



ALAGAPPA UNIVERSITY

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Directorate of Distance Education

Master of Social Work

I - Semester

349 11

SOCIAL WORK PROFESSION

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INTRODUCTION

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Professional social workers help people restore or improve their capacity for social functioning. At the same time, they create societal conditions that are favourable to their goals. Knowledge of human behaviour, and social, economic and cultural institutions is necessary to practise social work.

Social workers help people face and overcome various challenges such as poverty, physical and mental abuse, discrimination, illness, addiction, divorce, unemployment, disability and mental illness. They lend support through counselling and by raising funds. They educate people and spread awareness so that more and more individuals learn to cope with the daily challenges of life.

This book, *Social Work Profession*, is divided into fourteen units that follow the self-instruction mode with each unit beginning with an Introduction to the unit, followed by an outline of the Objectives. The detailed content is then presented in a simple but structured manner interspersed with Check Your Progress Questions to test the student's understanding of the topic. A Summary along with a list of Key Words and a set of Self-Assessment Questions and Exercises is also provided at the end of each unit for recapitulation.

BLOCK - I
CONCEPT AND DEFINITION OF SOCIAL WORK,
HISTORICAL DEVELOPMENT OF SOCIAL WORK

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UNIT 1 SOCIAL WORK

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- 1.1 Objectives
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1.0 INTRODUCTION

Social work scientists both from India and abroad have brought in a broader view of the evolution and development of social work. Most of them have taken into account the voluntary and scientific nature of social work. Arthur Fink defined social work as “The provision of services designed to aid individuals, singly or in groups in coping with the present or future social and psychological obstacles that prevent or are likely to prevent, full or effective participation in the society”. According to Fink, social work intervenes on individuals or groups to enable them to effectively participate in the development process of the society. Friedlander defined social work as “a professional service, based on scientific knowledge and skill in human relations, which assists individuals, alone or in groups, to obtain social and personal satisfaction and independence”. Friedlander’s definition is considered as one of the most comprehensive definitions of social work. According to him, social work is a profession like other professions, through which a trained social worker with scientific knowledge and outlook in handling human relations, helps individuals and groups to have social and personal satisfaction.

Among the Indian social work scientists, Sushil Chandra defined social work as “a dynamic activity undertaken by public or private effort in the implementation of social policy, with a view to raise the standard of living and to bring about social, economic, political and cultural wellbeing of the

individual, family and group with a society irrespective of its stage of social development.” Chandra portrays social work as a dynamic activity dealing with all the aspects of social life.

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The main objectives of social work is to make a person self-dependent and self-reliant. It is scientific process for helping the needy suffering from material deficiencies, physical disabilities, mental disorders, emotional disturbances and so on by using knowledge in human relationship and methods and skills in dealing with them.

This unit aims at developing an insight into the evolution of social work as a profession.

1.1 OBJECTIVES

After going through this unit, you will be able to:

- Explain the origin and evolution of social work
- Understand the concept and development of social work
- Enumerate the objectives of social work profession
- Analyse the principles of social work
- Enumerate the philosophy of social work

1.2 CONCEPT AND DEFINITION OF SOCIAL WORK

Social work has been defined and understood variously by social work scientists both from India and abroad. Some of the definitions of social work are cited (in a chronological order of years) and discussed here. These are as follows:

Alice Cheyney (1926) stated, “Social work includes all the voluntary attempts to extend benefits in response to the needs which are concerned with social relationships and which avail themselves of scientific knowledge and methods”. Here, in social work, Cheyney has included all the attempts which are voluntary in spirit and scientific in nature. But the author seems to have ignored the public practice of social work that is voluntary and involuntary in nature. Arthur Fink (1942) defined social work as, “The provision of services designed to aid individuals, singly or in groups in coping with the present or future social and psychological obstacles that prevent or are likely to prevent, full or effective participation in the society”. According to Fink, social work intervenes on individuals or groups to enable them to effectively participate in the development process of the society.

Anderson (1943) stated, “Social work is a professional service rendered to the people for the purpose of assisting them, as individuals or in groups to attain satisfying relationships and standards of life in accordance with their particular wishes and capacities and in harmony with those of the community”. He viewed that social work as profession is used to improve the standard of living and social relations which are important components for a happy and satisfied life. Giving an insight into the significance of social work as a profession, Friedlander (1951) argued, “Social work is a professional service, based on scientific knowledge and skill in human relations, which assists individuals, alone or in groups, to obtain social and personal satisfaction and independence”. Friedlander’s statement on social work is considered as one of the most comprehensive definitions of social work. According him, social work is a profession like other professions, through which a trained social worker with scientific knowledge and outlook in handling human relations, helps individuals and groups to have social and personal satisfaction.

Stroup (1960) defined social work as “an art of bringing various resources bear on individual, group and community needs by the application of a scientific method of helping the people to help themselves”. Here, Stroup gave a different look to social work saying it an art. For Stroup, social work is an art of bringing the people into the position where they themselves will be able to solve their problems. Pincus and Minahan (1978) jointly gave a definition of social work saying, “Social work is concerned with the interaction between people and their environment which affects the ability of people to accomplish their life tasks, alleviate distress, and realize their aspirations and values”. We can see that Pincus and Minahan differ from others in their approach to understand social work when they say that social work deals with problems of interaction with the social environment which encompasses the peer group, colleagues, teacher, doctor, neighbour, parents and other relatives etc. who play a pivotal role in the life of an individual. If one looks into the above definitions given from time to time, one may find that social work has come of age as a progressive movement — from a voluntary action to a more developed form of profession.

By and large, Indian authors’ definitions of social work reflect the understanding of social work in the context of Indian social situation, though some of them still stick to the foreign view point. B.G. Kher (1947) stated, “The aim of social work, as generally understood, is to remove social injustice, to relieve distress, to prevent suffering and to assist the weaker members of the society to rehabilitate themselves and their families and , in short, fight the five giant evils of (1) Physical want, (2) Disease, (3) Ignorance, (4) Squalor and (5) Idleness”. As we see here, Kher has defined social work with reference to Indian social situation. According to him social work deals with the five major problems prevalent in the society. Sushil Chandra (1954) defined social work as “a dynamic activity undertaken by public or private

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effort in the implementation of social policy, with a view to raise the standard of living and to bring about social, economic, political and cultural wellbeing of the individual, family and group with a society irrespective of its stage of social development.” His definition portrays social work as a dynamic activity dealing with all the aspects of social life.

Meanwhile, Indian Conference of Social Work (1957) unanimously defined social work as “a welfare activity based on humanitarian philosophy, scientific knowledge and technical skills for helping individuals, groups or community, to live rich and full life”. It implies that social work is a welfare activity which has a scientific basis in dealing with the problems of individuals in the society. Another Indian author, Mirza R. Ahmad (1969), said, “Social work is professional service based on the knowledge of human relations and skills in relationships and concerned with intrapersonal and inter-personal adjustments resulting from unmet individual, group or community needs”. Ahmad has emphasized the role of social work as professional practice to bring intra-personal (within the person) and inter-personal (between persons) adjustments. Moorthy and Rao (1970) defined social work and put it: “Social work is help rendered to any person or group, who or which is suffering from any disability, mental, physical, emotional or moral, so that the individual or group so helped is enabled to help himself or itself”. They have depicted social work as merely a pathological practice that deals with the sufferings of individuals, groups or community. As one can see, Moorthy and Rao have little consideration for the growth and development aspects of the people.

1.2.1 Objectives of Social Work

There are several objectives of social work. Some of them which are universally accepted are as follows:

- To solve psycho-social problems
- To fulfil humanitarian needs like love, affection, care, etc.
- To solve adjustment issues
- To create self-sufficiency
- To make and strengthen harmonious social relations
- To make provision of corrective and recreational services
- To develop democratic values among the people
- To provide opportunities for development and social progress
- To sensitize the community
- To change the environment in favour of individual’s growth and development

- To bring change in the defective social system for social development and
- To provide socio-legal aid to the needy who cannot afford to meet them

1.2.2 Principles and Philosophy

As a profession, social work is primarily concerned with the remedy to psycho-social problems and deficiencies which exist in the relationship between individuals and their social environment. Although this situation always existed in the society in one form or the other, social work scientists could achieve its scientific basis in the last decades of 19th century. People in distress, destitution and deprivation have been helped in the past by their joint families, caste communities and religious institutions. These are motivated by philosophy that assumed ‘charity’ as a reward or medium for salvation, humanism, philanthropy, humanitarian feeling, democratic ideology, equality of all citizens; regard for human personality; respect for other’s rights including the indigents, the handicapped, the unemployed, emotionally challenged and above all, those in need. As a result, in the due course of time, the charitable work taken up by individuals and some voluntary organizations came to be termed as social work.

But still there were misconceptions about the functioning of social work. Researchers would find that one of the most frequently seen misconception about social work is that people mistake charity, alms giving and voluntary activities as social work. But these are not social work, as they don’t provide any permanent solution to the person’s problems and empower a person to face his problems by himself. After all, social work aims at making a person self-dependent and self-reliant. It attempts to explore the casual factors behind the problem and tries to solve them scientifically. Therefore, social work scientists have visualized social work as a scientific process for helping to the needy suffering from material deficiencies, physical disabilities, mental disorders, emotional disturbances and so on by using knowledge in human relationship and methods and skills in dealing with them. In short, social work is intended to assist individuals, families, social groups and communities in sorting out their personal and social problems and permanently solving those problems through a systematic process.

Check Your Progress

1. Which is the most comprehensive definition of social work?
2. How has Indian Conference of Social Work defined social work?
3. List some of the objectives of social work.
4. What are the issues social work is primarily concerned with?
5. What is the misconception about social work?

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1.3 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

NOTES

1. Social work scientist Friedlander's statement on social work is considered as one of the most comprehensive definitions of social work. According to him, social work is a profession like other professions, through which a trained social worker with scientific knowledge and outlook in handling human relations, helps individuals and groups to have social and personal satisfaction.
2. Indian Conference of Social Work defined social work as, "a welfare activity based on humanitarian philosophy, scientific knowledge and technical skills for helping individuals, groups or community, to live rich and full life". It implies that social work is a welfare activity which has a scientific basis in dealing with the problems of individuals in the society.
3. Some of the objectives of social work are:
 - To solve psycho-social problems
 - To fulfil humanitarian needs like love, affection, care, etc.
 - To solve adjustment issues
 - To create self-sufficiency
 - To make and strengthen harmonious social relations
4. As a profession, social work is primarily concerned with the remedy to psycho-social problems and deficiencies which exist in the relationship between individuals and their social environment. Although this situation always existed in the society in one form or the other, social work scientists could achieve its scientific basis in the last decades of the 19th century.
5. There are misconceptions about the functioning of social work. Researchers would find that one of the most frequently seen misconceptions about social work is that people mistake charity, alms giving and voluntary activities as social work.

1.4 SUMMARY

- Alice Cheyney has included all the attempts which are voluntary in spirit and scientific in nature. But the author seems to have ignored the public practice of social work that is voluntary and involuntary in nature.

- Anderson stated, “Social work is a professional service rendered to the people for the purpose of assisting them, as individuals or in groups to attain satisfying relationships and standards of life in accordance with their particular wishes and capacities and in harmony with those of the community”.
- Pincus and Minahan jointly gave a definition of social work saying, “Social work is concerned with the interaction between people and their environment which affects the ability of people to accomplish their life tasks, alleviate distress, and realize their aspirations and values”.
- By and large, Indian authors’ definitions of social work reflect the understanding of social work in the context of Indian social situation, though some of them still stick to the foreign view point.
- Sushil Chandra defined social work as “a dynamic activity undertaken by public or private effort in the implementation of social policy, with a view to raise the standard of living and to bring about social, economic, political and cultural wellbeing of the individual, family and group with a society irrespective of its stage of social development.”
- Another Indian author, Mirza R. Ahmad, said, “Social work is professional service based on the knowledge of human relations and skills in relationships and concerned with intrapersonal and interpersonal adjustments resulting from unmet individual, group or community needs”.
- Moorthy and Rao defined social work and put it: “Social work is help rendered to any person or group, who or which is suffering from any disability, mental, physical, emotional or moral, so that the individual or group so helped is enabled to help himself or itself”.
- As a profession, social work is primarily concerned with the remedy to psycho-social problems and deficiencies which exist in the relationship between individuals and their social environment. Although this situation always existed in the society in one form or the other, social work scientists could achieve its scientific basis in the last decades of 19th century.
- But still there were misconceptions about the functioning of social work. Researchers would find that one of the most frequently seen misconception about social work is that people mistake charity, alms giving and voluntary activities as social work.
- In short, social work is intended to assist individuals, families, social groups and communities in sorting out their personal and social problems and permanently solving those problems through a systematic process.

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1.5 KEY WORDS

- **Intra-personal:** This means looking inward and figuring out own feelings, motivations and goals.
- **Inter-personal:** This means individuals' relationship with others and their ability to communicate/react with others in a given situation.
- **Psycho-social problems:** These are behavioural, emotional, and educational problems. They can severely interfere with everyday functioning.

1.6 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. Write a short note on Alice Cheyney's definition of social work.
2. Write in brief about the main objectives of social work.
3. Present a short view on the role of social work in our society.

Long Answer Questions

1. Discuss in detail the concept and definition of social work as given by foreign authors.
2. Analyse Indian social work scientists' view on social work.
3. Discuss the main principles of social work.

1.7 FURTHER READINGS

- Friedlander, W. A. 1958. *Concepts and Methods of Social Work*. New Jersey: Prentice Hall.
- Fook, J. 2003. *Social Work: Critical Theory and Practice*. London: Sage Publications.
- Kabir, Humayun, *The Teaching of Social Sciences in India, 1947–67*. Universal Book & Stationery Co., 1968.
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UNIT 2 KEY CONCEPTS OF SOCIAL WORK

NOTES

Structure

- 2.0 Introduction
- 2.1 Objectives
- 2.2 Social Service
- 2.3 Social Welfare and Social Legislation
- 2.4 Social Security
- 2.5 Social Defence
- 2.6 Social Justice
- 2.7 Social Development and Social Reform
- 2.8 Answers to Check Your Progress Questions
- 2.9 Summary
- 2.10 Key Words
- 2.11 Self Assessment Questions and Exercises
- 2.12 Further Readings

2.0 INTRODUCTION

Today, social work has emerged as a profession having a systematic body of theory, authority, community sanction, an ethical code of practice and a professional culture. However, social work is more than an occupation where the skills can be learned through a system of apprenticeship. Since the focus of social work is to help the individuals to solve their problems and be self-reliant it calls for a sensitive assessment of the level of change possible and mobilization of forces within the society, the family and the industry. This would require knowledge and skills of scientific social work. One needs to understand the key concepts of social work to get an insight the functioning of social work which is voluntary but comes within the scope of statutory requirements.

Social service is aimed at developing the quality of life and welfare of a person, group or community through the research, policy making and community organizing. Social welfare activities are meant to cater to the particular needs of individuals and groups who, due to some social, economic, physical or mental handicap, are not able to benefit from the services offered by the community. In India, through the various Five-Year Plans, the social welfare services have worked for the development and rehabilitation requirements of the weaker sections of the society. In the modern world with the popularization of the welfare concept, social security has been given more emphasis.

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In the present context, the idea of social defence is not confined to crime or punishment. It has been made to refer all those efforts by the state or the civil society to protect the society from all kinds of evils that hamper the peaceful existence and development of the society. The concept of 'social justice' refers to the strategies and programmes which have been initiated in order to include all the hitherto marginalized and socially excluded sections of the society into the mainstream. Development and reform emphasize that there should be no exclusion of any section of the society from social institutions.

This unit aims at studying the key concepts of social work and analysing each concept of this field of knowledge.

2.1 OBJECTIVES

After going through this unit, you will be able to:

- Understand the key concepts of social work
- Explain the role of social service in social work
- Enumerate social welfare and legislation in social work
- Analyse the significance of social security
- Understand the concept of social justice
- Enumerate social development and reform in social work

2.2 SOCIAL SERVICE

Social service is a professional and academic order, aimed at developing the quality of life and welfare of a person, group or community through the research, policy making and community organizing. It is the direct practice or teaching on behalf of those suffering from poverty or any real or perceived social injustices and human rights violation.

Social service refers to formally organized and socially sponsored institutions, agencies and programmes, which maintain or improve economic and social conditions, health or personal competence in some, or all, parts of the population. The objectives of social work services are as follows:

- Improving the problem-solving and capacities of people to cope in a better way with their issues.
- Assisting the marginalized and vulnerable groups like children, old, sick and weak, specially challenged, and so on.
- Arranging rehabilitation services for individuals in prison and their families.

- Supporting the community as a whole in initiating socially beneficial programmes by utilizing the available community resources.
- Enhancing the social networking and providing better access to the administrative units for services, resources and opportunities.
- Carrying out research (such as case studies, surveys); and thereby contributing to the development and improvement of social policies of the government.

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Check Your Progress

1. What does social service refer to?
2. List some of the objectives of social service.

2.3 SOCIAL WELFARE AND SOCIAL LEGISLATION

Social welfare refers to how people, communities and organizations work towards providing certain minimum standards and certain opportunities. It is all about helping people deal with contingencies. Social welfare activities are meant to cater to the particular needs of individuals and groups who, due to some social, economic, physical or mental handicap, are not able to benefit from the services offered by the community. Such weaker sections comprise women, children, the physically challenged, the old and the weak, and those belonging to the Scheduled Castes and Scheduled Tribes.

Provisions for social welfare activities are given in the Indian Constitution, which promotes a welfare state. According to the Constitution's Article 38, the State shall strive to encourage people's welfare by securing and protecting as efficiently as it may, a social order which should include the State-run social, economic and political institutions.

They also persuade the State to ensure the following:

- Good health of men, women and children.
- The citizens are not forced by economic necessity to enter avocations that are not right for their age and strength.
- Children and youth are protected against exploitation and immoral activities.

In almost four decades of planning, the social welfare services have worked for the development and rehabilitation requirements of the weaker sections of the society. The various Five-Year Plans include the programmes of social welfare, some of which are as follows:

- (i) **Women's welfare:** It was concluded that the empowerment of women should be essentially linked with the empowerment of the whole nation.

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Therefore, it was considered essential to introduce certain schemes or programmes for the welfare of women, other than the general welfare programmes. Special programmes have been initiated for women's welfare.

These programmes include the following:

- Prohibition of dowry
- Functional literacy for adult women
- Working women's hostels
- Formation of Mahila mandals (women associations)

In addition, various socio-economic programmes have been initiated by the government to offer needy women work and better wages to run their families. The government has laid particular stress on women's development in rural areas. The Development of Women and Children and Rural Areas (DWCRA) is one such effort in this regard. This scheme has been implemented throughout the country. The DWCRA has a basic ideology, i.e., to mobilize all possibilities of development efforts to support women to advance their status. Only women functionaries manage this scheme.

(ii) Child welfare: Various services have been initiated for children at district level in the form of general social services. These include the following:

- Establishment of balwadis (pre-primary school)
- Grants for organizing holiday groups for school going children of low income families
- Establishment of ashram schools
- Rehabilitation of physically challenged children
- Services, care and protection for children
- Provision for both institutional and non-institutional services including establishment of postal schools
- Children's home to tackle the problem of juvenile delinquency

In the Fifth Five-Year Plan, maximum priority was laid on child welfare programmes. The most significant scheme was the Integrated Child Development Services (ICDS) for children in the age group of 0 to 6. In this scheme, a package of services comprising supplementary nutrition, vaccination, health check-up referral services and health education is delivered. In addition to child referral services, health education is also dispersed. Child development and welfare programme were also integrated into the DWCRA Scheme.

(iii) Welfare of physically handicapped: Programmes are being initiated for the education, training and rehabilitation of the blind, the deaf, the orthopaedically challenged and the mentally challenged.

The Union Ministry of Social Welfare gives away scholarships to the blind, deaf and orthopaedically challenged students for not only general education but also for their technical and professional training. The National Centre for the Blind, Dehradun, offers integrated services.

The National Centre for Deaf, located at Hyderabad, runs a training centre for the adult deaf and another school for deaf children. The training centre trains the people in the following fields:

- Tailoring
- Carpentry
- Electrical wiremanship
- Gas welding
- Photography

The Indian Government has taken steps for the rehabilitation of physically challenged individuals. Various pilot projects have been made operational in the country for the rehabilitation of such people. Help is also granted to voluntary organizations serving these people.

(iv) Welfare of SCs/STs: The welfare of SCs/STs castes and tribes has been given particular attention by both the Centre and state governments. In the successive Five-Year Plans, special programmes have been undertaken for their welfare. Plans for the welfare and progress of SCs/STs are made to supplement the general developmental programmes implemented in different sectors. Special provisions have been made for them to ensure that they generate support from common schemes of development.

Welfare schemes for SCs include the following:

- Commissions for Harijans
- Free education, free books and stationery
- Scholarship reservation in government services, educational institutions, legislature and panchayats
- Creation of economic opportunities for their economic development
- Improvement of housing conditions
- New colonies

The Constitution of India has also offered certain protection to all Harijan Communities. The Central Government passed the Untouchability Offences Act, 1955, that forbids untouchability in any form.

