to-community relations, and broader policies and programs to be implemented. The
ideals of fairness, equality, accountability, opportunity, choice, engagement, mutuality, reciprocity and lifelong learning are reflected in the growth of the Society. Awareness, empowerment and empowerment are at the core of Community growth. Development of the Society means building constructive and inclusive societies that concentrate on social justice and mutual respect. It's about shifting dynamics of power to remove barriers that keep people from getting involved in the things that affect their lives. Public Development practitioners help with this process, based on their values and convictions, persons, groups, and organizations. The goal of public building is to develop face-to-face communities to address the psychological needs of belonging, the practical needs of mutual support and the civic need for participation and lobbying for rights and services.

3.2   Approaches to Community Development

The main methods employed in community development are:

1.   Using an asset-based strategy that builds upon established resources and strengths;

2.   Encouraging inclusive processes encompassing diversity in the community;

3.   Ownership by projects that are planned and led in partnership.

3.3   Aims of Community Development are:

1.   The creation of equitable health and wellbeing conditions and outcomes;

2.   Improving the health and welfare of the local community;

3.   Promoting sustainable initiatives in the Community;

4.   Foster sustainable self-sufficiency for the individuals involved;

5.   Increasing personal value, dignity and worth; and

6.   Build community awareness and problem solving.

3.4   Community Development Values

1.   Community development has certain values which are inherent in it.

These could be described as:

Social justice: empowers people to claim their human rights, satisfy their aspirations and gain   greater control on the decision-making processes that affect their lives.

Involvement-fostering the political participation of people in the topics that concern their lives, based on full democracy, autonomy and mutual authority, expertise, knowledge and experience. **Individual behaviors** that question equality, and cultural and social structures that discriminate against and marginalize individuals.

Training-understanding the talents, experiences and abilities that people bring and develop to solve financial, economic, political, and environmental problems through practice.

Co-operation-working together to recognize and enforce measures that are focused on shared   respect for various cultures and contributions.

3.5   Differences between Community Development and Community Work

Community development is often used to refer to a mechanism, or a method of doing something that includes mobilizing, engaging and educating local people on common issues that are important to them.

Community work, on the other hand, is sometimes used as a general concept and refers to local- level projects or events that do not specifically include community members as participants but simply as consumers of services. Within Nigeria, we might conclude that all aspects of community practice go together — that is, delivering social services, advocating for people's rights and promoting group-based self-development solutions and growing their participation in development processes.

lf-Assignments Exercise

Working in a small group, think about the different communities which exist within the college. Make a list of these communities and consider what roles these different communities play.

5.0 Conclusion

This unit is based on the general definition of community as an aggregate of individuals and families living together, sharing common values in a given geographical area, sharing government and also having a shared cultural and historical heritage. It describes the notion of community development, community development goals and values. Likewise, the unit dealt with differences between community and community development work.

6.0   Summary

Community development is a collaborative, facilitative process driven by individuals (government, organizations, or academic stakeholders) sharing a common objective of building capacity to have a positive impact on quality of life. The purpose and values of community development are explained in this unit. Community development has certain values which are inherent in it. (Social justice, cooperation, training and equity etc

7.0 References and Reading Materials

http://www.scribd.com/doc/11787871/Introduction-to-Community-Organization   http://www.scribd.com/doc/13086532/Introduction-to-Community-Organization-Phases-and- Methods-

http://www.scribd.com/doc/13988043/Role-of-a-Community-Organizer http://www.scribd.com/doc/13287799/Understanding-Social-Action http://www.scribd.com/doc/13828772/Advocacy-Lobbying

http://www.scribd.com/doc/24264150/Understanding-Public-Participation

UNIT 3   COMMUNITY DEVELOPMENT PROGRAMS

Unit Structure

1.0   Introduction
2.0   Learning Outcomes
3.0   Maim Content
      3.1   History of Community Development Programs
      3.2   Concept of Community Development
      3.3   Element of Community Development
      3.4   Objectives of the community development programs
      3.5   Philosophy of community development programme
4.0   Self-Assignments Exercise
5.0   Conclusion
6.0   Summary
7.0   References and Reading Materials

1.0 Introduction

The Community development programs are based on people 's involvement in the formulation and implementation of programs. It also includes the creation and use of a large number of local organizations and community organizations of municipal and voluntary organizations, the use of collective work strategies and the development of local leadership, the development of administration geared towards growth rather than towards bureaucracy.

Local self-help community groups are encouraged and actively engaged in the creation of the community, hamlet, the mobilization of natural and human resources with the active participation of government and nongovernmental organizations to make changes in various aspects of life.

Thus, community development programs aim to achieve certain objectives, such as working collectively to bring about social change and justice, through working with communities to:. Identify the needs, opportunities, rights and responsibilities of these:

•   Schedule, coodinate and execute measures;

•   Evaluate the efficacy of the intervention and its effects

•   And do all of those things in ways that challenge oppression and

address inequalities.

2.0 Learning Outcomes

By the end of the unit students should be able to

1.　　Describe community development programs
2.　　Identify the objectives of community development programs
3.　　State brief history of community development programs

3.0 Maim Content

3.1　History of Community Development Programs

The efforts of Community development have a long history of pre-independence times. These efforts were due to a desire to undertake development work with new techniques, new incentives and confidence. Some of those programs involved experiments in rural reconstruction that had nationalist thinkers and social reformers thinking and supporting.
The Community Development Program derived its inspiration and strategy from earlier rural development programs in the 1920s and just before Nigerian Independence, as well as from the foreign influences on community development projects established both in the UK and in America. The first major rural development program launched in October 1962, after independence, was with the following main objectives.

a)　　Securing minimum material and human capital production in rural areas;
b)　　Establish local leadership and institutions of self-government;

c)　　Raising rural people's living standards through rapid increases in food and agricultural produce.
d)　　Ensuring a change in the mindset of people who instill a mission of higher standards in them.
These objectives were to be achieved by rapidly increasing food and agricultural production by strengthening resource development programs, such as minor irrigation and soil conservation, improving the efficiency of supply systems for farm inputs, and providing farmers with agricultural extension services. It had a wide range of programs to develop animal husbandry in agriculture , rural industries, education , health, housing, training, supplementary employment , social welfare, and rural communication.

3.2   Community Development Program

Soon after independence (1960) the community building system started in Nigeria. It was a multi- project initiative with the goal of improving rural people as a whole. This program included agriculture, animal husbandry, irrigation, partnership, public property, employment, social welfare, communication, village industries, and so on. At district level, there are officials to prepare, implement and review the system up to village level for each operation.

3.3   Element of Community Development

The program for successful development of the Community stresses the following basic elements:

a)   Activities undertaken must match the community's core needs. The first projects to respond to people's expressed needs should be initiated.
b)   There should be concerted effort and multi-purpose plan creation.
c)   Change in people's attitudes is as important as the material achievement during the initial stages of development through community development.
d)   Community development aims at increasing and improving people's participation in community affairs, reinvigorating existing forms of local administration where they are not yet working.
e)   Local leadership identification, encouragement, and training should be a basic goal in any program.
f)   Greater reliance on women and youth participation in community-based projects strengthens development programs, establishes them on broad bases and expands on long-range successes.
g)   Community self-help projects require internal as well as external government assistance to be fully effective. Implementing a community development plan on a national scale requires consistent strategies, clear institutional procedures, recruiting and personnel preparation, local and national resource mobilization, and coordination of local research, testing and evaluation.
h)   The voluntary non-governmental organization's resources should be fully utilized at local, national and international level in community development programs.
i)   On the local level, economic and social progress requires parallel development at a wider national level

3.5 Objectives of the community development program

The goal of the community development program in Nigeria is to build the resources of the people who make up the rural population. The Development elements are:

General: The estate, the house, the village community and the public service.

Specific: To introduce changes in crop and animal production, living conditions, people's health and education.

3.6 Philosophy of community development program

The philosophy that should be based on the Community development program is as follows:

1.   "Working on the basis of felt needs: the program should help the community to solve some of the existing problems it falls. Work based on the premise that people want to be free from deprivation and pain: community members are believed to want a standard of living that allows them to be free from pain caused by inadequate food, inadequate sanitary conditions, lack of clothing and shelter
2.   It is assumed that people want freedom to control their own lines and decide the forms of economic religious, educational, and political institutions they live under.
3.   Values of people given due consideration: Cooperation, group decision, self-initiative, social responsibility, leadership, trustworthiness and capacity to work are presumed to be included in the program
4.   Self-help: people prepare and work to solve their own problems of the community problem without the efforts of some external organization, then creation of issues like group decision- making, self-initiative, self-reliance leadership etc. will not be forthcoming and it cannot be assumed that the society is evolving.
5.   People are the greatest resource: they are developed by getting people's participation in improvement activities.
6.   The program involves a change in attitudes, habits, ways of thinking, people-to - people relationships in people's level of knowledge and intellectual advancement, changes in their farming skills, health, etc.
Causes of failure

The causes of the failure of the community development program are as follows:
1.   Uneven distribution of the benefits of the program.

2.   Absence of clearly defined priorities in the program

3.   Failure to evoke popular response

4.   Unqualified personnel

5.   Lack of functional responsibility

6.   Ritualism: A spirit of ritualism permeated the block programs and inauguration, opening or foundation stone laying became the be all and end all at all block activities. The project officers were purposely emphasizing the welfare aspect of the programs so that they could show to the visiting dignitaries some tangible result of thus efforts. But the creation of these welfare activities only kindled the dissatisfaction with the economic condition of the people.

Weaknesses in the community development program:

A Critical analysis of the program with regard to the objective shows that the program has some weaknesses these are discussed as:

1.   The program has remained largely a government administered program without people's participation and has not yet become a people's program with assistance from government agencies no single agencies operating in the field is responsible for this weakness.

2.   There has been too much emphasis on end result and less emphasis in following the correct methods and process to bring about change in the attitudes of the people.

3.   Due to lack of understanding of the objectives of the community development program there has often been lack of adherence to the real objectives of the community development program there has not been much concentration on essential items.

4.   Extension education methods which are so essential for a democratic approach remained mostly as a claim.

5.   Lack of uniform understanding about the concept, principles, methods, role, function etc, at all levels from village to national level.

6.   Lack of proper and adequate supervision and guidance both administrative and technical at various levels.

7.   Establishment of superiority by providing democratic leadership is very much lacking to replace autocratic authority.

8.   The community development workers feel unhappy at all levels their moral is not very high unhappy workers or change agents cannot make a good organization.

4.0 Self-Assignments Exercise

Describe the philosophy of community development program

5.0 Conclusion

As a mechanism sponsored by external organizations, we have addressed

the idea of community development, with people and their development as a core focus. The social worker addresses problems of social justice, equality, self-reliance and engagement in community development. Community Leadership is encouraged.

We explored the various programs for community development. Initiatives are led by both people and inspired by government and NGO. All these programs need to converge, especially those for poverty alleviation which are genuinely participatory and monitored and implemented by the community.

6.0 Summary

Community development plan includes the creation and use of a large number of local agencies and community organizations of corporate and voluntary organizations, the use of group work strategies and the development of local leadership, the implementation of administration geared towards growth rather than towards bureaucracy. In this unit you can incorporate the dimension of community development plan, development theory and community development programs weakness.

7.0 References and Reading Materials

Mizrahi Terry and Davis Larry E (2008) *Encyclopedia of Social Work Vol I* NASW Press & Oxford University Press New York.

Marie Weil (2004) *The Handbook of Community Practice* Sage Publications London.

A.R. Desai *(2005) Rural India in Transition, 2nd ed* Popular Prakashan Mumbai History and concept of Kudumbashree programme www.kudumbashree.org accessed on 26th October 2008 www.agropedia.litk.ac.in

MODULE 2   COMMUNITY ORGANIZATION

Unit 1   Concept Of Community Organization

UNIT 1   CONCEPT OF COMMUNITY ORGANIZATION

Unit Structure

1.0   Introduction
2.0   Learning Outcomes
1.0   Maim Content
    1.1   Meaning and definitions of community organization
        1.2   Concept of Community Development
        1.3   Element of Community Development
    1.4   Objectives of the community development programme
    1.5   Philosophy of community development programme
    2.0   Self-Assignments Exercise
    3.0   Conclusion
    4.0   Summary
        5.0   References and Reading Materials 1.2 Meaning and definitions of community organization
    1.3   Elements of community organization
    1.4   Purpose of community organization
    1.5   Values of community organization
1.6   Summary
1.7   Conclusion
1.8   Tutor Marked Assignments
1.9   Further Readings

1.0 Introduction

The organization of a community is a basic method of working with people. This approach aims to develop the community's capacity to act as an integrated entity. This empowers the community to take planned and collective action to deal with its own needs, challenges and goals. Organizing a Community is a well-established social work method.

2.0   Learning Outcomes

By the end of this unit students should be able to:

1. Define community organization
2. Explain the purpose of community organization
3. Identify elements of community organization

 3.0 Main Content

3.1 Meaning and Definition of Community Organization

You were oriented to the meaning and idea of community, as well as the profiles of groups, in the earlier chapters. The group provides the environment as a form of social work practice, and their needs, challenges, issues and concerns provide the basis for community organization.

Community is one of the multiple levels of social intervention. There are intimate or informal interactions with people and families; and in the broader community, macroscale attempts to affect public policy. Community interventions are those which function collectively and mediate between the individual and society (Weil, 1997).

The terms 'community work, community practice,' 'community organization' and 'community empowerment' are often used in literature on social work. The terms "community work," "community practice," and "community organization" are treated synonymously, both in the liberal and community intervention tradition. The term "community practice" is gaining greater use in the more contemporary context as it encompasses four central processes within itself: development, organization, planning and action for progressive social change. These processes together form the major way in which social work actively works for social justice (Weil, 2005).

