

## 1: Civil Society | United Nations

*Civil society can be understood as the "third sector" of society, distinct from government and business, and including the family and the private sphere. By other authors, "civil society" is used in the sense of 1) the aggregate of non-governmental organizations and institutions that manifest interests and will of citizens or 2) individuals and organizations in a society which are independent.*

Characteristics[ edit ] Organized community groups attempt to influence government, corporations and institutions, seek to increase direct representation within decision-making bodies, and foster social reform more generally. Where negotiations fail, these organizations quickly seek to inform others outside of the organization of the issues being addressed and expose or pressure the decision-makers through a variety of means, including picketing, boycotting , sit-ins , petitioning, and electoral politics. Organizing groups often seek out issues they know will generate controversy and conflict, this allows them to draw in and educate participants, build commitment, and establish a reputation for winning. In fact, specific issues are often vehicles for other organizational agendas as much as they are ends in themselves. Community organizers generally seek to build groups that are democratic in governance, open and accessible to community members, and concerned with the general health of a specific interest group, rather than the community as a whole. Organizing seeks to broadly empower community members, with the end goal of "distributing" power more equally throughout the community. The four basic types of community organizing are grassroots or "door-knocking" organizing, faith-based community organizing FBCO , broad-based and coalition building. Political campaigns often claim that their door-to-door operations are in fact an effort to organize the community, though often these operations are focused exclusively on voter identification and turnout. FBCOs and many grassroots organizing models are built on the work of Saul Alinsky , discussed below, from the s into the s. It is a values based process where people are brought together to act in the interest of their communities and the common good. Because they go door-to-door , they are able to reach beyond established organizations and the "churched" to bring together a wide range of less privileged people. ACORN tends to stress the importance of constant action in order to maintain the commitment of a less rooted group of participants. ACORN has a reputation of being more forceful than faith-based FBCO groups, and there are indications that their local groups were more staff organizer directed than leader local volunteer directed. However, the same can be said for many forms of organizing, including FBCOs. The "door-knocking" approach is more time-intensive than the "organization of organizations" approach of FBCOs and requires more organizers who, partly as a result, can be lower paid with more turnover. Unlike existing FBCO national "umbrella" and other grassroots organizations, ACORN maintains a centralized national agenda, and exerts some centralized control over local organizations. Because ACORN USA was a c 4 organization under the tax code, it was able to participate directly in election activities, but contributions to it were not tax exempt. In the United States starting in , the Bush Administration launched a department to promote community organizing that included faith-based organizing as well other community groups. FBCOs have increasingly expanded outside impoverished areas into churches where middle-class professionals predominate in an effort to expand their power to contest inequality. FBCOs focus on the long-term development of a culture and common language of organizing and on the development of relational ties between members. They are more stable during fallow periods than grassroots groups because of the continuing existence of member churches. FBCOs are c 3 organizations. Contributions to them are tax exempt. As a result, while they can conduct campaigns over "issues" they cannot promote the election of specific individuals. Dues-based membership allows IAF organizations to maintain their independence; organizations are politically non-partisan and do not pursue or accept government funding. Broad-based organizations aim to teach institutional leaders how to build relationships of trust across racial, faith, economic and geographic lines through individual, face-to-face meetings. Similar to the way unions gain recognition as the representatives of workers for a particular business, community organizing groups can gain recognition as key representatives of particular communities. In this way, representatives of community organizing groups are often able to bring key government officials

