CHAPTER - 6

FACTORS CONTRIBUTING AND HINDERING IN COMMUNITY MOBILISATION AND SOCIAL INCLUSION

The analysis of the focus area reveals that the process of empowerment has already started among the members of the Self Help Groups and Women’s Associations in the villages. The experiences of the empowerment processes have been something new for them and they have passed through various stages of Group Formation - beginning with rapport and confidence building, the first stage of Community Organisation. This process of Trust and confidence building has been the initial stage of empowerment processes as envisaged by the Community Health Department of Mariampur Hospital, the Guide Organization. The other processes in the cycle of development have also taken place in the focus area. As these members of the Community Based organizations have traveled a long way in the path of empowerment, we can also analyze the struggles they have undergone and the efforts undertaken to journey towards empowerment. This analysis will reveal the contributing factors, emerging problems and conflicts in Community mobilization and Social Inclusion.


6.1.1. People's Participation:
Participation in social science refers to different mechanisms for the public to express opinions - and ideally exert influence - regarding political, economic, management or other social decisions. Participatory decision making can take place along any realm of human social activity, including economic (i.e. participatory economics), political (i.e. participatory democracy), management (i.e. participatory management) and cultural (i.e. polyculturalism).
For well-informed participation to occur, it is necessary to have transparency in all actions. It is also important that those most affected by a decision should have the most say while those that are least affected should have the least say.

Participation activities may be motivated from an administrative perspective or a citizen perspective. From the administrative viewpoint, participation can build public support for activities. It can educate the public about an agency's activities. It can also facilitate useful information exchange regarding local conditions. Furthermore, participation is often legally mandated. From the citizen viewpoint, participation enables individuals and groups to influence agency decisions in a representational manner.[1]

Sherry Arnstein discusses eight types of participation in A Ladder of Citizen Participation (1969). Often termed as "Arnstein's ladder", these are broadly categorized as:

- Citizen Power: Citizen Control Delegated Power, Partnership.
- Tokenism: Placation, Consultation, Informing.
- Nonparticipation: Therapy, Manipulation.

She defines citizen participation as the redistribution of power that enables the have-not citizens, presently excluded from the political and economic processes, to be deliberately included in the future.[2] Archon Fung presents another classification of participation based on three key questions: Who is allowed to participate, and are they representative of the population? What is the method of communication or decision-making? And how much influence or authority is granted to the participation?[3]

The participatory methodologies and techniques explain the methods used to engage people in an interactive process of involvement and dialogue. Participatory process draws on the
techniques used in *conscientization* or the practice of critical consciousness and awareness building programmes for community development.

This is based on the methods of Paulo Freire, a Brazilian educator, who developed a method of adult education, which enabled the participants to analyze and act on their situation of powerlessness and impoverishment. His methods formed the foundations of participatory, experiential, 'bottom up' approaches. It is based on the idea that the poor people know and are capable of understanding their situation and that is possible to defeat the apathy, which is so often evident among the poor by working on issues vitally important and relevant to them. There are three steps to bring about social change arising out of critical consciousness- listening, dialogue and action. One has to understand the participatory principles so as to elicit the involvement of all the stakeholders. These principles are:

- Understanding the human nature and behavior viz. the ladder of human needs according to Abraham Maslow,
- Taking in to consideration the stages of development of a group viz. the forming, storming, and norming and performing.
- Facilitating and utilizing the formation of small group appropriately as it will" increase the efficiency and effectiveness of the groups.

"Participation for development is a 'people thing'. It holds to democratic ideals; of the people, for the people and by the people. It advocates that the best way to develop is intrinsically, from the inside out. People are the centre, the focal point, the beginning, the middle and the end of participation. Participation evolves through
the efforts of people who are in turn transformed through the process. "4

The reasons for participation could be to achieve that which cannot be achieved individually and to transcend the limitations of the self through the experience of human interactions i.e. relationship with the other and thus becoming part of the larger entirety. The sense of belonging is a strong need within the human species.

In the focus villages we see 69% of the members are very active in participating in group activities which is two-thirds of the sample. Those who participate somewhat are 21%. In all, 90% of the women take part in varying degrees in group activities.