Definitions

To study and be able to engage in the practice of community organizing, a clear definition or set of definitions is needed. Literature includes many concepts. These have developed in various periods and contexts

1. **Young husband:** In 1973, the young husband described community organization as "primarily aimed at helping people in the local community recognize social needs, finding the most effective ways of addressing them and setting out to do so, to the degree that their available resources allow."
2. **Peter Baldock:** Peter Baldock's (1974) the concept of community work was very close to Ross's and Young Husband's definition of community organization. Baldock claimed that "group service" is a form

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of operation that people perform in finding issues and opportunities and taking practical decisions to take collective action to resolve these issues and opportunities in ways they decide for themselves. They are also supported by the community worker in the decision making process to help them develop their abilities and independence.

3.   Kramer and Specht: Another definition by Kramer and Specht in 1975, referred to as "a form of intervention by which a skilled change agent encourages a program of community action consisting of individuals, associations or organizations to participate in organized collective action to resolve social problems within a democratic system of values."

Furthermore, according to them, this method of intervention involves two interrelated concerns:

(a) the process of interaction involving the identification, recruitment and working with members, and the development of organizational and interpersonal relations between them, which facilitates their efforts; and (b) the analytical activities involved in defining problem areas, assessing the causes, drawing up plans, designing solutions and mobilizing the tools required for successful action.

4.   Mc Millan: Mc Millan also contributed to understanding the meaning of community organization by describing it as "deliberately focused attempts to help communities achieve unity of intent and action" in a generic sense. He further elaborates on its function by explaining that "it is done, but sometimes without knowledge of its purpose, whenever the aim is to achieve or sustain a pooling of two or more groups' talents and resources on behalf of either general or particular goals." Murphy and Cunningham (2003) have defined community organizing in a more contemporary context as "the systematic process of mobilizing and advocating through the use of communal power." They believe that "Organizing for Community Controlled Development (OCCD) combines the mobilization and advocacy power of community organizations with strategies for neighborhood investment to build a reinforced and revitalized community." They stress the organization of the community as it relates to the communities in the small places. In addition, they describe 'place-based community organizing' as 'a mechanism in which local citizens, united by concern to regenerate their own small territory, organize and function together to create an organizational base they govern. It involves a collective human effort focused on mobilization, advocacy, and planning and resource negotiation. In this practice, 'mobilization' includes building and maintaining an organizational base, 'planning' includes gathering facts, assessing and strategic and tactical thinking, and 'negotiation' refers to persistent pressure and bargaining for

adequate resources to achieve objectives.

According to this perception, community organizing as a change process operates continuously on two paths, the first being the path of pursuing agreed-upon program goals, and the second is the path of building, maintaining and continuously renewing an organizational basis. The ultimate purpose of this project is to create 'strengthened' and 'revitalized' communities where reinforcing concerns the residents' unifying and educating initiatives to fulfill their social, civic and economic

obligations and 'revitalizing' means making the place livable, democratic, inclusive and welcoming, thus enabling their citizens to live with dignity and moral integrity.

Marie Weil played an important role in popularizing the broader term 'community practice' to rather than community organization. Community practice includes 'work for improving the quality of life and social justice through social and economic development, community organization, social planning and progressive social change. 'She visualized it as "a joint effort between practitioners and the individuals, associations, organizations, societies and coalitions concerned." It is also interesting to go deeper into the four core processes of (a) 'Development aimed at empowering citizens to work together to change their lives and environments with regard to their living conditions, economic conditions and social, employment and opportunities; (b) Organizing that includes community organizing processes that involve citizens in projects that change social, economic , and political conditions. It involves coordinating the communities, building local leadership, and forming coalitions; (c) Planning that relates to social planning involving citizens, advocacy groups and planners from the public and voluntary sectors to design programs and services that are appropriate to the particular communities or regions. It also includes creating more efficient services and improving the structures of public service; and (d) Progressive reform, including collective efforts to affect positive social, cultural, and political reform. (Weil, 2004)

In 2005, scholars and practitioners such as **Rubin and Rubin** introduced a different dimension to the concept of organizing contemporary culture. Their definition, as well as other definitions based on community organizing consensus models, sought theoretical grounding and support from scholars such as Putnam who studied social networks and 'social capital.' Putnam researched associational behavior and concluded that "joining together helped people to create social capital, just like economic capital. People may rely on social relationships and use them as an exchange of

assistance and support. (Putnam, 2000) The work of Putnam was quickly adopted by those working with communities, and subsequently 'social capital' became the core of community organization. Rubin and Rubin

have incorporated this core element into their definition of organization of a contemporary community. They also described the process of community organizing as "the process of helping people recognize the common challenges they face while motivating them to come together to fight back." "Organizing draws on social ties and networks that bring people together to create strong bonds for collective action," they said It provides a lasting potential for change. (Rubin and Rubin as cited in Weil, 2005)

Loffer describes community organization in a similar vein as "the process of establishing trusting relationships, common understanding, and joint behavior that bring together individuals, societies, and institutions. This mechanism allows for mutual action that generates incentives and/or resources across networks, common values and social agencies. (Loffer et al, 2004)

Similarly, **Staples** (2004) Focuses on the concept of 'dual emphasis on participatory processes and positive results' and the creation of organized and coordinated organizations as vehicles for change. This principle of community organization encompasses both community and social growth in which people use cooperative approaches to build changes, incentives, systems, products and services that enhance community quality of life, and collective action in which people convince, pressurize, or coerce decision-makers to achieve predetermined objectives. According to contemporary practitioners such as Staples, therefore, community building models can be used concurrently or sequentially to facilitate consensus and social action models that foster conflict.

3.2   Elements of community organization

A review of the definitions of community organization mentioned above reveals some important elements. These are:

1.   Community organization was seen as a 'process' as well as a 'method.' Using the word 'method' takes the campaign to concentrate from defining an aim or collection of objectives to achieving the same. It also means the community's capacity to work as an integrated entity, because it solves one or more common problems In addition, this process can be either conscious or unconscious, voluntary or involuntary, short or long-term. The use of the word 'process' to describe community organization also connotes an action course designed to prepare community members for developmental action. This course of action comprises several interrelated steps including: (a) Defining needs, problems and objectives; (b) prioritizing or rating needs, problems and objectives according to their relative importance and urgency; (c) building confidence and commitment among members of the group to meet their needs and solve

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their problems; (d) Helping them to take effective decisions on all these matters; (e) mobilizing resources, in the form of people, money and materials from within and outside the group, required for their decisions and plans; (f) Conduct their action plan with careful review of the events and, where appropriate, take corrective measures; and (g) inform us on the importance of collective action, constructive behaviors and self-help processes. When viewed as a 'process,' community organizing requires the use of an organized, coordinated, ordered, and aware mode of action used by the change agent or community organizer to achieve certain pre-determined goals. Using the organizer's level of specialized skills means that this form of community organizing is distinct from the incidence of irregular group gatherings that disrupt the otherwise regular community life.

2.   Community organization is geared to achieving both short-term and long-term goals. While the short-term objectives include defining and rating the community's needs and problems, and the
change agents deliberate involvement to help the community meet needs or solve problems; Long- term goals are geared to building the community's capacity to function as an integrated unit.
The latter includes helping the group improve its skills of problem solving and self-help, so that it can tackle the recurrence of the problem or the development of new problems or function with full trust and autonomy towards meeting its future needs. From this viewpoint, the organization of the society is an inspiring and competent enterprise.
3.   Community organization involves interacting with the community structure, and thus includes operating at individual, party, agency, government and coalition level.
4.   Community organization was also seen as a process of change that operates simultaneously on two levels, the first being the pursuit of certain program / service-oriented objectives, the second being the path of building, maintaining and continuously renewing an organizational basis. Community organization as a concept therefore focuses on both development-oriented goals and the ultimate goal of "organizing."
Organizing is the mechanism by which people create some kind of system in which they can come together over time. It takes its most basic expression when individuals form a coherent unity and a mechanism for systematic planning and limited effort is established. This organization is the main factor in the transformation of the society (Biddle and Biddle, 1965Indeed, as the society goes through the planning , recruitment, operation and examination exercise, it creates a specific entity defined by its social, political , and economic local conditions. Creating, sustaining and renewing this organizational foundation is of vital importance for improvement in the society.
5.   It may not always be a natural, spontaneous method to coordinate the Group. It can also be a deliberate and engineered one. While it can

often grow without the assistance of the skilled change agent, a professional worker often needs to initiate, nourish and improve it; who has the expertise

and knowledge needed to help people prepare and eventually work towards achieving the goals agreed upon

6.   Community organization is not stripped of interest because it adopts democratic values; it embraces the society's cultural structure and aims at building societies that are egalitarian, inclusive and socially and economically fair. It works on the basis of building consensus and self-help and at the same time leads the society towards a positive transition by appreciating this system of value.

7.   'Community practice and 'community work' are broader terms that are more widely used in contemporary contexts. They are used to describe the practitioners' cooperative effort with the community system. These include work to achieve community social and economic development, community organization, social planning and progressive social change. Community organization, which involves coordinating the neighborhood, establishing elected leadership and forming coalitions, is also a key component of community practice.

8.   Social capital has been recognized as a key ingredient in organizing a community. It refers to people-to - people connections and norms of reciprocity and trustworthiness that facilitate civic engagement, social solidarity, and mutual benefit cooperation. Thus, it is the community's fundamental source of strength. On the other hand, people find it difficult for communities with weak social capital to cooperate, collaborate and join together for collective action.

9.   It has been shown that community organization as a conception includes both community or social development and social action. In other words, community building models that encourage consensus, and models of social action that often coexist and can be used simultaneously or sequentially to promote conflicts. While the model of community building is also the prevailing model used in many international settings, efforts are also increasingly being made to bring about

systemic changes of large scale and they represent the approach of social action. (We should, however, consider Social Action as a distinct form of social work and focus exclusively on it as a separate bloc).

3.3   Purposes of Community Organization

Community organization as we have learned up to now is an important part of the field of social work.

Communal workers must also be able to define specific purposes for such engagement in order to engage with community groups. Such goals should be formed in collaboration with those with whom the practitioner works and provide the core encouragement for practitioners and members of the group to move towards a shared purpose that is mutually supported.

Weil and Gamble have established a set of eight reasons that provide the basis for most civic involvement activities. (Weil and Gamble 2004). These purposes are:

l Improve quality of life for community members.

1.   Extending human rights through the creation of participatory mechanisms and incentives, and strengthening democracy for marginalized people who feel unable to influence policies that impact their lives.
2.   Advocacy for an interest group, such as children; for particular topics such as women's political and social rights and disadvantaged communities.
3.   Human social and economic development to ensure social engagement, economic viability and sustainability through increased participation and grassroots leadership growth;
4.   Service and program planning for or to serve an emerging population for a newly recognized or re-conceptualized need.
5.   Integration of services developing local to national and international ways to coordinate human services for populations in need.
6.   Political and social action to create political power for the economically and socially disadvantaged, to protect the vulnerable and the poor, to promote systemic reform for inclusion and equality and to expand participatory democracy and fair access and opportunity in local, regional and international initiatives.
7.   Social justice to create equality and opportunities for people through race, ethnicity, gender and nationality.
In conclusion, the community worker who insists on principles and intent and makes them clear with community groups will have a stronger capacity to establish mutually supportive relationships with group leaders and serve as a facilitator to find enough common ground for collective action.

3.4   Value in Community Organization

Community organization stems from a particular system of reference, the essence of which is based on a common orientation of meaning. As in social work, a system of personal and professional values also guides the focus of the practice of community organization. What kind of values are these? Values are convictions that delineate expectations on how one should or should not behave. Obviously these value formulations have some subjective dimension. We are pursuing a place or goal we prefer; we respect what we think respects human dignity. No data may prove this to be "right," "better" or "wanted." It's essentially a matter of decision based on a specific position or rational preference. There may be a mixture of knowledge, observations, and evidence that can justify this stance, but it's simply a matter of choice and preference. The value-orientation of community organization as in all forms of social work

stems from embracing such fundamental values and ideals as a framework for interacting with people. The international concept of social

work given by the International Federation of Social Workers (IFSW) in the year 2000 also reaffirms these core principles that are now increasingly expressed in the professional code of ethics in many countries. It is precisely as follows:

"The social work career encourages social transformation, human interaction problem solving, and community empowerment and autonomy to improve well-being. Using human behavior theories and social systems, social work interferes where people interact with their environments. Human rights and social justice principles are paramount to social work (IFSW 2003).

The core values expressed in the aforementioned concept of social work as well as those that find a place in the code of ethics embraced by professional social worker organizations include: honesty and personal worth, importance of human relationships, social justice, human rights and dignity, integrity and competence, and professional conduct. Ross provided certain articles of faith that represent the value orientation of the organization of the community (and indeed of all social work). These include:

(i)   Basic integrity and individual ethical value;

(ii)   possession in each person of the ability and resources to manage his or her own life;

(iii)   the importance of the freedom of individual expression;

(iv)   the tremendous potential for development of all social entities;

(v)   an individual 's right to basic physical necessity;

(vi)   the individual's need to fight and to strive to improve his or her own life and environment;

(vii)   the right of persons to receive assistance in times of need or crisis;

(viii) the need for a social environment which fosters individual growth and development;

(ix)   the individual's right and responsibility to participate in Community affairs;

(x)   the feasibility and significance of discussion, conference and consultation as methods of solving individual and social problems;

(xi)   the importance of a social organization for which individuals feel responsible and responsive to individual sentiments;

(xii)   "Self-help" as the essential basis for any aid program. Ross refers

to these and other orientations as being the "bias" of social work, which condition its objectives and prevent certain types of action as more useful (Ross, 1967).

So we see very clearly that a form of social work practice in community organization is purpose- oriented and committed to the achievement of certain values that are implicit in the social work profession's value orientation. Community organization, as a method, is striving to secure certain laden-value objectives.