or corporate leaders to the table without engaging in "actions" because of their reputation. As Alinsky said, "the first rule of power tactics" is that "power is not only what you have but what the enemy thinks you have. Community groups are organized to influence municipal governments to enact local ordinances. These ordinances challenge preemptive state and federal laws that forbid local governments from prohibiting corporate activities deemed harmful by community residents. The ordinances are drafted specifically to assert the rights of "human and natural communities," and include provisions that deny the legal concepts of "corporate personhood," and "corporate rights. As such, the adoption of rights-based municipal ordinances is not a legal strategy, but an organizing strategy. Courts predictably deny the legal authority of municipalities to legislate in defiance of state and federal law. The first rights-based municipal laws prohibited corporations from monopolizing horticulture factory farming , and banned corporate waste dumping within municipal jurisdictions. More recent rights-based organizing, in Pennsylvania, New Hampshire, Maine, Virginia and California has prohibited corporate mining, large-scale water withdrawals and chemical trespass. However, the term "community organizing" generally refers to more progressive organizations, as evidenced, for example, by the reaction against community organizing in the US presidential election by Republicans and conservatives on the web and elsewhere. They rarely receive funding from government since their activities often seek to contest government policies. The constituency of progressive and centrist organizing groups is largely low- or middle- income, so they are generally unable to support themselves through dues. In search of resources, some organizing groups have accepted funding for direct service activities in the past. As noted below, this has frequently led these groups to drop their conflictual organizing activities, in part because these threatened funding for their "service" arms. According to Edward Chambers, community organizing is distinguishable from activism if activists engage in social protest without a coherent strategy for building power or for making specific social changes. When people "mobilize," they get together to effect a specific social change but have no long term plan. When the particular campaign that mobilized them is over, these groups dissolve and durable power is not built. Advocates generally speak for others who are unable to represent their own interest due to disability, inherent complexity of the venue such as courts and hospitals, or other factors. Community organizing emphasizes the virtue of trying to get those affected to speak for themselves. A broad social movement often encompasses diverse collections of individual activists, local and national organizations, advocacy groups, multiple and often conflicting spokespersons, and more, held together by relatively common aims but not a common organizational structure. A community organizing group might be part of a "movement. Lawyers are often quite important to those engaged in social action. The problem comes when a social action strategy is designed primarily around a lawsuit. When lawyers take the center stage, it can push grassroots struggle into the background, short circuiting the development of collective power and capacity. There are examples where community organizing groups and legal strategies have worked together well, however, including the Williams v. California lawsuit over inequality in k education. Americans today often equate civic engagement with direct service. Organizing groups usually avoid actually providing services, today, however, because history indicates that when they do, organizing for collective power is often left behind. Powerful groups often threaten the "service" wings of organizing groups in an effort to prevent collective action. In the nonprofit sector, there are many organizations that used to do community organizing but lost this focus in the shift to service. Community development projects increasingly include a community participation component, and often seek to empower residents of impoverished areas with skills for collaboration and job training, among others. However, community development generally assumes that groups and individuals can work together collaboratively without significant conflict or struggles over power to solve community challenges. One currently popular form is asset-based community development that seeks out existing community strengths. The relationship between community organising and community development is however more one of nuance than total difference. There is much community development literature and practice which is very similar to community organising, see for example the international Community Development Journal. And certainly since the s community development practitioners have been influenced by structural analyses of inequity and power distribution. Nonpartisan dialogues about community problems: A range of efforts create opportunities for people to meet together and engage in dialogue about