61% has very much a say and one-third more had much say in the affairs of the village school. With regard to the ration shop, 60% had very much say and 35% had much say in its affairs. Thus, 95% of the respondents had very much or much said in the running of the ration shop. With regard to the running of the Panchayat Bhavan, three-fourth had much say and 14% had very much say in the way it is run. Two-thirds of the respondents had much say in the affairs of the primary health or sub centre while 23% had very much say. In the affairs of the development block, 60% had much say and 15% had very much say. Half the respondents had much say in the meetings of the gram sabha and one-fourth had very much say. Membership has contributed immensely to the active participation of the three-fourth of the respondents in the gram sabha meetings.

Women’s/Men’s respect on account of their participation in the social activities Increased very much (42%), much (27%) somewhat (15%) little (3) or not at all (6%). As is obvious, participation in
social activities has boosted very much and much the respectability of two-thirds of the respondents. Before joining the group, those who exercised decision roles very much were only 10% and those who had such roles much were only 4%. After membership in the group, those who had very much decision roles were 38% and those who had it much were 42%. After membership, those who did not have such roles were only five (3%) members whereas before membership, those without decision roles in the family were 159 (80%) persons. Almost two-thirds (61%) participate very often or often in meetings of other social organizations. Such participation widens their knowledge about available schemes and ways to access them. It also enhances their social respectability as they develop contacts that are useful in getting things done. Hence promotion of Participation of the affected groups in the affairs of the community contributes to community mobilization and their upward social mobility.

6.1.2. Communication

The term social communication refers to using the so-called social media. However there is no standardized definition yet recognized. Generally communication requires a social nexus of at least two entities in a social relation, whether in a technical environment or not. Recent publications adopt the term for discussing the informal communication in open societies. In Karl Popper's definition, an open society is one "in which individuals are confronted with personal decisions" as opposed to a "magical or tribal or collectivist society."[5]

Other definition of social communication is that of a field of study that primarily explores the ways information can be perceived, transmitted and understood, and the impact those ways will have on
a society. Thus, social communication is more politically and socially involved.

Social communication is of two types formal and informal. Formal social communication is when an organization organizes to communicate their plans or ideas in a casual way. Here the subject is one and more people talk about same subject. In informal social communication people join in a group they start their conversation in and pour their views about any subject which they might like or be interested in share their views about. Here people basically enjoy their participation and are not forced to communicate with others. Social communication basically takes place by means of social media but apart from that the face-to-face group meeting or get together is best and more effective than in social media. There are many advantages to social communication, such as enjoying the conversation itself, sharing one's information and views, and learning new things and getting fresh information. Best way to communicate in a social conversation is to both talk and allow others to talk while paying attention to them. When sharing one's views one must be aware of the word use, tone and emotions.

In the focal villages, communication with regard to government schemes is available to almost half the respondents (49%), about gram sabha projects to a third (35%), about health services of the government to two-fifths (42%), information regarding agriculture-related schemes to a third (30%), animal husbandry to one-fourth (27%), Gram sabha meetings to two-fifths (43%), on tehsil diwas to two-fifths (42%), thana diwas to two-fifths (38%).

94% of the members are in the voters’ list. Credit to this happy situation goes to the communication system and motivation provided by the implementing organization. Half the respondents
(52%) have very regularly exercised their franchise, 18% on a regular basis, 8% somewhat regularly, 4% more or less and 14% not at all regularly. That almost three-fourth of the respondents participate in the democratic practices of the nation by casting their vote shows the sense of individual responsibility and political awareness. Of those who have contested in any election, there are 6% who have done so very often, 16% have attempted often, 18% have done so only sometimes.