4.0 Self-Assignments Exercise

How do we ensure better chances of success in achieving the objectives of community organization?

5.0 Conclusion

The purpose of this unit was to provide guidelines for students to understand the basic concept of community organization as a method of practice in social work. The unit explored the concept of group organization in depth and also presented, along with their interpretations, the different meanings in a chronological order. Also, students were geared towards the more contemporary concepts and interpretation of group organization and action. It also conducted a review of the meanings to identify the main components of group organization. This unit also underlined the

function and significance of community organization as a form of social work practice, having clarified the purpose and interpretation of social work.

6.0 Summary

Community organization is a basic way of working with people. This approach aims to develop the community's capacity to act as an integrated entity. This unit describes the concept of the values of community organization as well as the element of community organization. In addition, it discussed the value orientation and purposes that underlie the community organization method. You are now able to understand and acknowledge the importance of principles and theories, and should be able to incorporate them when practicing group organization in the field.

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UNIT 2   COMMUNITY ORGANIZATION IN SOCIAL WORK

Unit Structure

1.0 Introduction

In the last section, the meaning and concept of community organization are discussed. In the area of social work practice, community research was specifically aimed at helping community
members enhance their social transition, and was known as a social work approach in this sense. It has also been seen as a means of coordinating volunteer agency work.

Community work has largely been seen as a method of social work in the Nigerian context as a process of developing local initiatives, in particular in the fields of education, health and agricultural development. Work has concentrated on empowering people to express their needs and allowing them to make use of available tools to meet their needs. In addition, more attempts are being made to implement new services / programs in the situation where there is a discrepancy between needs and resources.

2.0 Learrning Outcomes

By the end of this students should be to:

1.   Describe the history of community organization as a social work

2.   State the brief history of community organization in United Kingdom
3.   Give brief history of community organization in Nigeria

3.0 Main Content

3.1   History of Community organization as a social work method

The community organization history helps us understand the origin and assessment of what we now know as community organization. It helps us to familiarize ourselves with the issues and challenges faced by human service practitioners in various stages of operation, the methods and solutions built to address them, and the practical lessons learned to optimize improvement opportunities in the light of today's action.
We may tell in a broad sense that the tradition of organizing the society is as old as the history of humanity. Wherever people have lived together, some form of organization, in order to achieve
some common goals or meet certain common needs of the community, must always have emerged and functioned.

Gradually, formal organizations have also had to be set up along with these informal associations to give these social welfare programs a more organized form and shape. Community organization as a mechanism and approach aims at solving the contemporary issues that arise within a limited time frame, through the implementation of democratic values and involvement of people. In this sense, the origin of collective social welfare organization can be traced back to England in the seventeenth century, when the Elizabethan Poor Law (1601) was established to provide services to the needy. Certain milestones in the history of community organization include the founding of the London Society for the promotion of Charitable Relief and Repressing Mendicancy and the beginning of the Settlement House Movement in 1880Although little of the history of community organization has been documented, it has been practiced as a method of social work in many Western countries including Australia and the United States of America. It has had a long and active history in the United States of America aside from the United Kingdom. In these two countries the practice of community organization has influenced the practice of community organization in the context of Nigeria. As social work students, especially community organization students; It is necessary to consider the past, learn from it, and create and implement new models, approaches and solutions that are needed to address the current and evolving challenges facing contemporary communities. In this unit, we will trace the history of community

organizing in the UK and the United States of America, followed by a brief historical profile of community organizing activity in Nigeria.

3.2   Community Organization in the United Kingdom

British community work emerged from Anglican Church and University Settlement Movement charity activities. In the clutches of urban poverty it was primarily a response to the people's suffering. In other words, we could say community genesis works in the UK. Was inspired by philanthropic motives; the church in particular. As the 20th century progressed, a gradual transition began to emerge away from charity and benevolent paternalism towards a liberation philosophy. This in turn brought about a change in the consciousness of class and gender.

It was around this period that individuals such as Sylvia Pankhurst and organizations such as the Women's Housing Association adopted concepts of self-help from the Chicago settlement that Jane Addams had modeled on Toynbee Hall. Pankhurst set up a cooperative factory to provide employment, and a play-based crèche. She also initiated community action when she helped families to occupy empty houses during the First World War (1914-18), in the wake of escalating rents.

The Women's Housing Association had organized a mass tenant's strike that prompted the government to control rents. Collective action thus became popular throughout the early years of the 20th century, and ended in the 1926 General Strike. Community centers were also designed to incorporate the disadvantaged communities, providing a form of social work response to the needs of the working class and an attempt to prevent unrest. In the 1950s, the practice of community work in the U.K. The theory emerging from North America, based primarily on Murray Ross's research, was influenced. This inspired a new approach to interagency and neighborhood work (People, 1995In the 1950s, the practice of community work in the U.K. The theory emerging from North America, based primarily on Murray Ross's research, was influenced. This inspired a new approach to interagency and neighborhood work (People, 1995). Community organization was viewed as an approach to helping individuals recognize and define their own needs, and find ways to meet them. In this context, Künstter (1961) introduced the first collection of material for community service, applicable to the British context. This was truly the start of British Community Work.

The term 'community development' gradually came to be applied to local neighborhood based community work. The Gulbenkian Report in 1968, based on research into the role played by community work in the UK. Community projections work as a "interface between people and social change" (Calouste-Gulbenkian Foundation, 1968). It defined community work as a full- time, neighborhood-based, professional practice that helped local people decide, plan and take action to meet their needs with

the help of external resources. The key components were recognized within this as improving local service delivery; developing interagency coordination; and influencing policy and planning.

It also published a number of other influential reports that had an impact on the development of community work in the country. One of these was the 1968 Seebohm Committee Report, which recommended the expansion of community work , particularly through social service provision, and the 1969 Skeffington Report, which recommended increased public involvement in urban design.

In 1969 the British Community Development Projects were initiated as part in a number of programs intended to tackle urban poverty. The programs aimed at designing cost-effective social interventions to tackle the high poverty incidence and implemented a number of approaches for engaging with the populations. While some initiatives worked on social change's 'dialog model' and concentrated primarily on reform programs, some opposed these strategies as they only offered 'status quo support.' Broadly speaking, the initiatives opposed conflict-based collective action as a way of achieving their aims, as such intervention was considered to be intermittent, divided
decision-makers and contributed to group fragmentation. The way to create change at the local level was, in their opinion, to expand access and democratic control over the tools already available. Its purpose was to radically change resource organization within the local area and not act as an external pressure group.

However, the results of some initiatives concluded that it is important to encourage people impacted by injustice to influence how their needs are met and therefore see value in conflict- based collective action. These projects acknowledged broader structural problems. They proposed a strategy of 'social planning' and concluded that the availability of empirical evidence was the most effective tool for policy control. A significant number of those professionally engaged in community work became advocates of 'community action' in the period since 1968, a form of community work whose main characteristics included support for disadvantaged groups in conflict with authority and an accompanying reformist or Marxist perspective on society. This development has had a number of reasons. The urban community action impulse was to some extent encouraged by Martin Luther's example of urban action among the blacks in the U.S. Secondly, advances in the nature of community service in the context of the Urban Program in 1968 and the Twelve Community Development initiatives that resulted from this initiative in 1969 have influenced the emergence of collective action. The projects focused on twelve disadvantaged neighborhoods, commented closely on the effect of deprivation on people's lives and argued that it

was the radical / structural Marxist theory of inequality that was responsible for the continued presence of deprivation and the urban poor's plight.

Thirdly, in the subsequent process, the work of community activists such as Gramsci, Paulo Freire and Saul Alinsky started to influence the nature of community organizing. They were strong advocates of the radical tradition of community action have played a major role in popularizing the radical position in community work.

Fourthly, there was an increasing recognition and expansion of community work in the early seventies, both in the voluntary and government sectors. However as the decade progressed, greater focus was put on community work funding by the state. That led to some contradictions inherent in it. Although community workers collaborated with local residents to organize them and promote them in order to demand improved public services, they were paid by the same state that was responsible for delivering or 'no' such services. Two spilt / distinct approaches to group service emerged as a result of all the above changes. The first approach believed that there is a multiplicity of competing power bases in society which are mediated by the state and that community work is only capable of ameliorative small scale neighborhood organizing and small scale reforms. This approach was conservative, with an emphasis on consensus and cooperation. On the other hand, the alternate approach strongly proposed community work as the locus of change within the struggle for transformation of the structures of society that were recognized to be the root cause of all oppression. This approach, also known as the radical approach to community work, took on the 'hard issues' of social justice and sustainability, while the former 'consensus' approach focused on the local 'soft issues' such as provision of services and interagency work.

Many community practitioners realized the advantages in combining these two approaches, which had in common the ultimate objectives of enabling people to cope with their life situations and of developing improved provision of services/resources. It was also felt that both approaches could support each other. Community action might ignore the immediate needs of people, in the interest of collective cause, while provision of social services might ignore the importance of such conditions and attempt to deal with community problems as though they were individual problems. However, working with and against the state continued to pose an ongoing challenge for community work, with the state acting as both employer and oppressor. After the election of the Thatcher government, the antistate approach of radical community work became an increasingly ineffective mechanism to challenge the Neoliberal ideology that emerged and which embraced: a free market economy; minimum government; acceptance of inequalities;

nationalism and the welfare state as a minimal safety net (Giddens, 1998). The welfare state ideology which had survived until the 1980s now started receding in the wake of economic recession and the immense welfare burdens on account of rising unemployment. Ideals of collective responsibility which had formed the basis of the welfare state, gave way to a competitive culture driven by consumerism. Under Thatcherism, social reforms devoured rights and reduced benefits for some of the most vulnerable groups in society. These risks of poverty were further multiplied on account of class, gender, ethnicity, age and disability, all of which went to imply that poverty was not a result of personal failings of an individual but arose on account of structural anomalies. With the election of the Blair government in 1997, a small change took place. Community and civil society came to be recognized as the interface between the people and the state. With the state playing an enabling role, voluntary organizations were encouraged to tackle the new needs. There was increasing concern about those neighborhoods which had a high incidence of poverty, unemployment and associated problems of crime, poor health, poor service delivery, poor quality schools etc.

The focus therefore became the regeneration of poor neighborhoods. In the year 2000, the National Strategy for Neighborhood Renewal was initiated for this purpose. Area based programmes emerged to tackle the specific local problems. The idea of community cohesion was revised. Although it is too early to assess the impact of the National Strategy, limited research evidence

has shown that the community involvement programmes are poorly planned, inadequately resourced and not very effective (Burton, 2003). Thus, in the contemporary phase of community work in the United Kingdom, both the radical perspective and the more moderate and consensus based approaches to community work co-exist. There is no consensus on which approach is more effective and workable in dealing with the current dilemmas faced by community work professionals.

3.3   Community organization in Nigeria

That community participation in rural project development is an important element and a sure way to the speedy development of the rural areas in Nigeria is well attested to in development literature hence Okafor, (1984); Udoye, (1986); Muoghalu, (1986) and (1987). The need to develop the rural areas and to a large extent, reduce the contrasting scenario of urban opulence and rural decadence has equally received ample documentation in literature (Hansen and Schulz, 1981). The evolution of the practice of self-help development activities has the following periodic dimensions; the pre- colonial, the colonial up to 1939, the period from 1940 to the Nigerian Civil War, the civil war years and the post-civil war years to the present democratic settings. Before the onset of colonial administration, communities across Nigeria had employed communal efforts as the

mechanism for mobilizing community resources to provide physical improvement and functional facilities in the social, political and economic aspects of their lives. Communal labour was employed in constructing homesteads, clearing farm lands, roads or path way, construction of bridges and for the provision of other social infrastructural facilities required by the people. Some of the relevant institutions were the age-grades and the village councils. Though some of these institutions have persisted, the difference between self-help activities undertaken in the past and those prosecuted today are not hard to find, hence the widening and complexing modern society and its complex web.

Perceptibly, differences exist in the mode and scope of the operations, equipment utilized and the extent of government involvement. As Idode (1989) observed, in the past, self-help efforts in Nigeria particularly in Bendel State now Edo and Delta States mainly related to the construction of footpaths or roads, dredging of rivers and streams, clearing of public land and market places. Later, Idode further observed, the scope of operation included the building of schools and market

stalls. Projects such as pipe-borne water, road tarring, dispensaries, and cottage hospitals and so on, were not usually attempted. Furthermore equipment used was simple; hoes, cutlasses, diggers and shovels were generally utilized. The construction of walls did not follow any standard measurements as the people used their imagination to plan and construct such projects. At this stage, there was little or no government involvement as the planning and execution of these self- help projects was the sole responsibility of the people. Where the government was involved at all, was for the purposes of taking over completed projects for operation or maintenance. But where neither the state government nor the local government councils were interested in such project, the missionaries took over. During the colonial period, community development efforts took a compulsive and coercive turn. The alien governmental apparatus with its clientele (Warrant Chief) arrangement, extorted taxes and compulsory labour from the people. Taxation by itself questioned the rationality of further labour conscription for road and other infrastructural development at the instance of the District Commissioner. The contradictions in the new development effort, therefore, did not fire the corporate imagination of the people and this was given expression by the tax debacle of 1929, popularly known as the Aba women riot. It question the whole essence of the tax laws as established then, the imposition of the Roads and River Ordinance and the apparent shirking of development responsibility by a government that had already extorted taxes for this purpose. Apart from the establishment of governmental exploitative infrastructural apparatus, linking the major seats of government through forced labour, no serious self-help programs eliciting popular participation was encouraged. Any development that occurred was a by-product of profit (Hancock, 1942).

