MODULE 33: THE EIGHT-MODEL FRAMEWORK OF WEIL AND GAMBLE

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Learning Objectives	This module will enable the student to 1. Explore the critical lenses for community practice in the 21st century. 2. Understand the Eight-Model Framework and its modalities. 3. Critically analyze the relevance of Eight-model Framework for community practitioners.

Introduction

There are several models and frameworks for guiding community practice. However, there is also a constant need to expand these frameworks to address contemporary contexts and evolving ideas and dynamics of community. Community needs have also changed over time. Since the Rothman Model's introduction, there have been several changes and new developments in community practice. Macro practice was strengthened while ensuring focus on the micro-level elements that influence the community. Thus, there grew a need for a model or models that addressed these changes.

One such comprehensive model is the *'Eight Models of Community Practice'* proposed by Dorothy Gamble and Marie Weil. This model groups the strategies and approach of a community practitioner under eight dominant models, depending on the constituencies and desired changes in outcome systems.

By the end of this module, the reader will be able to understand:

1. Critical lenses for community practice in the 21st century
2. The Eight-Model Framework and its modalities
3. The relevance of Eight-model Framework for community practitioner.

Models and Frameworks of Community Practice

As we have mentioned already, there exist several models and frameworks that guide community practice in diverse ecosystems. Scholars and practitioners have contributed substantially to the development and interpretation of the models. Their contributions range from proposing ways to deal with power dynamics, establishing practicable guidelines for practice at grassroots level (including do's and don'ts), ways of mobilizing resources, strategy and planning as well as encouraging participation. Most of the models and frameworks overlap and are interdependent. Thus, at first sight, we are presented with a complex web of approaches that is confusing to the student.

Netting et al. say, "*Models provide guidance and direction for the practitioner. Theories provide the tools for thinking about a problem or need, whereas models provide guidelines for action and intervention*". The eight-model framework was derived from the works of various scholars of community practice. It incorporates three critical lenses which essentially influence the community macro-practice in 21st century. (F. Ellen Netting, 1993)

The process and purpose of the community practice has always focused on four major concepts i.e., *development, organizing, planning and change.* While the central theme of any community practice is empowerment and social justice, conventional community practice mostly meant settlement house movements, rural development movements for democratic participation, or organizing of various vulnerable, racial and ethnic groups. All these movements had a different purpose which guided their practice and approach in the field. Murray Ross, the first community scholar to introduce various models of approaches in community practice, gave importance to clarity of focus and purpose among practitioners. This contributes to the contours of the approach and methods needed for planning, organizing, development and change. As Ross notes, "*There are numerous goals and consequently numerous approaches which are useful in community work. Only when we have decided what we are trying to accomplish can we decide which approach is the proper one and which methods are consistent with the end we have in mind*"

Ross differentiates philosophies which guide community practice, such as reform orientation, planning orientation, and process orientation. The orientations vary with the set-up inform the values and purposes involved in the praxis. For example, *reform orientation* is required in both social action and policy planning efforts, while *planning orientation* distinguishes between 'exploration with people', which includes grassroots planning, and 'technical study of welfare needs', which involves technical experts planning for the community; and lastly, '*process orientation*', which focuses on community members taking the central role in organizing and development of the community.

After Murray Ross, Jack Rothman's (1968) model received wide acceptance. In 2007, Rothman modified his models to address the changing patterns of community in society. His models are now known as planning and policy, community capacity development, and social advocacy. The three models are used in conjunction with each other because they do not work in isolation and, in fact, borrow heavily from each other in actual practice.

Marie Weil and Dorothy Gamble built on these models and orientations to conceptualise the 'Eight Model-Framework' for guiding the community practitioners in the field. These models were developed in the current context of community practice and are mutually reinforcing because they can be phased sequentially. The eights models are:

- Neighbourhood and Community Organizing
- Organizing Functional Communities

- Political and Social Action

- Community Social and Economic Development

- Social Planning

- Programme Development and community Liaison

- Coalitions

- Social Movements

These models kept in view the three critical lenses that are considered as relevant in the 21st century. These critical lenses are

- Multicultural Context

- Feminist and Human Rights Context

- Globalization

Multicultural context essentially signifies blurring boundaries across the world. Communication and commerce have transcended borders, eliminating the constraint of boundaries. This phenomenon has influenced economies and societies in both constructive and adverse ways. People of one culture are now travelling and settling down in another to access better life opportunities. There has been considerable inflow and outflow of peoples— refugees moving to more peaceful countries, professionals from developing nations travelling to developed countries for better economic opportunities, etc.