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The Indian Constitution has made significant provisions for the well-being of tribal people. The government pays special attention to their educational and economic needs. In independent India, the government has made persistent endeavours for tribal welfare. Particular programmes have been initiated in the successive Five- Year Plans for their welfare. The major programmes are reservation in the government services and legislatures, post-metric scholarship for girls and facilities of hostel, and overseas scholarship arranged by the Central Government.

The programme initiated by the states, for which the Centre grants financial help, can be classified into three main groups—education, economic upliftment and health. The services provided to tribal people under these programmes are as follows:

- Free education
- Provision for educational equipment
- Setting up of ashram schools
- Supply of bullocks, seeds and manure
- Development of cottage industries and communications
- Supply of drinking water and medical facilities for animals reared like sheep, pigs and goats
- Provision of houses and house sites
- Provision of legal aid

Check Your Progress

3. What do you understand by social welfare?
4. List some of welfare schemes for SCs by the governments.

2.4 SOCIAL SECURITY

Literally speaking, security reflects a state of mind. But in fact, it has a wider meaning. When someone is free from the fear of something, we talk about his/her security. As far as social security is concerned, when individual is free from the fear of dangers attached to social life; we can say he/she is in social security. In short, social security is the freedom from fear of social contingencies. However, today in this modern world with the popularization of the welfare concept, social security has been given a pre-eminent position by planners and policy makers. Now it is now incumbent on social welfare states of the world to take the responsibility of protecting every individual from existing and emerging fears and threats. They have brought in various legislative provisions to implement remedial measures for the purpose of

ensuring security for the people. Thus we see that social security denotes a set of services or programmes which assure an individual some protection against the unpredicted circumstances that may rise in people's social life. International Labour Organisation once pointed out, "the idea of social security springs from the deep desire of men to free themselves from the fear of want.

Needless to say, 'social security' is very complex and comprehensive. Its meaning and scope differ from country to country, taking into account prevailing traditions, ideals and social legislations. While in some countries, social security includes only income security, in other countries, it covers a wide range of security measures depending on people or the section's social life. Social work scientists have developed various definitions of social security and tried to deconstruct the term in its right respective.

According to Sir William Beveridge, "Social security is an attack on five giants, viz., want, disease, ignorance, squalor and idleness." Security against want implies that everyone in the society should get the reasonable remuneration for his service by which he/she can lead a life with minimum standard of living. Security against disease means to provide medical facilities to every citizen according to his/her income or means of life. Security against ignorance means providing greater educational facilities to all members of the society. Security against squalor means security against those evils which come through the unplanned growth of cities or the evils relating to health and sanitation. Security against idleness refers to the provision for adequate employment opportunities for every citizen as per his/her capacity.

International Labour Organization (ILO) says, "It is a security that society furnishes through appropriate organization against certain risks to which its members are exposed. These risks are essentially contingencies against which individuals of small means cannot effectively provide by his own ability or even in private combination with his fellows".

Walter Friedlander defined social security as "a program of protection provided by the society against the contingencies of modern life-sickness, unemployment, old age, dependency, industrial accidents and invalidism against which the individual and his family cannot expected to protect themselves by his own ability or foresight".

Check Your Progress

5. What is social security?
6. Why is social security a complex issue?

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2.5 SOCIAL DEFENCE

As it is generally understood, social defence is the process of protection of society against crime, through a systematically organized and coherent action by both the State and civil society. Till recently, the term 'Social Defence' has been used in the criminological and penological literature, but with the advancement in social sciences and behavioural disciplines, the scope of the term has been widened and the modes and modalities of achieving its inherent objective have been shifting to more pragmatic areas. Today, in the context of social work, the idea of social defence is not confined to crime or punishment only. It has been made to refer all those efforts by the state or the civil society to protect the society from all kinds of evils that hamper the peaceful existence and development of the society. Nevertheless, crime remains to be the central point of social defence as it stems from the evils in the society. However, even today, because of the complexity of issues involved, it has not been possible to evolve a wholly satisfactory theoretical framework for policy formulation and programme development in this field. But due to the lack of any inclusive and efficacious theory of crime causation, it looks beyond human capacity to create a society entirely free from crime.

Moreover, social scientists also argue that no single system can hold good for different situations because the concept and level of crime itself may vary from country to country, time to time, in keeping with the changes in social structure, cultural values and normative expectations. However, it is gratifying to see that there is a growing awareness among the policy makers that the objective behind social defence cannot be realized merely by focussing on individuals who are recognized as offenders; it inevitably requires also reaching out to those who are vulnerable to crime. Thus, we see that the social defence approach aims not only at perfecting the system that deals with offenders but also at forestalling conditions that generate crimes and criminality. The social defence approach closely interacts with various sectors of socio-economic development in creating an environment conducive to the prevention of crime. It also makes attempts assiduously at mobilizing resources needed for the treatment and rehabilitation of offenders.

2.6 SOCIAL JUSTICE

The concept of social justice becomes very important because exclusion of any kind is not considered good for the overall social development. 'Social justice' refers to the strategies and programmes which have been initiated in order to include all the hitherto marginalized and socially excluded sections of the society into the mainstream. This is based on the idea that these sections (for example, women, Dalits, religious and cultural minorities,

physically challenged) were neglected by society earlier, and therefore, society, as a whole, is responsible for their current underdevelopment. With this understanding, the idea of social justice demands sacrifices from the present society for the upliftment and empowerment of these sections. The ‘democratization of social, political and economic institutions’ means offering affirmative action and extra or special provisions for these sections, to make them self-sufficient and equal in capacity.

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2.7 SOCIAL DEVELOPMENT AND SOCIAL REFORM

The term ‘social development’ is often used as a synonym of the term ‘development’ or ‘economic development’. However, it is not always correct to use it that way as it has a complex relationship with these two terms. According to R.R. Singh, “Social development in this sense presents itself as a goal, a process, an action and interaction for a better and greater society”. According to him, the concept denotes greater understanding of the need for corrections in the existing social institutions, their democratization and establishment of new institutions with greater participation of all sections of the society. He also identifies, ‘distributive justice, cooperation, people’s participation, equity, recognition of inadequacy of economic growth without social justice or the dysfunctionality of transferring, borrowing or imposing modern technology’ as social development’s salient features. Broadly, the term social development denotes the overall development of society i.e., economic, social, political and environmental.

Social development is a high level of equitable and just participation of all the sections of the society in its institutions, and a fair and equitable distribution of all basic resources among all these sections. In other words, equal educational opportunities, health and housing facilities for all without discrimination, and empowerment of the weaker sections of the society are all components of social development.

Terms like ‘social inclusion’, ‘social justice’ and ‘social capital’ are all related to the broader term called ‘social development’. It also means that there should be no exclusion of any section of the society from social institutions. Discrimination on the basis of caste, class, gender, race or any other form, which prevents a section of the population from participating in the social activities, institutions and production activities, are detrimental to social development.

There are many incidences of the past which prove that for the changes to take place in the socio-economic conditions, all sections of the society need to be considered as equal participants. For any development, the first aspect to be looked into is social. Speedy development depends on social indicators

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such as education, health, participation by the socio-economically backward sections in the process of development, and empowerment of women. The concept of social development identifies the fact that betterment of socially and economically weaker sections of the society is the primary responsibility of the society.

The State as legitimate authority has the role of the facilitator to play in social development. This realization has led to several national and international initiatives for social development. Indian Constitution has accepted the Right to Equality in Articles 14 to 18, and devised mechanisms of reservation in jobs and in legislatures for marginal and weaker sections. The Indian Government has initiated various welfare schemes targeted at the empowerment and upliftment of socially and economically backward sections of the society. Many of these schemes also get international support. In the last few decades, NGOs have contributed tremendously in the development of social capital in the society. Thus we see that in the social development literature, the concepts of social exclusion and social capital are very important.

Check Your Progress

7. What do you mean by social defence?
8. Why is there no single system of social defence?
9. What is social justice?
10. What does the term 'social development' denote?

2.8 ANSWERS TO 'CHECK YOUR PROGRESS' QUESTIONS

1. Social service refers to formally organized and socially sponsored institutions, agencies and programmes, which maintain or improve economic and social conditions, health or personal competence in some, or all, parts of the population.
2. Some of the objectives of social work services are as follows:
 - Improving the problem-solving and capacities of people to cope in a better way with their issues.
 - Assisting the marginalized and vulnerable groups like children, old, sick and weak, specially challenged, and so on.
 - Arranging rehabilitation services for individuals in prison and their families.
 - Supporting the community as a whole in initiating socially beneficial programmes by utilizing the available community resources.

3. Social welfare activities are meant to cater to the particular needs of individuals and groups who, due to some social, economic, physical or mental handicap, are not able to benefit from the services offered by the community.
4. Some of the services provided to tribal people under these programmes are as follows:
 - free education
 - provision for educational equipment
 - setting up of ashram schools
 - supply of bullocks, seeds and manure
 - development of cottage industries and communications
 - supply of drinking water and medical facilities for animals reared like sheep, pigs and goats
5. Literally speaking, security reflects a state of mind. But in fact, it has a wider meaning. When someone is free from the fear of something, we talk about his/her security. As far as social security is concerned, when individual is free from the fear of dangers attached to social life; we can say he/she is in social security.
6. 'Social security' is very complex and comprehensive. Its meaning and scope differ from country to country, taking into account prevailing traditions, ideals and social legislations. While in some countries, social security includes only income security, in other countries, it covers a wide range of security measures depending on people or the section's social life.
7. As it is generally understood, social defence is the process of protection of society against crime, through a systematically organized and coherent action by both the state and civil society. Till recently, the term 'social defence' has been used in the criminological and penological literature, but with the advancement in social sciences and behavioural disciplines, the scope of the term has been widened and the modes and modalities of achieving its inherent objective have been shifting to more pragmatic areas.
8. Social scientists also argue that no single system can hold good for different situations because the concept and level of crime itself may vary from country to country, time to time, in keeping with the changes in social structure, cultural values and normative expectations.
9. 'Social justice' refers to the strategies and programmes which have been initiated in order to include all the hitherto marginalized and socially excluded sections of the society into the mainstream. This is based on the idea that these sections (for example, women, Dalits, religious and

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cultural minorities, physically challenged) were neglected by society earlier, and therefore, society, as a whole, is responsible for their current underdevelopment.

10. The term 'social development' is often used as a synonym of the term 'development' or 'economic development'. The concept of social development identifies the fact that betterment of socially and economically weaker sections of the society is the primary responsibility of the society.

2.9 SUMMARY

- Social service refers to formally organized and socially sponsored institutions, agencies and programmes, which maintain or improve economic and social conditions, health or personal competence in some, or all, parts of the population.
- Social welfare refers to how people, communities and organizations work towards providing certain minimum standards and certain opportunities. Social welfare activities are meant to cater to the particular needs of individuals and groups who, due to some social, economic, physical or mental handicap, are not able to benefit from the services offered by the community.
- Various socio-economic programmes have been initiated by the government to offer needy women work and better wages to run their families. The government has laid particular stress on women's development in rural areas.
- In the Fifth Five-Year Plan, maximum priority was laid on child welfare programmes. The most significant scheme was the Integrated Child Development Services (ICDS) for children in the age group of 0 to 6.
- Programmes are being initiated for the education, training and rehabilitation of the blind, the deaf, the orthopaedically challenged and the mentally challenged.
- The Indian Government has taken steps for the rehabilitation of physically challenged individuals. Various pilot projects have been made operational in the country for the rehabilitation of such people. Help is also granted to voluntary organizations serving these people.
- 'Social security' is very complex and comprehensive. Its meaning and scope differ from country to country, taking into account prevailing traditions, ideals and social legislations. While in some countries, social security includes only income security, in other countries, it covers a wide range of security measures depending on people or the section's social life.

- Today in this modern world with the popularization of the welfare concept, social security has been given a pre-eminent position by planners and policy makers. Now it is now incumbent on social welfare states of the world to take the responsibility of protecting every individual from existing and emerging fears and threats.
- According to Sir William Beveridge, “Social security is an attack on five giants, viz., want, disease, ignorance, squalor and idleness.”
- The concept of social justice becomes very important because exclusion of any kind is not considered good for the overall social development. ‘Social justice’ refers to the strategies and programmes which have been initiated in order to include all the hitherto marginalized and socially excluded sections of the society into the mainstream.
- Social defence is the process of protection of society against crime, through a systematically organized and coherent action by both the State and civil society. Till recently, the term ‘Social Defence’ has been used in the criminological and penological literature, but with the advancement in social sciences and behavioural disciplines, the scope of the term has been widened and the modes and modalities of achieving its inherent objective have been shifting to more pragmatic areas.
- Social defence approach aims not only at perfecting the system that deals with offenders but also at forestalling conditions that generate crimes and criminality. The social defence approach closely interacts with various sectors of socio-economic development in creating an environment conducive to the prevention of crime.
- The ‘democratization of social, political and economic institutions’ means offering affirmative action and extra or special provisions for these sections, to make them self-sufficient and equal in capacity.
- The term ‘social development’ is often used as a synonym of the term ‘development’ or ‘economic development’. However, it is not always correct to use it that way as it has a complex relationship with these two terms. According to R.R. Singh, “Social development in this sense presents itself as a goal, a process, an action and interaction for a better and greater society”.
- Terms like ‘social inclusion’, ‘social justice’ and ‘social capital’ are all related to the broader term called ‘social development’. It also means that there should be no exclusion of any section of the society from social institutions.
- The State as legitimate authority has the role of the facilitator to play in social development. This realization has led to several national and international initiatives for social development. Indian Constitution

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has accepted the Right to Equality in Articles 14 to 18, and devised mechanisms of reservation in jobs and in legislatures for marginal and weaker sections.

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2.10 KEY WORDS

- **Untouchability (Offences) Act:** An Act in the Indian Constitution to prescribe punishment for the practice of “untouchability”, for the enforcement of any disability arising therefrom and for matters connected therewith.
- **Dalits:** The name given to the lowest caste of people in Indian society, who were formally referred to as “the untouchables.”
- **Social Capital:** This broadly refers to those factors of effectively functioning social groups that include such things as interpersonal relationships, a shared sense of identity, a shared understanding, shared norms, shared values, trust, cooperation, and reciprocity.
- **The Right to Equality:** This includes equality before law, prohibition of discrimination on grounds of religion, race, caste, gender or place of birth, and equality of opportunity in matters of employment, abolition of untouchability and abolition of titles.

2.11 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. Write a brief note on the role of social service in developing the quality of life.
2. Write a short note on various services initiated for children at district level.
3. Write a brief note on programmes for the welfare of mentally challenged people.
4. Write a short note on the social defence approach in social work.
5. Write a short note on the role of social justice for overall development in the society.

Long Answer Questions

1. Discuss in detail the main objectives of social work services.
2. Analyse in a comprehensive way the various welfare schemes for SCs and STs.

3. Discuss the various legislative provisions for the purpose of ensuring security for the people.
4. Analyse the needs of speedy development for socially and economically weaker sections of the society.

2.12 FURTHER READINGS

- Friedlander, W. A. 1958. *Concepts and Methods of Social Work*. New Jersey: Prentice Hall.
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- Kabir, Humayun, *The Teaching of Social Sciences in India, 1947–67*. Universal Book & Stationery Co., 1968.
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UNIT 3 SOCIAL WORK AND HISTORICAL DEVELOPMENT

Structure

- 3.0 Introduction
- 3.1 Objectives
- 3.2 Historical Development of Social Work in the UK and the Us
- 3.3 Emergence of Functions
- 3.4 Scope of Social Work in India
- 3.5 Answers to Check Your Progress Questions
- 3.6 Summary
- 3.7 Key Words
- 3.8 Self Assessment Questions and Exercises
- 3.9 Further Readings

3.0 INTRODUCTION

Social work education in the United Kingdom (The UK) passes through stages, namely, training on the job, training classes organized by the social work agencies, and training programmes conducted by schools of social work of high standards. Training for social work dates back to 1890s when the Women's University Settlement in Southwark held training classes and the first school of social science was established at Liverpool in 1903. After a few years, this training was recognized in the university system. In the United States, the evolution of social work education dates back to June 1898 when students were offered a training programme by New York Charity Organization Society. The summer course was repeated for a number of years and then expanded to become the first full time school of social work. By 1910, five schools of social work had been established in the US.

Thus we see that social work's increasing role in the society made it imperative that a formal system of education should be created that would train social workers to perform their functions effectively. The Council of Social Work Education (CSWE) was started in 1952 to regulate social work education. In 1962, it formulated the first formal curriculum policy. At present, there is a broad consensus in the US on the topics that need to be a part of social work's formal training. Along with the gradual recognition of social work as a discipline, there has been a rise in the amount of books as well as articles.

Social work can be seen to be an agent of social power. It plays an important responsibility in supporting or affecting the social and economic

organism that endorses discrimination. related to its practice. It has as a key function—the integration or re-integration of sections of the community with mainstream society. In India, scope of social work implies to what extent we can intervene social work. It may also imply to the areas or fields where social work can be applied by using its methods, tools and techniques.

This unit aims at analysing the development of social work in the UK and the US and also incorporates its scope in India.

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3.1 OBJECTIVES

After going through this unit, you will be able to:

- Understand the development of social work in the UK
- Explain the evolution of social work in the US
- Enumerate the role of social work culture
- Analyse the world census of social work education
- Understand the functions of social work
- Enumerate the scope of social work in India

3.2 HISTORICAL DEVELOPMENT OF SOCIAL WORK IN THE UK AND THE US

Modern social work evolved in the nineteenth century to address the problems created by the emergence of the industrial society. While it is true that all religious traditions had a history of individuals and institutions helping the lesser fortunate; it is only in the modern society that ‘helping’ became a profession. Social work turned into a profession as a consequence of societal change.

There were social, political and economic changes in the West due to the emergence of social work. The urbanization and large-scale migration of people in search of an employment from rural/backward areas to urban areas were some of the important consequences of these changes. These changes led to the decline of rural communities as well as traditional forms of social control. Institutions like family and churches that were earlier responsible for the welfare could no longer cope with social problems. Modern social work had its roots when volunteers, mainly middle class white women, worked among the poor and the destitute to alleviate their social and financial problems.

All these changes led to a growing realization that charity needs to be organized to reduce costs and to make the world a better place to live in. The Charity Organization Society (COS) was a pioneer in this field. It was

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founded in 1869 in the UK and in 1877 in the US. The COS used a number of 'visitors' to investigate the clients who were considered needy by the voluntary agencies. This system introduced some form of order in the then prevalent chaotic situation in dispensing aid to the poor. The issue of treatment was introduced as the COS did not simply distribute aid but also provided social and psychological support. An example of charity was the settlement houses, which came into existence in 1889 in the US.

Settlement houses were the agencies in which university students stayed with the poor to support them, and at the same time learnt about their lives. The methods used by these houses can be termed as three Rs—residence, reform and research. Living with those who needed help reduced the distance between the client and the practitioner. For the COS, major objective was to reform the poor by counselling and support, while the settlement house aimed at understanding the poor and trying to address the conditions that caused poverty.

Another major influence was the growing social movements that took place during the nineteenth and twentieth centuries. Labour movements, socialistic movements, women's movements and the movements for racial justice were some of the most prominent of them. There was a growing recognition of the rights for physically and mentally disabled children, refugees and the homeless. Several social workers provided leadership to these movements or were very much influenced by them.

Jane Addams, a famous social worker, who started the settlement houses in Chicago, won a Nobel Prize for her contribution to the peace movements. Social workers were in the forefront of the efforts to pass legislations to protect the rights of the disabled, minorities and women.

An important factor in the emergence of professional social work was the upcoming position of the state in welfare programmes. The Social Security Act of 1935 gave the responsibility of providing financial support to the vulnerable sections of the government. This Act increased the welfare component in most of the European countries. Professional social workers planned and implemented the welfare programmes which gave the profession of social work a greater visibility and legitimacy.