Nonetheless at very local levels, the family, interfamily and village settings, the pre-colonial trappings of mutual assistance through self-help persisted for the construction of homesteads, clearing farmlands, clearing water points and for providing other socially felt needs. Church organizations were also able to cooperate with members for the building of schools. By the late 1940"s however, an element of modern community concept in rural development was introduced in the form of mass mobilization for self-help activities. This was heralded by the abrogation in Britain of the Colonial Development Act which was replaced by the Development and Welfare Act in 1939. As rightly noted by Arndt, (1981), this gave a positive economic and social content to the philosophy of colonial trusteeship by affirming the need for minimum standards of nutrition health and education. At the local level, the earlier Native Authority Councils were replaced by the Country Council. Suffice it to say that this development led to the establishment of Community Development Division at the local level and thus became an important organ of government, charged with the responsibility of channeling and coordinating the efforts of the people towards promoting social and economic development (Onwuzuluike, 1987). The Development and Welfare Fund provided for the colonies by the British Government was thus able to permeate to the grassroots level through this third tier of government. By the late 1940 "s however, an element of modern community concept in rural development was introduced in the form of mass mobilization for self-help activities.

By the beginning of the war in 1967, the observations of Sir James Robertson, aptly typified the state of development needs and awareness and the immense role the governments expected self- help activities to play to complement their efforts. After the Nigerian Civil War (1967-1970), the need for massive reconstruction work further aroused the people a revival of the spirit of self-help which is deeply rooted in their rich traditions. Most communities realized that the only way for immediate reconstruction of the war ravaged facilities was through self-help. This period also marked the evolution of a multiplicity of social clubs with aims consonant with social insurance and self-help. Further efforts by government to motivate development at the grassroots, led to the enactment of the 1976 Local Government Reform, to create new growth centres for further spatial spread of development. In addition is the creation of the local government service commission, the conferment of wider powers and functions to the Local Governments by the 1979 constitution and the enactment of the special Development Fund Law, aimed at generating more funds for community development at the local level sufficed. Thus, deliberate government support became necessary to increase the spate of development activities by the various communities (Akpomivie, B.O. 2010). The period between 1973 and 2007 marked a watershed in rural development efforts in Nigeria. The period witnessed deliberate government efforts at mobilizing the people for rural

development. A number of task forces and bodies were set up to oversee, organize and to direct partnership with the people on self-help activities. They include: Directorate of Food, Roads and Rural infrastructure (DFRRI), Rural Electrification Schemes; Credit Schemes to small holders through various specialized institutions such as People's Bank, Agricultural and Cooperative Development Bank, Community Banks, NERFUND, SME Credit Schemes, the Family Economic Advancement Program (FEAP), Universal Primary Education Schemes and Low Cost Housing Schemes, Health Scheme as the Primary Health Care Program, National Directorate of Employment (NDE), Better Life for Rural Women Program as well as the Family Support Program
(FSP). More recent programs include the National Poverty Eradication Program (NAPEP), the YOUWIN program as well as the Small and Medium Industries Equity Investment Schemes (SMIEIS). The various state governments had also articulated blueprints on rural development, adopting the Integrated Rural Development Strategy as their strategic option to carry development to the masses. From the foregoing historical analysis, two principles underlying rural community development activities have emerged. These are (a) the principle of individual and corporate survival and (b) the principle of societal "felt need". These two principals have variously acted as the motive force in organizing and mobilizing the people in their pursuit of self-development.

3.4   Community Organization as a Method of Social Work Practice

Community organization, like case work, group work, social welfare administration, and social work research, is one of the core methods of social labor. While the caseworker context is the "individual," and the group worker context is the "group," the community organizer operates within the context of "community." The caseworker aims to help the individual client recognize his / her problems; cultivate the desire to resolve these problems; encourage action with regard to them; and in doing so, improve the awareness of the person of him / herself and his / her integration potential. Likewise the community organizer works as the 'client' with the entire community. He / she deals with its major subcultures; enables the community to recognize its essential needs and problems; creates the common will to resolve them; and works against them; and thus strengthens the community's capacity to work as an integrated entity. In short, the term community organization is used to describe a social work method used to intervene in a community's life in order to resolve community issues.

Community Organization as a Macro Method

When viewed from a humanitarian perspective, working with the

communities is as old as society itself.

There has always been one or the other form of Community work. But when seen from the social work profession methods perspective, community work is of relatively recent origin. It was the study from the Lane Committee (1939) that first acknowledged group organization as a form of social work.

Community organization is considered to be a Macro method of social work practice (Fink 1978) or a macro level of social work, as it is used to address broader social issues affecting a large group of people. The word 'macro' is used because of this method's ability to involve a large number of people collectively in addressing the social issues. Therefore this approach helps one to increase the scope / degree of interference. In comparison to case work, which deals with only one person at one time or group work, which deals with a small number of individuals, at any given time community organization deals with a large number of people. In a situation where the severity of the problem / s faced is troubling, individual approach is not realistic. In such cases we have to use a method that can help a large number of people simultaneously. This is particularly true in developing countries where the magnitude of multiple problems faced by people is immense and therefore there is an urgent need to work with larger constituents. In such a setting, the community becomes an essential level of social work activity, and community organizing emerges as an efficient form of social work practice to alleviate these countries' pervasive economic and social problems.

Community organization is often defined as a macro approach as it can be applied effectively at local level (i.e. at city/neighborhood level) or at state level or even at regional or international level, depending on how we define the 'community' within community organization.

Community Organization as a Problem Solving Method

As mentioned above, the community is the client for method of community organization. Much like the other forms of case management and group practice, the community organization approach also aims to solve the issues and address the needs of its 'client,' which is the community.
It also deals with:

a)   Discharge of its latent potential;
b)   Optimal use of the indigenous capital thereof;
c)   Building its capacity to control its own life; and
d)   Improving its capacity to act as an integrated entity.

The ultimate goal is to develop self-confidence and self-help; the emergence of cooperative and collaborative attitudes, skills and behavior that form the basis for sustainable action and change in the client system. Like the other approaches, community organization often relies on similar principles, namely the client's integrity and interest, the power that the client has to cope with his own problems; the intrinsic potential that the 'client' has for growth and development; and the ability to make wise choices in handling his own affairs. A case worker believes that individuals frequently get overwhelmed by the dynamics of life and therefore become psychosocially paralyzed, which in turn curtails their own capacity to respond to action. But this stage can be resolved with sufficient facilitation, and the normal growth cycle can be resumed for the person concerned. In addition, like the case worker who embraces the client as he / she is; establishes a professional relationship with the client; begins where the client is from; and encourages the client to become efficient and independent, the group leader often has the same general outlook and relies on a similar approach in dealing with the group, which is the client for him / her.

Therefore, the Group organization shares a common foundation, a shared center of theory and method with case study and community practice. This is also dedicated to problem solving and promoting improvements in the company environment. The essence of problems raised in the Indian community context relate to deprivation, unemployment, violence, lack of access to basic facilities and denial of social justice / rights. The issues may also be more group-specific, i.e. because they relate to specific groups such as women, children, youth, the elderly or backward classes. While common goals, assumptions and some generalized approaches are to be followed by all social work practitioners, there are also significant differences between the organization of the community and the other methods. When the social work practitioner shifts from the general to the specific context, he / she will learn some distinctive ways of coping with the client, group, and community problems. Besides getting some of the same insights and methods evolve differently in different environments, each cycle has its own distinctive insights and methods.
When the worker in community organization operates on a broader canvas, he / she is

a)   concerned within the same with the various subgroups and subcultures;

b)   Gain insights into the beliefs, behavioral trends, and social structure, formal and informal leadership of the different groups;
c)   Understand the common interests and challenges of those groups; and

d)   Determining the degree of cooperation and rivalry under which they live. Therefore, the approaches used for interpreting and working would be different from those used by the case worker or community worker.

There are three basic steps in any problem-solving process viz. Study, diagnosis, and treatment / intervention. First, you have to research the issue by collecting knowledge. From this information
it is necessary to identify the main causes which lead to the problem. This step is called diagnosis. A cure or therapy called 'treatment' is developed based on the diagnosis. Problems can be solved in any sense only after going through this three-step process. This problem-solving technique can only be used in the context of a society with the mutual participation of people who are individually and collectively the actors in the cause and solution of the particular problem being discussed. For example, people in a given group can face the problem of high morbidity incidence. This issue has to be researched first with the aid of the group organizer. It is possible to establish the link between the commonly prevalent illness / s and their causal factors. If these causal factors are linked to the accumulation of polluted water outside the houses in the open drains and/or an inadequate garbage collection system, then it is only with the involvement of the people that a treatment / intervention can be conceived. The latter will be in the form of a joint effort at the level of all the citizens affected by the issue, whereby a participatory mechanism can be formed for collecting / disposing garbage and timely cleaning of the community drains. The lesson learned from this example is that many issues facing individual community members have their origins in the community, and thus their solution often lies within the group. Issues like the one discussed above cannot be solved until the group figures out a common solution and acts on it.

Community Organization and Case Work

Case research is an important part of organizing a society. When the community organizer joins the community, he / she communicates individually with individuals, recognizes their needs, and works towards mobilizing them into groups and organizations.

Acting with individuals and families, in other words, is the starting point for group mobilization. Often, individual communication approach is used to raise awareness about related issues / problems.

Also, the community organizer has to deal with a number of important people within the community. These may be (a) individuals who may be expected to oppose and resist change; (b) individuals in special positions such as representatives, holders of power; (c) individuals belonging to

weaker / marginalized groups, who may lack the will and participation potential. In such cases, knowledge and skills related to casework become an absolute necessity for successful community work.

Community Organization and Group Work

The community can be understood as a group collectivity which exists within a web of interconnected social chains. The organizer's most influential concern in the context of community organizing is to deal with small and large groups and subgroups. Therefore, the Community organization is also described as a practice between groups. An awareness of group work assists the community leader in improving intergroup relationships and promoting their integration on a shared forum. Often he / she recognizes small groups where a start can be made and then seeks to build inter-group relations in order to gain broader engagement on widely perceived needs. Having to deal with communities and group dynamics in such a setting is an important part of community organizing. Therefore, it is clear that a community organizer needs to collaborate with people, families, and organizations in order to accomplish collective goals, and should practice case management and group work skills apart from community organizing.

Community Organization and Social Work Research

The community organizer must also rely on research expertise and skill sets throughout the process of interaction with the communities. Organizing the Group as a process will begin with finding evidence. Inevitable is the use of research in locating, identifying and understanding the community. It is also relied on to undertake needs / problem assessment, which requires objective and systematic quantitative and qualitative data collection. Research also provides important qualitative data on people's priorities and preferences, their attitudes and perceptions about a problem or issue. Also, it can be used for specific purposes such as conducting epidemiological studies or studying social indicators. Monitoring and assessment also requires ongoing use of research through baseline and end line surveys.
Participatory research strategies are increasingly being used in contemporary contexts to promote group engagement in identifying and prioritizing needs, as well as in establishing desired group approaches.

3.5   Community Organization and Community Development

It may also be used for different purposes, such as interrelated organization of the Community and community growth. The method of community organization is used to attain the objectives of community development. The development of the community deals with the total development of a

community in its economic, physical and social aspects, according to the United Nations. Community organization is used as a means to attain total development. The following aspects are considered as important as regards community development:

This can also be used for particular purposes such as a) Political procedures

a)   Mutual partnership
b)   Auto-help
c)   Fostering leadership
d)   Aspects of Education.

All of the above things are important from a voluntary organization's viewpoint. (a) Democratic processes include requiring all members of the Society to take part in decision-making. This can be done by organization of the society. Decisions are assisted by the chosen or elected leaders or delegates. Thus democratic procedures help people to participate in attaining the goals of community development. The method of community organizing also values democratic procedures to enlist the participation of people. (b) Voluntary co-operation means voluntary participation by the people. To do this they need to be persuaded first. They will feel that they need to get involved without inhibitions in the growth process. This attitude is supported by the method of community organizing. Emotional participation of the citizens is essential to effectively organize the society. If they create discontent over their conditions, then people will volunteer to participate.

Community organization emphasizes the dimension of dissatisfaction only in order to get them to facilitate participation. (c) Self-help forms the foundation for the growth of the society. It looks at people's ability to leverage internal capital. Self-help is the basis for self-sufficiency and sustainable development. Self-help is stressed and encouraged also in the sense of group organizing. (d) Leadership development is an essential aspect of community development.

Leadership is about motivating others and helping them to achieve the goals they set. Organizing the Society also puts significant importance on the growth of leadership.

It is only with leaders' help that people are motivated to take part in the action. (e) Educational dimensions of community development include helping people to understand, learn and embrace the principles of democracy, collaboration, cohesion, acquisition of skills, successful functioning, etc. The above listed aspects are considered extremely important in group
organization. Both thus stress the educational aspects for the community's

growth. All of this
supports the argument that organizing community and community growth
are interrelated and mutually beneficial. Both illustrate the values of
democratic process and self-help.

4.0 Self-Assignments Exercise

Briefly describe Community Organization and Community Development

5.0 Conclusion

In this unit the history of group organization was illustrated as a means of
doing social work. We have seen how the social reformers and activists'
early attempts to improve the living conditions of the poor communities
in the West slowly progressed and developed into a systematic social
work system. In other words, building on the origin and evolution of
group organization in the United Kingdom, the unit also traces the
creation of this process in the United States. Also presented was a profile
of the history of community organization in the Nigerian context to allow
us to understand the essence and developments in the practice of this
approach from the beginning of social work education in 1936 to the
present. This unit encouraged us to gain a thorough insight into the trends
that influenced this central social work method's contemporary practice.

6.0 Summary

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UNIT 3   PRINCIPLES OF   COMMUNITY ORGANIZATION

Unit Structure

1.0   Introduction
2.0   Learning Outcomes
3.0   Maim Content
      3.1   Principles of Community Organization
      3.2   Principles of Cultural Orientation
4.0   Self-Assignments Exercise
5.0   Conclusion
6.0   Summary
7.0   References and Reading Materials

1.0   Introduction

A detailed overview of the concepts of community organizing will be provided to the students in this unit. This will serve as a working reference and provide students with a clear understanding
of what to expect in specific contexts. Students will be directed in taking a particular role and path based on the needs of the society at hand and the problem situation.