At the same time, dominance of multi-national corporations is undermining the importance of national development. In such a context, community interventions must incorporate elements of multi-cultural strategies. While using a multi-cultural lens, community practitioners must pull themselves back from rigid, singular cultural understanding and belief systems, and divert their focus on understanding and analysing the commonalities and differences among cultures as well as their power dynamics.

With low safety coverage from federal and state bodies, globalization has exacerbated the vulnerabilities of the poor from various ethnic backgrounds. In this situation, community practitioners must work towards multi-cultural/inter-group organizing and development. Hence, the perspective for building such community interventions must address the needs of a heterogeneous and multi-cultural population.

According to Anderson and Carter (Carter, 2003), there are three major perspectives for working with diverse population i.e., ethno-cultural, oppression and vulnerable life situation.

These are further divided into 12 sub-categories: strengths, empowerment, ethnic sensitive, ethnographic, value-orientation, people of colour, dual perspective, ethno-centric, social justice, communication, feminist, and constructivist. These perspectives are helpful for a community practitioner while devising responsive interventions for a diverse and multicultural community.

Another perspective, which is indispensable to community practice, is the feminist and human rights context. Women have always been the key actors in community mobilization and movements to attain better living conditions for their community. Women empowerment has been the central theme in many social movements, and women have been major contributors to community practice and macro-intervention literature.

Scholars such as Hyde suggested that, rather than treating women's issues as a specific type in the Rothman's 'development-action' category, the feminist perspective should be used as a universal feature of all the existing community practice models. Gender should no longer be treated as an additional issue; rather, it is central to community practice, human interaction and social change for justice. Not only gender, but human rights also promote access to the needs and facilities for living life with dignity and access to equal opportunities, which is critical to community practice.

Lastly, the Globalization lens aids our understanding of the dynamically altering social and economic relations in the society. IFSW defined globalization as a "*process by which all people and communities around the world come to experience an increasingly common economic, social and cultural environment*". Globalization has been both a boon and bane for many reasons, such as enhanced access to resources and yet contributing to increasing disparity between the poor and the rich across the globe. Hence, Globalization as a phenomenon does not only have economic ramifications, but social and cultural consequences too.

 These consequences have altered the power dynamics in society with Multinational and Trade Corporations' interests in economic policies replacing the nation's or people's interests. Such skewed power dynamics often lead to social and economic disparities which call for macro-practice interventions to reclaim the rights. The issues and consequences of globalization are being faced by communities across the world in varying forms and degrees, such as loss of livelihood, low wages, health issues, dying traditional art-forms, lack of labour rights, and so on. Thus, globalization is a concern for communities across the world.

The three lenses will not only help the community practitioner in gaining a contextual understanding for his/her practice, it will also aid her/him in developing a suitable community intervention or model to address the economic, social, political and cultural shifts in the society.

Eight Major Models of Community Practice

Values and Purpose of Community Practice

Community Practice must be guided by the values mentioned in the NASW's Code of Ethics (National Association of Social Workers). The code of ethics describes general values as *service, social justice, dignity and worth of the person, importance of human relationships, integrity and competence*. The IFSW (International Federation of Social Workers) captured the basic meaning of social work and its values and purposes in its definition which says "*The social work profession promotes social change, problem solving in human relationships, and the empowerment and liberation of people to enhance well-being. Utilising theories of human behaviour and social systems, social work intervenes at the points where people interact with their environments. Hence, principles of human rights and social justice are fundamental to social work*"

Community practice not only aims at promoting the dignity of the individual but also aims at human relationships (interdependence of families and communities) along with promotion of fairness, equity and equality. It is essential for a community practitioner to define a specific purpose before embarking on a community engagement and intervention. This purpose must be clearly defined and decided by the community members or participants who will be engaged in the community efforts. The set of purposes should be clearly defined, transparent and mutually decided by the community. These purposes start defining the model or approach to be adopted by the community practitioners on the field.

Despite having mutually decided purpose, community practitioners may face various ideologies and strategies by the diverse groups in a community to attain it. The major part of a community practitioner's job is to facilitate the interaction and synthesis of all these divergent strategies and ideologies to find a common ground for collective action.

The following table presents the broad categories of Community Practice Purposes.