But the framework of participatory communication would conceive of empowerment in a more holistic sense, as an outcome of establishing and strengthening interpersonal commitment and trust and alliances of diverse individuals who share a similar sense of helplessness and lack of control. A growing sense of interdependence enhances feelings of self-worth, trust and common cause. "Participatory communication places emphasis on the process of communicating as a means for releasing an empowering force with in which people can reinforce their own communication skills, develop analytic and reflective skills which uplift levels to self-esteem and lead to increased self-reliance and trust in others. The outcome is a strengthening of knowledge and decision-making abilities enabling co-equal, collaborative relationships, which transform individuals from a position of powerlessness and a voiceless existence to the point where they become active communicators." 6

In the focus villages, the communication strategy has enabled the group members to maintain interaction between the members of the groups and outside members. They come together in the meetings once a month- monthly meeting of Self Help Groups usually before the tenth of each month and the meeting of the Women's Associations usually after tenth of each month. The interactions and
communications in between these meetings are to the minimum, even though they live in the same, hamlet or the village. They are not very used to interact and involve with the affairs of others.

6.1.3. Empowerment
Empowerment is often conceived of as an individual's sense of confidence which has resulted from a self-realization of oppression or lack of freedom and opportunity. The general perspective is that "those who have power are men or the community bosses or he in the shop. What is empowerment? Some said they saw it as very much like the people in the public positions in political terms, and at the family level too, like men, who have more power. "7

The women members of the Groups have traveled a long way in the process of empowerment. They have achieved the 'power from within ' and 'power to' achieve with others what one could not achieve alone. This enabled them to leave the house and begin to act outside. There is ownership of resources and are able to achieve their entitlements. They have also decision making powers in the houses, community and in the wider society. They are able to move freely within the village and outside for demanding their rights and entitlements.

"It is important to work with men in gender issues, so that spaces for women's empowerment are expanded. However, it is not a smooth process; the outcome is often comparable to a pendulum, which oscillates between one extreme and the other. Men react favorably when women's exercise of power benefits the family or the particular community they belong to, but often react negatively when it cuts men's source of power within the family. It is therefore crucial that women strategize effectively and anticipate men's response beforehand." 8
6.1.4 Gender Equality

“Dennis O’Brien (May 30, 2008) “9” has said that the movement towards gender equality, especially in Western countries, began with the suffragette movement of the late-19th century. In the 1960s, a more general movement for gender equality developed based on women's liberation and feminism. The issue was women's rights. The idea was that women should have equal rights with men. However, actual changes in attitudes continued to focus on specific issues.

The movement resulted in anti-discrimination laws. Changes to attitudes to equality in education opportunities for boys and girls have also undergone a cultural shift. Some changes came about by adopting affirmative action policies. The change has also involved changes to social views, including "equal pay for equal work" as well as most occupations being equally available to men and women. Many countries now permit women to serve in the armed forces, the police force and to be fire fighters. Also, an increasing number of women are active in politics and occupy high positions in business.

"Mainstreaming a gender perspective is the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated. The ultimate goal is to achieve gender equality.” 10.
Conversely, men increasingly are working in occupations which in previous generations had been considered "female occupations", such as nursing. Also, in the home, while acknowledging the biological differences between men and women, most notably in relation to child bearing, the role of child rearing is not as widely considered to be an exclusively female role. Another manifestation of the change in social attitudes is the non-automatic taking by a woman of her husband's surname on marriage, as well as a wife being free to pursue her career after marriage.

World bodies have defined gender equality in terms of human rights, especially women's rights, and economic development.“11”.

UNICEF describes that gender equality "means that women and men, and girls and boys, enjoy the same rights, resources, opportunities and protections. It does not require that girls and boys, or women and men, be the same, or that they be treated exactly alike."12

The United Nations Population Fund has declared that women have a right to equality.13 "Gender equity" is one of the goals of the United Nations Millennium Project, to end world poverty by 2015; the project claims, "Every single Goal is directly related to women's rights, and societies where women are not afforded equal rights as men can never achieve development in a sustainable manner."14, 15.

6.1.5 The Flagship programmes of the Government

The Flagship Programmes have enabled the organization of the communities to leverage these programmes.

The Flagship Programmes are:

1. National Rural Employment Guarantee Act
2. Swarna Gram Sadak Yojna
3. Indira Awaz Yojna
4. Sarva Siksha Abhiyan
5. Mid-Day Meal Scheme
6. Drinking Water
7. Rural Sanitation
8. RKVY
9. National Rural Health Mission
10. BRGF
11. Prime Minister’s Gram Sadak Yojna
12. Integrated Child Development Services

Source: Government of India, Planning commission reports.