2.0 Learning Outcomes

By the end of this unit student should be able to:

1.   Describe the principles of community organization
2.   Identify steps in solving community problems

3.0 Main Content

3.1   Principles of Community Organization

Community organizing principles can be understood as the generalized guiding rules. They also refer to a "rule of right action" or "a judgment of value as to what is good or good organization of the community" Therefore it follows that principles are normally expressions of value judgments. In addition, values are influenced and constrained by the group

organization's frame of reference. This implies that we are concerned with individuals' integrity and worth, their rights, choice of options and right to self-determination, protection, involvement, all of which may lead to a safer and more prosperous existence for them. It also means that those values are compatible with such general democratic ideals as self-reliance, collaboration, partnership, openness, and sustainability. Siddiqui (1997) evolved a set of eight principles to guide community organization practitioners in the context of working with actual practice situations. Those are described briefly below:

1)   The Principle of Specific Objectives

Organizing the community as a cohesive unit is difficult, especially in the early stages of labor. The community is made up of different client groups, all of which may have differential needs, so differential programs are necessary. On the one hand, the concept of common objectives prescribes the practice of deliberately formulating specific goals of collaborating with various client groups
and, on the other, of formulating specific community-oriented goals. This helps the worker to make a start at community stage, which is hard to do otherwise.

2)   The Principle of Planning

The worker must adhere to meticulous Community work planning. This means creating a blue print for all the research to be done in terms of projects, financial / resource requirements, personnel requirements, space etc. Planning also helps to predict challenges that are likely to occur when implementing the system and designing contingency plans to address them.

3)   The Principle of People's Participation

The participation of people is the most important component of any cooperative venture with a community. Ambitious community development programs in the Nigerian context have failed partially because of lack of effective involvement by the communities. Identification of people's 'felt needs;' critical review of the viability of the project; development of a practical strategy for involving people; expectation of a speed of work compatible with the sensitivity and capability of the community; adherence to the right of the community to self-determination and giving equal priority to all groups / factions are some forms of fostering participation.

4)   The Principle of Inter-Group Approach

Most of the communities are people of various backgrounds, occupations, castes, religions, and political affiliations. There is what can be described as 'communities within communities' and 'communities overlapping' Therefore, it is expected that the community worker should first recognize the smaller groups for which he can make a start and then build inter-group linkages to reach goals involving greater participation of people. To some extent, these groups can operate independently but can also come together to form a larger network of community citizens to deal with common problems.

5)   The Principle of Democratic Functioning

This principle is based on the belief that common people have a tendency to remain passive and allow others to take decisions for them. A few people tend to dominate in that process and take control of all resources and benefits. Therefore, the community worker has a primary role in educating people and creating appropriate mechanisms to facilitate greater participation and curb the tendency of a privileged minority to dominate. The rotating leadership principle also represents a step in the same direction.

6)   The Principle of Flexible Organization

The formation of a structured organization is a challenging task because people are not usually used to verifying rules and procedures and therefore do not necessarily understand the advantages of allocating particular tasks and obligations to different individuals. Therefore, it is better for community workers to opt for a more flexible organizational approach in order to accommodate people with varied abilities to function effectively. In the initial process, informal arrangements perform better. Laws and procedures are very relevant but they should be designed to promote involvement rather than impede it. Forming different committees may also be more helpful as more people can thus gain the valuable experience of taking the lead in participating and making decisions.

7)   The Principle of Optimum Utilization of Indigenous Resources

Third world countries are generally under-resourced. Governments cannot provide sufficient basic facilities such as accommodation, potable water, sanitation, health, etc. Therefore the community worker has to depend largely on mobilizing resources from different sources, including the government. Which include indigenous human capital in the form of voluntary labor, and community volunteers trained locally (to conduct health, education, and other programs). It

promotes people's self-esteem, and curbs dependence on external assistance. It also leads to good use of facilities as dependency on indigenous capital contributes to greater system sustainability.

3.2   The Principle of Cultural Orientation

Traditions and customs are still common in most Third World countries. It becomes necessary for the worker in the community to be oriented towards the community's cultural environment and show respect for customs, traditions, values, etc. That will allow her / him to gain community acceptance and respect.

Centered on the above sets of principles, the following are most important to direct community organizing practice in the Nigerian context; these are as follows:

a)   Community organization is a means rather than an end

Community organization is a process through which the community's capacity to function as an integrated unit is improved. Therefore, it is a method or means to enable people to engage in planned collective action to deal sustainably with their own needs and problems.

b)   Community is different just as individuals and groups are different

Growing culture has its own unique characteristics, points, problems and needs. They have to be individualized to work effectively with societies.

c)   Communities like individuals have a right to self-determination

The worker in community organization helps the community to create their own policies, strategies, and services. You shouldn't superimpose them. This is based on the idea that people are the best judge of their own situation and that the mechanism should derive from the people experience itself.

d)   Community welfare rather than agency self-interest should be the first consideration in determining program

An organization's programs should be defined in relation to other agency programs and the needs of the community. In addition, no agency should cover so much of the community issues or so much of a geographic area as to inhibit the development of other organizations as the overall problem is apparently beyond their own resources. Community welfare and development assumes paramount importance for the agency which initiates community intervention.

e)   Community organization is to promote community solidarity and the practice of Community organization should seek to overcome the disruptive influences that threaten the solidarity and vitality of democratic institutions among the community. Discrimination, segregation and exclusion must be discouraged when fostering diversity, equality and cohesiveness.

f)   Community organization requires a clear identification of the community

The community organization process customer is the community. It follows that this group must be clearly defined as a first prerequisite. Identifying and defining the culture, its essence and its limits is significant. When the community is defined, the group as a whole must become the group practitioner's concern. The wellbeing of the society as a whole is often more important than that of any section / group in the society.

g)   Community organization should have its roots in the community

Proper identification of facts and assessment of community needs is the prerequisite for beginning every community project. Community organization should have its origin in the community's real "felt" needs and not be superimposed from outside.

h)   Community Organization requires the identification and mobilization of available resources, both external and indigenous
The available infrastructure or programs should be used to the fullest extent possible. In the absence of resources / services, the same must be accessed from different sources such as government, non-government organizations and the society. It's necessary to emphasize the use of indigenous community resources. Those involve both the human and the physical capital.

.i) Participation is the basis of community organization

Self-help concept is at the heart of community organization. Community involvement should be promoted throughout the community organization process, both from the viewpoint of democratic principles as well as viability. Participatory planning should be supported and facilitated followed by participatory implementation and evaluation.

j)   Reliance on Voluntary Cooperation

Organizing the Community must be based on mutual understanding, voluntary acceptance and mutual consent. It should be free from the pressure, coercion and regimentation of authority. This should not be enforced from above or from outside, but it should be extracted from inner independence and desire to unite all those who do it.

k)   Emphasis on coordination of effort

The practice of community organization should be based not on competition but on the spirit of collaboration and teamwork. Focus on shared behavior and cooperative activities does not mean the absence of all disagreements or conflicts or conflict. What's needed is for the community organization worker to identify and modify such forces so that they can benefit the community as a whole.

l)   Limited use of authority is preferred
Application of authority or intimidation in community organizations can often be needed, but it should be used as sparingly as possible, for as short a period as possible, and only as a last resort. Such a condition should be accompanied by the resumption of the cooperative and collaborative phase as soon as possible.

m)   Community organization structure should be kept simple

The community organization structure should be kept simple, and according to the community's preferences or traditions. Too much machinery sometimes bogs down and gets in the way of process.

n)   Recognition and involvement of indigenous leadership is necessary

Although involvement by individuals in the community association process is important, it is not possible for everyone in the group to participate in face-to - face interaction with all the others in the group. It is therefore necessary to recognize the leaders (both formal and informal) who are recognized in the society by the various groups and subgroups. Inclusion of these members is an important step in community integration, as they serve as essential contact ties with their groups / subgroups.

o)   Dynamic and flexible nature of programs and services is desirable

Social welfare services and programs need to be sensitive to changing community circumstances, problems and needs. The culture is a complex, continuously changing and evolving entity. Besides, people's conditions, desires, and interests often tend to shift. Hence, the programs and facilities must be versatile in order to accommodate these changes.

q)   Broad representation should be given to all groups

Each group / subgroup or party in the society should be given the opportunity to participate and express their interests within the

organization directly.

r)   Services/benefits must be distributed equitably

The program / intervention will make the social services, resources and benefits accessible equally and without prejudice to all members who need them.

s)   Barriers to communication must be broken down

Organizing the Community would result in free interactions within the community between various social classes. Attitudes of concern for the welfare of the society as a whole need to be built through opportunities for working together on common projects. The greater the differentiation in community life, the greater the need for developing an understanding of the other groups' needs and contributions.

t)   Communities often need professional help

Communities often assemble spontaneously to take the place of transition. However, the professional worker is required in most cases to help the community discover, identify, plan and implement in order to meet its needs. In a large degree, the effectiveness of community organization depends on the worker's ability to bring about active engagement in achieving common objectives. However, the worker has a duty to make the community autonomous and not create undue self-reliance.

4.0 Self-Assignments Exercise

Briefly describe the principles of community organizing practice in Nigerian

5.0 Conclusion

In this unit we addressed the value of commuinty organization as a macro form of social work practice and as a form of problem-solving in the sense of society. We also addressed the importance of coordinating the group to achieving the ends of community growth. The importance of the incorporation of other approaches by using group organization viz. Case work, group work and social research were also underlined in some detail. Finally, a detailed description has been discussed of the principles underlying the method of community organizing. This should encourage a positive engagement with the group as the group organizer's 'client.

'6.0 Summary

This unit gives you a comprehensive understanding the value of community organization as a macro form of social work practice and as a form of problem-solving in the sense of society. It also describes the importance of power in organizing a society. It also offers an insight into the importance of coordinating the group to achieving the ends of community growth. This unit discusses the principles underlying the method of community organization.

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**MODULE 3:   MODELS AND APPROACHES OF
                   COMMUNITY ORGANISATION**

UNIT 1   MODELS OF COMMUNITY ORGANIZATION

Unit Structure

1.0   Introduction
2.0   Learning Outcomes
1.0   Maim Content
       1.1   Steps in Community Organization
       1.2   Models of Community Organization
       2.0   Self-Assignments Exercise
3.0   Conclusion
4.0   Summary
5.0   References and Reading Materials

1.0 Introduction

A detailed description of the models, approaches and strategies of community organization will be presented to the students in this unit. This will serve as a working reference and provide students with a clear understanding of what to expect in specific contexts. Students will be guided in assuming a specific position and direction based on the needs of the community at hand and the problem condition. Additionally, to elaborate on the 'process' orientation of community organization, the series of steps to be followed in engaging the community for purposeful action has also been highlighted.

 2.0 Learning Outcomes

By the end of this unit students should be able to:

• Identify steps in community organization
• Describe models of community organization

3.0 Main Content

3.1   Steps in Community Organization

Organizing the Community is a "process" This process is indicative of a movement that can be focused around defining a issue or goal for solving the problem or achieving the group defined goal / s. This method requires a sequence of steps that may overlap in actual life, albeit distinct. The sequence of such steps or stages, depending on the particular context in which they are implemented, can also differ.

These critical steps or stages in the process of organizing a community are listed below:

1)   **Role Searching**

The first phase in the community organization process is an overview of the proposed goals expected to be followed by the worker or the implementing agency. In practice, this decision is usually influenced by the parental organization's goals that directly employ the worker or support the organization that employs him.

However, if a community organizer wants to achieve a degree of commitment in his actions and wishes to avoid failure, he will make a critical review of his proposal and the goals of the organization. Are the goals in line with the community's needs? How will the program being proposed assist? In addition, at this initial level, an overview of the resources the organizer / agency owns or wishes to invest (including time inputs, financial resources, human resources, etc.), as well as the selection of the geographic or functional population, must be undertaken.

2)   **Enlisting People's Participation**

It is expected that the organizer will build a constructive and purposeful relationship with people within the group. He may either take a formal approach to introduce himself directly or through a known community contact such as a member, school teacher, or use an informal approach in which

he can simply begin to visit the community and meet people. The basic aim of this is to get to know the group and explain its existence.

It is important to remember that the organizer should not give false hopes to the people at this stage, or make false promises just to get the people to respond positively. As it could prove counterproductive, he should also avoid forming relationships based on caste, ethnic, or religious affiliations. It should also be avoided to rely too heavily on any single leader or group to create an initial partnership and work base in the

community. The organizer will provide the impression that they are available, versatile and welcoming.