Social work's increasing role in the society made it imperative that a formal system of education should be created that would train social workers to perform their functions effectively. The first university to introduce formal education on this subject was Columbia University. It offered a six-week training programme in 1896 for the volunteers who were working in the welfare sector. Gradually, the number of courses that were offered on this subject increased. The duration of these courses also increased as the subjects of study increased. The three developments that took place and facilitated the increased role of social work culture in the US were as follows:

1. The development of social sciences as academic disciplines
2. The foundation of National Conference of Charities and Corrections (NCCC)
3. The organization of privately sponsored women's colleges and co-educational public university

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By the early twentieth century, social work courses became a part of university system in the US. However, the content and duration of the social work courses was still a subject of debate. In 1932, the Association of Schools of Social Work (AASSW) adopted a minimum one year curriculum that included prescribed courses of subject areas such as medical and psychiatric information research, social legislation and legal aspects of social work. In 1944, the AASSW identified eight areas that should be taught in social work courses such as social casework, social welfare administration, community organization, public welfare, group work, psychiatry, social research and medical information. The Council of Social Work Education (CSWE) was started in 1952 to regulate social work education. In 1962, it formulated the first formal curriculum policy that divided the curriculum in three following areas:

1. Social welfare services and policies
2. Social upbringing and human behaviour
3. Methods of social work practice

The next review in 1982 clarified the important role of liberal arts in the syllabus and identified many important areas. These areas were as follows:

- Social welfare services and policies
- Social work practice
- Social environment and human behaviour
- Field meeting

In 1992 again, some new areas of concern came up. These areas included the following:

- Values and ethics
- Cultural and ethnic diversity
- Human behaviour
- Social services
- Welfare policies
- Field seminar
- Social work practice

At present, there is a broad consensus in the US on the topics that need to be a part of social work's formal training. World census of social

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work education in 1998–1999 and the International Association of Schools of Social Work (IASSW) gave a global picture of topics of study in social work courses. Four courses namely research, social policy, personal and interpersonal, intervention and community intervention were offered by 68.7% of the schools and social and public organization, ethnic and cultural focus, organizational theory, social/psycho/bio theory were offered by 50 to 54% of all schools in the US. Social work curriculum represents the knowledge that has to be transferred to new entrants of the profession. It is also used to maintain the standards of services. The existing curriculum can be divided in four components:

1. Human behaviour and social environment
2. Social policy, social welfare policy and social welfare administration
3. Social work practice
4. Social work research

Along with the gradual recognition of social work as a discipline, there has been a rise in the amount of books as well as articles related to its practice. According to Mary Richmond, social diagnosis described methods to understand and diagnose social reality. It influenced social work practice as it was among the first text to systematically describe the methods for practice. Similarly, contributions by Grace Coyle, Mary Follet and others helped the growth of group work knowledge.

Social work is an efficient way of serving folks, group or community. It is done to improve or refurbish the competence for social performance. Social work follows the skilled appliance of social work standards, ideology and technique to one or more of the subsequent ends. The practice of social work requires acquaintance of human improvement and performance of social, financial and cultural institution and of the exchanges of all these factors.

Social work is apprehensive and concerned with the exchanges flanked by people. The social institutions of the world influence the ability of people to achieve responsibilities, apprehend aspirations and standards, and assuage agony. Hence, three most important purpose of social work may be acknowledged as follows:

1. To widen the indicative, cope and developmental capacity of people.
2. To endorse the valuable and compassionate manoeuvre of the systems that grant people with possessions and services.
3. To bond people amid system that grants them with possessions, services and opportunity.

Check Your Progress

1. When did the modern social work evolve?
2. When was the Charity Organization Society (COS) found?
3. List the areas covered in the curriculum of the Council of Social Work Education (CSWE).
4. List the components in the existing curriculum of social work in the US.

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3.3 EMERGENCE OF FUNCTIONS

The fundamental nature of social work is safeguarding the interests of socially disadvantaged sections in the society. Following are the functions of social work:

- **Social work and its control:** Social work can be seen as an agent of social empowerment for the targeted groups. It plays an important responsibility in supporting or affecting the social and economic institutions for eradicating discrimination and inequality.
- **Social work as an integrating force:** Social work also has a social integration function. It has as a key function – the integration or re-integration of sections of the community with mainstream society. If social work did not exist, then all the necessary support and assistance that was offered to the most vulnerable sections of society for ensuring their social inclusion will not be possible.
- **Social work and failure of policy:** The basic purpose of social work should be to covenant with the malfunction of other strategy areas such as offence, physical condition or edification.

In addition to the above-stated functions, social work also performs the following roles. These are as follows:

- Social work usually has a large amount of wider social purpose.
- The purpose of social work is extremely challenged.
- Social work acts as a significant utility in social amalgamation.
- Social work might accomplish a social power purpose.
- Social work is anticipated to tackle the breakdown of social guidelines.

3.4 SCOPE OF SOCIAL WORK IN INDIA

Scope of social work is very immense today. It may also imply to the areas or fields where social work can be applied by using its methods, tools and

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techniques. Social work as professional practice extends from a single individual to the largest body like the UNO. The scope of social work can be broadly classified into

1. The agencies: non-governmental, semi-governmental or governmental which render social work services;
2. The ways (methods) through which they render services such as Case Work, Group Work, Community Organization, Social Action, Social Research, Social Welfare Administration, etc. and
3. The various types of services (fields of social work) that they render to individuals, groups and communities keeping in mind the objectives, philosophy and values of social work.

The scope of social work has been changing with the changes in its objectives and the changing social situation. The profession is increasingly recognized for its unique services to the people and being asked to perform new and varied tasks. The principal aim of social work is to solve psycho-social problems which obstruct the social advancement of an individual. Social work, as one of the youngest branches of knowledge, is gradually embracing every aspect of human life. Consequently, its scope is gradually expanding. It has now started to become international and inter-racial in scope.

With high heterogeneity of culture, language, religion and ethnic surroundings, social, cultural and economic contextual frame of India is diverse. These complex realities can easily confuse social work fraternity. As a result social work training in India is not as institutionalised as one could have found in developed countries like the UK and USA. Also, there were disagreements about whether social work training and practice should endorse a micro level approach (client-based) or macro level (issue-based) approach. Further, there were disagreements about whether one should be all-purpose social worker or a specialised social worker. Experts say that the professional social work practice in India should be focussed on strong description of profession while the aims of social work both at national and international forums. There is a need to redefine the social work practice in order to make it responsive to contextual needs.

Check Your Progress

5. List some of the functions of social work.
6. How has the scope of social work been changing?

3.5 ANSWERS TO ‘CHECK YOUR PROGRESS’ QUESTIONS

1. Modern social work evolved in the nineteenth century to address the problems created by the emergence of the industrial society. While it is true that all religious traditions had a history of individuals and institutions helping the lesser fortunate; it is only in the modern society that ‘helping’ became a profession. Social work turned into a profession as a consequence of societal change.
2. The Charity Organization Society (COS) was a pioneer in this field. It was founded in 1869 in the UK and in 1877 in the US. The COS used a number of ‘visitors’ to investigate the clients who were considered needy by the voluntary agencies.
3. In 1962, it formulated the first formal curriculum policy that divided the curriculum in three following areas:
 - (i) Social welfare services and policies
 - (ii) Social upbringing and human behaviour
 - (iii) Methods of social work practice
4. The existing curriculum can be divided in four components:
 - (i) Human behaviour and social environment
 - (ii) Social policy, social welfare policy and social welfare administration
 - (iii) Social work practice
 - (iv) Social work research
5. Some of the functions of social work are:
 - Social work usually has a large amount of wider social purpose.
 - The purpose of social work is extremely challenged.
 - Social work acts as a significant utility in social amalgamation.
 - Social work might accomplish a social power purpose
6. The scope of social work has been changing with the changes in its objectives and with the changing social situation. Social work, as one of the youngest branches of knowledge, is gradually embracing every aspect of human life. Consequently, its scope is gradually expanding. It has now started to become international and inter-racial in scope.

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3.6 SUMMARY

- There were social, political and economic changes in the West due to the emergence of social work. The urbanization and large-scale

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migration of people in search of an employment from rural/backward areas to urban areas were some of the important consequences of these changes.

- The issue of treatment was introduced as the COS did not simply distribute aid but also provided social and psychological support. An example of charity was the settlement houses, which came into existence in 1889 in the US.
- Settlement houses were the agencies in which university students stayed with the poor to support them, and at the same time learnt about their lives. The methods used by these houses can be termed as three Rs—residence, reform and research.
- An important factor in the emergence of professional social work was the upcoming position of the state in welfare programmes. The Social Security Act of 1935 gave the responsibility of providing financial support to the vulnerable sections of the government.
- By the early twentieth century, social work courses became a part of university system in the US. However, the content and duration of the social work courses was still a subject of debate. In 1932, the Association of Schools of Social Work (AASSW) adopted a minimum one year curriculum that included prescribed courses of subject areas such as medical and psychiatric information research, social legislation and legal aspects of social work.
- At present, there is a broad consensus in the US on the topics that need to be a part of social work's formal training. World census of social work education in 1998–1999, the International Association of Schools of Social Work (IASSW), gave a global picture of topics of study in social work courses.
- Social work is an efficient way of serving folks, group or community. It is done to improve or refurbish the competence for social performance. Social work follows the skilled appliance of social work standards, ideology and technique to one or more of the subsequent ends.
- The fundamental nature of social work is safeguarding the interests of socially disadvantageous sections in the society.
- Social work also has a social integration function. It has as a key function – the integration or re-integration of sections of the community with mainstream society.
- Scope of social work is very immense today. It may also imply to the areas or fields where social work can be applied by using its methods, tools and techniques. Social work as professional practice extends from a single individual to the largest body like the UNO.

- The scope of social work has been changing with the changes in its objectives and the changing social situation. The profession is increasingly recognized for its unique services to the people and being asked to perform new and varied tasks.
- Experts say that the professional social work practice in India should be focussed on strong description of profession while the aims of social work both at national and international forums. There is a need to redefine the social work practice in order to make it responsive to contextual needs.

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3.7 KEY WORDS

- **COS:** The Charity Organization Societies (COS) began in the eastern United States during the 1870s to improve the organization of social services.
- **CSWE:** The Council on Social Work Education (CSWE) is a non-profit national association representing more than 2,500 individual members, as well as graduate and undergraduate programs of professional social work education.
- **IASSW:** The International Association of Schools of Social Work (IASSW) is the international professional organization that serves and represents social work education worldwide.

3.8 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. Write a short note on the impact of social work in the US.
2. Write in brief about the steps taken by the COS in the US.
3. Write a short note on the role of the International Association of Schools of Social Work (IASSW) in social work courses
4. Write in brief on 'Social work as an integrating force'.
5. Write in short about the main functions of social work.

Long Answers Questions

1. Discuss in detail the historical development of social work in the UK and the US.
2. Analyse the significance of new areas and components covered in the curriculum of the studies of social work education.
3. Discuss the scope of social work in India.

3.9 FURTHER READINGS

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BLOCK - II

SOCIAL WORK AS A PROFESSION, METHODS

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UNIT 4 SOCIAL WORK AS A PROFESSION

Structure

- 4.0 Introduction
- 4.1 Objectives
- 4.2 Traits, Values and Ethics
 - 4.2.1 Social Work Values
 - 4.2.2 Social Work Ethics
- 4.3 Principles and Functions
- 4.4 Answers to Check Your Progress Questions
- 4.5 Summary
- 4.6 Key Words
- 4.7 Self Assessment Questions and Exercises
- 4.8 Further Readings

4.0 INTRODUCTION

As the role and scope of social work broadened, all stakeholders in social work profession realised the significance of a set of ideals and values to achieve the purpose. Today we see that social workers' understanding of professional values and ethics has matured considerably. From the very beginning, social workers' attention was focused primarily on cultivating a set of values upon which the mission of the profession could be based. In recent times, they have developed comprehensive ethical standards to guide social service providers and decision-making frameworks which are useful when social workers face difficult situations. They also have a now better understanding of the relationship between their ethical decisions and potential malpractice risks. For example, a social worker, strongly subscribing to the value of honesty and earning by rightful means, may find it difficult to work with a client who is an offender and who has caused damage to the society. This value reminds the social worker that he should not allow personal feelings to intrude in a professional relationship.

The main goal of social workers is to help people in need and to tackle social problems. For them, service to others ranks higher than self-interest. Social workers depend on their knowledge, values and skills to help people in need. They are expected to act in a socially responsible manner in keeping with the values, ethical principles and standards of their profession. Social

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workers should be aware of a set of ethics while performing their task. They have an ethical responsibility towards their employers and should be loyal to them. Then there are various principles that govern social workers. One of the main principles is that the social worker will have to strike a balance between personal involvement and objective involvement.

This unit aims at analysing the role of a set of values, ethics and principles that govern social work professional.

4.1 OBJECTIVES

After going through this unit, you will be able to:

- Understand the role of social values in social work
- Explain the various aspects of social value in social work
- Enumerate the role of ethics in social work
- Understand the principles of social work
- Analyse the various principles of social work

4.2 TRAITS, VALUES AND ETHICS

As a member of society, the social worker also adheres to social values. Sometimes the social worker may get into a dilemma when he has to deal with a client who has violated social values, which the former upholds in high esteem. For example, a social worker, strongly subscribing to the value of honesty and earning by rightful means, may find it difficult to work with a client who is an offender and who has caused damage to the society. The standards of the profession come to the rescue of the social worker in such conflicting situations or value dilemmas. Social work values have three faces: values about people, values about social work in relation to society, and values that signify professional behaviour. The value is the conviction in the inherent worth, integrity and dignity of the individual.

A person failing to perform or follow the social functioning prescribed to him is considered ‘an unworthy and undesirable element’ by the society. He is denied dignity and considered as a person with no integrity and ill-treated by the society. People are not so much concerned about why the person has not been performing his social responsibilities properly. This value (about society and people) reminds the social worker that every client that comes (with a problem) to him is not to be considered as a person having no value and no virtue because he is in a disadvantageous position.

The first value is the social worker’s social responsibility towards himself, his family and his society. This value cautions the social worker

not to neglect himself, his family and the society in which he is living while discharging his professional duties. If he fails to perform his responsibilities towards himself and his family, he and his family may fail to perform their social functioning and may become failures requiring social work intervention. The second value is to transmit knowledge and skills to others. This value instructs the social worker to provide the information that he has, that would enable the client to take care of himself, in case the client faces similar problems in future. This is to ensure that the client does not become dependent on the social worker throughout his life. Further, it also suggests that sharing of information and skills among the co-professionals goes a long way in promoting the competence of the professional practice. The third value is separating personal feelings from professional relationships.

This value reminds the social worker that he should not allow personal feelings to intrude into a professional relationship. This may get him over concerned or lead him to develop a biased or prejudiced view about the client and the problem he deals with. The social worker may have undergone similar experiences and been in similar social situations in his personal life. Therefore, he should be watchful if his personal feelings are affecting his professional relationship.

4.2.1 Social Work Values

The social work values are as follows:

- **Service:** The main goal of social workers is to help people in need and to tackle social problems. For them, service to others ranks higher than self-interest. Social workers depend on their knowledge, values and skills to help people in need. They volunteer to put their professional skills to do good to the society without expecting any significant financial returns.
- **Social justice:** Social workers question and confront social injustice. They encourage social change, especially if the change is in favour of the oppressed. Social workers' efforts for social change are focused chiefly on issues of poverty, unemployment, discrimination and other forms of social inequality. Social workers try to ensure access to needed information, services and resources; impartiality of opportunity; and meaningful participation in decision-making for one and all.
- **Dignity and worth of the person:** Social workers respect the intrinsic dignity and worth of the person. They treat each person in a caring and respectful manner, mindful of individual differences and cultural and ethnic multiplicity. Social workers encourage clients' self-determination. They seek to enhance clients' capacity and opportunity to change the circumstances and to fulfil their own needs. Social workers are aware of their dual responsibility towards the interests of

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their clients as well as the society. They are expected to act in a socially responsible manner in keeping with the values, ethical principles and standards of their profession.

- **Importance of human relationships:** Social workers distinguish the innermost importance of human relationships. They understand that relationships among people are a significant vehicle for change, and appoint people as partners in the helping process. Social workers make an effort to strengthen relationships among people with the objective of encouraging, promoting, restoring and maintaining mental and physical well-being of individuals, families, social groups, organizations and communities.
- **Integrity:** Social workers act in a trustworthy manner. They are not only aware of their mission, values, moral principles and ethical standards and practices, but they ensure that they never lose their focus. They work with a sense of responsibility, in an honest manner, endorsing ethical practices on the part of the organizations for which they work.
- **Competence:** Social workers perform within their areas of aptitude and expand and improve their professional proficiency. They attempt to enhance their knowledge in context of their profession and acquire new skills that they can put to practice for the betterment of society.

4.2.2 Social Work Ethics

The main social work ethics that all social workers should be aware of are as follows:

- Respect the self-esteem of the individual as this dignity would be the basis for all common relationships.
- Be convinced that the client is competent enough to progress towards his/her goals.
- Build relations with individuals and respect them for their individual qualities irrespective of the caste, community, creed, status or social category they belong to.
- Keep in mind the fact that their biggest gift to another individual may be to lend that person an opportunity to not just develop but exercise his/her own capacities.
- Not encroach into the private affairs of another individual without his/her approval, except in a situation where they are required to protect him/her from harm.
- Recognize and accept the other person's individuality and accordingly try to build a useful relationship.
- Understand the other person and the situation he/she is in before forming an opinion about him/her.

- Constantly try to understand the other person and learn to control personal attitudes and prejudices that may affect client-social worker relationship.

Check Your Progress

1. What are the three faces of social work value?
2. Why is the value of social justice important for a social worker?
3. List some of the main social work ethics that all social workers should be aware of.

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4.3 PRINCIPLES AND FUNCTIONS

A social worker has certain ethical responsibilities towards his/her clients, the employing agencies, the colleagues, the community and the profession itself. A social worker's ethical responsibilities towards his clientele impose the welfare of the individual as his primary obligation. The social worker should give greater importance to professional responsibility than to personal interests. He/she should be able to respect the client's opinion. The social worker should be able to keep all matters related to the client confidential. He/she should respect the individual differences among clients and should not discriminate.

The social worker has an ethical responsibility towards his employers and should be loyal to them. He/she should always provide correct and accurate information to his/her employer. He/she should be accountable for the quality and extent of service, observing the regulations and procedures of the agency. He/she should help his/her agency build and enhance its public image even after termination of his/her employment.

The generic principles of social work have been discussed below. These are as follows:

A. Principle of Acceptance

A social worker should be capable of recognizing the worth of the individual irrespective of his/her circumstances, status, religion, race, politics and behaviour. He/she should aim to foster not just human dignity but also self-respect. The client and the social work professional should be able to accept each other in order to get the best results. The client should accept the worker as the person who will help him/her out of a difficult situation.

It is not necessary for the client to always approach the social worker. Sometimes, the social worker may be assigned a client by an agency or he/she may meet a social worker through common acquaintances. Sometimes, the social worker may have been referred to the client by someone. It is

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important for the client to be convinced of the social worker's ability and eagerness to understand his situation and provide a solution. In the absence of this trust the client may not cooperate with the social worker. The helping process will fail if the client doubts the capability of the social worker.

Similarly, the worker should treat the client as an individual who is in need of help; a person facing a problem situation. Regardless of the appearance and background of the client, the worker should accept the client the way he is, without any reservations. He should not let his personal experiences come in the way of accepting the client.

Acceptance is a fundamental principle of social work that implies a sincere understanding of clients. It is conveyed in the professional relationship by showing genuine concern, being a good listener, acknowledging the client's view, responding to the client and creating a climate of mutual respect. It is important for a social worker working on a particular case to be accepted as a worthy and dignified individual. He should be a person capable of spreading positivity and dispelling negative feelings. A person who accepts the issues that make him suffer, symbolizes 'acceptance'. If the society is accepting the person the way he is, it is also following the principle of 'acceptance' in a way. However, the only exception comes in the form of safety intervention as negative deviance i.e., against the social norms. But at the same time, the individual's life is valued. He is accepted as someone capable of improving and re-joining the normal course of social life.

B. Principle of Individualization

A client's individuality can be acknowledged by recognizing and appreciating the unique qualities or characteristics he/she possesses. All clients expect professionals to provide them with personalized and exclusive attention.

Individualization can be achieved only if biases and prejudices are ignored, labelling and stereotyping are avoided and diversity is recognized and appreciated. In addition, knowledge of human behaviour is also essential. Individualization involves analysis of all aspects of a person. Each individual is different from the other. Each individual has his own unique identity and each individual deals with his own unique problems in his own way. The technique used to help the individual should be in accordance with his level of intelligence, economical situation, position in society, ego, capacity and resource.

An individualized approach would involve policies, methods of practice and strategies based on the strengths of individuals (adults/children), families and groups/communities.

A technique based on strengths will involve a shift in focus from a deficit approach, emphasizing on problems and pathology, to a positive partnership with the family. The approach acknowledges every family's

unique set of strengths and challenges, and engages the family as a partner in the development and implementation of the service plan.

Service plans are created using formal and informal services and supports, which are based on specific needs and strengths. The individualized approach takes into account the individual members of the family, the family as a unit and the broader neighbourhood and environment.

The individualized and strengths-based approach is a philosophical view supported by policies and standards encompassing practices of child welfare caseworkers and other service providers at various points from the time the child and family enter the system till they leave.

C. Principle of Communication

Social work involves interaction with the subjects. It requires interaction with the people in need of help and also with people from organizations, and trusts who offer help and raise funds. Effective communication brings the social worker and the people seeking help/guidance closer. It is important for a social worker to be a good listener. This helps the client as he/she feels assured that the problems are being heard attentively and will be addressed.

It is up to the social workers to use their communication skills effectively to give their clients/subjects the much required confidence. Effective communication takes place only when the social worker is able to make the subject understand what he wants to say and vice versa. If the subject is unable to understand the true meaning of what the worker says, there will be misunderstanding and chaos. If either one of them are unable to express their feelings properly, misunderstandings may arise. The social worker should also be able to understand what the client conveys non-verbally.

Communication is of utmost importance in social work because the background and mental condition of the clients and caseworkers may vary. Also, there may be continual changes in the environment where the case worker and subject are interacting.

It is up to the caseworker to make sure that communication between he/she as the helper and the subject/client seeking help is clear and precise. This can only happen if the client is comfortable with the caseworker and is willing to express his feelings and emotions with ease.