Fig. 8. Convergence of Institutions for Government schemes.

6.1.6 Government Policies
Most of the changes have been in the field of economic policies on reforms, influenced by globalization, liberalization and privatization. The Government is pursuing more market influenced and oriented policies, which in many ways affected the
empowerment of the poor and reduced the social opportunities for a better quality of life for them.

"The central issue, we have argued, is to expand the social opportunities open to the people. In so far as these opportunities are compromised -directly or indirectly - by counterproductive regulations and controls, by restrictions on economic initiatives, by the stifling of competition and its efficiency-generating advantages, and so on, the removal of these hindrances must be seen as extremely important. While the case for economic reforms may take good note of the diagnosis that India has too much Govt. interference in some fields, it ignores the fact that India has also has insufficient and ineffective govt. activity in many other fields, including basic education, health care, social security, land reform, and the promotion of social change. This inertia too contributes to the persistence of widespread deprivation, economic stagnation and social inequality. “16

6.1.7 Micro-credit and Economic Activities
The micro credit and economic activities contribute for the community organization. There are different starting points for women's empowerment such as economic strategies, political strategies, social strategies and integrated strategies. The women defined and decided upon the starting point rather than on pre-determined assumption that one strategy is better than the other. The micro-credit is the most suitable solution to women's poverty throughout India and all the contexts. Micro - credit and economic empowerment is one of the aspects in the whole ambit of empowerment processes.

The experience has shown that it is women who take up micro credit benefits the family. It helps in the enhancement of the status
of women which makes them economically self reliant which liberates them from the clutches of husbands and money lenders. This self confidence gained permeates to the family, community and society.

6.1.8 The Role of Facilitators
The role of Voluntary organizations as Facilitators as catalysts, gate-keepers, guides, advocates and friends has helped in the community organisation. They motivated and inspired the people to undertake development and empowerment actions. Hence the appropriate word is 'people inspired development'. The Voluntary Organizations augment their development role and increase the effectiveness and impacts of their efforts with a simple yet constructive framework under the concept of 'scaling up'. There are the following strategies for the scaling up:

"Additive Strategies imply an increase in the size of the respective organization or programme. Multiplicative Strategies, which do not imply growth of the inducing programme or organization, but aim at enhancing impacts by systematically influencing others through networking or training or by pursuing policy - or legal reform.

Diffusive Strategies, by which influence and impacts are promoted in more informal and spontaneous ways. The best strategies or blend of strategies will, obviously, depend on numerous factors and will usually require that the NGOs explore strengths, weaknesses, opportunities and constraints and threats frequently and systematically. “17,

In the words of Susan A. Wheelan, “Lots of people don't like to work in groups. Many of us don't like to go to meetings and think that they are a waste of time. Most of us have some bad experiences
working in groups. Some of us associate work groups with fighting, hurt feelings and inefficiency. This is not surprising, since. Many groups have difficulty functioning effectively. Even groups that ultimately succeed in becoming teams have periods that are stressful and unpleasant."18

6.1.9. Team Building

The team building processes have contributed effectively to community mobilization and Group Formation. The organization of groups has enabled them to achieve their purposes. The social functions like wedding, feasts, burial etc. became very participative.

6.2 Hindering factors of Community Mobilization

6.2.1 Poor Representation of the Marginalized Sections

One of the major problems of the poor and the marginalized sections in the study area is the very low level or no proper representation of the poor and the marginalized in the community. Though there is the provision of reservation of the Scheduled castes, Women, Backward Castes, and women at many fields, the actual representation by these sections is very low. In the areas of information dissemination and other major aspects of life, their presence and participation are very low and minimal. In the programme area, the participation of women and the target groups in the process of information dissemination has just started only, with the formation of their groups. They need a long way to go in the areas of communication and information dissemination. This can be substantiated with the experiences of other scholars. T.K Oommen puts this situation in following words: "The S.Cs or Dalits, traditionally the most oppressed section of Indian society, now have representation roughly in proportion to their population in the institutions of state, particularly in legislature and in executive.
In the institutions of market, they have hardly any representation in spite of the fact that they are primary producers. The situation with regard to institutions of civil society is a mixed one. The presence of the Dalits is becoming increasingly visible in political and social movements. However, there is a great deficit in their representation in the context of production and dissemination of knowledge and experience. The link between knowledge and experience, particularly in social science, is well recognized. In as far as a segment in society is not represented in the process of producing and disseminating knowledge, their experience is unlikely to be incorporated in to the knowledge”19