Figure 1: Broad Categories of Community Practice

Categories	Description
Improving the Quality of Life	Ranges from a single local issue such as building a road to connect a village to the nearby town hospital in the rural community, or complex issues of devising strategies to improve access to education and livelihood opportunities for vulnerable tribal groups in the country or implementation of global strategies to promote sustainable development goals of UN.
Extending Human Rights	Instituting participatory elements in policy planning to include the voices of marginalised in formulation of policies affecting their lives, catering to the well-being of refugees across the world, or extending human rights to safeguard the interests of children and women in conflict areas.
Advocacy for a Community	Promoting interest of a community such as more representation of women in international politics, promoting LGBTQ rights, or funding the development of specific marginalised groups such as SCs, STs.
Human Social and Economic Development	To promote the economic, social well-being of the marginalised sections through livelihood programs and SHGs, building economic and physical assets for the poor through public works program in the impoverished regions.
Service and Programme Planning	For a recently recognized and reconceptualised need of the community or growing population such as disaster-prone region's children or HIV/AIDS patients. This could include setting up and developing the provision of education centers, relief centers or health centers for such populations.
Service Integration	Includes development of networks and collaborations at national and international levels to provide services to meet the needs of vulnerable population such as developing network to support cases of child-abuse, or building a comprehensive service network for senior-citizens
Political and Social Action	To promote political agency of the vulnerable groups, to establish institutional changes to further social inclusion, equity and democracy and equality in the society. It includes organizing people of colour to gain participation in political affairs or mobilizing and organizing community to release the political prisoners across the world by Amnesty International.
Social Justice	It promotes equality and availability of opportunities across ethnicity, gender, religion, race and nationality. It aims at promotion of universal declaration of human rights in formulation of social policy and interventions at local, national and international levels.

However, during practice, these purposes may not appear as 'ideal types'; rather, they will present themselves as intermixed purposes which have the attributes and features of more than one of the purposes in the table. Therefore, it is necessary for the student to understand

each purpose and analyse the practice situations to be able to clearly define purpose at community level and facilitate the complete process—from ascertaining the purpose to devising strategies for fulfilling it at community level.

Community Practice Models

The Eight-Model Framework discusses the major tenets which guide community practice in the 21st century. It engages with all the three main critical lenses of multicultural context, feminist-human rights and globalization while developing discrete approaches for community intervention. Each model captures a distinct component which distinguishes one approach from another, and provides strategies appropriate to specific constituency, objective, scope of work, methodology and community set-up. These models have been categorised based on the outcomes, change targets, constituencies, scope of concern and role of social worker, in the Figure 2, below (Weil, 2010).

Figure 2: The 8-Model Framework by Weil and Gamble

Models	*Desired Outcome*	*System Targeted for Change*	*Primary Constituency*	*Scope of Concern*	*Role of Social Worker*
Neighbourhood Community Organising	Develop capacity of the members to organize, change the impact of negative planning and external development	Municipal, Government, External Developers	Residents of neighbourhood, parish or rural areas	Quality of life in the geographic area	Organizer, Facilitator, Educator, Coach
Organizing Functional Communities	Action for social justice focussed on advocacy and on changing behaviours and attitudes; may also provide services	General public, government institutions	Like-minded people in a community, region, nation or across the globe	Advocacy for particular issue or population	Organizer, Advocate Writer/ Facilitator
Community Social and Economic Development	Initiate development plans from grassroots perspective, prepare citizens to make use of social and economic investments	Banks, foundations, external developers	Low-income, marginalised, or oppressed population groups in a region	Income, resource and social support development improved basic education and leadership skills	Negotiator Promoter, Planner, Educator, Manager
Social Planning	Citywide or regional proposals for action by (a) elected body (b)human service planning councils	Perspectives of community leaders, perspectives of human service leaders	Elected officials or social agencies and interagency organizations	Integration of social needs into geographic planning in public arena: human service network coordination	Researcher, Proposal writer, Communicat-or, Planner, Manager

Programme Development and Community Liaison	Expansion or redirection of agency program to improve community service effectiveness; organise new service	Funders of agency programs: beneficiaries of agency services	Agency board or administrators: community representatives	Service development for a specific population	Spokesperson Planner Manager Proposal Writer
Political and Social Action	Action for social justice focussed on changing policy or policy makers	Voting public elected officials; inactive/ potential participants	Citizens in a specific political jurisdiction	Building political power; institutional change	Advocate, Organizer, Researcher, Candidate
Coalitions	Build a multi-organizational power base large enough to influence program direction or draw down resources	Elected officials, foundations; government institutions	Organizations and citizens that have a stake in the particular issue	Specified issue related to social need or concern	Mediator Negotiator Spokesperson Organizer
Social Movements	Action for social justice that provides a new paradigm for a particular population, group or issue	General public; political systems	Leaders, citizens and organizations able to create new visions and images	Social Justice within a society	Advocate Facilitator

We will discuss each model briefly.