Through clarifications and reclarifications, the client's messages/needs can be understood clearly. Clients should be able to express their feelings freely to the social worker. The social worker must make an effort to look beyond the stated facts and reveal the underlying feelings. He/she should give the client the opportunity to express his feelings without any inhibitions, even if they are negative feelings. The workers, as the listener, should try not to comment on the feelings or condemn them. No feelings should be considered good or bad.

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D. Principle of Self-Determination

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The rule of self-determination is based on the acknowledgment of the rights and need of the client to make his/her decision independently. Caseworkers are responsible for creating a working relationship where it is possible to make his own choices.

Social workers are requested to guarantee that everyone has the essential resources, services and opportunities; to attend to expanding choices and opportunities for those who are oppressed and at a disadvantage; and to fight for policy and legislative amendments that enhance social conditions and uphold social justice.

This principle emphasizes the client's right to self-determination. Each individual has the right to assess what is good for him/her and decide how to realize it. In other words, it points out that the social worker should not impose his views, decisions and solutions on the client just because he is the helper and the client has come to seek his help.

The social worker should provide his support and guidance to the client, analyse the client's situation and involve him in taking the decisions that are acceptable to him.

This helps the client realize his potential and also feel independent, worthwhile and dignified. Self-determination involves allowing the client to take his own decision in his own way, giving him the opportunity to decide what is best for him.

Although self-determination is somewhat similar to freedom and autonomy, it is not quite the same. It is an ethical principle hardly bearing any relationship with the behaviour of social workers. The concept of self-determination should not be applicable in cases where the client needs to be directed.

Self-determination is a professional ideology derived from several ideas and values that exist outside the periphery of social work. It encourages self-help to improve self-confidence and strengthens the ability to shoulder more responsibility.

E. Principle of Confidentiality

Confidentiality, or the right to seclusion, means that the identity of the client, the words exchanged between the client and the social worker, and the views of the worker on the client should not be revealed to anyone without the client's prior permission.

Social workers are expected to respect the privacy, confidentiality and be trustworthy as professionals. Their association with the client is based on trust. So, it is considered unethical to reveal client-related information

or information given by the client to anybody else without permission from the subject.

The National Association of Social Worker (NASW) has issued code of ethics for social workers regarding privacy and confidentiality. These are as follows:

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- (a) Social workers should respect clients' right to privacy. Social workers should not solicit private information from clients unless it is essential to providing services or conducting social work evaluation or research. Once private information is shared, standards of confidentiality apply.
- (b) Social workers may disclose confidential information when appropriate with valid consent from a client or a person legally authorized to consent on behalf of a client.
- (c) Social workers should protect the confidentiality of all information obtained in the course of professional service, except for compelling professional reasons. The general expectation that social workers will keep information confidential does not apply when disclosure is necessary to prevent serious, foreseeable and imminent harm to a client or other identifiable person. In all instances, social workers should disclose the least amount of confidential information necessary to achieve the desired purpose; only information that is directly relevant to the purpose for which the disclosure is made should be revealed.
- (d) Social workers should inform clients, to the extent possible, about the disclosure of confidential information and the potential consequences, when feasible before the disclosure is made. This applies whether social workers disclose confidential information on the basis of a legal requirement or client consent.
- (e) Social workers should discuss with clients and other interested parties the nature of confidentiality and limitations of clients' right to confidentiality. Social workers should review with clients' circumstances where confidential information may be requested and where disclosure of confidential information may be legally required. This discussion should occur as soon as possible in the social worker–client relationship and as needed throughout the course of the relationship.
- (f) When social workers provide counselling services to families, couples or groups, social workers should seek agreement among the parties involved concerning each individual's right to confidentiality and obligation to preserve the confidentiality of information shared by others. Social workers should inform participants in family, couples or group counselling that social workers cannot guarantee that all participants will honour such agreements.

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- (g) Social workers should inform clients involved in family, couples, marital or group counselling of the social worker's, employer's and agency's policy concerning the social worker's disclosure of confidential information among the parties involved in the counselling.
- (h) Social workers should not disclose confidential information to third party involved unless clients have authorized such disclosure.
- (i) Social workers should not discuss confidential information in any setting unless privacy can be ensured. Social workers should not discuss confidential information in public or semi-public areas such as hallways, waiting rooms, elevators and restaurants.
- (j) Social workers should protect the confidentiality of clients during legal proceedings to the extent permitted by law. When a court of law or other legally authorized body orders social workers to disclose confidential or privileged information without a client's consent and such disclosure could cause harm to the client, social workers should request that the court withdraw the order or limit the order as narrowly as possible or maintain the records under seal, unavailable for public inspection.
- (k) Social workers should protect the confidentiality of clients when responding to requests from members of the media.
- (l) Social workers should protect the confidentiality of clients' written and electronic records and other sensitive information. Social workers should take reasonable steps to ensure that clients' records are stored in a secure location and that clients' records are not available to others who are not authorized to have access.
- (m) Social workers should take precautions to ensure and maintain the confidentiality of information transmitted to other parties through the use of computers, electronic mail, facsimile machines, telephones, telephone answering machines and other electronic or computer technology. Disclosure of identifying information should be avoided whenever possible.
- (n) Social workers should transfer or dispose of clients' records in a manner that protects clients' confidentiality and is consistent with state statutes governing records and social work licensure.
- (o) Social workers should take reasonable precautions to protect client confidentiality in the event of the social worker's termination of practice, incapacitation or death.
- (p) Social workers should not disclose identifying information when discussing clients for teaching or training purposes unless the clients have consented to the disclosure of confidential information.

- (q) Social workers should not disclose identifying information when discussing clients with consultants unless the client has consented to the disclosure of confidential information or there is a compelling need for such disclosure.
- (r) Social workers should protect the confidentiality of deceased clients consistent with the preceding standards.

Source: <http://www.socialworkers.org/nasw/default.asp>

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F. Principle of Non-Judgmental Attitude

A caseworker does not have the right to adjudge anyone guilty or innocent. The non-judgmental attitude depends upon the conviction that social work does not involve assigning guilt or innocence. If the client is scared of being judged or criticized, he will not reveal anything about himself. The attitude of praise and approval is a judgmental attitude. Both blame and praise can equally influence a client. He can be induced to hide part of himself so that he is not judged. A social worker need not judge a client or approve or disapprove his actions.

He has to be non-judgmental so as to be able to develop a relationship with the client. But that does not mean that the social worker should not judge a person as being a good, deserving, bad or undeserving individual. This non-judgmental attitude should be reflected in communication, without which no relationship with the client is possible.

G. Principle of Controlled Emotional Involvement

A social worker, who is insensitive to others' sentiments or feelings, will never be able to get a hang of a client's problem or arrive at a desirable solution. Sentiment comes in the following three ways: (i) sensitivity, (ii) understanding, and (iii) response.

This principle applies to self-control. The social worker should be responsive, understanding and sensitive without being detached, indifferent or cold. While being understanding and caring, the social worker should also be objective in approach.

The social worker's involvement in the client's feelings could be emotional. His response may be verbal or non-verbal. It is up to the worker to exercise self-discipline and control his emotions. The social worker will have to strike a balance between personal involvement and objective involvement. This will also ensure that a certain professional boundary is maintained in relationships with social workers and family members even while self-disclosure is encouraged.

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Check Your Progress

4. What do you mean by 'acceptance' as a principle of social worker?
5. When does an effective communication take place?
6. What is the role of self-determination for the client in social worker profession?
7. List some of the code of ethics for social workers under the principle of confidentiality.

4.4 ANSWERS TO 'CHECK YOUR PROGRESS' QUESTIONS

1. Social work values have three faces: values about people, values about social work in relation to society, and values that signify professional behaviour. The value is the conviction in the inherent worth, integrity and dignity of the individual.
2. Social workers question and confront social injustice. They encourage social change, especially if the change is in favour of the oppressed. Social workers' efforts for social change are focused chiefly on issues of poverty, unemployment, discrimination and other forms of social inequality.
3. Some of the main social work ethics that all social workers should be aware of are as follows:
 - Respect the self-esteem of the individual as this dignity would be the basis for all common relationships.
 - Be convinced that the client is competent enough to progress towards his/her goals.
 - Build relations with individuals and respect them for their individual qualities irrespective of the caste, community, creed, status or social category they belong to.
 - Keep in mind the fact that their biggest gift to another individual may be to lend that person an opportunity to not just develop but exercise his/her own capacities.
4. Acceptance is a fundamental principle of social work that implies a sincere understanding of clients. It is conveyed in the professional relationship by showing genuine concern, being a good listener, acknowledging the client's view, responding to the client and creating a climate of mutual respect. It is important for a social worker working on a particular case to be accepted as a worthy and dignified individual.

5. Effective communication takes place only when the social worker is able to make the subject understand what he wants to say and vice versa. If the subject is unable to understand the true meaning of what the worker says, there will be misunderstanding and chaos. If either one of them are unable to express their feelings properly, misunderstandings may arise. The social worker should also be able to understand what the client conveys non-verbally.
6. Self-determination involves allowing the client to take his own decision in his own way, giving him the opportunity to decide what is best for him. Self-determination is a professional ideology derived from several ideas and values that exist outside the periphery of social work. It encourages self-help to improve self-confidence and strengthens the ability to shoulder more responsibility.
7. Here are some of code of ethics for social workers regarding privacy and confidentiality:
 - (a) Social workers should respect clients' right to privacy. Social workers should not solicit private information from clients unless it is essential to providing services or conducting social work evaluation or research.
 - (b) Social workers may disclose confidential information when appropriate with valid consent from a client or a person legally authorized to consent on behalf of a client.
 - (c) Social workers should protect the confidentiality of all information obtained in the course of professional service, except for compelling professional reasons. The general expectation that social workers will keep information confidential does not apply when disclosure is necessary to prevent serious, foreseeable and imminent harm to a client or other identifiable person.
 - (d) Social workers should inform clients, to the extent possible, about the disclosure of confidential information and the potential consequences, when feasible before the disclosure is made.

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4.5 SUMMARY

- A person failing to perform or follow the social functioning prescribed to him is considered 'an unworthy and undesirable element' by the society. He is denied dignity and considered as a person with no integrity and ill-treated by the society. This value reminds the social worker that every client that comes to him is not to be considered as a person having no value and no virtue because he is in a disadvantageous position.

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- The first value is the social worker's social responsibility towards himself, his family and his society. This value cautions the social worker not to neglect himself, his family and the society in which he is living while discharging his professional duties.
- The main goal of social workers is to help people in need and to tackle social problems. For them, service to others ranks higher than self-interest. Social workers depend on their knowledge, values and skills to help people in need.
- Social workers perform within their areas of aptitude and expand and improve their professional proficiency. They attempt to enhance their knowledge in context of their profession and acquire new skills that they can put to practice for the betterment of society.
- The social worker has an ethical responsibility towards his employers and should be loyal to them. He/she should always provide correct and accurate information to his/her employer. He/she should be accountable for the quality and extent of service, observing the regulations and procedures of the agency.
- Acceptance is a fundamental principle of social work that implies a sincere understanding of clients. It is conveyed in the professional relationship by showing genuine concern, being a good listener, acknowledging the client's view, responding to the client and creating a climate of mutual respect.
- Individualization can be achieved only if biases and prejudices are ignored, labelling and stereotyping are avoided and diversity is recognized and appreciated. In addition, knowledge of human behaviour is also essential. Individualization involves analysis of all aspects of a person.
- Communication is of utmost importance in social work because the background and mental condition of the clients and caseworkers may vary. Also, there may be continual changes in the environment where the case worker and subject are interacting.
- The rule of self-determination is based on the acknowledgment of the rights and need of the client to make his/her decision independently. Caseworkers are responsible for creating a working relationship where it is possible to make his own choices.
- Self-determination is a professional ideology derived from several ideas and values that exist outside the periphery of social work. It encourages self-help to improve self-confidence and strengthens the ability to shoulder more responsibility.
- Social workers are expected to respect the privacy, confidentiality and be trustworthy as professionals. Their association with the client

is based on trust. So, it is considered unethical to reveal client-related information or information given by the client to anybody else without permission from the subject.

- Social workers should inform clients involved in family, couples, marital or group counselling of the social worker's, employer's and agency's policy concerning the social worker's disclosure of confidential information among the parties involved in the counselling.
- Social workers should not disclose identifying information when discussing clients with consultants unless the client has consented to the disclosure of confidential information or there is a compelling need for such disclosure.
- A social worker, who is insensitive to others' sentiments or feelings, will never be able to get a hang of a client's problem or arrive at a desirable solution. Sentiment comes in the following three ways: (i) sensitivity, (ii) understanding, and (iii) response.
- The social worker will have to strike a balance between personal involvement and objective involvement. This will also ensure that a certain professional boundary is maintained in relationships with social workers and family members even while self-disclosure is encouraged.

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4.6 KEY WORDS

- **Ethics:** This is a branch of philosophy that involves systematizing, defending, and recommending concepts of right and wrong conduct. The field of ethics is concerned with matters of value.
- **NASW:** The National Association of Social Workers is a professional organization of social workers in the United States. The NASW provides guidance, research, up to date information, advocacy, and other resources for its members and for social workers in general.

4.7 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. Write a short note on the impact of social value on social workers.
2. Write in brief about the significance of integrity for social workers.
3. Write a short note on the work ethics for all social workers.
4. Write in brief about the principle of individualization in social work profession.

5. Write in short about principle of non-judgmental attitude in social work profession.

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Long Answer Questions

1. Discuss in detail the significance of work values for social worker as a member of society.
2. “A social worker has certain ethical responsibilities towards his/her clients.” Justify this statement.
3. Discuss the various principles that govern the functioning of a social worker.

4.8 FURTHER READINGS

Friedlander, W. A. 1958. *Concepts and Methods of Social Work*. New Jersey: Prentice Hall.

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Kabir, Humayun, *The Teaching of Social Sciences in India, 1947–67*. Universal Book & Stationery Co., 1968.

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UNIT 5 SOCIAL WORK EDUCATION AS A PROFESSION

NOTES

Structure

- 5.0 Introduction
- 5.1 Objectives
- 5.2 Professional Values: Training and Skills
 - 5.2.1 Organized System of Education (University Training)
 - 5.2.2 Specialized Activities of the Professionals
 - 5.2.3 Tools and Techniques in Social Work
- 5.3 Professional Social Work and Voluntary Social Work
- 5.4 Answers to Check Your Progress Questions
- 5.5 Summary
- 5.6 Key Words
- 5.7 Self Assessment Questions and Exercises
- 5.8 Further Readings

5.0 INTRODUCTION

Social work education has grown remarkably in the world. Though it has already completed eight decades of its existence, the status of social work education in India, especially of its knowledge base, is still debated. Social work education as a profession is often considered as an emerging profession due to various reasons namely absence of indigenous orientation to knowledge component and lack of linkages between classroom learning and field realities. For any professional branch of education dealing with the needs of the society, it is imperative to incorporate the societal needs in its curriculum. This requirement is vital for the social work profession, which directly deals with the human issues.

In India, for the first time, training for the voluntary social workers started in 1930 by the Social Service League in Mumbai. The services for industrial labouring classes highlighted the need for trained workers around that time and this led to the commencement of full-fledged professional education in social work with the establishment of Sir Dorabji Tata Graduate School of Social Work in 1936. This institution was later renamed as the Tata Institute of Social Sciences (TISS). At present there are more than 200 professional training institutes of social work spread all over India providing different courses in social work discipline. Yet, social work remains to be widely recognized discipline at par with the other professions in India.

Social work education in India needs to incorporate professional values through training and skill, tools and techniques in its curriculum, classroom

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teaching and field practice and research studies to make the learning relevant and more applicable.

This unit aims at analysing social work education as a profession while stressing the need for adding professional values in its curriculum.

5.1 OBJECTIVES

After going through this unit, you will be able to:

- Understand social work education as a profession
- Explain the various training and skills in social work education
- Enumerate the development of social work as a profession in India
- Understand the relevant tools and techniques for social work
- Analyse professional and voluntary social work

5.2 PROFESSIONAL VALUES: TRAINING AND SKILLS

With a gradual evolution and development, social work has brought in various well-defined principles which guide its practice. As things stand now, the social worker accepts the client as he is and doesn't impose anything. After all, social work believes in individuals worth, dignity and integrity. Its goal is to promote overall growth of human potential by helping the people to help themselves. Despite initial hiccups in the beginning, there is continuous increase of knowledge in the field of social work in India. Research is in progress for specialized social work knowledge and practice suited to the Indian conditions. However, in India the full-fledged development of professional knowledge in social work still remains much to achieve.

5.2.1 Organized System of Education (University Training)

As a profession, social work has a distinct identity in the field of education. In India, there are provisions for graduate and post-graduate level of education in the universities and other teaching institutions. The first school of social work was established in 1936 in the name of Sir Dorabji Tata Graduate School of Social Work, Bombay. Initially, this school provided Diploma in Social Service Administration, but later on it included BSW, MSW and other fields of social work. Till 1947 it was the only institution in India providing training for social work. After Independence, many institutes of social work education like Kashi Vidyapith, Varanasi (1947); Gujarat Vidyapith, Ahmedabad (1947); Delhi School of Social Work (1948) which was the first school of social work as a part of a University; Boroda School of Social Work(1949); Department of Social Work, Lucknow university(1949), etc. were established in India.

At present, it is estimated that there are more than 200 professional training institutes of social work in India. They are spread all over the country providing different courses in social work discipline. Yet, despite the surge of institutes, social work remains to be widely recognized discipline at par with the other professions in India.

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5.2.2 Specialized Activities of the Professionals

It is difficult to draw a strict line of demarcation between the practices of social work, social welfare and social service in India because of the nature of the problems in the country. At times all the three practices are used interchangeably for the well-being of the marginalised people at large. Still social work professionals are engaged in specialized activities like counselling, therapeutic action, social action, community organization, resource mobilization, environmental modification, service facilitation, development planning and so on with special reference to the values and principles of social work profession. This makes the professionals distinct in their approach to various problems in the society.

5.2.3 Tools and Techniques in Social Work

Some of the skills and techniques that are most relevant and useful for the social worker include the following:

1. Documentation Skill: The ability to take excellent notes is extremely important as you listen to your clients and colleagues and develop interventions and strategies.
2. Organizational skills: Being organized is very important as you will often be asked to multi-task and the ability to prioritize which work is required to be done in which order is extremely important.
3. Understanding of human psychology: You will need to understand the way people's mind works.
4. Knowledge of Human Developmental stages: It is critical to understanding human psychology, to know the developmental stages from birth to death.
5. Interventions Skills: Depending on your specialty there might be various interventions that are extremely important to not only understand in theoretical terms, but also in practical application.
6. A developed sense of empathy: Empathy is extremely important as a social worker. Without it you will have an unending series of difficulties as you attempt to help others work through their problems without fully being able to understand their point of view on a given situation.
7. Ability to facilitate co-operation both among individuals and groups – One of your main tasks as a social worker will be to get individuals and groups to work with one another.

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8. Active listening skills: If you wish to be successful as a social worker you will need to be able to listen and also ask questions, where needed, for clarification otherwise you will be unable to understand what others are attempting to convey to you in an accurate manner.

9. Critical thinking skills: Critical thinking is helpful in Social Work just as it is in most of life when you need to make a decision on what a piece of information really mean; critical thinking is an incredibly useful skill.

10. Verbal and written communication skills: You will need to be able to express yourself to a wide variety of people in a diversity of contexts and having strong written and verbal communications skills is an absolute must.

Needless to say, these skills play a crucial role in the career of a successful Social Worker. No doubt, developing each skill will require its own unique method of learning. Many of these skills will be developed as a result of formal educational training, while some will require you to actively develop yourself as a person.

Check Your Progress

1. When was the first school of social work established in India?
2. Which are the specialized activities of social work professionals?
3. List some of the skills and techniques useful for a social worker.

5.3 PROFESSIONAL SOCIAL WORK AND VOLUNTARY SOCIAL WORK

Social work can be done in both ways – as a volunteer and professional. Even as both the categories work with the same motive i.e. servicing the targeted groups or communities, professional social workers also seek monetary benefits. Let us discuss the similarities and differences between the two. These are as follows:

1. Voluntary work could be extended to an individual too, but when it addresses the needs of a community at large, it is referred to as voluntary social work. Professional work implies all that is done for a profit and based on skill and core competency areas.
2. Professionalism
 - Paid, as opposed to unpaid or voluntary or amateur
 - A member of a specific expert work community, as opposed to a non-professional group.

