**UNIT 2**

**MEANING OF NUCLEUS GROUP:**

 The primary group is the nucleus of all social organisations. It is a small group in which a small number of persons come into direct contact with one another. They meet face to face for mutual help, companionship and discussion of common questions.

 In the words of C.H. Cooley, “By primary I mean those characterised by intimate face-to-face association and co-operation. These are primary in several senses but chiefly in that they are fundamental in framing the social nature and ideals of the individual”. He goes on to say that the development of this common group identity lead the members of the primary group to naturally identify themselves as "we or us."

**FORMATION OF NUCLEUS GROUP:**

These are the following:

a) collection of relevant information on eligible households by means of household surveys

b) organization of informal meetings with prospective group members to discuss, among others, the purpose, methods of operation and benefits of the groups as well as possible group enterprises, joint means of production, etc.;

c) the self-selection of possible group members: this includes decision-making on whether to form groups only with small-holders, tenants or landless, furthermore only with women or men, or to create mixed groups of women and men and/or small-holders and tenants, etc.;

d) listing by the group promoters of potential group members and leaders, of possible group activities and required inputs; furthermore, distribution of membership cards or other symbols to the members of each group formed;

e) group discussions regarding group liabilities, resources and needs as well as recording of the production activities and income of the group members;

f) group members assign among themselves responsibilities and duties by consensus or formal voting. This includes the election of a chairperson, secretary and treasurer. The rotation of leadership positions is very recommendable as this offers opportunities to members for leadership training and minimizes domination of a group by a few members holding office for too long periods. It promotes also shared leadership;

g) establishment of group rules including, among others, rules on compatibility of membership of other organizations, how to rotate group leadership functions, how to organize group credit and repayment, how to establish and use a group credit to ensure its repayment, how to establish and use a group savings fund and how to tackle possible land (tenancy) problems. Planning of the required meetings: where, when and with what agenda.

It is clear from the above steps that the formation of viable and stable groups requires patience and sufficient time: for this important process a period of two to six months is usually needed, depending upon the local circumstances. Both too quick formation (e.g. to obtain credit) as well as too much delay (which may kill the interest of the potential group members) should be avoided. When is a group really formed? When it is stable, that is, retains the majority of its members, holds regular meetings attended by most members, carries out beneficial activities and has accrued a reasonable amount of group savings.

**The essential characteristics of a primary group are intimate feelings and close identification. Intimacy of relationship depends upon the following factorsi.**

**Physical proximity:** In order that relations of the people may be close, it is necessary that their contacts also should be close. Seeing and talking with each other makes exchange of ideas and opinions easy.

**ii. Small size:** Relationship can become intimate only in a small size. In small groups members can know one another personally and develop a group character and intimacy more quickly.

 **iii. Stability:** To promote intimacy of relationships, the primary group should be stable to some extent.

**iv. Similarity of background:** Each member in a primary group should have something to give and take.

**v. Limited self-interest:** Though members join the group with the motive of satisfying their own interest, yet they should sub-ordinate their interests to the central interests of the group. They must come together in a spirit to participate co-operatively. The common interest should predominate in their minds.

**vi. Intensity of shared interests:** In a primary group the common interest is shared by every member and by being shared by all, the interest acquires a new significance and a new valuation.

**POWER STRUCTURE:**

**Concept and Dimensions of Power**

* Power means the ability to influence others through community organisation. That is influencing community members to act as suggested by the leaders to achieve the community goals. The community power aspects can be studied. This is called power structure of the community.
* The power structure of the community varies from community to community.
* According to social workers, power is the ability to influence the beliefs and behaviour of others. In other words, power is the ability to make things happen.
* Floyd hunter explained the nature of power and power structure. Power appears in numerous forms and in a variety of combinations. Power flows from many sources. The money, votes, laws, information, expertise, prestige, group support, contacts, charisma, communication channels, media, social role, access to rewards, position, titles, ideas, verbal skill, ability to gratify important needs, monopoly of essential resources, alliances, energy, conviction, courage, interpersonal skills, moral convictions, etc. are some of the sources of power. The accumulation of power in a specific area is called as a power centre.
* Power is also distributed. It is not confined within the power centre. It is present at every level of the society. The powerless people also have power only, they have to discover their power. Power may be ascribed by formal delegation or by title.
* Power may be achieved by many ways. For example, through competence, ability, or by personality etc. power can be achieved. Generally some groups of people are at the top of the community. They are called power centers at the top of the power pyramid
* . They influence the community through formal and informal connections. They influence through subordinate leaders who do not participate in community decisionmaking process
* . The rich people are mostly powerful.
* In some communities multiplicity of power structure is noticed. Power structure is also flexible in nature.
* The community organiser has to study the following ‘How do some people influence the action of others? Who wields the power? How? What are the issues? What are the results? These aspects are to be analyzed by the organiser for effective practice of community organisation. This is called community power structure analysis. It is called power because some people are capable of action in spite of the resistance of others.
* Some people are powerful because they knew each other personally and they interact frequently making it possible for them to join in the joint efforts in community affairs.
* People with power, make major community decision whereas others are active mainly in implementing such decisions. An organiser who is able to study the power structure well can practice community organisation effectively. For example, the village traditional leader is a powerful person. The leader can influence other people to act.
* Many times this leader is motivated in achieving the goals of the community.
* The leader is capable of influencing people effectively. When there is opposition from a few men, it can be tackled by the leader because the leader has power. In the community power is distributed.
* Each power centre tries to expand its influence over the distribution of resources and rewards. The various power centers enter into an alliance. They share power, enter into a contract and discharge obligations. Power does not come to the passive, timid, defeated persons. Energetic, courageous persons wield it. The people with power tend to join together based on issues.
* The basis for alliance are ideological, personality similarities, needs, or to achieve the goals.
* Power possessed is always used. It can be used for achieving the goals. The power can be intellectual, political, social, or psychological. To retain power there is need for self-awareness and self control.
* The decision making is the source and out come of the power. Some times there is a possibility of many power centres.
* Each power centre may be autonomous. The organiser needs knowledge, and ability to mobilize the power in the community for achieving the goals of the community.