3)   **Developing a Community Profile**

A profile of a group is information on the group and its members. To provide a good overview of the group, it is important to provide a variety of detail. We will acquire the information in collaboration with the society. Awareness should be learned in collaboration with members of the society and its key individuals.
The main components of a group profile are:

i.   Identification Data including name, place, administrative division component etc.

ii.   Regional history including origins, population / resource changes, important incidents, etc.

iii.   Transport and connectivity, including spatial dimensions, design of transport and connections with the society.
iv.   Population characteristics, including

a)   Estimated total population

b)   Age distribution, gender, caste, religious affiliation, regional history, languages spoken.

c)   Educational history, as regards the average level of education, the role of women in education, the recognition of disadvantaged groups with regard to education.
v)   Jobs and income characteristics like community / female / disadvantaged social sources / types of jobs; average family income.
vi)   Housing patterns and characteristics, including prevailing types of housing, dimensions of ownership, size of housing, layout and base.
vii)   Usable resources / Infrastructure, including

a.   Services related to health: existence and types of facilities available; accessibility, quality and affordability analysis;
b)   Educational facilities: types, skills, management, teacher availability, teacher pupil ratio, gender division, etc.
c)   Electricity and drinking water services.

d)   The sanitation problems.

e)   Financial institutions, such as banks, cooperatives, markets etc.

f)   Non-governmental groups such as volunteers, women's clubs, sports clubs, etc.

g)   Fitness facilities in the City.

h)   Farming and veterinary services;

i)   Public system of distribution: Qualifications, method.

j)   Policy schemes / schemes

k)   Venerable Places

l)   Other premises such as library, community center, police station.

viii)   The big Group issues, such as

a.   Health issues

b)   Income / life-related problems

c)   The concerns relating to education

d)   Intergroup voltage potential

e)   Other problems or design concerns

4)   **Needs Assessment**

The community organizer has to evaluate and consider the needs and problems faced by people in the city.
The needs may be as high as:

a)   Basic requirements such as accommodation, electricity, water supply, sanitation etc.

b)   Economic needs, such as employment needs, increased productivity in agriculture, credit procurement etc.

c)   Academic requirements, such as non-formal education requirements, remedial instruction, increased standard of education, accessible / infrastructure needs, vocational training needs, etc.

d)   Health needs, such as health care facilities / personnel needs.

e)   Leisure needs, such as sporting fields, community centers, reading rooms, playgrounds, parks etc.

f)   Information needs about available resource centers, facilities, schemes / programs being put in place.

The following points should be kept in mind during the needs assessment / problem identification process:

a. It is important to differentiate between the community's 'felt' needs and the needs perceived by the group organizers. The organizer also provides his or her own evaluation of community needs and initiates action based

on this assessment.

b)   Such action, however, is neither important to the society nor sustainable since it is not focused on people's real needs. Thus, the 'feeling around' is the prime determinant of the value of a need or an issue, and thus such needs are referred to as 'feeling' needs. The process is likely to be successful and effective from a group perspective only when the felt needs of the community are defined and form the basis of action.

a.   Sometimes there is a disparity between articulated community needs and real community needs. People can express / articulate the need for literacy while stable livelihood options can be their actual need. This misunderstanding also contributes to the introduction of services that do not lead to long-term participation of individuals.

b.   Several times the group leader believes that in people's minds there is a consciousness of specific needs / problems. This might not be so, though. People often live so long with their unmet needs / problems that they have learned to accept them or to adjust to them to such an extent that their feelings about them are deeply buried. The group leader is required to promote the process of getting certain emotions to a conscious level in these situations. It is only when people explore and reveal their latent feelings that their genuine needs, concerns, hopes and expectations are identified.

c)   There may also be diversity in the concept of need.

d)   In such a context it becomes important to understand what people mean by a certain articulation of a need. For example, when people express the need for housing, what exactly do they mean? Do they want regularization of their land, or require low income dwellings or financial help for repairs/additions? Exploring the diverse expectations is important, as the programme has to cater to people's real aspirations.

5)   **Ordering/Prioritizing Needs**

The committee must first list all of the community's identified needs and issues with the aid of the community leader. It is a mechanism that helps the person understand their own situation. Ultimately, this involvement of the community in listing their needs and problems will lead to their participation in solving the problems or meeting the needs.

Their size, frequency, signs and causes would have to be studied. They will have to be selected based on that, so they will be given priority. They will have to be taken up in this order / priority to act.

6)   **Problem Analysis and Redefinition**

To be completely understood by the people in its multiple dimensions, the identified need / problem has to be studied, evaluated, and noted. This move is also crucial if purposeful preparation and action is to be taken.

Evaluation of the need / issue includes I making a declaration of the need or issue in such a way that it most clearly communicates the problems faced by the people affected; (ii) defining the underlying causes and

consequences of the central problem / s; and (iii) evaluation of the stakeholders.

The latter will include identifying the stakeholders affected by the problem; the ones causing the issue;

7)   **Formulation of Achievable Objectives**

The redefined need / problem is turned into attainable targets for further action. The objectives / goals will often have to be split into several sections, so that they can be translated into concrete projects and initiatives aimed at addressing the needs and solving the problems.

Let us presume that low educational girls achievement is a community-identified issue. The school's non-availability is not, however, a justification for the same. It is studied and found that

parents don't send their girls to school in the city. This again emerges not so much from the low priority provided to the education of girls at the parent level as from the absence of female teachers in the school. If the community's cultural milieu does not support a male teacher's teaching of girls, the root cause of the issue is the absence of female teachers, while outwardly the general problem appears to be a general low educational girls achievement.

8)   **Development of Community Confidence and Willpower**

Most groups recognize needs and problems that they feel incapable of meeting or resolving. This is especially true of those communities where apathy, indifference, and complacency have settled in. Under these situations, it is of no use to define, evaluate, and state the needs / problems if the people do not have the will and confidence for action. Communities that lack these would find it hard to organize for change. Sometimes they are shaken by a crisis situation and mobilized for action. For example, demolition of a slum cluster or a disaster or community accident can spontaneously awaken the community and prepare it for purposeful action. Sometimes, though, support has to come from an external agent like the community leader whose motivation, motivation and help is necessary to give them the trust that "we can do it."

9)   **Work out the Alternatives**

Based on the goals, the group discusses different options by brain storming. The group has to produce a variety of alternatives to fix the problem in order to solve the selected question. For instance, the problem of a high dropout rate from school in the community could be directly linked to the school's faulty functioning. What are the various options for tackling this issue? The teachers concerned may be met and advised. The inadequate functioning may be brought to the higher authorities' attention in different ways. Representatives may meet with the higher authorities or a

signature drive may be carried out or a protest march may be planned.

There may be several other choices that can be pursued either individually or in conjunction with others.

10)   **Selection of an Appropriate Alternative**

The best alternative or group of alternatives for dealing with the chosen problem is chosen from among the suggested alternatives. Sometimes one starts with a mild alternative and slowly moves on to other stronger steps. When nothing works out the revolutionary approach of social action always provides a chance.

11)   **Work out a Plan of Action**

A plan of action is formulated in which tasks are delegated and a preliminary organizational structure is prepared to satisfy the selected need or deal with the selected problem. At this stage, the time frame, the resources required and the personnel involved will be decided. Assuming that the problem of dropping out considered earlier is to be tackled, it may be decided to meet the school authorities first and submit a petition. This must be prepared with respect to date, time, who, how many, where, etc.

12)   **Mobilization of Resources**

Required resources are to be assessed, identified and mobilized to implement the proposed plan of action.

These resources may be in capital, energy, manpower, and material form. An estimation is made, and the sources for mobilization are established. Striking a balance between the internal and external resources is necessary. The organizer will include the group in determining the possible sources from which to procure resources (internal and external). The community's internal resources are of primary importance, and must be tapped. The community can provide space,

materials, money / service charges, volunteer-like manpower and its traditional / indigenous wisdom.

However, it also becomes essential, where appropriate, to draw on resources from outside the group. External support can be in the form of funding, technical assistance, expert advice, etc.

What is needed in addressing most community needs / problems is a collective understanding of "what we can do for ourselves" and "where we need support from outside." In the long term, attempting to solve the problems for which local resources are insufficient may simply cause discontent and a sense of disappointment in the people of the community. At the same time, too much dependence on external resources often leads to over-reliance on external aid.

Communities much like individuals never make good use of their own resources. In communities where the civic organization process is initiated and continued, individuals are often shocked at their resources

and capacities to take part in community initiatives.

13)   **Implementation of Action**

Taking action is the most important factor in the cycle of organizing a society. The active involvement of citizens through the recognition of obligations must be ensured when implementing the plan of action.

The people must be trained and directed to assume roles and become partners in the process of problem solving. The community must gradually take over and the agency / worker must simultaneously withdraw to facilitate sustainability of the process. In the process of group organization, it is this concrete practical intervention that contributes to any, though limited, accomplishment that eventually checks and confirms the process's validity. If something is done, the challenges will be endured, and the group members will develop a new joy, trust and strengthened resolve.

14)   **Evaluation of Action**

The program implemented is analyzed in order to assess the progress and to decide the constraints

/ limitations faced during implementation. Maintaining clear records of all the research performed and establishing an analytical process are important pre-requisites for objective assessment. It is necessary to appreciate the positive and desirable results and to identify, analyze and discuss the shortfalls / unwanted results.

Evaluation can be carried out either on a regular basis or at the end of a phase or at the end of the program / activity. Again, it can be either done in conjunction with the group by the organizational team, or by an outsider or expert. Getting both forms of assessment is beneficial, as community involvement in assessment contributes to capacity building among community members. This further strengthens the sense of duty and transparency in them. The assessment should be carried out with respect to potential possibilities and should be viewed favorably by all concerned.

15)   **Modification**

The requisite modifications are designed and implemented based on the assessment. Learning derived through the evaluation process allows the community to identify the strengths and weaknesses of its plan of action. Modifications are necessary in order to improve the efficacy of the intervention and to bring about a lasting solution to the selected problem. Such changes promote a more efficient response to the collective action need / problem taken up.

16)   **Development of Cooperative and Collaborative Attitudes**

Although all of the above stages are important and in reality inseparable, none of them is more critical than the last one. Developing cooperative

behaviors and collaborative activities within the group.

What is meant here is that as the group association cycle progresses and goes forward, people in the community come together to learn, embrace and collaborate with each other. The different subgroups and their members are aware of and willing to collaborate with other subgroups in similar efforts in the course of meeting a shared need or solving a shared problem / s. This process does not automatically lead to the eradication of all variations within the society between the subgroups and subcultures or the achievement of total homogeneity, but also leads to an increased willingness of the groups to recognize and embrace this diversity. They would be more likely to cultivate the ability to solve disputes that will sometimes occur. At the same time, it can also lead to the development of a common reference framework within which everyone can work together for common ends.

Through this experience, the group would be in a stronger place to cope with similar problems that might occur in the future more readily and skillfully, by being able to identify them sooner and by being better prepared to deal with them when they occur. Therefore, civic organization is not merely concerned with establishing a new community center or water network, but more important is cultivating an enhanced capacity to pursue other joint community projects. To other people involved in the process, achieving the immediate target would be more important, but for the skilled worker, it is the long-term aim of improving the capacity of the community to act as an interconnected unit with regard to their needs, concerns and shared objectives. This goal will also slowly become known by the society and valued.

3.2   Models of Community Organization

A model can be understood as a medium by which an individual looks at the complex realities. It acts as a guide for the undertaken research and offers a better picture of what should be anticipated. Also, a model can be understood as a strategy or approach to realizing a vision, and the appropriate steps to be taken to get there. Some models originated from the basic philosophies of change while others arose in response to particular circumstances or experiences.

A variety of individuals have sought to establish a classification of group organizational models.

A. Murray. G. Ross (1955) preferred to use the word 'approach' instead. He identified three key approaches to organizing the community. This is:

(1) The general approach to content

2)   Broad approach to the material

3)   A process-based approach

1)   **The general approach to content**

This approach focuses on the coordinated and orderly development of community services. There are two sub-approaches to this approach, viz. (A) strengthening existing services and (b) opening new ones. The general goal is efficient preparation and coordination of a community service program.

2)   **Broad approach to the material**

This approach comes into effect when an individual organization or the community itself becomes concerned with some specific issue of concern or some necessary reforms, and consciously launches a program to achieve the stipulated goal / s or goal / s. And this approach requires unique problem-oriented business organization.

3)   **A process-based approach**

This approach is not so much about the 'content' as about initiating and sustaining a 'process' in which all the community's people are involved, either directly or through their representatives. It includes finding issues / s and taking purposeful action in relation to the same. The focus is more on building the community's capacity for self-help initiatives and collaborative enterprise. To this approach, four factors are very important. They're the same

(i) group self-determination; (ii) indigenous plans; (iii) the ability of the citizens to change; and

(iv) the pace of the Society.

B)   Jack Rothman introduced three Community Organization models in the year 1968. These consisted of:

1)   The growth of the localities

2)   Welfare planning

3)   Taking social action

He revised and refined these three model constructs in the year 2001 (Rothman, 2001), taking into account changes in communities' practices and conditions. Rather than refer to the three approaches as the 'Models,' he preferred to refer to them as the 'Core Community Intervention Modes.' In addition, these three methods or modes are characterized as ideal-type constructs, which do not exist in the real world in pure, full blown form to a very large degree, but are useful conceptual devices to explain and

evaluate reality.

All three forms of engagement to purposeful cultural improvement can be discerned in contemporary American and foreign cultures, Rothman said. Community engagement is the generic concept used to describe the various types of group-level action which was used as a convenient umbrella word instead of the concept community organization. The three intervening modes are:

a)   Locality Development

b)   Social Planning/Policy

c)   Social Action

Mode A: Locality Development

This approach presupposes that systemic improvement can be achieved by broad participation of a wide range of local community-level citizens in deciding priorities and public actions. It is a community-building initiative with a heavy focus on mutuality, equality, engagement, and autonomy notions. It encourages community building through the promotion of process goals: community competence (the ability to solve problems on a self-help basis) and social inclusion (harmonious interrelationships between different ethnic and social class groups). The approach is humanistic and highly oriented towards individuals, with the goal of "helping people help themselves." Leadership is drawn from within, and the local people are in the hands of direction and control. The emphasis is on "enabling" techniques.

Some examples of local development include neighborhood service projects administered by community-based organizations, and involvement at the village level in economic development programs.

While development of the locality is based on highly respected ideals, it has also been characterized as a "soft strategy" to achieve change. His obsession with the mechanism may lead to a slow pace of change and can detract attention from the major structural problems. By adopting compromise as a basic modus operandi, those who lose out of the proposed changes can be able to veto successful action. In addition, locality is steadily losing its hold over people in the contemporary context and powerful national, regional and global forces are influencing people's patterns of life.