community problems. Like community organizing, the effort in contexts like these is generally to be open to a diverse range of opinions, out of which some consensus may be reached. A study circle is an example. Power gained and exerted in community organizing is also not the coercion applied by legal, illegal, physical, or economic means, such as those be applied by banks, syndicates, corporations, governments, or other institutions. As opposed to commercial ventures, gains that result from community organizing automatically accrue to persons in similar circumstances who are not necessarily members, e. This may include workers who benefit from a campaign affecting their industry, for example, or persons with disabilities who benefit from gains made in their legal or economic eligibility or status. History in the United States[ edit ] Robert Fisher and Peter Romanofsky have grouped the history of "community organizing" also known as "social agitation" in the United States into four rough periods: Since the emphasis of the reformers was mostly on building community through settlement houses and other service mechanisms, the dominant approach was what Fisher calls social work. During this period the Newsboys Strike of provided an early model of youth-led organizing. Studs Terkel documented community organizing in the depression era, such as that of Dorothy Day. Most organizations had a national orientation because the economic problems the nation faced did not seem possible to change at the neighborhood levels. Alinsky wrote *Reveille for Radicals*, published in , and *Rules for Radicals*, published in With these books, Alinsky was the first person in America to codify key strategies and aims of community organizing. He also founded the first national community organizing training network, the Industrial Areas Foundation, subsequently led by one of his former lieutenants, Edward Chambers. Its sole reason in coming into being is to wage war against all evils which cause suffering and unhappiness. It is a war against poverty, misery, delinquency, disease, injustice, hopelessness, despair, and unhappiness. They are basically the same issues for which nations have gone to war in almost every generation War is not an intellectual debate, and in the war against social evils there are no rules of fair play It lives in the midst of smashing forces, dashing struggles, sweeping cross-currents, ripping passions, conflict, confusion, seeming chaos, the hot and the cold, the squalor and the drama, which people prosaically refer to as life and students describe as "society. Experience with federal anti-poverty programs and the upheavals in the cities produced a thoughtful response among activists and theorists in the early s that has informed activities, organizations, strategies and movements through the end of the century. Less dramatically, civic associations and neighborhood block clubs were formed all across the country to foster community spirit and civic duty, as well as provide a social outlet. Loss of urban communities[ edit ] During these decades, the emergence of an ongoing process of white flight , the ability of middle-class white Americans to move out of majority Black areas, and the professionalization of community organizations into c 3 nonprofits, among other issues, increasingly dissolved the tight ethnic and racial communities that had been so prevalent in urban areas during the first part of the century. As a result, community organizers began to move away from efforts to mobilize existing communities and towards efforts to create community, fostering relationships between community members. While community organizers like Alinsky had long worked with churches, these trends led to an increasing focus on congregational organizing during the s, as organizing groups rooted themselves in one of the few remaining broad-based community institutions. This shift also led to an increased focus on relationships among religion, faith, and social struggle. The Industrial Areas Foundation was the first, created by Alinsky himself in The role of the organizer in these organizations was "professionalized" to some extent and resources were sought so that being an organizer could be more of a long term career than a relatively brief, mostly unfunded interlude. The training provided by these national "umbrella" organizations helps local volunteer leaders learn a common "language" about organizing while seeking to expand the skills of organizers. CTWO offers multiple trainings that provide the tools needed to become an effective organizer. Examples of community organizers[ edit ] Ella Baker , a famous community organizer in the Civil Rights Movement Many of the most notable leaders in community organizing today emerged from the National Welfare Rights Organization. These groups use neo-Alinsky strategies while also usually providing social and sometimes material support to less-privileged youth. Most of these groups are created by and directed by youth or former youth organizers. This was seconded by the Vice Presidential nominee, Alaska governor Sarah Palin , who stated that her experience as the mayor of Wasilla, Alaska was "sort of like being a

community organizer, except that you have actual responsibilities. Pontius Pilate was the Roman Prefect who ordered the execution of Jesus. This c4 organization focuses on training people to be community organizers and working on local and national progressive issues such as climate change, immigration reform and marriage equality.

## 2: History of Civil Society Ideas - Oxford Handbooks

*Civil society is the "third sector" of society, along with government and business. It comprises civil society organizations and non-governmental organizations. The UN recognizes the.*

It was moved in July, from the original Collaborative Writing Project website to its present site on the Geneseo Wiki. Its page history did not survive the move. Community Organizing can be seen as an act by members of an association to create a change within their society. The act of organizing is done with the intention of making change. The change may be simple or complex. As seen through the experience of members of our class, the types of organizing projects we have taken on have varied in their complexity as well as purpose. Some have called for equity within the New York State education system, while others, such as the Geneseo Free Speech Movement, have attempted to change aspects of their society through direct action. Whether the intended change is on a small or large scale, each requires individuals to come together. Today, there exist many different perspectives on how each of our actions may or may not be seen as contributing to civil society. Feminism as an Aspect of Community Organizing Community organizing plays a key role in creating a civil society. People become concerned about an issue and decide to do something about it. They may start something as small as a discussion group or something as large as a national organization. As concerned citizens of the world, they promote the issues of their group in order to change the problem, and in their view, they are making society a better place in which to exist. There are arguments that feminism is flourishing in the effort to create civil society, but also that women are still subordinated despite this movement. There are two general types of feminism that supporters usually believe in: It is widely accepted, however, that we need both aspects in order to shape a thriving society. The problems with creating this world are that there are so many bias and stereotypes about women that exist within our culture that it is difficult to resolve all of them. The language that exists when talking about civil society has a sexist undertone that permeates through to community organizing. Women are usually associated with the private sphere family, as men are with the public state. Furthermore, "civil," often implies a contrast with, "natural," or, "familial," words comparative to the private sphere. This is contradictory, however, with, "society," which includes all. One way to remedy this is to make civil society broader, and to point out that each sphere of society shapes the other. There is a distinct connection between private and public life, and so the concept of civil society must include every aspect of life in order to make society truly civil. The perceptions of civil society are becoming more inclusive, as a part of, "active civil engagement," and so it is open to anyone concerned with the world Phillips, p. Feminism is one of these aspects beginning to take shape in civil society. Feminism is pluralist, meaning that it is inclusive of diversity, and, "pluralism flourishes more readily in the associations of civil society than in either family or state" Phillips, p. Civil society and feminism are also both about transformation, and challenging prejudices and political agendas. Therefore, feminism should thrive best in civil society and be a strong part of community organizing. Although there seems to be an increase in feminism in the world, there is still a non-feminist agenda. For ages, women have been discriminated against and subordinated under a male-dominated society, while men have been promoted and given power in their work. People exist in civil society, but current sexual inequalities pervade it so that it does not include women in the formation and structure. Community organizing, while seen generally as a non-sexist field, can certainly enforce these stereotypes if they are not purposely working against them. It should be said for this reason, that if sexist language, attitudes, and actions are not recognized within the organization, they will continue to persist. Women must be able to, and encouraged to become strong members of an organization so that equality can truly be achieved while working towards another issue. While an increase in the number of organizations gives way for more feminist, non-sexist groups, there will also be groups that are sexist and anti-women. However, because these are voluntary organizations, there is less protection from the state for individual equalities even though the state itself can be inadequate. Still, because of the freedom of choice, the self-governing, voluntary association lends itself to a larger, stronger female population that is more accessible and contestable than the male dominated state. Christianity Defining Civil