6.2.2. Co-responsibility of the Poor and the Rich

In the processes of community development activities, all people have the responsibility to contribute and collaborate. The rich and the poor both have the responsibility to build up a just, equitable and safe society. Hence it is co-responsibility. Usually the rich pay some money for charitable purposes or contribute for the welfare of the poor and disappear from the scene, without proper monitoring and follow up support. Thus their contributions are limited to mere charity and welfare activities, not leading to empowerment of the poor and the marginalized based on the principles of animation and social empowerment. The interactions with the poor and meaningful collaboration are to the minimum by the rich with the poor. This will lead to the walls of exclusion between the rich and the poor and thus to mistrust and apathy. As there are very low levels of interactions and monitoring the chances for misappropriation of funds are higher. In the programme villages the right relationship of poor and the lower castes with the high. Castes and the rich people are lacking. Hence there is an urgent need to establish sound relationships and solidarity with the poor and take some concrete steps to overcome the distance between the rich and
the poor. Very often, the rich look upon the poor with apathy and scorn. The rich view the empowerment activities among the poor and the deprived as threat to them. They are fearful of the power of the poor to transform the society and try to thwart every effort of the poor in getting them organized and strive for their rights. Therefore, they undermine the efforts of radical social change and want to maintain the status quo and keep the poor at their subsistence level. We have to remove this apathy and skeptical and cynical looks of the rich and the powerful to build a just and equitable society. We have to foster and maintain a win-win situation for both the poor and the rich. In this way we can control the oppression of one section over others.

The goal of empowerment is not the victory of the poor over the rich or rich over the poor, but the integration of all in a new community of love, justice, sharing and service. A synthesis has to take place after the antithesis; according to the social change cycle propagated by Karl Marx viz. Thesis - Antithesis - Synthesis. A certain class approach to ‘liberation simply sees the other as enemy. It is not fair that Dalits in our country consider everything that is non-Dalit as Brahmanical and therefore to be rejected. Hating the enemy or oppressor is not the right way and attitude to bring about liberation and empowerment. It may be easier to work with the poor, providing them goods and services with a charity approach, or organizing them into groups and federations to fight for their rights, even by provoking them to righteous anger. But the greater challenge is to motivate the non-poor for a change of their perception and outlook in favor of a just and equitable society and bring them to a negotiating table and dialogue with the poor.

Negotiations normally involve compromises and a step-by-step approach. To work with the non-poor, the language and outlook of
the poor also has to change. Mere rhetoric and denunciations will not help. Violent revolution will be counterproductive leading the further violence and alienation and distance, letting the emotions dominates practical reasons. The fight for justice will have to non-violent, focused on Conscientizing both the poor and the rich, shocking the non-poor, by non-violent agitation, into recognizing and acknowledging the unjust situation, making them realize that peace and harmony can come only with justice and a minimum of wellbeing for everyone, and persuading them to come to the negotiating table with changed hearts and minds. Such a struggle can only be non-violent, leading to a way of dialogue in the quest for revolutionary change.

Any revolution, violent or non-violent, has helped the emergence of a new dominant group, even when there is a democratic framework. This has been true of the communist revolutions in the Eastern Europe as well as the non-violent revolution in the Philippines. In such a situation the poor continues to remain poor. The challenge to change and conversion has to start with the poor, but it has to reach the non-poor. The poor may have to initiate social movements and struggles for justice, but the ultimate goal should be to bring everyone to the negotiation table and to urge reform and reconstruction. This was a tactic followed by Gandhiji. The comments of Michael Amaladoss are relevant here: "Such reaching out to the oppressors seems particularly urgent in the case of the Dalits. Social Equality, particularly, cannot be re-established if the dominant group does not recognize and accept the others as equal. Therefore, besides building up their own self-confidence, the Dalits in collaboration with all people of good will have to change the minds and attitudes of the dominant group. This means that there emerges a new vision of equality in society accepted by everyone."