Mode B: Social Planning/Policy

This approach emphasizes a technical process of problem solving regarding substantive social problems, such as housing, education, health, women's development etc. This particular orientation to planning is data-driven and conceives of carefully calibrated change being rooted in social

science thinking and empirical objectivity. The style is technocratic and rationality is a dominant ideal.

Community participation is not a core ingredient and may vary from much too little depending on the problem and the circumstances. The approach presupposes that change in a complex modern environment requires expert planners who can gather and analyze quantitative data and maneuver large bureaucratic organizers in order to improve social conditions. There is heavy reliance on needs assessment, decision analysis, evaluation research, and other sophisticated statistical tools. By and large the concern here is with task goals: conceptualizing, selecting, arranging and delivering goods and services to people who need them. In addition fostering coordination among agencies, avoiding duplication and filling gaps in services are important concerns here.
Planning and policy are grouped together because both involve assembling and analyzing data for solving social problems.
Two important contemporary constraints impacting this mode, according to Rothman are:

(1)   Planning has become highly interactive and diverse interest groups rightfully go into the defining of goals and setting the community agenda. It involves value choices that go beyond the purview of the expert or bureaucrat; and
(2)   Impact of reduced governmental spending on social programs, due to economic constraints, leading to a lower reliance on the elaborate, data driven planning approach.

Mode C: Social Action

This approach presupposes the existence of an aggrieved or disadvantaged segment of the population that needs to be organized in order to make demands on the larger community for increased resources or equal treatment. The approach aims at making fundamental changes in the community, including the redistribution of power and resources and gaining access to decision making for marginal groups. Practitioners in the social action domain aim to empower and benefit the poor and the oppressed. The style is primarily one in which social justice is a dominant ideal (Karp, 1998). Confrontational tactics like demonstrations, strikes, marches, boycotts and other disruptive or attention gaining moves have been emphasized, as disadvantaged groups frequently rely heavily on "people power", which has the potential to pressure and disrupt'. Practitioners of this approach mobilize low power constituencies and equip them with skills to impact power. The approach has been used widely by AIDS activists, civil rights power groups, environmental protection organizations, feminist groups, labour unions and radical political action movements. Human service professionals have not been

prominent in the social action area, but there has been participation on a small scale basis. Modest salaries, absence of professional expertise and need for long term commitment are important deterrents in this approach becoming more widely used.

4.0 Self-Assignments Exercise

Describe **Jack Rothman** models of community organization

5.0 Conclusion

The numerous phases, models, methods and approaches to community organizing were explored in this unit. The steps in the process of organizing the community include role search, purposeful entry and evaluation of the community's 'felt' needs as the initial few steps. A variety of community-organizing models, methods and techniques are forwarded. Comprehending and
evaluating these will explain the implementation of specific models / approaches in different environments and contexts.

6.0 Summary

This unit gives you a comprehensive understanding the numerous phases, models, methods and approaches to community organizing. It also describes the importance of power in organizing a society. It also offers an insight into the other problems that affect group dynamics and society functioning such as gender disparity, caste / class dynamics, factionalism and the subsequent marginalization of the weaker parts. This unit discusses the steps in the process of organizing the community which include role search, purposeful entry and evaluation of the community's 'felt' needs.

7.0 References and Reading Materials

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UNIT 2   CURRENT ISSUES IN COMMUNITY ORGANIZATION

Unit Structure

1.0   Introduction
2.0   Learning Outcomes
3.0   Maim Content
      3.1   The Community Power Structure
      3.2   The relevance of Power and Leadership in Community Organization
      3.3   Empowerment in Community Organization
      4.0   Self-Assignments Exercise
5.0   Conclusion
6.0   Summary
7.0   References and Reading Materials

1.0   Introduction

In the 21st century a serious challenge faces community organizers. Although some of the problems such as the prevalence of poverty are familiar, others like globalization have recently arisen. The linkages between the various problems are becoming increasingly complicated. In the contemporary context, civic leaders will not only deal with poverty and marginalization problems but also tackle the impact of global globalization on developed countries such as ours. Globalization has increased worldwide inequality and poverty, and plays a primary role in curtailing the role and inclination of developed country governments to finance their populations' social programs. In such a background, both social workers, and in particular community organizers, need to be better prepared to deal with tensions within and around the different groups comprising Nigerian communities, so that they can focus on social and economic achievement for all disadvantaged groups.

Contemporary societies display a decrease in social connections, emotional attachments and relational ties that characterized previous cultures. The consciousness of community and the spirit of community shows a decline. The decline in loyalty to the geographical 'locality' or 'neighborhood,' resulting from the population's increased mobility, leads to a decline in the sense of belonging, social ownership, and civic obligation. Power politics appears to permeate all facets of civic life and divides people into various political parties and sub-groups. The family structure is disintegrating, especially in urban communities, and the

stresses of daily life lead to increased physical and mental stress. Communal disharmony, gender-based discrimination, factionalism, the exploitation and oppression of the oppressed and the denial of human rights are some of the critical problems that threaten the practice of community organization today.

2.0 Learning Outcomes

By the end of this unit, students will be able to:

• Understand the nature of social power and the effect of dynamics of power on group life. Explain the importance of power in organizing a society.
• A brief orientation on the major impact of globalization on communities and organizing the community.
• The role of the community organizer and the variety of skills needed to address community work challenges

3.0 Main Content

3.1   The Community Power Structure

Power is the ability to influence others, their convictions and behaviors. It is the ability to get things going. It also implies or power over political or social ascension. Power appears in several forms and combinations. It flows from many sources, such as money; votes; law; possession of information , knowledge or skills; community support; ties and contacts; charisma, social roles; access to rewards and resources; rank, titles, ability to satisfy important needs; monopoly on vital resources, alliances, determination, bravery, etc. Any society is defined by the system of control. Power is not confined to one or more specific power centers. Even the so-called 'powerless' individuals and constituencies within society have power, it is only latent and yet to be discovered and developed.

Given that money is an important source of influence, it is typically the rich and the wealthier people and groups who hold the most influence. The possession of land as the most important economic resource in the Nigerian context also contributes to the accumulation of power in certain persons and groups. There is a multiplicity of power sources within Nigerian communities. In other words, power is generally dispersed across many individuals and groups. There is also a perceptible flexibility in the power system. Some community organizations have the primary objective of acquiring or expanding their control. While those in power

are concerned with retaining or even broadening their power base, those with comparatively less power aim to bring about a transfer of power and exert control on the decisions made by influential people. All community groups are likely to come up against each other and have to reconcile their local exercise of power.

The community organizer must necessarily understand the community power dynamics. He must understand who wields the power in the community and how these individuals / groups influence
others' action. The organizer needs to consider and evaluate these factors for the successful practice of community organizing, which is known as the study of group power structures.

People with power make important political decisions in every culture, and even control the Implementation of those options. For example, a village's traditional leader is an significant center of power. They may be manipulating people to act or not even act. If he exerts a positive influence on the community it becomes possible to make positive and purposeful community change. On the other hand, he can also be instrumental in stopping any intervention for desirable change in the community if he so desires. Thus, community development is heavily influenced by community power structures. People that are influential can mobilize a large segment of the community to participate.

The social structure becomes important in the Nigerian context for locating power centers and leaders in the society. Power centers in rural Nigeria are found in different contexts, such as caste, lineage, and territorial groups. The rural communities have mainly two primary sources of power. First, they are the ones who derive power from traditional sources such as caste and kinship. When caste and parentage continue to form the center of village social organization, they go a long way in establishing the power structure and decision-making process in rural Nigerian.

The second group comprises those who gain influence from holding roles in the organizations implemented as part of development activities. In some cases, due to their personal qualities and abilities some individuals may acquire power, as well as their commitment / past experience in handling or solving community issues.

Power is often dispersed, and power centers are usually several. The power and authority in the joint family centers around the senior male family member, who is considered the head of the family, begins with the joint family. His authority is incontestable and all members are bound by his decisions. Heads of large and important households enjoy a privileged role and exercise considerable control in matters of society. On account of

his seniority and inherited privileges, the senior member of the lineage group often forges considerable power and authority. His decisions are binding on his group members / constituents. The groupings of the family, descent and kinship converge into caste, which is all universal. The concept of age seniority, hereditary rights and economic power defines the status of individuals or groups of individuals as members of castes. In the village the leaders of the ruling caste exercised great power and influence. The temple of the village and the priest hold also positions of power. They are not just religious heads but they are also consulted on a number of other issues that affect the community, such as settling disputes. In addition to these power sources, age is another factor that has considerable importance in determining village leadership. Seniority is respected and revered in age.

External power sources and external leaders derive power from their specialized knowledge, skills, and ideas they hold. Furthermore, their position or designation may also facilitate the acquisition of a position of power within the community. They might compete unwillingly with established leaders. They gain their position of power and prestige, and influence groups that have been established. Often, they can establish new classes. This group of leaders / power-holders includes school teachers, community health workers, doctors, local NGO heads and block officials.

3.2   Power and Leadership in Community Organization

Development is influenced by that community's power structure. People who are powerful can be able to organize a large group section. There are two Group Power System models. These are the basis for stratification, and the basis for pluralism.

The Stratification Model suggests that the distribution of community power is mostly determined by social class. According to this model, the group power structure consists of a stable upper class elite whose involvement in and perspective on community affairs is fairly homogeneous.

The Pluralist Model, rejects the notion that collective decision-making is dominated by a small homogenous group. It notes that there are several small special interest groups that cut across the class lines, reflected in the process / system of collective decision-making. There are interest groups with overlapping memberships, and distinctly different bases of influence. The interactions between these different interest groups are the result of Community decisions. Its theoretical orientation can help the organizer of the community in his action. The organizer has to identify the Power Structure members. He may depend on the Reputation Approach to identify leaders within the group. The basic protocol according to this

strategy is to ask a group of informants who are informed about the community to list the individuals they think are most involved in community affairs. This procedure may vary with how informants are selected, and how questions are put. He may define the center of the collective power system by listing those individuals most commonly identified as important members.

The Position Approach is another method of locating power structure members based on the Stratification Model assumption. This method assumes that the top of the power hierarchy is the people holding the highest position in the society. By scanning the executive lists of the community's important social, political and economic organizations, a list of members who occupy the power structure may be compiled. This strategy takes less time than the Strategy to Credibility**.** The location of the power structure and the leaders, who can be both formal and informal, and who can influence community members' thinking and behavior, thus assumes primary importance. These power holders are involved in inducing the participation of people to

attain the organizational goals. If the current power centers are not in line with the organizational priorities of the group, then a new power center must be established and created to attract the attention and involvement of the citizens and thereby promote purposeful community change. Therefore the community manager must be concerned with finding certain representatives who will promote the involvement of the other members of their groups. Many common benefits of collaborating with leaders include:

(1)   The leaders help by getting the various factions closer to the broader community and thereby merging groups into a more unified whole.
(2)   The organizer is implicitly able to communicate with the entire society by coordinating with the power centers and members of the various factions and classes. He cannot work with any and every member of the community. However, leaders who are representatives of their respective groups promote the involvement of members of these groups.
(3)   Leaders may also be used as a leverage point to initiate a change process which may eventually spread across the entire system.
(4)   Leaders have ready-made means of contact to reach the Community. If the organizer can reach the leaders his message will certainly reach the people.
(5)   Similarly, leaders also provide ready-made cooperative groups for self-help projects, thereby avoiding the greater amount of work needed in a less organized and more individualistic society. If the leaders are persuaded that a proposed community project is beneficial and effective, then they can be instrumental in influencing / convincing the members of their party, thus making the organizer's job much easier than it would

otherwise be.

3.2   Gender and Community Organization Practice

The Oxford dictionary defines gender as sexual classification i.e. the classification of persons into males and females. But gender is not merely a biological attribute. It is created by society and is thus socially defined. The social system in Nigerian, and in fact the world over has evolved its own set of rules which have led to socio cultural differences between men and women.
These in turn are responsible for discrimination and subjugation of the female sex in society.

The gender system gives different values to men and women. Society is organized around specific parameters, the functionality of which is ensured by developing a set of systems and institutions. The system of patriarchy provides basis to male –female differentiation and the unfavorable conditions that girls and women face. By adopting differential norms, codes of conduct, lifestyles and discriminatory practices for males and females, the practice of male female differentiation is created and fostered. The biological distinctions between men and women are generalized to become the basis for the two genders' economic and social positions.

In certain cases, allocating unequal roles is a central feature of the gender structure. Roles are not only allocated according to the biological function of procreation, but are also misappropriated according to the values prescribed for males and females. Patriarchy prescribes social roles to males as 'dominating and regulating,' while 'supportive' roles are in female domain. Males are credited to being superior right from birth, as they are the inheritors of land, and family name and lineage carriers. The principal earner's function is also attributed to the male, scaling his important position. It is assumed that the females will be the 'family caretakers' and perform secondary roles of parenting and running the households. Community organization and community development, must take into account the underlying existence of gender inequality and injustice if they are to be aligned with the social justice viewpoint. The efforts of community organizations must ensure that
they do not perpetuate the various types of systemic discrimination toward women, and ideally combat them in whatever manner or manner is acceptable for the particular context.

This needs that the community organizer be aware of the dynamic, subtle and omnipresent ways in which gender subjugation / oppression exists through the media, the educational system, organizational structures, etc. It also allows them to be objectively conscious (if these exist) of their own

experiences and sexist attitudes. Systems and mechanisms of Community growth can easily reinforce the existing structures of oppression. For e.g Inviting male members to meetings, or calling for meetings at an unsuitable period for women, or calling for 'mixed' meetings in a setting where the cultural background restricts female involvement in the presence of men, or appointing male members for all important roles, or having male beneficiaries in the program, can easily reduce female participation. The unthinking or uncritical attitude reinforces systemic limitations based on gender, rather than addresses them. More positively, gender issues should ideally be addressed by community organization. If there is inequality or disadvantage, a society does not meet its full potential and will not accomplish the goals of social justice. Strategies specifically designed to overcome such a disadvantage and based on the male members' affirmative action, equal opportunities, awareness raising, education and sensitization will need to be employed purposefully.