Society in the Christian tradition We as individuals, as well as the social groups we enter into, each have varying concepts of civil society. Christianity, with over 2. It simply states "marked by public order: Our understanding of civil society is directly linked with Christianity. Augustine introduced the concept of "two cities": Using a biblical foundation for the "two cities," St. Augustine displays the differences between the two, as well as the constant battle within them. The city of God is seen as a sacred one, while the earthly city is profane, in that it is not special. He believed that they are to be understood as two polarising entities that coexist within their divisions, one of the true society and the other as society in a superficial sense. As explained in *Alternative Conceptions of Civil Society*, the two cities are based on two different types of love: He believed that the earthly city was united by the love of the self and the heavenly city was united by the love of God. The city of God is focused solely on loving and praising God peacefully, as well as acknowledging His just judgment. On the other hand, the earthly city loves the self more than God. How we understand civil society is based on a duality that has its origins in St. Society is said to exist within the city of God and not in the earthly city, because it involves a "stable structure of association and cooperations among persons" *Alternative Conceptions of Civil Society*, Civil society in essence is the melding of the city of God and the earthly city. It is when individuals come together to act morally for the community as a whole. With this definition, it is clear how our concept of civil society is grounded within the Christian tradition. Christians fundamentally believe in Jesus Christ as their Lord and Savior. Jesus was able to use community organizing and direct service as a way to mold society the way he saw best. The Twelve Apostles could be viewed as the core group of followers in achieving goals of the organization. Jesus was also a direct advocate to the poor and homeless as he constantly lived amongst that class of people. This tradition lives on today with the formation and strength of Catholic Charities, one of the biggest charitable organizations in the world. Their initial focus was on child care but since has expanded to assist in the needs of housing, healthcare, and education. Today, the National Service Center is comprised of more than 1, community-based organizations across the United States and is considered one of the largest social service networks in the nation. They now have clients of all religious affiliations which is a true testament to their commitment to maintaining a better civil society. Their services and programs are community based, and provide people in need with assistance regardless of their religion, social or economic backgrounds.

**Confucianism** *The Confucian Perspective of Civil Society* Confucian thought is fundamentally different than western understandings because it does not conceive the world in particular, delimited parts. Instead, Confucian frameworks view society as "the rings of successive ripples that are propelled outward on the surface when you through a stone into water" Madsen, This is an important distinction, because Confucian civil society is not encompassed of isolated, individual actors, but of individuals who are constantly connected through affiliated ripples of interaction. In this light, it is difficult to make the distinctions that are fundamental in western perspectives of civil society; the distinctions of public vs. Contemporary applications of Confucian civil society are commonly viewed as out dated, and inapplicable to an increasingly globalized and westernized world. Consequently, many Asian scholars have abandoned Confucian perspectives in the light of intense social fragmentation, industrial and post-industrial divisions of labor, influence of the global media and an increasing demand of opportunities for free, individualistic self expression. The logic of Confucian thought makes it incredibly difficult to make sharp distinctions between structures and actors within such convoluted social environments, yet some scholars believe that it is neither possible, nor desirable to discard the Confucian legacy completely Madsen, Although the Confucian conception of civil society appears ambiguous and lacking in fixed distinctions, contemporary scholars have attempted to continue the legacy of Confucian civil society through an analysis of the association of the nucleated family and the state. Embodying the sense of interconnectedness that is a staple in Confucian thought, this analysis is not one that isolates the relational variables between families and the state, but instead views the affiliation as the interaction of different elements that are constantly interpenetrating each other Madsen, Simply, Confucian civil society is one in which the people cannot exist without that state, while the state cannot exist without the people; the existence of the people and the state are dependent upon another, and in a constant process of interaction. Although the ideological foundation of Confucian civil society is vague and open to interpretation, its guidelines for human affiliation are relatively simple. Mencius provides this