20
Hence Ananta Kumar Giri observes in his book Reflections and Mobilizations: "In this context, there is a need to think of new modes of embodiment of responsibility on the part of the affluent and the poor. In this new mode of engagement, responsibility is characterized by mutual responsibility, 'co-responsibility' and self-responsibility. Both the affluent and the poor are responsible to each other for their self-enrichment, overcoming of life-incapacitating obstacles, amelioration of suffering, realization of happiness and the creation of a good society.... Positive welfare is not confined to improving the life of the poor or the underprivileged alone; it also considers its task to create opportunities for self-enrichment for the affluent as well. Instead of being obsessed with distributive equality between the rich and the poor, now there is the need to strive for generative equality between them, an equality that emerges out of mutual collaboration between the affluent and the poor in building collective foundations of a good life and in overcoming 'collective bads'.

6.2.3 Human Rights Abuses

The new development paradigm is more oriented to human rights approach to development. In the context of women's empowerment, it is a fact that women are greater sufferers of human rights abuses in a gender specific ways, but this fact is conveniently ignored. There is a reluctance to treat women's rights as human rights.

The often pretext is that the sex discrimination is secondary to the larger issues of development; the abuse of women's rights is a private matter etc. Hence there is a gender gap between the recognition and enjoyment of human rights of women. Problems concerning the human rights of women are often subsumed under the terms 'status of women', and 'advancement of women'. The unequal status of women results from gender discrimination.
Advancement of women is impossible without ensuring their equal rights. Unfortunately the women are unaware of the existing human rights, which apply to them specifically. This has been the learning from the focus villages after many interactions with them.

In the words of Justice V. R. Krishna Iyer, the fight is not for human worth. The claim is not to end inequality of women, but to restore Universal Justice. Two most important areas of women's rights the rights of married women and the women's right to property. Very often the issues of women's empowerment are not seen holistically and this is a major problem. Therefore Lina Gonsalves concludes: "This book describes the lack of attention to the human rights of women, and indicates a range of issues where equal rights for women are still denied. Sometimes such rights are formally recognized, but ignored in practice. Sometimes they are not even recognized, that is, women's human rights are openly and explicitly denied. Women should enjoy all basic rights and fundamental freedoms, but they do not."22

6.2.4 Limitation to the Vision, monitoring and evaluation.

Very often the vision is limited to immediate benefits that accrue from the programme interventions. The participants of the programmes as well as the Facilitators look at the short-term effects and results, thereby limiting themselves to few steps of community development and empowerment. They may plan for one year or for a shorter period and thus miss the correct perspective for the long-term development and empowerment approaches. Those who guide them also do not show such depth in their perceptions for long-term empowerment processes.

Accordingly, monitoring and evaluations and consequently plans of action for future are to be organized in such a way that there are
greater impact and effectiveness and proper programme implementation. The lack of this long-term planning, monitoring and evaluation cycle is visible in the focus villages and this is a major challenge for the empowerment of women. As Reidar Dale puts it “Thus the challenge of substantiating and explaining changes tends to be particularly big at the level of impact. Impact evaluation (which may also involve analysis of the sustainability of impacts) tends to be the more emphasized the more normative the scheme is, that is, the more it focuses on fundamental aspects of people's living situation. We may then also refer to the development thrust as a 'deep' intervention. Moreover, a highly normative programme will often have a relatively broad scope, which may be captured by the word 'comprehensive'. That is because substantial changes in people's living conditions may require that one addresses several, usually more or less inter-related, problems." 23

6.2.5 Slow empowerment Process for Women

When we analyze, we find there are many problems and conflicts the women face with regard to their empowerment. All these are to be addressed for effective and useful processes of empowerment in the focus areas. Empowerment is a very slow and difficult task and it will take considerable time, persistent efforts and long-term strategy. We can summarize and conclude this discussion with the following observation: “As this body of work indicates, the anthropologists need to examine the ways in which people and the discourses which they produce interact according to their different cultural, economic and historical contexts. Research must be actor-oriented, not only through studying those 'to be developed', but in terms of how individual and group agencies cross-cut, reproduce or ‘resist the power relations of state and international development interventions. This becomes something infinitely more interesting than simply the study of the 'problem' of development." 24
6.2.6 Integration of Life and Activities.