3. Professional and voluntary work are different in the targets set.
 - The professional and voluntary workers are both driven by the incessant urge to contribute positively to society.
 - Both the spheres of influence encompass humanity at large.
4. Both forms of social work include doing some sort of work that benefits the society.
 - It could be anything from taking care of the elderly in old folks' homes, to work next to underprivileged school children and their families
5. Professional social work is done by those who do it for a living, and usually follow the same 8-hour-work a day, or 40-hour-work a week calendar like other professionals in other fields of work. Professional social workers are required to be trained and qualified for the work they do in the community, such as teaching, etc.
6. Voluntary social workers, on the other hand, usually work on an unpaid basis. They do similar work, and as a whole the work benefits society, but they don't normally treat the work as a 9 to 5 undertaking.
7. Voluntary social workers are exactly what their title says: voluntary
 - They don't get paid for the work they do.
 - They are also usually not required to be qualified to do the work which they are assigned.
8. Voluntary social work can be done by an association of people or a single person who is willing to work for the sake of social service free of salary. He is not going to ask for money for whatever he is doing. He is helping out other needy inhabitants without taking any salary for it. However, voluntary social workers should not think that they should not be loyal as they are not getting money for their work.
9. Professional social work is to be done by individuals or organizations for money.
 - They should charge money for whatever they are doing.
 - They should not think that they are not going to have income for their work.
10. They should also be loyal to their work but they are also entitled for salary/financial benefits.

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Check Your Progress

4. What is the main similarity between the professional and voluntary social work?
5. Who can work as a voluntary social worker?

5.4 ANSWERS TO ‘CHECK YOUR PROGRESS’ QUESTIONS

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1. The first school of social work was established in 1936 in the name of Sir Dorabji Tata Graduate School of Social Work, Bombay. Initially, this school provided Diploma in Social Service Administration, but later on it included BSW, MSW and other fields of social work.
2. Social work professionals are engaged in specialized activities like counselling, therapeutic action, social action, community organization, resource mobilization, environmental modification, service facilitation, development planning and so on with special reference to the values and principles of social work profession.
3. Some of the skills and techniques that are most relevant and useful for the social worker include the following:
 - Documentation Skill: The ability to take excellent notes is extremely important as you listen to your clients and colleagues and develop interventions and strategies.
 - Organizational skills: Being organized is very important as you will often be asked to multi-task and the ability to prioritize which work is required to be done in which order is extremely important.
 - Understanding of human psychology: You will need to understand the way people’s mind works.
 - Knowledge of Human Developmental stages: It is critical to understanding human psychology, to know the developmental stages from birth to death.
4. The professional and voluntary workers are both driven by the incessant urge to contribute positively to society. Both the spheres of influence encompass humanity at large.
5. Voluntary social work can be done by an association of people or a single person who is willing to work for the sake of social service free of salary. He is not going to ask for money for whatever he is doing. He is helping out other needy inhabitants without taking any salary for it. However, voluntary social workers should not think that they should not be loyal as they are not getting money for their work.

5.5 SUMMARY

- The first school of social work was established in 1936 in the name of Sir Dorabji Tata Graduate School of Social Work, Bombay. Initially,

this school provided Diploma in Social Service Administration, but later on it included BSW, MSW and other fields of social work.

- After Independence, many institutes of social work education like Kashi Vidyapith, Varanasi (1947); Gujarat Vidyapith, Ahmedabad (1947); Delhi School of Social Work (1948) which was the first school of social work as a part of a University; Boroda School of Social Work(1949); Department of Social Work, Lucknow university(1949), etc. were established in India.
- At present, it is estimated that there are more than 200 professional training institutes of social work in India. They are spread all over the country providing different courses in social work discipline. Yet, despite the surge of institutes, social work remains to be widely recognized discipline at par with the other professions in India.
- It is difficult to draw a strict line of demarcation between the practices of social work, social welfare and social service in India because of the nature of the problems in the country. At times all the three practices are used interchangeably for the well-being of the marginalised people at large.
- Needless to say, these skills play a crucial role in the career of a successful Social Worker. No doubt, developing each skill will require its own unique method of learning. Many of these skills will be developed as a result of formal educational training, while some will require you to actively develop yourself as a person.
- Social work can be done in both ways – as a volunteer and professional. Even as both the categories work with the same motive i.e. servicing the targeted groups or communities, professional social workers also seek monetary benefits.
- Voluntary social workers, on the other hand, usually work on an unpaid basis. They do similar work, and as a whole the work benefits society, but they don't normally treat the work as a 9 to 5 undertaking.

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5.6 KEY WORDS

- **BSW:** Bachelor of Social Work (BSW) is a professional undergraduate degree course which aims at providing quality education in the area of social work.
- **MSW:** The Master of Social Work (MSW) is a master's degree in the field of social work. It is a professional degree with specializations compared to Bachelor of Social Work.

5.7 SELF ASSESSMENT QUESTIONS AND EXERCISES

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Short Answer Questions

1. Write a short note on the development of social work institutes in India.
2. Write in a brief about the practice of social services by professionals.
3. Write a short note on the significance of documentation skill for a social worker.

Long Answer Questions

1. “Despite remarkable growth in social work sector, social work education is not considered at par with other professions in India.” Justify this statement.
2. Discuss in detail the need for requisite skills and techniques for a social worker.
3. Analyse the role of voluntary social worker in delivering social services to the targeted groups.

5.8 FURTHER READINGS

- Friedlander, W. A. 1958. *Concepts and Methods of Social Work*. New Jersey: Prentice Hall.
- Fook, J. 2003. *Social Work: Critical Theory and Practice*. London: Sage Publications.
- Kabir, Humayun, *The Teaching of Social Sciences in India, 1947–67*. Universal Book & Stationery Co., 1968.
- Wadia, Ardeshir Ruttonji, Nariman Hormasji. 1968. *History and Philosophy of Social Work in India*. Allied Publishers.

UNIT 6 METHODS OF SOCIAL WORK

NOTES

Structure

- 6.0 Introduction
- 6.1 Objectives
- 6.2 Different Methods of Social Work
- 6.3 Answers to Check Your Progress Questions
- 6.4 Summary
- 6.5 Key Words
- 6.6 Self Assessment Questions and Exercises
- 6.7 Further Readings

6.0 INTRODUCTION

Although the social work is relatively new as field of knowledge compared to other professions, it is now considered a professional activity. As a professional activity, it requires a particular body of knowledge, methods and purpose that guide a social worker's activities in the targeted groups and communities. In order to perform with care and responsibility and incorporate professionalism in social services, social work has developed distinct methods of practice. These methods are social casework, social group work, community organization, social action, social welfare administration and research. Social casework is a primary method of social work that is concerned with the adjustment and development of the individual towards more satisfying human relations. In other words, it is one-to-one relationship that serves as a catalyst in the process of adjustment and growth of individuals, whose personal and social problems are dealt with. Social group work facilitates diverse types of groups to function in such a way that both group communication and programme activities add to the benefit of the individual.

The social welfare administration of social work deals with the organization and management of social agencies, public as well as private. It is a process that includes definite knowledge, understanding, principles and ways of interaction. Its main focus is the suitability and accessibility of social services to the needy. Social welfare research leads to exploration of serious issues that affect the social well-being. Social action of social work is an organized group effort to solve mass social problems and is applied in an organized social welfare activity; directed towards shaping, modifying and maintaining the social institutions and policies that collectively constitute the better adjustment of the social environment.

This unit aims at analysing the various methods of practice developed by social work.

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6.1 OBJECTIVES

After going through this unit, you will be able to:

- Understand the major categories of social work
- Explain the purpose of social group work
- Enumerate the role of social action in social work
- Understand the relevance of social welfare research for social work
- Explain the role of social welfare administration
- Understand social casework as a method of social work
- Enumerate the significance of community organization

6.2 DIFFERENT METHODS OF SOCIAL WORK

The social work activities are classified into six major methods. These are:

- (i) Social group work
- (ii) Social action
- (iii) Social welfare research
- (iv) Social welfare administration
- (v) Social casework
- (vi) Community organization.

These methods of social work have been discussed below. These are as follows:

(i) Social Group Work

Social group work is an action that helps to contribute in the activities of a group for their rational, poignant and substantial development. It also assists in the achievement of enviable and unmet goals of the groups. Group life is the means of passing on the social patterns, customs and conventions which organize the society. The therapeutic purpose of a group work is deeply imbedded in day-to-day activities such as creative handicrafts and art craftwork, club participation and discussion, and being a functioning member of a democratically operating association. Group work facilitates diverse types of groups to function in such a way that both group communication and programme activities add to the benefit of the individual. Moreover, the programme activities contribute to achievement of desirable social goals and the overall growth of the social group.

(ii) Social Action

The term 'social action' refers to the structured and lawfully acceptable activities, which are planned to address public opinion, legislation and public management in favour of the major social welfare objectives. Social action is defined as "a systematic, conscious effort directed to influence the basic social condition and policies out of which arise the problems of social adjustment and maladjustment to which service as social workers is addressed." This method of social work is an organized group effort to solve mass social problems and is applied in an organized social welfare activity; directed towards shaping, modifying and maintaining the social institutions and policies that collectively constitute the better adjustment of the social environment. Social action may also be defined as 'a public promotion of a cause, measure or objective in an effort to obtain support or official action'. Generally, social action involves organized efforts to influence public opinion or official policy or executive action through mobilization of the support of groups or individuals.

(iii) Social Welfare Research

Social welfare research leads to exploration of serious issues that affect the social well-being. The procedures applied in social work research have been for a large extent derived from those used in sociology, social psychology, history and anthropology. The aim of social work research is to build the social work knowledge base so that the social problems can be dealt with and social policy can be formulated easily. Investigating phenomena in accordance with the scientific method requires maximal adherence to empirical principles, which includes drawing inferences based only on observations and information collected in a methodical, all-inclusive, and objective manner.

(iv) Social Welfare Administration

The administrative aspects of social work deal with the organization and management of social agencies, public as well as private. Social welfare administration is a process that includes definite knowledge, understanding, principles and ways of interaction. Its main focus is the suitability and accessibility of social services to the needy. Social work enables the process of administration through guidance, planning, stimulation, organization, creating structure, coordinating and research. To fulfil the well-defined major objectives of administration, policies are suitably amended, programmes are formulated, budget and finance are shaped, personnel and resource selection is done.

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(v) Social Casework

Social Casework is the oldest and the most developed method of solving individual's problems and improving his social relations. It is a primary method of social work that is concerned with the adjustment and development of the individual towards more satisfying human relations. In other words, it is one-to-one relationship that serves as a catalyst in the process of adjustment and growth of individuals, whose personal and social problems are dealt with. Social casework is an ongoing process of exploration (*study*), assessment (*diagnosis*), formulation of goals and treatment planning intervention (*treatment*), evaluation and termination. Gordon Hamilton points out: "The objective of casework is to administer practical services and offer counselling in such a way as to arouse and conserve psychological energies of the client activity to involve her/him in the use of the service towards the solution of her/his dilemma".

(vi) Community Organization

Community organization is an important method of social work, especially in the Indian situation where the key social issues are poverty, discrimination, human rights and misuse of power and authority. These problems cannot be resolved by treating individuals and groups. They have to be dealt with at the community level. Community organization is the process of planning and developing social services in order to meet the health and welfare of a community/society. In words of Mildred Barry, "Community organization in social work is the process of creating and maintaining a progressively more effective adjustment between community resources and community welfare needs".

Check Your Progress

1. List the main methods of social work.
2. What role does social casework play in social work profession?

6.3 ANSWERS TO "CHECK YOUR PROGRESS" QUESTIONS

1. The social work activities are classified into six major methods. These are:
 - (i) Social group work
 - (ii) Social action
 - (iii) Social welfare research
 - (iv) Social welfare administration

- (v) Social casework
 - (vi) Community organization
2. Social casework is the oldest and the most developed method of solving individual's problems and improving his social relations. It is a primary method of social work that is concerned with the adjustment and development of the individual towards more satisfying human relations.

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6.4 SUMMARY

- Purpose of a group work is deeply imbedded in day-to-day activities such as creative handicrafts and art craftwork, club participation and discussion, and being a functioning member of a democratically operating association.
- The term 'social action' refers to the structured and lawfully acceptable activities, which are planned to address public opinion, legislation and public management in favour of the major social welfare objectives. Social action is defined as "a systematic, conscious effort directed to influence the basic social condition and policies out of which arise the problems of social adjustment and maladjustment to which service as social workers is addressed."
- The aim of social work research is to build the social work knowledge base so that the social problems can be dealt with and social policy can be formulated easily.
- Social work enables the process of administration through guidance, planning, stimulation, organization, creating structure, coordinating and research.
- Social Casework is the oldest and the most developed method of solving individual's problems and improving his social relations. It is a primary method of social work that is concerned with the adjustment and development of the individual towards more satisfying human relations.
- Community organization is the process of planning and developing social services in order to meet the health and welfare of a community/ society. In words of Mildred Barry, "community organization in social work is the process of creating and maintaining a progressively more effective adjustment between community resources and community welfare needs".

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6.5 KEY WORDS

- **Social Casework:** It is the oldest and the most developed method of solving individual's problems and improving his social relations.
- **Social Action:** It is defined as a systematic, conscious effort directed to influence the basic social condition and policies out of which arise the problems of social adjustment and maladjustment to which service as social workers is addressed.

6.6 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. Write a short note on the significance of methods in social work.
2. Write in brief about the role of social welfare research in social work profession.
3. Write a short note on community organization as a method of social work.

Long Answer Questions

1. Discuss the contribution of social group work in achieving the social goals.
2. "Social action is an organized group effort to solve mass social problems." Justify this statement.

6.7 FURTHER READINGS

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BLOCK - III
REFORM MOVEMENT IN INDIA AND THEORIES AND
APPROACHES OF SOCIAL WORK

*Social Reform
Movements in India*

NOTES

UNIT 7 SOCIAL REFORM
MOVEMENTS IN INDIA

Structure

- 7.0 Introduction
- 7.1 Objectives
- 7.2 Social Reform: Concept, Definition and Importance
- 7.3 Impact and Role of Theosophical Society
- 7.4 Bhakti Movements
 - 7.4.1 Bhakti Movement in South India
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- 7.9 Answers to Check Your Progress Questions
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7.0 INTRODUCTION

Social reform has contributed immensely to bring in changes in certain aspects of society in India. There have been a number of social reformers

*Self-Instructional
Material*

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in India who have been widely lauded for their efforts on reforming certain features of Indian society such as caste system, child marriage, practice of sati, widowhood, idol worship, gender discrimination, inequality, etc. Social reformers like Isawar Chandra Vidyasagar, Jyotirao Phule, Sashipada Banerjee, Gopal Krishna Gokhale, Swami Dayananda Saraswati, Swami Vivekananda, Balsashtri Jambekar and others worked assiduously to eradicate the prevailing social practices which hindered in the process of social progress. A slew of organisations and movements played a significant role in reforming the society.

Led by Theosophists like Dr. Annie Besant, Theosophical Society contributed remarkably in the field of education and religious awareness. Medieval India also witnessed many reform movements driven by religion and social welfare within the Hindu society. The spread of the Bhakti movement created a profound impact on the religious leaders of this period. As the caste system was condemned by the Bhakti saints, the lower classes were raised to a position of great importance. Various movements by social and religious reformers contributed immensely to remove the practice of untouchability and bring about equality to the depressed classes in Indian society. Periyar propagated the principles of rationalism, self-respect, women's rights and eradication of caste. He opposed exploitation and marginalization of the non-Brahmin indigenous Dravidian people of South India

Telengana and Naxalbari movements have an indelible imprint in the history of peasant struggle in India as political unrest during the period was witnessed in the Indian states of Kerala and West Bengal. Despite repression and failure, the naxalite agitation continued in parts of India, specially West Bengal, Bihar, Jharkhand and Chhattisgarh. It is an ongoing conflict in present day India.

Thus we see that social and religious reformers along with various movements and organisations played a key role in advancing the cause of social reform which benefitted the people remarkably.

This unit aims at analysing the impact of various social reforms spearheaded by socio-religious reformers in India and their role in eradicating various social evils in Indian society.

7.1 OBJECTIVES

After going through this unit, you will be able to:

- Understand social reform in India and state its importance
- Explain the impact and role of Theosophical Society
- Enumerate the contribution of Dr. Annie Besant through Theosophical Society

- Understand the role of Bhakti Movement in social reform in India
- Explain Dalit Movement in social reform
- Understand Naxalbari Movement in social reform
- Enumerate the significance of DK Movement by Periyar

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7.2 SOCIAL REFORM: CONCEPT, DEFINITION AND IMPORTANCE

Reform by definition means ‘change’ and social reform entails a social movement that aims to change in certain aspects of society. As is normally understood, social reform strives for a gradual change rather than rapid or fundamental changes. A reform movement is distinguished from more radical social movements such as revolutionary movements.

We can trace the genesis of social reform movements in India back to the work of Raja Ram Mohan Roy, also known as the father of ‘Indian Renaissance’, who sowed the seeds of social and religious social reforms. Later on, for a period of almost a century, several reformers like Ishwar Chandra Vidyasagar, Jyotirao Phule, Sashipada Banerjee, Gopal Krishna Gokhale, Swami Dayananda Saraswati, Swami Vivekananda, Balsashtri Jambhedkar, in different parts of the country made their efforts on reforming certain features of Indian society. Issues such as caste system, child marriage, practice of sati, widowhood, idol worship, gender discrimination and inequality etc. the ideals of justice, liberty and equality were underlying principles of these reform movements. These socio-religious preachers put their efforts on providing services to the people affected by the harmful practices of Hinduism through school education and awareness. They worked for spreading education, and supported the concerned governments to pass responsive legislation to eradicate those social practices which hindered in the process of social progress. Organizations like Brahmo Samaj, Arya Samaj, Prarthana Samaj, Theosophical Society, Ram Krishna Mission, Indian Social Conference; Servants India Society, Social Service League, etc. played significant role in the development of social reform.

7.3 IMPACT AND ROLE OF THEOSOPHICAL SOCIETY

In 1889, Dr. Annie Besant was asked to write a review on *The Secret Doctrine*, a book by H.P. Blavatsky. She was so impressed on reading this book that she was converted to Theosophy. As her interest in Theosophy deepened, she allowed her membership of the Fabian Society to lapse (1890) and broke her links with the Marxists. When Blavatsky died in 1891, Besant was left

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as one of the leading figures in Theosophy and in 1893 she represented it at the Chicago World Fair.

In 1893, soon after becoming a member of the Theosophical Society, she came to India for the first time. The original Society, then led by Henry Steel Olcott and Besant, is today based in Chennai, India, and is known as the Theosophical Society, Adyar. Besant devoted much of her energy not only to the Society, but also to India's freedom and progress. Besant Nagar, a neighbourhood near the Theosophical Society in Chennai, is named in her honour.

Besant met fellow Theosophist Charles Webster Leadbeater in London in April 1894. They became close co-workers in the Theosophical Movement and would remain so for the rest of their lives. In 1906 Leadbeater became the centre of controversy when it emerged that he had advised the practice of masturbation to some boys under his care and spiritual instruction. Leadbeater stated he had encouraged the practice in order to keep the boys celibate, which was considered a prerequisite for advancement on the spiritual path. Due to the controversy, he offered to resign from the Theosophical Society in 1906, which was accepted. The next year Besant became President of the Society and in 1908, with her express support, Leadbeater was readmitted to the Society. Leadbeater went on to face accusations of improper relations with boys, but none of the accusations were ever proven and Besant never deserted him. Until Besant's presidency, the society had as one of its foci Theravada Buddhism and the island of Sri Lanka, where Henry Olcott did the majority of his useful work. Under Besant's leadership there was more stress on the teachings of 'The Aryavarta', as she called central India, and on esoteric Christianity

Dr Besant continued to tour and lecture all over India, dealing extensively with education. Lodges of the Theosophical Society undertook to open schools wherever they could. She also tried to draw women into the movement wherever possible, for at that time women were not encouraged to take part in public life.

Her lectures at Theosophical conventions on the great religions of the world were put into a valuable book entitled *Seven Great Religions*, presenting the core teachings of each one of them. The first edition of her English translation of the *Bhagavadgītā* was published in 1905.

Dr Besant was a practical mystic, exemplifying in her life and in all her actions a lofty idealism, and a truly religious awareness — a combination found in very few people. In 1908 she announced the formation of a Theosophical Order of Service, which aimed at banding members together in groups with the motto 'Union of all who Love in the Service of all that Suffer'.

From 1908 onwards Dr Besant proceeded to enlarge the Headquarters estate at Adyar. In order to link Adyar more intimately with the rest of the Theosophical world, she started *The Adyar Bulletin*, which continued until 1929. Presently the *Adyar Newsletter* fulfils a similar function.

Besant set up a new school for boys, the Central Hindu College (CHC) at Benares which was formed on underlying Theosophical principles, and which counted many prominent Theosophists in its staff and faculty. Its aim was to build a new leadership for India. The students spent ninety minutes a day in prayer and studied religious texts, but they also studied modern science. It took three years to raise the money for the CHC, most of which came from Indian princes. In April 1911, Besant met Pandit Madan Mohan Malaviya and they decided to unite their forces and work for a common Hindu University at Varanasi. Besant and fellow trustees of the Central Hindu College also agreed to the Government of India's precondition that the college should become a part of the new University. The Banaras Hindu University started functioning from 1 October 1917 with the Central Hindu College as its first constituent college.

Blavatsky had stated in 1889 that the main purpose of establishing the Society was to prepare humanity for the future reception of a 'torch-bearer of Truth', an emissary of a hidden Spiritual Hierarchy that according to Theosophists guides the evolution of Humankind. This was repeated by Besant as early as 1896; Besant came to believe in the imminent appearance of the 'emissary', who was identified by Theosophists as the so-called *World Teacher*.