**There are techniques for mobilization of power.**

a) Appealing to the persons with power, who are related, with, requested help for achieving the goal.

b) Relating the power centres directly to the goal.

c) Developing interdependence among power centres for fulfilling the goals.

d) Formation of new groups by including members of power centres to achieve the goals.

e) Encouraging members of power centres to join with other members of power centres to achieve the goal.

 f) By using group work methods, new larger power centres can be strengthened to achieve the goals.

**Saul Alinsky and Richard Cloward** used the changing of power centres. (1960). The power centre change is achieved by institutional changes. Saul Alinsky gave importance for grass-root approach. In grassroot approach lower level people should get deciding power. Power and authority are connected. Authority is the legitimatization of power. These details are used in community organisation to achieve people’s participation and successful achievement of the goal.

**The Relevance of Power in Community Organisation:**

* Development is influenced by power structures of the community. People who are influential can mobilize a major segment of the community. For example; in fund raising drive some people can move behind other people and institutions.
* There are two models of community power structure. The stratification model and the pluralist mode are the two models of power structures.
* Stratification model suggests that social class principally determines the distribution of community power. According to this model the power structure in community is composed of stable upper class elite whose interest and outlook on community affairs are relatively homogeneous.
* According to pluralist model, it rejects the idea that a small homogeneous group dominates community decision-making. But there are numerous small special interest groups that cut across class lines, which are represented in the community decision-making.
* These are interest groups with overlapping memberships, widely differing power bases, have influences on decisions. Community decisions are the result of the interactions of these different interest groups.
* This theoretical orientation can help the community organiser in his action. The organiser has to identify the members of the power structure for community organisation.
* Floyd Hunter an executive director of a community welfare council wrote classic volumes on community power structure. His method of locating community elites is known as the reputation approach.
* The basic procedure is to ask a group of informants who are knowledgeable about the community to list the people they believe to be most influential in the community affairs.
* There may be variations in this procedure with regard to how informants are selected, and how questions are put in. By tallying those people most frequently named as influential leaders we can identify the core of the community power structure.
* Position approach is another method of locating the members of the power structure based on the assumption of stratification model. This approach assumes that people holding the highest office in the community are at the top of the power structure.
* By scanning the executive lists of the important social political and economic organisations in the community, one can quickly compile a list of members of the power structure.
* This approach requires fewer efforts than the reputation approach. Community power is directly related with Community Organisation. Participation of people is related with power.
* In Community Organisation community power holders are involved to induce people’s participation in order to achieve the organisations objectives.
* Some times if the existing power centers are not for Community Organisational objectives, then a new center of power is created to get people’s commitment and mass participation.
* The organiser needs to study power structure and Community Organisation process is carried out successfully through leaders. For example, people are organised to implement family planning. For this the leader is motivated for people’s participation. In some villages the leader opposes family planning.
* In this situation the community organiser has to identify a new powerful leader to implement family planning. Otherwise it is not possible to implement family planning in the village.

**Adult Education**

Adult education is a practice in which adults engage in systematic and sustained self–educating activities in order to gain new forms of knowledge, skills, attitudes, or values. It can mean any form of learning adults engage in beyond traditional schooling, encompassing basic literacy to personal fulfillment as a lifelong learner. In particular, adult education reflects a specific philosophy about learning and teaching based on the assumption that adults can and want to learn, that they are able and willing to take responsibility for that learning, and that the learning itself should respond to their needs.Driven by what one needs or wants to learn, the available opportunities, and the manner in which one learns, adult learning is affected by demographics, globalization and technology.

 The learning happens in many ways and in many contexts just as all adults' lives differ.

**Adult learning can be in any of the three contexts, i.e.**

 \* Formal – Structured learning that typically takes place in an education or training institution, usually with a set curriculum and carries credentials;

\* Non-formal – Learning that is organized by educational institutions but non credential. Non-formal learning opportunities may be provided in the workplace and through the activities of civil society organizations and groups;

\* Informal education – Learning that goes on all the time, resulting from daily life activities related to work, family, community or leisure (e.g. community baking class).