classic formulation of Confucian civil society: Between parent and child there is to be affection Between ruler and minister, rightness Between husband and wife, gender distinction Between older and younger, an order of precedence Between friends, trustworthiness This type of relational patterning suggests that human beings thrive through performing different, mutually complimentary roles. This is not to say that Confucian formulations are authoritative structures, but instead that they function to provide a cooperative environment for different individuals. Confucian notions of reciprocity are rooted in the idea that human flourishing can only occur if social relations are dependent upon a proper moral basis. This does not mean that individuals most adopt authoritative moral barometers, but instead interact socially in manner that cultivates a combination of mental and emotional faculties.

### Community Organizing Methods

Community organizing is a very broad topic and is accompanied by many different methods. Leaders have brought people together throughout history in many different ways. Notable organizers in the past have organized their communities to bring about change. Jane Addams for example organized her working community by raising knowledge about problems in the work place and using that energy to convince the workers to strike. Other organizers, like Saul Alinsky, are known for creating conflict in order to bring about change. He forged coalitions between unlikely groups and believed that we need to create a dichotomy between "us and them" in order to identify the people who are causing the problem so we can solve it. His movement relied on the stable organization of mass institutions such as unions and the Catholic church. He applied labor organizing tactics within the urban communities instead of focusing on the slaughterhouses themselves. The Industrial Areas Foundation IAF was founded in , and served as the vehicle in which Alinsky and his followers looked for power holders within the communities as well as to build accord among diverse local institutions unions, churches, civic groups. The IAF worked to achieve small and steady gains within the community. Demonstrations, Marches, and Rallies as a Means of Representing Traditional Civil Society Public displays of outrage are a very common tactic used by organizers. The concept of traditional civil society revolves around the ideas that its members are self-disciplined, share collective interests, stress quality over performance, have extensive objectives, and practice particularism. These qualities are very similar to the qualities an organization needs to have in order to put together an effective demonstration. Putting together a rally or march takes a lot of work and planning. An organization needs to be very well structured, smooth running, and efficient to organize a successful rally. The list of tasks that need to get accomplished is nearly endless. Signs and banners need to be printed up, possible speakers and performers need to be contacted and confirmed, the list goes on and on. Permits need to be obtained, the press needs to be notified either by press release, press conference, news advisory or some other means , the public needs to be informed so that attendance is large. Attendance is one of the most difficult components of a rally.

## 3: Organizing civil society Â« [www.enganchecubano.com](http://www.enganchecubano.com)

*Organizing Civil Society. The Popular Sectors and the Struggle for Democracy in Chile. Philip D. Oxhorn "Oxhorn's study is a model of scholarly work, a thoughtful and well-argued treatment of popular organizations that will challenge students of social movements, Chilean politics, and Latin American politics generally for years to come." â€”Michael Fleet, Marquette University.*