1. *Neighbourhood and Community Organizing*

Community practice at a fixed geographical location often engages community members who live in proximity and face similar issues. This model is relevant for communities where members exchange ideas, engage with each other and negotiate to form a common ground for community action.

The Neighbourhood and Community Organizing model primarily aims at building agency, leadership, planning and organizing skills of the community members. In many instances, the community members are required to come together as a collective to put pressure on public officials or authorities for the desired outcome. Practice facilitates community cohesion, participatory democratic decision-making processes and collective bargaining power in a community. Coming together to solve basic community-level problems not only improves the living conditions of the community, but also helps in building the capacity of the community members to organize and lead.

This model is widely relevant for community movements in which people, who live in proximity, come together for a desired change (e.g., Residents' Welfare Associations that

work for increased police patrolling in their area to reduce harassment of women, or a rural community demanding rainwater harvesting tank from the panchayat samiti to address the issue of water scarcity in the village.

2. Organizing Functional Communities

The technology explosion has made the organization of functional communities, and working with communities of interest an easier task. It is easier now for a LGBTQ community member to connect with another living across the continent and work together for advocating LGBTQ rights. Identity-based organizations across the world, having members with common interests and concerns, can easily connect and engage with each other to address their needs and concerns. Advocates and activists for public housing can hold a virtual meetings through video calls, an online community of cancer patients can engage in discussions and information sharing on symptoms, treatments and clinical trials, etc. and treatments for the same. Such connections are facilitated by technological advancements.

However, the major portion of communication continues to be conducted in traditional ways (newsletters, mails, flyers, campaigns, regular face-to-face meeting and telephones). Feminist organization is a relevant example of this model. Women from different parts of the world come together to articulate common cause. They include members from diverse cultures and backgrounds who have united for a clearly-defined purpose.

This type of community practice provides a platform for like-minded people to come together and work towards global social justice and empowerment. Along with advocacy, these communities of interest also work toward disseminating literature and contributing to research on policy and planning. For example, feminist groups may make appropriate policy recommendations for ending gender disparity (or exclusion), such as equal pay for equal work, actions against domestic violence or dowry cases, etc.

3. Community Social and Economic Development

Poverty is a major factor behind economic and social destitution of people across the world. Hence, poverty reduction strategies form a central theme in most community intervention programs. However, economic and social development should be promoted simultaneously for effective outcomes. Current development efforts are directed at four broad major goals: economic development, social development, environmental/sustainable development and human development (UNDP). Together, these categories of goals contribute to

comprehensive development of a community. Economic development alone cannot result in social well-being. For example, effective implementation of MGNREGA is possible only if caste discrimination, which is responsible for the exclusion certain groups, is eliminated. Hence, there is a growing need for integrated development strategies that aim at economic development through building social capacity of the community.

Every programme aimed at poverty-reduction has a companion programs that seeks to reduce the social and economic barriers to development. In community practice, the complete landscape of community changes with evident changes in the infrastructure levels and options for social and economic security for the community.

4. *Social Planning*

Social planning can take place on various scales—local to national to international. Social planning primarily aims at enhancing the quality of life, or providing opportunities for the marginalised. It involves development of services, interventions and process to attain these goals. Social planning heavily relies on conceptual tools and technical-rational planning to formulate strategies and the processes to be followed for attaining the objective.

Social planning is generally led by experts. However, there has been expression of a growing need to incorporate community in the process of social planning. Earlier, this model was restricted to city planning councils and other planning bodies which were led by subject matter experts. But in recent years, community participation has become the cornerstone of social planning approach. Social planning also includes sectorial planning which is aimed at a specific group (People with Disabilities, Senior citizens, etc.) in a community. This model is used at multiple levels (local planning committees or even by international organizations such as UNICEF that works for child rights).