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Exhibit 7.1

Theosophical Society to offer vocational training

CHENNAI: Damodar Gardens, the sprawling green campus here where the School Krishnamurti Foundation India (KFI) is located, will be used by the Theosophical Society for providing vocational training to under-privileged students after the school vacates the place.

"Programmes such as carpentry and computer classes, and those aimed at empowerment of women will begin once The School KFI moves to a different location," according to S. Harihara Raghavan, General Manager, The Theosophical Society.

First generation learners:

Students from Olcott Memorial School, run by the Theosophical Society, would be the main beneficiaries. Most of them are first generation learners and only to some extent is the Society able to help students who have completed class X. Damodar Gardens on Besant Avenue would serve as an extension for the students who complete class X from Olcott Memorial School to pursue vocational training programmes, he added.

The Olcott Memorial School provides education to children without charging any fee and issues uniform and books free of cost.

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Justifying the decision of the Society to ask the KFI management to vacate after the expiry of its lease period in 2014, it said: "It was never the intention of the Theosophical Society that the school should be closed, but it emphasised the shifting of the School elsewhere as planned so that the Theosophical Society can make use of the land for the best purposes in the interest of economically under-privileged youngsters..."

Responding to an item published in The Hindu on November 7, 2010, he said that the Society has given the Foundation enough time of 35 years from 1979, as per the suggestion of J. Krishnamurthi to function in the Society's premises. The Foundation was aware of its lease period coming to expire.

The vocational training would help youngsters earn substantial and sustainable earning after the training by opting some trade of their choice, he said.

Source: <http://www.hindu.com/2010/11/25/stories/2010112558920200.htm> accessed on 16 February 2012

Check Your Progress

1. What do you mean by social reform?
2. When was Dr. Annie Besant converted to theosophy?

7.4 BHAKTI MOVEMENTS

Medieval India witnessed many reform movements driven by religion and social welfare within the Hindu society. These movements took monumental steps in order to oppose the social, religious and political situation of this country. These are discussed in the following sections.

7.4.1 Bhakti Movement in South India

The *Salva Nayanar* and *Vaishnava Alvar* saints of South India were the first to propagate and broaden the Bhakti Movement among various sections of the society without regard for caste and sex between the seventh and the tenth centuries. Some of these saints belonged to the lower castes and some were also women. These saints preached bhakti in an intensely emotional and poetic manner and promoted religious equality. They criticized meaningless rituals and travelled through the country singing, dancing and advocating bhakti. Both Alvar and Nayanar saints used Tamil, and not Sanskrit, as a medium to preach and compose devotional songs. This made it a popular movement.

Both the Alvar and Nayanar saints were critical of Buddhists and Jains who held a position of privilege at the royal courts of South Indian kings of that time. With their style of religion and preaching, they won over many followers of Buddhism and Jainism, both of which religions had become by then intolerant, rigid and formal religions.

The Alvar and Nayanar saints also made the bhakti movement accessible to all people irrespective of caste and gender and tried to break away at the authority of the orthodox Brahmins. But this movement had its limitations as well. These are listed as follows:

- The movement did not attempt to consciously oppose Brahmanism, the varna system and caste system at the social level.

The movement was assimilated with the caste system and the lower castes continued to suffer from various social disabilities.

- The movement did not do away with idol worship, mantra recitation, religious pilgrimage and other Brahminical rituals.
- The movement targeted mostly the Buddhists and Jains.

Since these bhakti saints did not question the ideological and social foundations of caste system, this movement ended up in enforcing the existing system rather than weakening it. Ultimately, when the movement climaxed in the tenth century, it was little by little incorporated into the standard Brahminical establishment. But despite these failures, the Bhakti Movement in South Indian at its best was successful in standing up for religious equality. As a result, the Brahmins accepted the right of the low caste to do the following:

- Preach
- Gain access to bhakti as a mode of worship
- Gain access to the Vedas

7.4.2 Bhakti and the South Indian Acharyas

When the popularity of the Bhakti Movement in South India was declining, the doctrine of bhakti was being defended at a philosophical level by some Vaishnava Brahmin scholars, also known as acharyas. Some of them are as follows:

- **Ramanuja:** He was the first of the acharyas to justify the bhakti movement at a philosophical level. He tried to strike a delicate, careful balance between orthodox Brahminism and bhakti, which was accessible all. Though he did not support the prospect of lower castes gaining access to the Vedas, he advocated bhakti as an egalitarian mode of worship to encompass all, including Shudras and outcastes. He did not believe in caste distinctions and made efforts to get the society rid of untouchability.
- **Madhava:** He was also a South Indian bhakti philosopher who belonged to the 13th century. He did not disagree with the orthodox Brahminical opinion of preventing Shudras from studying the Vedas and believed that the movement provided alternative ways of worship to the Shudras.

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- **Ramananda and Vallabha:** They were prominent Vaishnava acharyas who lived mostly in North India during the Sultanate period and gave new direction to Vaishnava bhakti.

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7.4.3 Bhakti Movement in North India

The spread of the Bhakti movement in northern India in the Medieval Age was the direct result of the influence of the spread of Islam in India. Monotheism or belief in one God, equality and brotherhood of man and rejection of rituals and class divisions are the distinctive characteristics of Islam. These Islamic ideas created a profound impact on the religious leaders of this period. Moreover, the preaching of Sufi teachers shaped the thinking of Bhakti reformers like Ramananda, Kabir and Nanak.

7.4.4 Sufism and its Ideas

Sufism was a liberal reform movement within Islam. It had its origin in Persia and spread into India in the eleventh century. The first Sufi saint Shaikh Ismail of Lahore started preaching his ideas. The most famous of the Sufi saints of India was Khwaja Muinuddin Chishti, who settled in Ajmer which became the centre of his activities. He had a number of disciples who are called Sufis of the Chishti order.

Another well-known Sufi saint was Bahauddin Zakariya who came under the influence of another famous mystic Shihabuddin Suhrawardi. His branch of Sufi saints was known as the Sufis of the Suhrawardi Order.

Yet another famous Sufi saint was Nizamuddin Auliya who belonged to the Chishti order and who was a mighty spiritual force. These Sufi saints are revered even today by not only Muslims but by a large number of Hindus. Their tombs have become popular places of pilgrimage for both communities.

Sufism stressed the elements of love and devotion as effective means of the realization of God. Love of God meant love of humanity and so the Sufis believed service to humanity was tantamount to service to God. In Sufism, self-discipline was considered an essential condition to gain knowledge of God by sense of perception.

While orthodox Muslims emphasize on external conduct, the Sufis lay stress on inner purity. While the orthodox believe in blind observance of rituals, the Sufis consider love and devotion as the only means of attaining salvation. According to them one must have the guidance of a *pir* or guru, without which spiritual development is impossible. Sufism also inculcated a spirit of tolerance among its followers. Other ideas emphasized by Sufism are meditation, good actions, repentance for sins, performance of prayers and pilgrimages, fasting, charity and suppression of passions by ascetic practices.

These liberal and unorthodox features of Sufism had a profound influence on medieval Bhakti saints. In the later period, Akbar, the Mughal

emperor, appreciated Sufi doctrines which shaped his religious outlook and religious policies. When the Sufi movement was becoming popular in India, about the same time the Bhakti cult was gaining strength among the Hindus. The two parallel movements based on the doctrines of love and selfless devotion contributed a great deal to bringing the two communities closer together. However, this trend did not last long.

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7.4.5 Pioneers of Bhakti Movement

In the 9th century, Sankara started a Hindu revivalist movement giving a new orientation to Hinduism. He was born in Kaladi, Kerala. His doctrine of *Advaita* or Monism was too abstract to appeal to the common man.

Moreover, there was a reaction against the *Advaita* concept of *Nirgunabrahman* (God without attributes) with the emergence of the idea of *Sagunabrahman* (God with attributes). In the 12th century, Ramanuja, who was born at Sriperumbudur near modern Chennai, preached Visishtadvaita. According to him God is *Sagunabrahman*. The creative process and all the objects in creation are real but not illusory as was held by Sankaracharya. Therefore, God, soul, matter are real. But God is inner substance and the rest are his attributes. He also advocated *prabattimarga* or path of self-surrender to God. He invited the downtrodden to Vaishnavism.

In the thirteenth century, Madhava from Kannada region propagated *Dvaita* or dualism of *Jivatma* and *Paramatma*. According to his philosophy, the world is not an illusion but a reality. God, soul, matter are unique in nature. Nimbarka and Vallabhacharya were also other preachers of Vaishnavite bhakti in the Telungana region. Surdas was the disciple of Vallabhacharya and he popularized Krishna cult in north India.

Mirabai, famous female saint-poet, was a great devotee of Krishna and she became popular in Rajasthan for her bhajans. Tulsidas was a worshipper of Rama and composed the famous *Ramcharitmanas*, the Hindi version of *Ramayana*.

In the 14th and 15th centuries, Ramananda, Kabir and Nanak remained great apostles of the Bhakti cult. They drew inspiration from old masters but showed a new path. They helped the common people to shed age-old superstitions and attain salvation through Bhakti or pure devotion. Unlike the early reformers, they were not linked with any particular religious creed and did not believe in rituals and ceremonies. They condemned polytheism and believed in one god. They also denounced all forms of idolatry. They strongly believed in Bhakti as the only means of salvation. They also emphasized the fundamental unity of all religions.

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1. Ramananda

Ramananda was born in Allahabad. He was originally a follower of Ramanuja. Later he founded his own sect and preached his principles in Hindi at Varanasi and Agra. He was a worshipper of Rama. He was the first to employ the vernacular medium to propagate his ideas. Simplification of worship and emancipation of people from the traditional caste rules were his two important contributions to the Bhakti movement. He opposed the caste system and chose his disciples from all sections of society disregarding caste. His disciples were as follows:

- Kabir, a Muslim weaver
- Raidasa, a cobbler
- Sena, a barber
- Sadhana, a butcher
- Dhanna, a Jat farmer
- Naraharai, a goldsmith
- Pipa, a Rajput prince

2. Kabir

Kabir was the most known disciple of Ramananda. He was born near Varanasi to a Brahmin widow. But he was brought up by a Muslim couple who were weavers by profession. He possessed an inquiring mind and while in Benares learnt much about Hinduism. He became familiar with Islamic teachings also and Ramananda initiated him into the higher knowledge of Hindu and Muslim religious and philosophical ideas.

Kabir's object was to reconcile Hindus and Muslims and establish harmony between the two sects. He denounced idolatry and rituals and laid great emphasis on the equality of man before God. He emphasized the essential oneness of all religions by describing Hindus and Muslims 'as pots of the same clay'. To him Rama and Allah, temple and mosque were the same. He regarded devotion to god as an effective means of salvation and urged that to achieve this one must have a pure heart, free from cruelty, dishonesty, hypocrisy and insincerity. He is regarded as the greatest of the mystic saints and his followers are called Kabirpanthis.

3. Guru Nanak

Another well-known saint-preacher of the medieval period was Guru Nanak, founder of the Sikh religion, the first Guru of Sikhs and a disciple of Kabir. He was born in Talwandi near Lahore. He denounced caste distinctions and rituals like bathing in holy rivers. His conception of religion was highly practical and sternly ethical. He exhorted people to give up selfishness, falsehood and hypocrisy and to lead a life of truth, honesty and kindness. 'Abide pure

amidst the impurities of the world' was one of his famous sayings. His life was dedicated to establishing harmony between Hindus and Muslims. His followers were known as Sikhs.

4. Chaitanya

Chaitanya was another well-known saint and reformer of Bengal who popularized the Krishna cult. He renounced the world, became an ascetic and wandered all over the country preaching his ideas. He proclaimed the universal brotherhood of man and condemned all distinction based on religion and caste. He emphasized love and peace and showed great sympathy to the sufferings of other people, especially that of the poor and the weak. He believed that through love and devotion, song and dance, a devotee can feel the presence of God. He accepted disciples from all classes and castes and his teachings are widely followed in Bengal even today.

5. Gnanadeva

Gnanadeva was the founder of the Bhakti Movement in Maharashtra in the thirteenth century. It was called Maharashtra dharma. He wrote a commentary of *Bhagavat Gita* called Gnaneswari. Namadeva preached the gospel of love. He opposed idol worship and priestly domination. He also opposed the caste system. In the sixteenth century, Ekanatha opposed caste distinctions and sympathetic towards the lower castes. He composed many lyrics and his bhajans and kirtans were famous.

6. Tukaram

Another Bhakti saint of Maharashtra was Tukaram, a contemporary of Sivaji. He was responsible for creating a background for Maratha nationalism. He opposed all social distinctions.

7.4.6 Importance of the Bhakti Movement

The importance of the Bhakti movement was very great. Various preachers spoke and wrote in the regional languages. So, the Bhakti movement provided an impetus for the development of regional languages such as Hindi, Marathi, Bengali, Kannada, etc. Through these languages they made direct appeal to the masses. As the caste system was condemned by the Bhakti saints, the lower classes were raised to a position of great importance. The importance of women in society was also increased because the Bhakti movement gave equal importance to them. Moreover, the Bhakti movement gave to the people a simple religion, without complicated rituals. They were required to show sincere devotion to God. The new idea of a life of charity and service to fellow people developed.

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7.4.7 Popular Monotheistic Movement and Vaishnava Bhakti Movement

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Both the monotheistic movement and the Vaishnava bhakti movements started in northern India around the same time – following the establishment of the Delhi Sultanate and advent of Islam. Owing to this reason, common causes are cited for the rise and spread of both the movements, and the biggest cause includes the influence of Islam on Hinduism. However, the popular monotheistic movement arose and peaked in the Sultanate period, while the Vaishnava movement began in the Sultanate period but climaxed during the Mughal period.

A. Popular Monotheistic Movement

Kabir was the earliest and without doubt the most influential personality in the monotheistic movements that was initiated in the fifteenth century. He hailed from a family of weavers, who had indigenously converted to Islam, and spent a substantial part of his life in Varanasi (Kashi).

The monotheistic saints who followed him either claimed to be his disciples or mention him with reverence. Many of his verses were included in the *Adi Granth*, the Sikh scriptures. These are indications of his position among his contemporary and succeeding monotheists.

Ravidas was the next generation of monotheists. He was a tanner by caste, who also lived in Varanasi and was influenced by Kabir's ideas. Dhanna was a Jat peasant from Rajasthan. Other prominent saints of the same period were Sen (a barber) and Pipa.

The preachings of Guru Nanak and his ideas were quite similar to those of Kabir and other monotheists, but later veered in another direction to give rise to the emergence of Sikhism. The basic similarities, in terms of ideology, of the teachings of Nanak, Kabir and other saints are what make them an integral part of the monotheistic movement.

Nanak belonged to a caste of traders called khatri and was born in Nankana Sahib, Punjab. In his later life, he travelled far and wide to preach his ideas. Eventually he settled in a place in Punjab now known as Dera Baba Nanak, where he attracted large numbers of disciples. He composed hymns which were incorporated in the *Adi Granth* by Guru Arjan, the fifth Sikh Guru, in 1604.

B. Vaishnava Bhakti Movement

Ramananda was an extremely well-known scholar saint of the Vaishnava bhakti movement in northern India. Initially, he lived in South India but later settled in Varanasi. He is thought to have bridged the gap between South and North India bhakti traditions. However, he deviated from the ideology and practice of the South Indian acharyas in three important respects:

- (i) He considered Rama, and not Vishnu, as the object of worship and devotion. According to him, Rama was the symbol of a supreme God, and he was hailed as the founder of the Ram cult in North India within the framework of Vaishnava Bhakti tradition.
- (ii) He preached in the language of the common people, and not in Sanskrit.
- (iii) He made the movement accessible to all, irrespective of caste and gender.

Vallabhacharya, a Telugu Brahmin, was also a well-known Vaishnava preacher of the Sultanate period. He was born in Varanasi and was the founder of *Pushtimarga* (way of grace) – also known as *Vallabha sampradaya* (Vallabha sect). He advocated Krishna bhakti.

Surdas was a famous Krishna bhakti saint-poet, who along with seven other Krishna bhakti poets belonging to the *ashtachhap*, were thought to have been the disciples of Vallabha. Tulsidas championed the cause of Rama bhakti while Surdas, Mira Bai and many others popularized Krishna bhakti.

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Check Your Progress

3. Who were the first to propagate and broaden the Bhakti Movement?
4. What do you mean by Sufism?
5. Who started a Hindu revivalist movement?
6. Who was Kabir?
7. Who was the founder of Bhakti Movement in Maharashtra?

7.5 DALIT MOVEMENTS: AN OVERVIEW

Maharishi Vitthal Ramji Shinde was one of the most important social and religious reformers in Maharashtra, India. He was prominent among the liberal thinkers and reformists in India, prior to Independence. His greatest contribution was to remove the practice of untouchability and bring about equality to the depressed classes in Indian society. He was born in the princely state of Jamkhandi in Karnataka, India, a member of a Marathi-speaking Maharashtrian family. His early childhood was influenced by a liberal family environment, as the family friends and acquaintances came from all religions and castes. He was brought up to think that religion was not just a matter of a blind faith and meaningless rituals or *pujas*, but meant getting personally and emotionally involved in the service of God.

Shinde was influenced by the writings of many intellectuals such as Hari Narayan Apte, Gopal Ganesh Agarkar, John Stuart Mill, Herbert Spencer, and Max Müller.

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In 1898 he obtained a Bachelor of Arts degree from the Fergusson College at Pune, India. He had also studied and passed the first year law and moved to Mumbai (Bombay) for the LL.B. examination; however, he gave up this course to attend to other compelling callings in his life. This same year he joined the Prarthana Samaj, where he was further inspired and influenced by G.B. Kotkar, Shivrampant Gokhle, Justice Mahadev Govinda Ranade, Sir Ramakrishna Gopal Bhandarkar and K.B. Marathe. He became a missionary for the Prarthana Samaj.

The Prarthana Samaj selected Shinde to go to England in 1901, to study comparative religion at Manchester College, Oxford, which had been founded by the Unitarian Church. Maharaja Sayajirao Gaekwad III, of Baroda, a progressive and reformist, provided some financial help for his travels abroad. After returning from England in 1903, he devoted his life to religious and social reforms. He continued his missionary work for the Prarthana Samaj. His efforts were devoted mainly to the removal of untouchability in India.

In 1905, Shinde established a night school for the children of untouchables in Pune, and in 1906 he set up the Depressed Classes Mission in Mumbai (Bombay). In 1922 the mission's Ahalyashram building was completed at Pune. In 1917 he succeeded in getting the Indian National Congress to pass a resolution condemning the practice of untouchability. From 1918 to 1920, he went on to convening the All India Untouchability Removal Conferences. Some of these conferences were convened under the presidentship of Mahatma Gandhi and Maharaja Sahyajirao Gaekwad. His written communications with Gandhiji are noteworthy. In 1919 he gave evidence before the South Borough Commission, asking for the special representation for the untouchable castes. In 1923 he resigned as the executive of the Depressed Classes Mission since some of the members of the untouchable castes wanted its own leaders to manage the mission's affairs.

Shinde's work and association with the Mission continued even though he was disappointed by the separatist attitude of the leaders of the untouchables, especially under the leadership of Dr. B.R. Ambedkar. Like Mahatma Gandhi, he wanted unity amongst the Harijans (untouchables) and the Hindu caste, and feared that the British rule would take advantage of such divisions within Indian society.

In 1930, Shinde participated in the Civil Disobedience Movement of Mahatma Gandhi and was imprisoned for six months with hard labour, in the Yerawda prison near Pune. In 1933 his book *Bhartiya Asprushyatecha Prashna* ('India's untouchability question') was published.

Shinde's thoughts and examination of the Hindu religion and social culture were similar to Raja Ram Mohan Roy and Dayananda Saraswati. In his writings, he rejects the caste system, idol worship, and inequities against woman and depressed classes. He rejected meaningless rituals, the dominance

of hereditary priesthood, and the requirement for a priest to mediate between God and his devotees.

7.5.1 The Depressed Class Mission

Shinde was a prominent campaigner on behalf of the Dalit movement in India who established the Depressed Classes Mission of India to provide education to the Dalits. He laid the foundation of Depressed Class Mission in order to work against untouchability on a national level. It was established on October 18, 1906. The aims of this mission were:

- (i) To try to get rid of untouchability.
- (ii) To provide educational facilities to the untouchables.
- (iii) To start schools, hostels, and hospitals for them.
- (iv) To solve their social problems.
- (v) To found schools and hostels for the untouchables.

Check Your Progress

8. Who was Maharishi Vitthal Ramji Shinde?
9. What was the purpose of Depressed Class Mission?

7.6 NAXALBARI MOVEMENT

It is necessary to locate the framework of the Communist movement in India to be able to comprehend the genesis of the Naxalbari movement. In this regard, the Telengana Movement of the 1940s will always remain a glorious chapter in the history of peasant struggle in India. The Telengana uprising facilitated the growth of Indian communist movement. Political unrest was witnessed in the Indian states of Kerala and West Bengal. However, in the backdrop of such organizational upheavals, an incident in a remote village named Naxalbari in Bengal, changed the course communism in India. On March 1967, when a tribal youth, having obtained a judicial order, went to plough his land, local landlords attacked him with the help of his goons. The incident infuriated the tribal people; they retaliated and started recapturing their lands forcefully. A rebellion followed that left behind one police inspector and nine tribals dead. Within two months, this incident acquired tremendous support from Communist revolutionaries from the states of Bengal, Bihar, Kerala and Andhra Pradesh.