3.3   The Empowerment and community organization

Empowerment is a complex notion and is central to a strategy for social justice. It is important for community work and many community organizers prefer to define their position in terms of a process of empowerment. Empowerment aims at increasing the power of the underprivileged. It includes giving power to individuals or groups, allowing them to take power in their own hands
and redistribute power from 'have' to 'have nots.' (Ife, 1995) Control is a nuanced and divisive concept, giving us different perspectives of empowerment.

The pluralistic perspective empowerment is a means of helping marginalized groups and people interact more effectively with other interests by encouraging them to develop and using lobbying skills, using the media, participating in political action, understanding, and how to 'run the system.' **The elite perspective to power and empowerment** requires not only learning the ability to compete for political power and learning political skills, but also focusing on the elites in power. The latter can be achieved either by joining them in changing or influencing them (where the activist joins the group to change their policy or has some involvement in and influence local decisions), or by seeking alliances with powerful elites (e.g. by enlisting legal profession assistance in pursuing human rights issues or anti-discrimination laws and practices) or by seeking to reduce the number of alliances.

The systemic viewpoint considers the empowerment agenda as even more difficult as it can only be done successfully if systemic deficiency structures can be questioned and overcome.
Therefore, liberation is considered primarily a part of a larger program of

social transformation, with a view to undermining the existing systems of oppression. So it is imperative to have a broad- based agenda directly addressing the issues of class, gender and caste.

The post-structural perspective: as a cycle of questioning and changing discourse, the post- structural viewpoint visualizes empowerment. It differs from the other three viewpoints in that its empowerment approach is predominantly analytical rather than activist; instead of practice, it emphasizes awareness, study, deconstruction and education.

Through a community organizer's point of view there is some interest in each of the outlooks listed. The community organizer would have to make the clear choice of a single perspective or the option

of combining more than one perspective to describe one's approach depending on the social background and political basis of the group to which he / she belongs. However, through a broad understanding of the various viewpoints to empowerment, important and rich insights can be gained. As they get motivational approaches focused on culture. Jim Ife (1995) defines seven key power groups. These are:

1)   **Power over personal choices and life chances:** There is little influence in many vulnerable communities to decide the course of their lives and make decisions about their lifestyle and profession. This can arise from the effects of deprivation, patriarchal systems and traditions, caste- based constraints, or exploitation of indigenous and minority communities. Cultural norms and values can also restrict the options available to people. Therefore an empowerment strategy will seek to maximize the choices made by people, to increase their power over decisions that involve their lives.

2)   **Power over the definition of need:** 'Dictatorship over needs, which means that needs are often decided and defined not by the individual who encounters them but by others (state, professionals, etc.). This is disempowering and a viewpoint of empowerment will allow people to be given the power to identify and prioritize their own needs. This might necessitate education and knowledge access.

3)   **Power over ideas:** Empowerment would ideally entail the power to think freely and not have the world view determined by coercion or refused access to alternate frames of reference. It should legitimize the expression of these ideas in a public forum and people's right to engage in dialog among themselves. This approach emphasizes empowerment as an educational element.

4)   **Power over institutions:** Most disempowerment arises from the impact of social structures, such as the school system, the health system, the family, etc. Therefore, an empowerment strategy

would seek to increase the influence of individuals over these institutions and to reform those institutions to make them more open, sensitive and

accountable to all people.

5)   **Power over resources:** Most citizens have limited access to services and little choice on how to make use of those services. That applies to both economic and non-economic resources such as schooling, personal growth opportunities, leisure, health, etc. There is a need for an empowerment strategy to maximize all people's effective power over resource distribution and use, and to remedy the inequality of access to resources.

6)   **Power over economic activity:** The basic processes of production, distribution and trade are vital in every society and in order to have influence one must be able to have some control over these processes and have access to them. This power is distributed unequally, which is a source of considerable disempowerment. Therefore an empowerment mechanism will aim to ensure a more fair distribution of power over economic activity.

7)   **Power over reproduction:** Regulation over the reproductive process was a significant issue for feminist criticism. It requires not only the cycle of conception but also the process of child rearing, schooling and socialization: all the processes by which the social, economic and political system is replicated in the generations that follow.

3.4   Achieving Empowerment

The various approaches that the community leader should pursue to mobilize the oppressed and vulnerable communities can be loosely categorized under the following headings:

1)   **Policy and Planning:** Policy and planning empowerment is achieved through the development or change of structures and institutions to bring about more equitable access to resources, services and opportunities to participate in community life. In addition to promoting the use of established policy laws, programs and services by creating public awareness and helping to develop effective
processes to resolve issues related to lack of access, community leaders should focus on pushing for more inclusive policies of affirmative action or racial discrimination to mitigate current disadvantages

2)   **Social and Political Action:** This strategy underlines the value of political conflict and change in rising successful force. This illustrates the activist approach and aims to empower people through some form of direct action to increase their strength.

3)   **Education and Consciousness Raising:** Empowerment through this strategy highlights the value of an educational mechanism that has been implemented to empower citizens to increase their power. This incorporates awareness-raising notions: helping people understand the environment and patriarchal systems and giving them the knowledge and skills to work for meaningful change. Such ways of empowerment provide the basis for a model of empowerment in the practice in

community service.

 4.0 Self-Assignments Exercise

What kind of power should community organizers wish to enhance?

 5.0 Conclusion

Students in this unit have developed an appreciation of some of the major current problems of community organizing. The definition and dimensions of power have been explored, and its importance to community organization. Furthermore, this chapter also analyzes the dominant conceptions of empowerment and how they relate to the concept of wider and more concrete approaches to address caste, class and gender inequality. The chapter has also given you an insight into the field of gender responsive community organization and the nature of community service with disadvantaged groups.

 6.0 Summary

This unit gives you a comprehensive understanding of power and the effects that the dynamics of power have on community life. It also describes the importance of power in organizing a society. It also offers an insight into the other problems that affect group dynamics and society functioning such as gender disparity, caste / class dynamics, factionalism and the subsequent marginalization of the weaker parts. This unit discusses the role of the community organizer, and the range of skills required to address the challenges of community work.

 7.0 References and Reading Materials

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UNIT 3   ROLES OF COMMUNITY ORGANIZER

Unit Structure

1.0 Introduction

The community organizer has the necessary characteristics and skills as well as information about the values, processes and steps of community organization, would be in a position to implement the same by assuming appropriate positions in community environment.

2.0 Learning Outcomes

By the end of this unit students should be able to:
* Describe the role of a community organizer
* Identify skills of community work

3.0 Main Content

3.1   Roles of a community organizer

The diverse roles of a community organizer are discussed here.

1)   **Guide**

The community organizer's primary role is that of a guide who helps the community discover the ways and means to achieve their own goals. He allows the society as a guide to push successfully in the direction it is setting for itself. Although the organizer has some duty to help the group choose this path wisely, depending on the many variables that may work in the given context, ultimately the group's choice of path and movement

process must be the one. As a guide, he is expected to provide the much needed knowledge and ideas that may initially be lacking from the group.

2)   **Communicator**

The community organizer passes facts and expertise to the group or transmits it. Group leaders also show an ignorance of facts and ideas. Knowledge exchange allows the society to use the knowledge to fulfill their needs or solve their problems. The community organizer may also rely on the use of various techniques such as skits, role plays, street theater, and audio-visual shows to disseminate the information required. The community organizer's ability to effectively perform that role will dictate the consistency and strength of the civic organization process to a very large extent.

3)   **Enabler**

The community organizer plays an enabler role in facilitating the process of organizing the community. The enabler's position requires judgment on how much motivation can be offered, how much tension can be relieved, how much help can be provided at various stages so the group can move at a steady pace and with adequate self-confidence. Enabling the community to maintain good interpersonal relationships, cooperative and constructive attitudes and activities, and cope with intergroup disputes, disagreements and other problems often fall within the community organizer's sphere of responsibility.

4)   **Expert**

The task of the organizer as an expert is to provide information, knowledge and advice in a variety of areas he has professional expertise about. The moderator will act as an "expert" in the evaluation and analysis of the community and can help the group understand its own structure, dynamics, potentialities and limitations. He is required to be able to perform research studies and formulate research policy. He may also have professional organizational experience and institutional expertise. He should be able to help bridge gaps between the needs of the community and the resources available.

5)   **Counsellor**

As a counselor and social therapist, the community organizer deals with the deep, and often latent, forces that threaten to disrupt the process of community organization.

6)   **Animator**

The leader promotes and gives guidance to the group to pursue voluntary, self-help activities in the process of community organization. People are often victims of a recurrent 'dependency mentality' in developing societies like Nigeria, and often struggle to make important decisions on their own. As an animator, the director lets participants come forward and take part in all stages of the project from preparation to assessment. He helps in stimulating the community and people to resolve their attitudes and barriers to involvement by raising relevant questions / issues.

7)   **Collaborator**

The community organizer works in collaboration with his colleagues, co-professionals and other community-based organizations. A joint effort is not only more beneficial, but also more efficient and realistic in the situation where there are other organizations working on similar problems too. Therefore it is expected that the community organizer will network with such other organizations to establish effective linkages and collaborations.

8)   **Consultant**

The community organizer enjoys the people's trust and confidence, and is also counted on to guide them on things of critical importance to them. He makes himself available as a consultant to people in need of his inputs. He is also able to support civic groups and voluntary organizations with his expertise.

9)   **Model**

People also view the community organizer as a role model and a source of motivation. The people who look up to him for his intelligence, abilities and experience also mimic his behavior and approach. He also sets novel examples of focusing on neighborhood issues that could be repeated in specific circumstances / problems in other societies. The method of problem solving is building a pattern for others to pursue.

10)   **Innovator**

The community organizer is continually innovating, conducting and working to develop the strategies through the community organizing process. Innovative ways to enhance people's
capacity, implement new and more efficient forms of building society, as well as reviving traditional and indigenous structures within the society

form an integral part of the organizer's expected role. This gives the community's people a lead and encourages them to seek out new ways and means for finding solutions to their needs and problems.

11)   **Motivator**

The community organizer encourages and sustains active participation in finding a solution to their needs and concerns among the people. The community leader invites the group to take on, and successfully accomplish, a minor mission. This in effect makes more challenging activities for the people to take on. During such a process, people can at times take no action or be content to live with the current situation.

12)   **Catalyst**

The community organizer helps the people to become motivated by gaining transparency and influence over resources and learning decision-making skills during the process of community organizing. The organizer is willing, as a catalyst, to increase people's response level. The position of catalyst further helps individuals to become autonomous and better able to respond to their own needs and problems.

13)   **Advocate**

The advocate's task is to support or convince community members and prepare them to support their concerns to the authorities concerned in order to bring about an effective solution to their unfulfilled needs. The Community Organizer promotes the interests of community organizations in the advocate's position results. On behalf of the society he / she talks to obtain access to resources or increase the quality of services provided. Therefore, as an advocate, the community
organizer argues, debates, compromise, negotiates and addresses powers that work against the group's interest.

14)   **Facilitator**

The community organizer helps the group express their needs, explain and identify their issues, discuss suitable solutions, pick and apply intervention strategies and improve the capacity of individuals to cope more effectively with their own issues. A facilitator offers group support, motivation, and feedback to help people to do tasks or solve problems more effectively and skillfully. As facilitator, he / she supports the group in seeking coping mechanisms, talents, and tools to bring about improvements required to accomplish objectives and goals.

15)   **Mediator**

In conflicts between parties, the community organizer intervenes to help them find consensus, resolve disagreements or achieve mutually beneficial agreements. The mediator adopts a neutral stance among the parties involved. In the wider context, a mediator is involved in resolving conflicts among members or between the group and other persons.

16)   **Educator**

As an instructor, the community leader passes information on to the community and to others in the broader world. The organizer offers knowledge required to deal with difficult situations, assists the group in the development of new habits or techniques of behaviour, and teaches by providing role models. The community organizer provides the necessary information for decision making.

3.2   Skills in Community Work

Specific skills are required to organize the community, like any other intervention strategy of working with people. These skills help the worker execute specific tasks with accuracy and
minimal effort. Weil (2005) identified the following range of specialized skills relevant for 21st century community practice:

Practice Skills Policy practice Lobbying Advocacy

Programme design, implementation and management Financial management
Management Organizing
Non-profit development Social marketing
Fund raising Facilitation
Citizen participation Leadership development Volunteer management
Proposal development Contract management
Human resources management Grassroots planning
Sectorial planning Cross-sector planning
Campaigns Public education Contest skills
Confrontation tactics Negotiating Mediation
Position-taking and writing

Group and intergroup development Economic and social development
Social planning
Political and social action Coalition/network development **Research Skills**
Program evaluation Participatory research Use of administrative data

Community assessments
Community mapping and asset mapping Neighborhood analysis
Policy and poverty research

Cost benefit/cost-effectiveness analyses Community analysis
Empowerment research
Action research Statistics
Use of social indicators

4.0 Self-Assessment Exercise

Describe the of a community organizer

5.0 Conclusion

Students in this unit have come to understand some of the role of community organizer and skills in community service. In addition, this unit also studied the dominant conceptions of empowerment and how they relate to the concept of wider and more concrete approaches to address caste, class and gender inequality. The unit also provided you with an insight into the field of gender responsive community organizing and the reach of community engagement with disadvantaged groups.

6.0 Summary

Unit 2 has identified that the community organizer has the necessary characteristics and skills as well as knowledge about community organization values, processes and steps. This also describes the leader of the Group skills. The community organizer's primary position is that of a guide who helps the community find the ways and means to accomplish their own goals.

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