Very often life is seen not in its totality but in piecemeal. People tend to consider more of the physical aspects of life and other aspects - the social, intellectual, cultural and spiritual aspects are neglected or rather ignored. When life is compartmentalized the fullness of life is not achieved and there is only partial fulfillment of the meaning of life. As a result, there is no authentic existence: Hence we need a new outlook and paradigm. Paradigm is the word originally from Greek- *Para deigm a*, commonly used today to mean a perception, assumption, theory, frame of reference or lens through which one views the world and the realities.

In the new paradigm, one has to see life in its integrated form, not so much to be fragmented and compartmentalized. As Stephen Covey puts, it is the Whole- Person Paradigm. He asks: "At the core, there is one simple, overarching reason why so many people remain unsatisfied in their work and why most organizations fail to draw out the greatest talent, ingenuity and creativity of their people and never become truly great, enduring organizations. It stems from an incomplete paradigm of which we are - our fundamental view of human nature. The fundamental reality is, human beings are not things needing to be motivated and controlled, they are four-dimensional - body, mind, heart and spirit. "25

Covey speaks of the solution to this dilemma and suggests" being effective as individuals and organizations is no longer- optional in today's world - it's is the price of entry to the playing field. But surviving, thriving, innovating, excelling and leading in this new reality will require us to build on and reach beyond effectiveness. The call and need of a new era is for greatness. It's for fulfillment, passionate execution, and significant contribution. These are on a different plane or dimension." 26
In this sense, all are expected to have an integrated vision for life and get the realization of all the inner potentialities. This is applicable to the poor and the most marginalized also and development and empowerment should take in to consideration all these aspects.

6.2.7 Conflicting situations
The Dictionary meaning of conflict refers to a situation in which people, groups or countries are involved in a serious disagreement or argument. "Conflict - a pervasive part of life - can be defined as disagreement or dispute over issues, attitudes, opinions or behavior. It can take many forms, from words to violence, and people engaged in a conflict can range from two individuals to virtually the entire world. Power is a significant element in conflicts. In this regard, Psychology contributes to escalation or de-escalation of a conflict because, consciously or unconsciously, the contending parties form a perception of their relative strength.” 27

Conflicts and problems are unavoidable; there is no exception even in the processes of empowerment. A variety of problems encountered by the members of the CBOs will make them stronger and in this sense the struggles, problems and conflicts are blessings in disguise. By addressing these issues they will be better managers and programme implementers, proving their efficiency, effectiveness and skills in handling these issues. Conflict is processes that begins when one party perceives that another party has negatively affected or is about to negatively affect something that the first person cares about. It is social interaction in which a minimum of two parties strives at the same moment to acquire the same set of scarce resources. Conflict can occur on four different levels and at times on more than one level at the same time viz.
intra-personal- conflicts that occur within an individual, inter-
personal- conflicts between two or more individuals, intra-group -
conflicts that occur within a group, and inter-group - conflicts that
occur between two or more groups. Whether the conflict exists or
not is a perception issue. For a conflict to exist, the people or parties
who are involved must perceive the situation as a conflict. If no one
is aware of a conflict, it is generally agreed that there is no conflict.

There are different views and approaches to deal with conflicts. The
functionalist view is that all conflicts are harmful and must be
avoided because conflicts imply that the groups are disintegrating
or relationships' are being broken and are not functioning. Conflicts
occur due to lack of or poor communication, narrow-mindedness,
lack of trust between people and failure of parties to understand the
needs and views of others. Hence all conflicts are to be avoided.