Western antiquity[ edit ] The concept of civil society in its pre-modern classical republican understanding is usually connected to the early-modern thought of Age of Enlightenment in the 18th century. However, it has much older history in the realm of political thought. Generally, civil society has been referred to as a political association governing social conflict through the imposition of rules that restrain citizens from harming one another. The concept of *societas civilis* is Roman and was introduced by Cicero. The philosophers in the classical period did not make any distinction between the state and society. In addition, human beings have the capacity to voluntarily gather for the common cause and maintain peace in society. By holding this view, we can say that classical political thinkers endorsed the genesis of civil society in its original sense. The Middle Ages saw major changes in the topics discussed by political philosophers. Due to the unique political arrangements of feudalism , the concept of classical civil society practically disappeared from mainstream discussion. Instead conversation was dominated by problems of just war , a preoccupation that would last until the end of Renaissance. The Treaty endorsed states as territorially-based political units having sovereignty. As a result, the monarchs were able to exert domestic control by emasculating the feudal lords and to stop relying on the latter for armed troops. In order to meet administrative expenditures, monarchs controlled the economy. This gave birth to absolutism. These questions led them to make certain assumptions about the nature of the human mind, the sources of political and moral authority , the reasons behind absolutism, and how to move beyond absolutism. The Enlightenment thinkers believed in the inherent goodness of the human mind. They opposed the alliance between the state and the Church as the enemy of human progress and well-being because the coercive apparatus of the state curbed individual liberty and the Church legitimated monarchs by positing the theory of divine origin. Therefore, both were deemed to be against the will of the people. Some of their attempts led to the emergence of social contract theory that contested social relations existing in accordance with human nature. They held that human nature can be understood by analyzing objective realities and natural law conditions. Thus they endorsed that the nature of human beings should be encompassed by the contours of state and established positive laws. Thomas Hobbes underlined the need of a powerful state to maintain civility in society. For Hobbes, human beings are motivated by self-interests. Moreover, these self-interests are often contradictory in nature. Therefore, in state of nature , there was a condition of a war of all against all. In such a situation, life was "solitary, poor, nasty, brutish and short" Ibid: Upon realizing the danger of anarchy, human beings became aware of the need of a mechanism to protect them. As far as Hobbes was concerned, rationality and self-interests persuaded human beings to combine in agreement, to surrender sovereignty to a common power. Kaviraj John Locke had a similar concept to Hobbes about the political condition in England. It was the period of the Glorious Revolution, marked by the struggle between the divine right of the Crown and the political rights of Parliament. This influenced Locke to forge a social contract theory of a limited state and a powerful society. However, it could be maintained at the sub-optimal level in the absence of a sufficient system. Brown From that major concern, people gathered together to sign a contract and constituted a common public authority. Nevertheless, Locke held that the consolidation of political power can be turned into autocracy, if it is not brought under reliable restrictions. Kaviraj Therefore, Locke set forth two treaties on government with reciprocal obligations. In the first treaty, people submit themselves to the common public authority. This authority has the power to enact and maintain laws. The second treaty contains the limitations of authority, i. As far as Locke was concerned, the basic rights of human beings are the preservation of life, liberty and property. Moreover, he held that the state must operate within the bounds of civil and natural laws. Both Hobbes and Locke had set forth a system, in which peaceful coexistence among human beings could be ensured through social pacts or contracts. They

considered civil society as a community that maintained civil life, the realm where civic virtues and rights were derived from natural laws. However, they did not hold that civil society was a separate realm from the state. Rather, they underlined the co-existence of the state and civil society. The systematic approaches of Hobbes and Locke in their analysis of social relations were largely influenced by the experiences in their period. Their attempts to explain human nature, natural laws, the social contract and the formation of government had challenged the divine right theory. In contrast to divine right, Hobbes and Locke claimed that humans can design their political order. This idea had a great impact on the thinkers in the Enlightenment period. The Enlightenment thinkers argued that human beings are rational and can shape their destiny. Hence, no need of an absolute authority to control them. Both Jean-Jacques Rousseau , a critic of civil society, and Immanuel Kant argued that people are peace lovers and that wars are the creation of absolute regimes Burchill

As far as Kant was concerned, this system was effective to guard against the domination of a single interest and check the tyranny of the majority Alagappa

### 4: Civil Society and Community Organizing - Collaborative Essays and Articles - Geneseo Wiki

*Short answer: No. Organizing society toward any purpose is a slow and messy process. This is because each individual and society as a whole, are full of both demons and angels, pulling in all directions.*