In May, 1968, All India Coordination Committee of Communist Revolutionaries (AICCCR) was formed. They abided by the two cardinal principles, allegiance to armed struggle and non-participation in the elections. However, differences cropped up, which led to the exclusion of a section.

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The Communist Party of India (Marxist-Leninist) held its first meeting in 1970 in Kolkata and Charu Majumdar was elected its general secretary. Since then, the members of the CPI (M-L) continued with their armed struggle with Charu Majumdar as the undisputed Naxalite leader. Majumdar went onto draft the '*Historic Eight Documents*', a collection of his articles which formed the ideological basis of Naxalism. The country witnessed a euphoria of a revolution in the lines of Maoism.

During the late 1960s and early 1970s, the Naxalite movement gained momentum and Calcutta (now Kolkata) became the centre of Naxalite activities. A strong presence was felt among the radical students' movement in Calcutta. Thousands of students left schools and colleges only to be a part of the Naxalbari movement. They occupied the premier institutes of the city, Presidency College and Jadavpur University to carry out revolutionary activities. Nonetheless, the revolution was much short-lived than expected. Many were tortured, thousands lost their lives and hundreds of them were put behind bars. In July 1972, Majumdar was arrested by the police and imprisoned. He died in Alipore central jail after twelve days of captivity.

The Naxalite movement after Majumdar's death was marked by a number of splits brought about by personalised and narrow perceptions about the Maoist revolutionary line and attempts at course correction by some of the major groups. Even Kanu Sanyal, one of the founders of the movement, was not free from this trend. He gave up the path of "dedicated armed struggle" by 1977 and accepted parliamentary practice as one form of revolutionary activity. During the next three years, further splits were noticed regarding ideology and practice among leaders, such as Kondapalli Seetharamaiah (Andhra Pradesh) and N. Prasad (Bihar) dissociating themselves from the activities of the party. Prasad formed the CPI (M-L) (Unity Organisation) and Seetharamaiah started the People's War Group (PWG) in 1980. Seetharamaiah's line also sought to restrict "annihilation of class enemies" but the PWG's emphasis was on building up mass organisations, not on developing a broad democratic front.

Despite repression and failure, the Naxalite agitation continued in parts of India, specially West Bengal, Bihar, Jharkhand and Chhattisgarh. It is an ongoing conflict in present day India. Numerous Maoist and Naxalites are at a constant tiff with the government. In 2002, the PWG intensified its attacks against politicians, police officers, and land and business owners in response to a July ban imposed on the group by the Andhra Pradesh state government. The government responded by tightening security, allegedly ordering attacks on suspected PWG members by state police and the. In 2006, revolutionary activities continued in the states of Chhattisgarh and Madhya Pradesh. Fighting continued between Naxalites/Maoists and government security forces throughout the year. The majority of hostilities took place in Chhattisgarh, when over 400 Naxalites attacked a Chhattisgarh police station,

seizing arms and killing dozens. In November 2007, reports emerged that anti-SEZ (Special Economic Zone) movements such as the Bhoomi Uchched Pratirodh Committee in Nandigram in West Bengal, have joined forces with the Naxalites since February to keep the police out. Maoist attacks continued and reached its heights in the forests of Jhargram in West Bengal under the able leadership of Kishenji. Kishenji had claimed responsibility for the Silda (West Midnapore) camp attack in 2010 in which 24 Eastern Frontier Rifles jawans were killed. A ceasefire between the Maoists and the Bengal government failed earlier this month and hostilities from both sides had resumed. He was killed in a police encounter on November 2011. Despite the continued violence in 2011, the present central government's campaign to curb and reduce the militant Naxalite presence appears to be having some success; the 2011 death toll of 447 civilians and 142 security personnel killed is almost fifty percent lower than that of 2010.

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7.7 DK MOVEMENT BY E.V. RAMASAMY (PERIYAR)

Erode Venkatappa Ramasamy (17 September 1879 – 24 December 1973), affectionately called Periyar by his followers, was a businessman, politician and social activist who started the Self-Respect Movement or the Dravidian Movement. He proposed the creation of an independent state called Dravida Nadu, comprising South India. He is also the founder of the socio-cultural organization, Dravidar Kazhagam (DK).

Periyar joined the Indian National Congress in 1919, but resigned in 1925 when he felt that the party was only serving the interests of the Brahmins. In 1924, Periyar led a nonviolent agitation (Satyagraha) in Vaikom, Kerala. From 1929 to 1932, he toured Malaysia, Europe and Russia. In 1939, Periyar became the head of the Justice Party and in 1944, he changed its name to Dravidar Kazhagam. The party later split and one group, led by C. N. Annadurai, formed the Dravida Munnetra Kazhagam (DMK) in 1949. While continuing the Self-Respect Movement, he advocated for an independent Dravida Nadu (Dravidistan).

Periyar propagated the principles of rationalism, self-respect, women's rights and eradication of caste. He opposed exploitation and marginalization of the non-Brahmin indigenous Dravidian people of South India and the imposition of what he considered Indo-Aryan India. His work has greatly revolutionized Tamil society and has significantly removed caste-based discrimination. However, at the same time, Periyar is also held responsible for making controversial statements about Tamil language, Dalits and Brahmins and for endorsing violence against Brahmins. The citation awarded by UNESCO described Periyar as 'the prophet of the new age, the Socrates

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of South East Asia, father of social reform movement and arch enemy of ignorance, superstitions, meaningless customs and base manners’.

Periyar was born as Erode Venkata Ramasami Naicker in the town of Erode, which was then a part of the Coimbatore district of the Madras presidency. Periyar’s father, a rich businessman, was Venkatappa Naicker (or Venkata) and his mother was Chinna Thayammal, alias Muthammal. He had one elder brother named Krishnaswamy and two sisters named Kannamma and Ponnuthoy. He later came to be known as Periyar, meaning ‘the respected one’ or ‘elder’ in Tamil.

In 1929, Periyar announced the deletion of his caste surname Naicker from his name at the First Provincial Self-Respect Conference of Chenggalpattu. He could speak three Dravidian languages: Kannada, Tamil and Telugu. His mother tongue was Kannada. Periyar attended school for five years after which he joined his father’s trade at the age of 12. He used to listen to Tamil Vaishnavite gurus who gave discourses at his house and enjoyed his father’s hospitality. At a young age, he began questioning the apparent contradictions in the Hindu mythological stories which he opined to be lies spread by the Indo-Aryan race. As Periyar grew, he felt that people used religion only as a mask to deceive innocent people and therefore, he took it as one of his duties to warn people against superstitions and priests.

Periyar’s father arranged for his wedding when he was nineteen. The bride, Nagammai, was only thirteen. It was not, altogether, an arranged marriage because Periyar and Nagammai had known each other and were already in love with each other. Nagammai actively supported her husband in his later public activities and agitations. Two years after their marriage, a girl child was born to them. However, this child lived only for five months. The couple had no more children.

However, one particular incident in Kasi had a profound impact on Periyar’s ideology and future work. At the site of worship, there were free meals offered to guests. To Periyar’s shock, he was refused meals at *choultries* (is a resting place for visitors where rooms and food are provided by a charitable institution for nominal rates), which exclusively fed Brahmins. Due to extreme hunger, Periyar felt compelled to enter one of the *choultries* disguised as a Brahmin with a sacred thread on his bare chest, but was betrayed by his moustache. The gatekeeper at the temple concluded that Periyar was not a Brahmin, as Brahmins were not permitted by the Hindu shastras to have moustaches. He not only prevented Periyar’s entry but also pushed him rudely into the street.

As his hunger became intolerable, Periyar was forced to feed on leftovers from the streets. Around this time, he realized that the *choultry*, which had refused him entry, was built by a wealthy non-Brahmin from South India. This discriminatory attitude dealt a blow to Periyar’s regard for

Hinduism, for the events he had witnessed at Kasi were completely different from the picture of Kasi he had in mind, as a holy place which welcomed all. Periyar was a theist till his visit to Kasi, after which his views changed and he became an atheist.

7.7.1 Important Reforms by Periyar

A few of the important reform movements by Periyar are as follows:

A. Vaikom Satyagraha

Vaikom, a small town in Kerala, which was then known as Travancore, had strict laws of untouchability in and around the temple area. Dalits, also known as Harijans were not allowed into the streets that were close to and led to the temple. Their entrance into the temple was more strictly forbidden. Anti-caste feelings were growing and in 1924, Vaikom was chosen as a suitable place for organized Satyagraha, passive resistance campaign as practised by Gandhi. Under his guidance, a movement had already begun with the aim of giving all castes the right to enter temples. Thus, agitations and demonstrations took place. On 14 April, Periyar and his wife, Nagammai, arrived in Vaikom. They were arrested and imprisoned for their participation in the agitations. In spite of Gandhi's objection to non-Keralites and non-Hindus taking part, Periyar and his followers continued to give support to the movement till it was withdrawn. He received the title *Vikkom Veeran*, mostly given by his Tamil followers who participated in the Satyagraha. However, a considerable section of intellectuals feel that Periyar's participation in the Indian independence movement and his contributions in the Vaikom Satyagraha have been highly exaggerated.

B. Self-Respect Movement

Periyar and his followers campaigned constantly to influence and pressurize the government to take measures to remove social inequality, even while other nationalist forerunners focused on the struggle for political independence. The Self-Respect Movement was described since its inception as 'dedicated to the goal of giving non-Brahmins a sense of pride, based on their Dravidian past'.

In 1952, the Periyar Self-Respect Movement Institution was registered with a list of objectives of the institution, which are quoted below:

"For the diffusion of useful knowledge of political education; to allow people to live a life of freedom from slavery to anything against reason and self-respect; to do away with needless customs, meaningless ceremonies and blind superstitious beliefs in society; to put an end to the present social system in which caste, religion, community and traditional occupations based on the accident of birth have chained the mass of the people and created 'superior' and 'inferior' classes... and to give people equal rights; to completely eradicate untouchability and to establish a united society based on brother/

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sisterhood; to give equal rights to women; to prevent child marriages and marriages based on law favourable to one sect, to conduct and encourage love marriages, widow marriages, inter caste and inter-religious marriages and to have the marriages registered under the Civil Law; and to establish and maintain homes for orphans and widows and to run educational institutions.”

Propagation of the philosophy of self-respect became the full-time activity of Periyar, since 1925. A Tamil weekly, *Kudi Arasu*, was started in 1925, while the English journal *Revolt* was started in 1928. Both of these sparked off a propaganda campaign among people who were educated in English. The Self-Respect Movement began to grow fast and received sympathy from the heads of the Justice Party since its inception. In May 1929, a conference of Self-Respect Volunteers was held at Pattukkotai, under the presidency of S. Guruswami. K.V. Alagiriswami took charge as the head of the volunteer band. This was followed by a number of conferences in succession throughout the Tamil districts of the former Madras presidency. A training school in Self-Respect was established at Erode, the home town of Periyar. The object was not just to introduce social reforms but also to bring about a social revolution to foster a new spirit and build a new society.

C. Opposition to Hindi

In 1937, when Chakravarthi Rajagopalachari became the Chief Minister of Madras, he introduced Hindi as a compulsory language of study in schools. This ignited a series of anti-Hindi agitations. Tamil nationalists, the Justice Party under Sir A. T. Pannirselvam and Periyar organized anti-Hindi protests in 1938, ended with numerous arrests by the Rajaji government.

During the same year, the slogan ‘Tamil Nadu for Tamilians’ was first raised by Periyar in protest against the introduction of Hindi in schools. He explained that the introduction of Hindi was a dangerous mechanism used by the Aryans to infiltrate Dravidian culture. He reasoned that the adoption of Hindi would make Tamils subordinate to Hindi-speaking North Indians. Periyar explained that Hindi would not only halt the progress of Tamilians, but would completely destroy their culture and nullify the progressive ideas that had been successfully inculcated through Tamil in the recent decades.

Cutting across party lines, South Indian politicians rallied together in their opposition to Hindi. There were recurrent anti-Hindi agitations in 1948, 1952 and 1965.

Periyar opposed this policy through the Justice Party. After 1937, the Dravidian movement derived considerable support from the student community. But amongst his followers, there were those who had a different view, wanting to enter into politics and have a share in running the government. They wanted an excuse to part with Periyar. So when he got married to Maniammai on 9 July 1948, they parted ways with him saying

that he had set a bad example by marrying a young woman in his old age (he was 70 and she was 30). Those who parted with Periyar joined the DMK. Although the DMK had split from the Dravidar Kazhagam, the organization made efforts to carry on Periyar's Self-Respect Movement to villagers and urban students. The DMK advocated the thesis that the Tamil language was much richer than Sanskrit and Hindi in content and thus was a key which opened the door for subjects to be learned. The Dravidar Kazhagam continued to counter Brahminism, Indo-Aryan propaganda and uphold the Dravidians' right of self-determination.

D. Women's rights

As a rationalist and ardent social reformer, Periyar advocated emphatically, throughout his life, that women should be given their legitimate position in society as the equals of men and that they should be given good education and should have the right to property. He was keen that women should realize their rights and be worthy citizens of their country.

Periyar fought against the orthodox traditions of marriage which suppressed women in Tamil Nadu and throughout the Indian sub-continent. Though arranged marriages were meant to enable a couple to live together throughout their lives, they were manipulated to enslave women. Much worse was the practice of child marriages, throughout India at that time. It was believed that it would be a sin to marry after puberty. Another practice, which is prevalent today, is the dowry system, where the bride's family is supposed to give the husband a huge payment for the bride. The purpose of this was to assist the newly wedded couple financially, but in many instances dowries were misused by bridegrooms. The outcome of this abuse was exploitation of the bride's parent's wealth and in certain circumstances, led to dowry deaths. There have been hundreds of thousands of cases where wives have been murdered, mutilated and burned alive because the father of the bride was unable to make dowry payments to the husband. Periyar fiercely stood up against this abuse meted out against women.

Women in India also did not have rights to their families' or husbands' properties. Periyar fought fiercely for this and also advocated for the women to have the right to separate or divorce their husbands under reasonable circumstances. Birth control remained a taboo in society at that time. He advocated for it not only for the health of women and population control, but also for the liberation of women.

He criticized the hypocrisy of chastity for women and argued that it should also either belong to men, or not at all for both individuals. While fighting against this, Periyar advocated to get rid of the Devadasi system. In his view it was an example of a list of degradations of women attaching them to temples for the entertainment of others, and as temple prostitutes.

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As a further liberation of women, Periyar pushed for the right of women to have an education and be independent.

E. Eradication of caste system

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Periyar wanted 'thinking people' to realize that their society was far from perfect and that it was in urgent need of reform. He wanted the government, political parties and social workers to identify the evils in society and boldly adopt measures to remove them. Periyar's philosophy did not differentiate social and political service. According to him, the first duty of a government was to run social organizations efficiently and that the philosophy of religion was to organize the social system. Periyar pointed out that while Christian and Islamic religions were fulfilling this role, the Hindu religion remained totally unsuitable for social progress. Conditions seemed such that the government was not for the people, but in a way, the people were for the government. He attributed this situation to the state of the social system contrived for the advantage of a small group of people.

One of the areas of Periyar's focus was upliftment of rural communities. In a booklet called *Village Uplift*, Periyar plead for rural reforms. At that time, rural India still formed the largest part of the Indian subcontinent, in spite of the ongoing process of urbanization. Thus, the distinction between rural and urban had meant an economic and social degradation for rural inhabitants. Periyar wanted to eradicate the concept of village as a discriminatory term among places, just as the concept of 'outcast' among social groups. Periyar advocated for a state where neither the name, nor the situation or its conditions may be used as a base to differentiate people. He further advocated for the modernization of villages by providing public facilities such as schools, libraries, radio stations, roads, bus transport and police stations.

Periyar felt that a small number of cunning people created caste distinctions in order to dominate the society. He emphasized the view that one must first develop self-respect and learn to analyse propositions rationally. According to him, a self-respecting rationalist would readily realize that the caste system had been stifling self-respect and therefore he would strive to get rid of this menace.

Periyar explained that the caste system in South India was due to Indo-Aryan influence, linked with the arrival of Brahmins from the North. Ancient Tamil Nadu (part of Tamilakkam) had a different stratification of society in four or five regions (Tinai), determined by natural surroundings and adequate means of living.

Periyar also mentions that birds, animals and worms that are considered to be devoid of rationalism do not create castes, or differences of high and low in their own species. But man, considered to be a rational being, is suffering from these because of religion.

Periyar's political ideal was to nullify the effects of perceived Brahmin power in favour of a Shudra power. The basis of this strategy was the assumed truth of the theory of Aryan invasion, which viewed the Indian demography along racial dimensions, i.e., Aryan North and Dravidian South. Thus, the political ideal was a mix of casteism and racism.

Periyar's opponents accused him of attacking Hinduism and Brahmin community, but he had targeted the manipulation of Hinduism and not Hinduism as a faith. But, there are no statements attributed to Periyar on any manipulations by other religions, such as Buddhism, Christianity or Islam.

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7.7.2 Periyar's Literary Work and Comparison with Gandhi

Periyar was compared with Gandhi due to his revolutionary ideology and beliefs. He expressed these beliefs through his literary works.

1. Tamil language and writing

Periyar claimed that Tamil, Telugu, Malayalam, and Kannada came from the same mother language of old Tamil. He explained that the Tamil language is called by four different names, since it is spoken in four different Dravidian states. Nevertheless, current understanding of Dravidian languages contains statements contradicting such claims. An instance of this can be seen in the currently known classification of Dravidian languages that provides the following distinct classes: Southern (including Tamil–Kannada/Malayalam and Tulu), Central (including Telugu–Kui and Kolami–Parji) and Northern (including Kurukh–Malto and Brahui). Additionally, history has statements providing evidence for linking Dravidian languages and Indo-European languages are available.

With respect to writing, Periyar stated that using the Tamil script about arts, useful to people in their life and foster knowledge, talent and courage and propagating them among the masses, will enlighten them. Further, he explained that it will enrich the language and thus it can be regarded as a zeal for Tamil. Periyar also stated that if words of North Indian origin (Sanskrit) are removed from Telugu, Kannada, and Malayalam, only Tamil will be left. On the Brahmin usage of Tamil, he stated how the Tamil language that is spoken by the Malayalis and people from Andhra was far better than that spoken by Brahmins. Periyar believed that Tamil will make the Dravidian people unite under the banner of Tamil culture and that it will make the Kannadigas, Andhras and the Malayalis more vigilant. In terms of a Dravidian alliance under a common umbrella language, Periyar stated, 'A time will come for unity. This will go on till there is an end to the North Indian domination. We shall reclaim an independent sovereign state for us.'

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2. Comparison with Gandhi

In the Vaikom Satyagraha of 1924, Periyar and Gandhi, both cooperated and confronted each other in socio-political action. Periyar and his followers emphasized the difference in the point of view between Gandhi and himself on social issues such as, fighting against the laws of untouchability and eradication of the caste system.

According to the book *Gandhi and Periyar*, Periyar wrote in his paper *Kudi Arasu*, in 1925, reporting on the fact that Gandhi was ousted from the *Mahasabha*, because he opposed resolutions for the maintaining of caste and untouchability laws, which would spoil his efforts to bring about Hindu-Muslim unity. From this Gandhi learned the need of pleasing Brahmins, if anything was to be achieved. Periyar, in his references to Gandhi, used opportunities to present Gandhi as on principle serving the interests of the Brahmins. In 1927, Periyar and Gandhi met at Bangalore to discuss this matter. The main difference between them came out when Periyar stood for the total eradication of Hinduism, to which Gandhi objected saying that the doctrines of Hinduism were not fixed and could be changed. In the *Kudi Arasu*, Periyar explained that:

With all his good qualities, Gandhi did not bring the people forward from foolish and evil ways. His murderer was an educated man. Therefore nobody can say this is a time of high culture. If you eat poison you will die. If electricity hits the body you will die. If you oppose the Brahmin you will die. Gandhi did not advocate eradication of *Varnasrama Dharma* but sees in it a task for the humanization of society and social change possible within its structure. The consequence of this would be continued high-caste leadership. Gandhi adapted Brahmins to social change without depriving them of their leadership.

Thus, Gandhi accepted *karma* in the sense that ‘the untouchables reap the reward of their *karma*, but was against discrimination against them, using the revaluing term *Harijans*. As shown in the negotiations at Vaikom, his methods of abolishing discrimination were: to stress on the orthodox inhumane treatment of untouchables, to secure voluntary lifting of the ban by changing the hearts of caste Hindus and to work within a Hindu framework of ideas.

On the issue of entry in temples, Gandhi never advocated the opening of *Garbha Griha* to Harijans, in consequence of his Hindu belief. These sources which can be labelled pro-Periyar, with the exception of those coming from M. Mahar and D.S. Sharma, clearly show that Periyar and his followers emphasized that Periyar was the real fighter for the removal of untouchability and the true upliftment of Harijans, whereas Gandhi was not. However, this did not prevent Periyar from having faith in Gandhi on certain matters.