The human relations view is that conflict is a natural and inevitable
outcome in any group or relationship. The interactionist view is that
conflict is not only a positive force in a group but also absolutely
necessary for a group to perform effectively. They encourage
conflict on the basis that a friendly, placid, cooperative group or
relationship is prone to stand still, becoming dull and unresponsive
to the need for change. The structuralist view is that there is always
an underlying structural conflict between the producers of
economic wealth and those who benefit most from the economic
system. The structuralists acknowledge that society is always full of
conflicting interests, but the major. Conflict comes from the
underlying social structure.

Viewing conflict as necessary to change enables group members to
resolve conflict and move on to higher levels of accomplishment. A
Facilitator can set the stage for a group to confront conflict for win-
win outcomes. With this theory of conflict, we shall look at
problems and conflicts of the women in the selected focus area and analyze their situations, as perceived by these women.

6.2.8 Problems in participation
While analyzing the status of participation and associational life in the focus villages, we come to know that only a few people are members in the Self Help Groups and Women's Associations. The interactions are mostly limited to the Dalit hamlets in the villages and the relationships with other hamlets and communities are not always strong and sweet. This is due to the perception and outlook differences. The elite in the villages must have thought of the empowerment processes of the poor and the Dalits as a threat to them. Hence the participation of all in the villages will not be possible and therefore their involvement and collaboration for community development programmes also will be limited. The concerted effort to bring facilities and improve the quality of life in the villages will be lacking. More than harmony and collaboration in the villages, there is the possibility of disharmony and conflict, as we see in these villages. We need more openness to other hamlets and communities. The idea of the Global Village is to be fostered in the area so as to ensure better participation and collaboration with various groups and communities. This can avoid or reduce the conflict situation in the area.

6.2.9 Problems in Communication
Even people with good communication skills can fail to communicate well in a social environment. Potential problems in their social communication include:
- Confusing communication.
- Giving too little or too much information.
- Repetitive communication.
- Speaking out of the box.
• Talking too slowly.

To improve social communication, the above problems need to be overcome.

On average, in spite of membership, not even half the respondents get correct information about the various schemes meant for them. This shows that the group has to further enhance its image and efficiency so that its members benefit from the schemes announced by the government for their benefit.

Half (51%) of the respondents have never contested any election and 8% have done so rarely. Only about one-fourth have seriously attempted to represent the others in an election. But the three-fourth needs to be encouraged to contest elections so that they may bring about a change in the governance that affects them. There is male domination and patriarchal values still prevalent in the villages. They are more at ease with village elders and traditional leaders. They are also more subject to many superstitions. Thus mobilizing them for group formation and group management is a difficult task for the development workers.

6.2.10 Non-utilization of Social opportunities

In the context of social opportunities and development of the rural areas, the focus villages have to move further in terms of education, health care, housing, sanitation, electrification, drainage, transport, communication, public distribution and very many other physical and social facilities for the integrated development of the area. The women, through their collective bargaining, have created awareness among the villagers and initiated the process. But this is not enough to provide substantial changes in the communities. The receding Govt. and the aggressive market forces pose a major challenge to the women in their empowerment processes. The low educational
status of the women is of particular interest to be addressed very urgently. Only few women are literate and are able to make substantial inroads in to the empowerment programmes and thus the momentum for the empowerment interventions is bit slow.

Community organizations are civil society non-profits that operate within a single local community. They are essentially a subset of the wider group of nonprofits. Like other nonprofits they are often run on a voluntary basis and are self-funded. Within community organizations there are many variations in terms of size and organizational structure. Some are formally incorporated, with a written constitution and a board of directors (also known as a committee), while others are much smaller and are more informal. The recent evolution of community organizations in the target villages has strengthened the view that these "bottom-up" organizations are more effective addressing local needs than larger charitable organizations. Typical community organizations fall into the categories of community-service and action, health, educational, personal growth and improvement, social welfare and self-help for the disadvantaged.

The factors identified above as contributing factors for community mobilization and social inclusion need to be strengthened further and appropriate strategies needs to be identified for converting the hindering factors as opportunities .

References


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