Part of illustration by Karin Sunvisson. Reviews Dissertation review Organizing civil society Published in the printed edition of *Baltic Worlds* Pages , 2 Published on *balticworlds*. State ownership and heavily subsidized housing led to a culture in which most residents felt no particular responsibility for collective concerns outside their own apartments. In conjunction with the privatization reform, a law was enacted that gave everyone the right to privatize flats or rooms in communal apartments, the *kommunalka*. By , 85 percent of all housing had been privatized. As part of a new, large-scale housing reform in , the private sector and citizens became responsible for managing and maintaining private housing – a phenomenon that can be described as a sort of experiment in democracy. Half of the book gives relevant background information. Here, Vihavainen discusses housing policy under the Soviet Union and afterward, and makes theoretical connections to the subject and her research questions. The remaining or so pages comprise descriptions of the empirical work, the findings, and the conclusion. Her starting point is rooted in several lines of thought. Vihavainen brings three questions to the fore: These associations become channels for decision making for residents, but the opportunity to act and exert influence also entails commitment and acceptance of responsibility. The large state systems that characterized the Soviet era provided no appreciable scope for people living in state-owned housing to affect their environments. Consequently, there is still limited experience with the process of becoming engaged or initiating local management of collective concerns. How well adapted are post-Soviet people to the tasks imposed by the new law on self-management of property? Clear rules and clear responsibilities, interim goals, and conflict-resolution mechanisms are beneficial factors, while overuse, heterogeneous groups, and poverty impede cooperation. Vihavainen also discusses the problem of free-riders as a relevant concept in the housing context. The other theoretical link is to the concept of social capital, where she refers to Robert Putnam, James Coleman, and Pierre Bourdieu. Social capital is also based on trust between individuals. According to Putnam, social capital is generated by social norms of networks of relationships, reciprocity, and trust. Social networks can be either vertical or horizontal in nature. Vertical networks are based on unequal and hierarchical relationships, horizontal networks on equality and distribution of power. One of these principles has to do with having clearly defined rules, which Ostrom relates to things like membership. Another principle is that of collective-choice arrangements in which most individuals affected by the rules of the system are also allowed to participate in its design. This is a vital prerequisite for democratic decision making. The material shows that several associations are struggling with free-riders – residents who use facilities, but do not contribute personally with commitment, time, or money. It is not unusual, for example, for some residents not to pay for heat and water, sometimes leading the heating company to shut off the heat for the entire building, since multifamily dwellings have central heating. Some have pursued these matters further in court and posted court orders in the stairwells. The primary reasons for this are that the composition of the housing and the socioeconomic conditions are more homogeneous in new buildings than in old ones, resulting in fewer conflicts. In many cases this has led to a stronger sense of community. One general problem, however, is the lack of participation in decision making, which a majority of the respondents explain as a legacy of the Soviet mentality. Inadequate knowledge of the reform, skepticism about new organizations, and fear of being swindled may be other likely reasons. The driving forces of the associations are usually a few very committed residents. Meanwhile, according to some associations, good working relationships with authorities are important since they provide opportunities for financial aid and enable the authorities to support and defend the association should disputes arise with construction companies, difficult residents, or others. Finally, the results show that the new self-management reform has produced results in the urban landscape, since one no longer expects to find rundown and dirty stairwells or cracked facades. The author elegantly interweaves the various empirical components with the theoretical concepts. I found the results section especially worthwhile reading. The conclusion in the last chapter is largely a

summary of what was already discussed, other than the part that deals with the results of the reform, which brings up new information that illustrates other developments. It would have been interesting to elevate the discussion to a higher level, where analysis of her data is put into a broader social perspective with a focus on democracy and evolution of the civil society. Might the housing reform be a successful experiment in democracy that has wider repercussions, and could perhaps even eventually erase the Soviet mentality? Madeleine Granvik piercepola After a long economic recession in the market, now the real estate investment market is moving towards stability. Has now become a safe investment, and a reward.

### 5: CSO Sustainability Index for Asia (CSOSI) | U.S. Agency for International Development

*Civil society organizations (CSOs) help shape education policies and monitor programs, and hold governments accountable for their duty to fulfill the right to education. CSOs can be small or large, national or international, and include also parents' associations, children's and youth organizations, and teacher unions.*