5. *Programme Development and Community Liaison*

This model advocates total community participation, from beginning of needs-assessment to program design and implementation, and feedback. Communities are involved in all the stages.

Program design begins with a needs-assessment followed by developing appropriate interventions to address these needs. Community participation is necessary. Program implementation includes various aspects, such as proposal writing, mobilizing funds, recruitment and other process and outcome evaluations. Community Liaising extends beyond having a community voice during needs-assessment. It calls for active participation of the

community from the deciding of goals and objectives, to devising strategies to address the needs and eventually evaluating the program time to time for its effective implementation. Communities must have a strong say in the feedback mechanism for continuous refinement of the program. An example of such liaising is that of the American Peace Corps whose volunteers work with local communities to build local infrastructure with community labour and technical expertise that is provided by the Peace Corps.

6. Political and Social Action

Here, the community practitioner works in partnership with community members as a partner to overturn the oppressive, discriminatory social and political institutions at local, national or international levels. With growing disparity between the rich and the poor, it has become imperative to initiate social actions and political reform for advancing opportunities to vulnerable people, and reverse the negative impacts of policies and phenomenon such as Globalization.

Establishing a democratic society with equal opportunities for all irrespective of race, gender, colour, ethnicity and nationality, is one of the primary objective of community practice across the globe. To realise this objective, communities collectively participate and challenge the existing regressive institutions. This model of political and social action provides community members with the opportunity to negotiate with the government and get democratically elected for the government posts e.g. Republic Party of India.

7. Coalitions

Coalitions denote the coming together of groups having common issues or concerns. In social work literature, coalitions mean network of organizations working on specific social issues, such as labour rights, homelessness, etc. Coalitions can operate at various levels (local, national, international) to initiate progressive change in society. Coalitions can be formed by various actors, such as individuals, youth, organizations, groups, community members, public agencies, civic groups etc. Berkowitz and Wolff define coalition of multiple actors as a "*group involving multiple sectors of the community coming together to address community needs and solve community problems*" (William R. Berkowitz, 2000).

Coalitions can have a single goal or may work for implementation of projects over the long-term. Mizrahi and Rosenthal say, "*social change coalition is a group of diverse organizational representatives who join forces to influence external institutions on one or more issues affecting their constituencies while maintaining their autonomy*" (Rosenthal, 2001).

The basic rationales for coalitions are: access to resources, legitimizing a cause or issue, advocacy on the political arena, handling tensions and threats from external environment, addressing threats from governmental and big corporate entities, promotion of inter-organizational relations and lastly, for influencing state-level policy and planning. In coalitions, the practitioner essentially assumes the role of leader, spokesperson, facilitator or a mediator to balance the tensions arising from interaction of diverse groups, and conflict management. Coalitions are often a precursor to a social movement. Examples of coalitions are environmental groups, trade union federations, etc.

8. *Social Movements*

Social Movements take place when a large section of society reacts to the existing social or environmental conditions by striving for a new paradigm to change these conditions. Social movement, as a group, is that "*which attempts to produce or prevent radical or reformist type of change*" (Wood, 1982). The basic agenda of social movements is to bring significant changes in the social institutions to develop new relationships and resources which contribute significantly towards improving the quality of life for a large section of the society. Social Movements can also be organized with engagement of various coalitions from across the world. For example, the anti-globalization movement brought together various groups such as human rights activists, feminists, child protection activists, labour rights activists, trade unions, etc. which made it a heterogeneous movement.

Social movements are organised to respond to growing oppression or significant developments that perpetuate social, economic and political disparity in communities. Social movements challenge the existing social order which is responsible for inequality, subjugation and marginalization. It seeks to dismantle such an order and establish a fair one which advances social justice and equity. The anti-apartheid movement in South Africa is one example of social movement.

Conclusion

The eight-model framework discusses in detail, the contexts and purposes of community engagement, and the various roles of community practitioners. The framework presents an inter-woven understanding of the three critical lenses across various situations for community practice.

Each model has a particular relevance and utility in community practice. All of them call for technical and process expertise, and interpersonal and task skills. In the present dynamic

economic scenario and changing social, community practitioners will be required to possess, besides the necessary technical skills, an understanding of various conceptual frameworks guiding their intervention on the field.

The eight-model framework provides a holistic view of community practice by considering various contextual realities which community practitioners can interpret for devising strategies. This model promotes the basic values and principles of community practice, which is to build a world full of compassion, equal participation and social justice. (Marie Weil, 2006).