Countries such as Tunisia and Morocco have relatively a well-developed rights-based approach to social protection in national policies, while in Yemen and Lebanon, the provision of social protection relies greatly on charitable and welfare organizations. Despite the overall differences, it can be argued that formal social protection provision in the MENA region is driven mainly by economic and political priorities, while in several countries the provision of social protection has been delegated to religious welfare institutions. As a result, one major obstacle to achieving universal social protection is the notion of it being charity rather than a human right. In many countries, social protection programmes are designed as short-term, quick-fix approaches to address needs as and when they arise, rather than addressing long-term elements of socio-economic development. As a result, the most significant source of social protection for the most vulnerable groups, including workers in the informal economy, remains charity-based religious welfare organizations. However, charity-based programmes are a stark contradiction to a rights-based approach to social protection. Charity organizations and the charity-based approach have historically served to innovatively fill existing gaps. Moreover, as in the case of Lebanon, these charities receive subsidies from the state for the implementation of welfare programmes, yet this government support is hardly visible. This lack of transparency contributes to further eroding public trust in the government, which tends being perceived as ineffective and detached from the needs of the people. Additionally, the volatile political and security context in the region has driven several countries to establish laws that further limit if not violate the rights to freedom of association and peaceful assembly, and the right to collective bargaining. In this regard, one of the most pressing challenges for civil society across the region is ensuring that social protection policies are designed in a way that goes hand in hand with decent work – providing opportunities for work that is productive, delivers income, provides security in the workplace and guarantees freedom for people to organize and express their concerns. As part of its mandate to promote a rights-based approach, the ILO recommends that all countries re-establish national policy dialogue with the social partners – namely workers and employer representatives – and civil society actors to explore the optimal policy options that effectively address poverty and inequalities. National dialogue is essential to ensure adequate social protection, particularly with regard to protecting children and older persons from poverty and vulnerability, and to ensure that necessary adjustments are based on a fair and viable balance between adequacy and sustainability, as part of the core social contract on which modern societies are based. Organizing Civil Society on Local, National and International Levels Civil society, social movements and independent labour movements are key to ensuring that a human rights-based approach is built into the design and implementation of social protection programmes. A rights-based approach must include the principles of empowerment, participation, non-discrimination and accountability, with priority on vulnerable groups and people. Doing so ensures that the process of enhancing social protection is participatory and transparent with equality in decision making and a sharing of the outcomes of the process among involved stakeholders. In other words, organized civil society composed of and representing vulnerable people should be engaged in the development, implementation and monitoring related to any social protection programme at local, national and international levels. Using this approach, civil society networks like SOLIDAR work to create meaningful spaces to organize and promote freedom of association as an enabling right which helps to promote access to decent work and social protection. By adopting a Theory of Change approach, civil society can achieve greater impact when organizing their activities, and in carrying out advocacy at local, national and international levels. By using this monitoring tool, CSOs can engage in national multi-stakeholder alliances to identify the gaps in fulfilling the ILO Social Protection Floors Recommendation R, and use the information gathered when monitoring to develop national campaigns and international advocacy strategies towards the EU and the

ILO. A recent national campaign for social security in Palestine demonstrates how civil society, in close cooperation with trade unions, can successfully mobilize stakeholders from different sectors at the local level and hold the government accountable for including their concerns in legislation. The new social security law, which was adopted on 28 September, incorporates inputs from civil society and trade union groups. Information was gathered at expert meetings to analyse the proposed law, and local workshops were held with grassroots organization to collect their input. Trade unions also helped to organize protests and public rallies. Importantly, the campaign enabled local grassroots CSOs representing vulnerable groups, such as women with disabilities, to organize consultative meetings with the Ministry of Social Development and discuss the social security law from a disability perspective. The campaign also succeeded in further developing the capabilities and skills of these local organizations to collect data in preparation for the NGO shadow report on monitoring of the application of the Convention on the Rights of Persons with Disabilities. Lastly, national-level mobilization is more effective when linked to international decision-making processes. CSOs are able to use the space offered at events like the Conference to reiterate their calls to their national governments. These groups were then able to reiterate their demands to the EU when negotiating bilateral partnership agreements. Conclusion Organizing civil society and social movements is essential to ensuring that vulnerable groups have access to national and international decision-making processes. As demonstrated by the case of Palestine, national mobilization and international advocacy are necessary to overcome restrictions placed by governments to freedom of association and collective bargaining and to promote the social protection floors at all levels. Her areas of interest and expertise are human and labour rights, freedom of association, and social protection with a strong focus on the Middle East and North Africa region.

### 6: What Is Civil Society? | BBC World Service

*This essay on Civil Society and Community Organizing was a project of Prof. James Bearden's Fall course Socl, Community Organizing. It was moved in July, from the original Collaborative Writing Project website to its present site on the Geneseo Wiki.*

### 7: Community organizing - Wikipedia

*Organizing Civil Society on Local, National and International Levels Civil society, social movements and independent labour movements are key to ensuring that a human rights-based approach is built into the design and implementation of social protection programmes.*

### 8: Civil society - Wikipedia

*Civil society can also be called the civil sector Civil society provides a community with volunteers and donation activities, such as homeless shelters, scout groups, and food banks Learning Outcomes.*

### 9: Understanding the Differences Between Civil Society and Civil Society Organisations | NGO Pulse

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

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