Check Your Progress

10. When did the Naxalite movement take place?
11. What did E.V Ramasamy (Periyar) propagate?
12. How did Periyar differ from Gandhi?

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7.8 MAJOR CONTRIBUTION OF SOCIAL REFORMERS

Let us discuss the contribution of major social reformers in India.

7.8.1 Buddha

Buddhism is practised by people all over the world. It was developed in Magadha (present-day Bihar), and is based on the teachings of Gautama Buddha (the enlightened one). This religion spread across India both during Buddha's lifetime and during the reign of Mauryan Emperor Asoka. It follows two main traditions that have spread outside of India, and these are listed as follows:

- Theravada – spread in south and east and now has followers in Southeast Asia and Sri Lanka
- Mahayana – spread in the west, then north and later east throughout East Asia

Buddhism is a non-conventional and yet organized religion that unfortunately does not have as many followers in India as it has in the rest of the world. Hindus have continued to imbibe Buddhist practices and teachings, such as of *Ahimsa* and renunciation of the material world. However, it is still practiced in Ladakh, Arunachal Pradesh and Sikkim. In the recent times, this religion has resurfaced due to the following reasons:

- Its adoption by Indian intellectuals
- Migration of Buddhist Tibetan exiles to India
- Mass conversion of Hindu Dalits

The initial spread of Buddhism in India can be attributed to the fact that all those who resented the superiority of the Brahmins were attracted towards this religion. It is the kshatriyas and vaishyas who laid the foundation of Buddhism. In fact, Gautama Buddha was a kshatriya himself. Interestingly, Buddhist texts accord higher status to kshatriyas than to Brahmins. Ajatasatru, the king of Magadha, greatly supported Buddhism although he did not follow all the teachings of Buddha.

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A. Principle of morality/good conduct

According to this principle, in morality lies the basis for progress on the path of salvation and enlightenment. According to Buddhists, morality is determined based on the principle of equality and reciprocity. Equality is when all living beings and animals are considered equal in their essential attitudes – happiness, security and so on. Reciprocity is when we ‘do unto others what we want others to do unto us’.

B. Decline

Buddhism declined in India due to the following reasons:

- An invasion led by Muhammad Khilji, during which many viharas and universities of Nalanda and Vikramshila were destroyed and thousands of Buddhist monks were massacred. In the *History of Magadha*, JFW James mentions that ‘the slaughter of the shaven-headed Brahmins was so complete that when the victor searched for a competent person to explain the contents of the library not a soul was alive.’
- The Pala and Gupta dynasties collapsed in the 12th century and Buddhism lost its chief supporter and patron. Though some influence remained, the Buddhist presence in India became very negligible to be even noticed.
- Owing to its tolerant nature, it is believed that Buddhism was reintegrated into the revitalized Hindu religion. For instance, the Bhakti movement was quite influenced by the Buddhist ideals of ahimsa and renunciation of the material world.
- Some monasteries amassed great wealth based on the support of their patrons and hired slaves and labourers to tend to the monks and the lands they owned. Thus, after the Muslim invasion, the Buddhists had little basis for recovery. After the destruction of the monasteries, the Buddhist laity showed little interest in restoring the ‘way’.
- The growing political and economic influence of Brahmins over state affairs meant they regulated increasingly more aspects of public life. They transformed into the linchpins of the caste system and started to restrict the flow of money and other material resources upon Buddhism relied. These measures weakened Buddhist patronage and popular support.

7.8.2 Guru Nanak

Another well-known saint-preacher of the medieval period was Guru Nanak, founder of the Sikh religion, the first Guru of Sikhs and a disciple of Kabir. He was born in Talwandi near Lahore. He denounced caste distinctions and rituals like bathing in holy rivers. His conception of religion was highly practical and sternly ethical. He exhorted people to give up selfishness, falsehood

and hypocrisy and to lead a life of truth, honesty and kindness. ‘Abide pure amidst the impurities of the world’ was one of his famous sayings. His life was dedicated to establishing harmony between Hindus and Muslims. His followers were known as Sikhs.

7.8.3 Ayyankali: The Revolutionary Dalit Legend

Ayyankali (also Ayyan Kali) (28 August 1863-1941) was a social reformer who worked for the advancement of those people who were treated as untouchables in the princely state of Travancore, the then British India. His efforts influenced many changes that improved the social wellbeing of those people, who are today referred to as Dalits. His role as a social reformer can be gauged from the fact that, in November, 1980, Mrs. Indira Gandhi, the then Prime Minister of India, unveiled a statue of Ayyankali at Kowdiar square in Thiruvananthapuram, the capital city of Kerala.

In addition to his efforts to eradicate social evils inflicting the society, Ayyankali also sought to improve access to education. Some Pulayars had access from around the mid-nineteenth century, mostly through the activities of the Colonial Missionary Society and London Missionary Society. Conversion to Christianity was a prerequisite for attendance at such schools, and there were cases where Pulayars offered to contribute to the cost of supplying teachers for them. However, Ayyankali, who was illiterate, believed that education should be available to all children and this meant that government schools should allow access to untouchables. He started a school to teach untouchable children at Venganoor.

This was the time when the government was already attempting to modernise its approach to social welfare to impress on the British colonial administration that there was no need for the region to be annexed. Several public schools had been opened to untouchable communities after 1895 but the right to primary education was limited in scope. State funding of education became effective in 1904. Although the government ordered schools to admit these untouchable people in 1907, local officials found ways to refuse it. Buoyed by the experience gained from organising the Brahma Nishta Mattam, Ayyankali founded the Sadhu Jana Paripalana Sangham (SJPS). It was basically an Association for the Protection of the Poor which campaigned for access to schools and raised funds to set up Pulayar-operated schools in the interim. Both Hindus and Christians supported this campaign.

Meanwhile, Ayyankali’s attempt to enrol a Pulayar girl in a government school led to violent acts perpetrated by upper castes against the community which led eventually to the burning-down of the school building in the village of Ooruttambalam. His response was to organise what may have been the first strike action by agricultural workers in the region, who withdrew their labour from the fields owned by the upper castes until the government acceded to a complete removal of restrictions on education.

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He also played a pivotal role in the success of the Pulayars' challenge against the traditional stricture that prohibited female members of the community from clothing their upper body when in public. Caste system in Hindus had insisted that the custom was necessary to distinguish the lowly status of untouchable people but during the 19th century their belief had come under increasing attack from various untouchable groups and from Christian missionaries. The Channar revolt, through which the Nadar community were able to overturn the practice, had happened not long before Ayyankali's birth but the Pulayars remained affected by the discriminatory code until 1915-16.

7.8.4 Jyotiba Phule

Besides being a leader and organizer of the lower caste movement, Phule was also an original thinker who found it necessary not only to write polemical pamphlets but also to put forward his basic philosophical position. In *Brahmanache Kasab* (1869), Phule has exposed the exploitation of Brahmin priests. In *Gulamgiri* (1873) he has given a historical survey of the slavery of lower castes. In 1883 he published a collection of his speeches under the title *Jhetkaryarlcha Asud* (The cultivator's whip-cord) where he has analysed how peasants were being exploited in those days. *Sarvajanik Satyadharma Pustak* (A book of True Religion for All) published in 1891, a year after his death, shows how his thinking on social and political issues was influenced by Christianity and the ideas of Thomas Paine (1737–1809). He was known for his religious radicalism in England. Phule himself has recorded that he was influenced by the ideas of Paine. As recognition of his great work for the lower castes, he was felicitated and the title of 'Mahatma' was conferred on him by the people in Bombay (now Mumbai) in 1888.

He was assisted in his work by his wife, Savitribai Phule, and together they started the first school for girls in India in 1848, due to which he was forced to leave his home. He initiated widow-remarriage and started a home for upper caste widows in 1854, as well as a home for new-born infants to prevent female infanticide. Phule tried to eliminate the stigma of social untouchability surrounding the lower castes by opening his house and the use of his water-well to the members of the lower castes.

He formed the Satya Shodhak Samaj (Society of Seekers of Truth) on 24 September 1873. This was a group whose main aim was to liberate the social *Shudra* and untouchables castes from exploitation and oppression.

7.8.5 Swami Vivekanand (Narendranath)

A. Early Life

Swami Vivekananda was born in Calcutta (now Kolkata) on 12 January 1863, in a traditional Kayastha family, and was given the name Narendranath Dutta. Since his childhood, Narendranath had varied interests and a wide range of

scholarship in philosophy, religion, history, the social sciences, arts, literature, and other subjects. He evinced much interest in the Hindu scriptures like the *Vedas*, the *Upanishads*, the *Bhagavad Gita*, the epics *Ramayana* and *Mahabharata* and the *Puranas*. Even when young, he questioned the validity of superstitious customs and discrimination based on caste and refused to accept anything without rational proof and pragmatic test.

Narendranath's family moved to Raipur in 1877 for two years. Since there were no good schools there, Narendranath spent time with his father discussing spiritual matters. For the first time the question of existence of god came to his mind. The family returned to Calcutta in 1879 but it is believed that these two years were the turning point in his life.

Exhibit 7.2

On 28 January, Sri Pranab Mukherjee, Finance Minister, Government of India, unveiled Vivekananda Memorial Plaque with Swamiji's embossed image on it in the Art Institute of Chicago, USA. He also signed an agreement under which the University of Chicago will establish 'The Indian Ministry of Culture Vivekananda Chair' to honour the life & legacy of Swami Vivekananda by promoting fields of study most relevant to his teachings.

Source: http://www.belurmath.org/news_archives/ accessed on 16 February 2012

B. Joining the Brahma Samaj

Narendranath started his education at home. He later joined the Metropolitan Institution of Ishwar Chandra Vidyasagar in 1871 and subsequently the General Assembly's Institution. During these years, he studied the history of European nations as well as Western logic and philosophy, including the writings of David Hume, Immanuel Kant, Auguste Comte, Herbert Spencer, John Stuart Mill, and Charles Darwin. Narendra was fascinated with the evolutionism of Herbert Spencer and even translated Spencer's book on education into Bengali. Alongside his study of Western philosophers, Narendranath was thoroughly acquainted with Sanskrit scriptures and many Bengali works.

Narendranath's initial beliefs were shaped by Brahma concepts, which include belief in a formless god and deprecation of idol. Not satisfied with his knowledge of philosophy, he wondered if god and religion could be made a part of one's growing experiences and internalized. Narendranath went about asking prominent residents of contemporary Calcutta whether they had come 'face to face with god' but could not get satisfactory answers.

His first introduction to Ramakrishna occurred in a literature class in General Assembly's Institution, when Principal Reverend W. Hastie told his students that if they wanted to know the real meaning of trance, they should go to Ramakrishna. This prompted Narendranath to visit Ramakrishna.

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C. Ramakrishna's Influence on Vivekananda

Vivekananda writes on his first interaction with Ramakrishna thus,

'The magic touch of the Master that day immediately brought a wonderful change over my mind. I was astounded to find that really there was nothing in the universe but God! ... Everything I saw appeared to be Brahman. ... I realized that I must have had a glimpse of the *Advaita* state. Then it struck me that the words of the scriptures were not false. Thenceforth I could not deny the conclusions of the *Advaita* philosophy.'

Vivekananda's meeting with Ramakrishna in November 1881 proved to be a turning point in his life. About this meeting, he said:

'[Ramakrishna] looked just like an ordinary man, with nothing remarkable about him. He used the most simple language and I thought "Can this man be a great teacher?". I crept near to him and asked him the question which I had been asking others all my life: "Do you believe in God, Sir?" "Yes", he replied. "Can you prove it, Sir?" "Yes". "How?" "Because I see Him just as I see you here, only in a much intense sense." That impressed me at once. [...] I began to go to that man, day after day, and I actually saw that religion could be given. One touch, one glance, can change a whole life.'

Even though Narendranath did not accept Ramakrishna as his guru initially and revolted against his ideas, he was attracted by his personality and visited him frequently. As a member of the Brahmo Samaj, he revolted against idol worship and polytheism, and Ramakrishna's worship of Kali. He even rejected the *Advaitist Vedantism* of identity with absolute as blasphemy and madness.

Though at first Narendranath could not accept Ramakrishna and his visions, he could not ignore him either. It had always been in Narendranath's nature to test something thoroughly before accept it. He tested Ramakrishna, who never asked Narendranath to abandon reason, and faced all of Narendra's arguments and examinations with patience. Five years under Ramakrishna transformed Narendra from a restless, puzzled, impatient youth to a mature man who was ready to renounce everything for the sake of god-realization. In time, Narendranath accepted Ramakrishna as guru, completely surrendering himself as a disciple.

During the last days of Ramakrishna, Vivekananda and some of the other disciples received the ochre monastic robes from Ramakrishna, which formed the first monastic order of Ramakrishna. Vivekananda was taught that service to men was the most effective worship of God. Ramakrishna asked Vivekananda to take care of other monastic disciples and in turn asked them to look upon Vivekananda as their leader.

D. Foundation of the Ramakrishna Math

After the death of their master, the monastic disciples led by Vivekananda formed a fellowship at a half-ruined house at Baranagar near the river Ganges. This became the first building of the Ramakrishna Math, or the monastery of the disciples who constituted the first monastic order of Sri Ramakrishna.

Narendra and other members of the Math often spent their time in meditation, discussing about different philosophies and teachings of spiritual teachers including Ramakrishna, Adi Shankara, Ramanuja, and Jesus Christ. In the early part of 1887, Narendra and eight other disciples took formal monastic vows. Narendra took the name of Swami Bibidishananda. Later he was coronated with the name *Vivekananda* by Ajit Singh, the Maharaja of Khetri.

In January 1899 the Math was shifted to Belur, its current home.

E. A Wandering Preacher

In 1888, Vivekananda left the monastery as a *Parivrājaka*—the Hindu religious life of a wandering monk. His sole possessions were a *kamandalu* (water pot), staff, and his two favourite books—*Bhagavad Gita* and *The Imitation of Christ*. He travelled the length and breadth of India for five years, visiting important centres of learning, acquainting himself with the diverse religious traditions and different patterns of social life. Moved by the suffering and poverty of the masses, he resolved to uplift the nation. Living mainly on *bhiksha* or alms, Vivekananda travelled mostly on foot and railway tickets bought by his admirers whom he met during the travels.

During his travel in the Himalayas, he reportedly had a vision of the macrocosm and microcosm, which seems to reflect in the *Jnana Yoga* lectures he gave later in the West. At the end of January 1891, the Swami journeyed to Jaipur, where he studied Panini's *Ashtadhyayi* with a Sanskrit scholar.

Continuing his travels, he visited Ahmedabad and Porbander, where he stayed for almost nine months, in spite of his vow as a wandering monk, to perfect his philosophical and Sanskrit studies with learned *pandits*; he worked with a court *pandit* who translated the *Vedas*.

In 1892, Vivekananda travelled to southern India and reached Kanyakumari on the Christmas Eve of 1892. At Kanyakumari, the Swami reportedly meditated on the “last bit of Indian rock”, famously known later as the Vivekananda Rock Memorial, for three days. Here he had the “Vision of one India”, also commonly called the “Kanyakumari resolve of 1892”. He wrote:

At Cape Camorin sitting in Mother Kumari's temple, sitting on the last bit of Indian rock—I hit upon a plan: We are so many sanyasis wandering about, and teaching the people metaphysics—it is all madness. Did not our

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Gurudeva use to say, ‘An empty stomach is no good for religion?’ We as a nation have lost our individuality and that is the cause of all mischief in India. We have to raise the masses.

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F. Parliament of World’s Religions

It was in early 1892 that Vivekananda heard of the Parliament of the World’s Religions and was urged by his followers to attend it. His disciples collected funds for the voyage to America and Vivekananda left for Chicago on 31 May 1893.

On arriving, the Swami learnt that no one without credentials from a *bona fide* organization would be accepted as a delegate. When Professor John Henry Wright of Harvard University learnt that he did not have the credentials to speak at the Parliament, Wright is quoted as having said, “To ask for your credentials is like asking the sun to state its right to shine in the heavens.” Wright addressed a letter to the chairman in charge of delegates writing, “Here is a man who is more learned than all of our learned professors put together.”

Representing India and Hinduism, Vivekananda began his speech with, “Sisters and brothers of America!” To these words he got a standing ovation from a crowd of seven thousand. He greeted the youngest of the nations in the name of “the most ancient order of monks in the world, the Vedic order of *sannyasins*, a religion which has taught the world both tolerance and universal acceptance.” And he quoted two passages in this relation, from the *Bhagavad Gita* — “As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take, through different tendencies, various though they appear, crooked or straight, all lead to Thee!” and “Whosoever comes to Me, through whatsoever form, I reach him; all men are struggling through paths that in the end lead to Me.” Despite being a short speech, it voiced the spirit of the Parliament and its sense of universality.

Vivekananda attracted widespread attention in the press. The American newspapers reported him as “the greatest figure in the parliament of religions” and “the most popular and influential man in the parliament”. All his speeches at the Parliament had one common theme—Universality—and stressed on religious tolerance.

After the Parliament of Religions, Vivekananda spent nearly two whole years lecturing in various parts of the United States. “I do not come”, said Vivekananda, “to convert you to a new belief. I want you to keep your own belief; I want to make the Methodist a better Methodist; the Presbyterian a better Presbyterian.... I want to teach you to live the truth, to reveal the light within your own soul.” He later founded the Vedanta Society of New York.

He travelled to England twice where he met Miss Margaret Noble, an Irish lady who later became Sister Nivedita. He also interacted with Max Müller, a renowned Indologist at Oxford University who wrote Ramakrishna's first biography in the West.

From West, he also set his Indian work in motion. He advised his followers and brother monks to launch a campaign of social service. 'Go from door to door amongst the poor and lower classes...and teach them religion. Also, let them have oral lessons on geography and such other subjects. No good will come of sitting idle and...saying "Ramakrishna, O Lord!"—unless you can do some good to the poor.'

In 1895, the periodical called *Brahmavadin* was started in Madras, with the money supplied by Vivekananda, for the purpose of teaching the Vedanta.

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7.8.6 Raja Ram Mohan Roy

A. Early Life of Raja Ram Mohan Roy

Raja Ram Mohan Roy was born in Radhanagore, Bengal, into the Rarhi Brahmin caste. His family background displayed religious diversity; his father Ramkanto Roy was a Vaishnavite, while his mother Tarinidevi was from a Shaivite family. This was unusual for Vaishnavites as they did not commonly marry Shaivites at that time. Thus, one parent wanted him to be a scholar, a *sastrin*, while the other wanted him to have a career dedicated to the *laukik*, which was secular public administration.

B. Political and Religious Career of Raja Ram Mohan Roy

Ram Mohan Roy's impact on modern Indian history concerned a revival of the ethics and principles of the Vedanta school of philosophy as found in the Upanishads. He preached about the unity of God, made early translations of Vedic scriptures into English, co-founded the Calcutta Unitarian Society, founded the Brahmo Samaj, and campaigned against *sati*. He sought to integrate Western culture with features of his own country's traditions. He established schools to modernize a system of education in India.

During these overlapping periods, Ram Mohan Roy acted as a political agitator and agent, whilst being employed by the East India Company and simultaneously pursuing his vocation as a *Pandit*.

In 1792, the British Baptist shoemaker William Carey published his missionary tract '*An Enquiry of the Obligations of Christians to Use Means for the Conversion of Heathens*'. In the following year, William Carey landed in India to settle. His objective was to translate, publish and distribute the Bible in Indian languages and propagate Christianity to the Indian peoples. He realized the mobile (i.e. service classes) Brahmins and *Pandits* were most able to help him in this endeavour, and he began gathering them. He learned the Buddhist and Jain religious works as a means to improve his argument

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in the promotion of Christianity in the cultural context. In 1795, Carey made contact with a Sanskrit scholar, the tantric Hariharananda Vidyavagish, who later introduced him to Ram Mohan Roy as Roy wished to learn English.

Between 1796 and 1797 the trio of Carey, Vidyavagish and Roy fabricated a spurious religious work known as the *Maha Nirvana Tantra* (or *Book of the Great Liberation*) and attempted to portray it as an ancient religious text on The One True God, which was actually the Holy Spirit of Christianity masquerading as Brahma. The document's judicial sections were used in the law courts of the English Settlement in Bengal as Hindu Law for adjudicating upon property disputes of the *zamindari*. However, British magistrates and collectors began to suspect it as a forgery; its usage, as well as the reliance on *pandits* as sources of Hindu Law, was quickly deprecated. Vidyavagish had a brief falling out with Carey and separated from the group but maintained ties to Ram Mohan Roy. The *Maha Nirvana Tantra's* significance for Brahmoism lay in the wealth that Rammohan Roy and Dwarkanath Tagore accumulated by its judicial use, and not due to any religious wisdom within.

From 1803 till 1815, Ram Mohan Roy served the East India Company's 'Writing Service', commencing as private clerk or '*munshi*' to Thomas Woodforde, Registrar of the Appellate Court at Murshidabad. Woodforde's distant nephew, also a Magistrate, later made a living off the spurious *Maha Nirvana Tantra* under the pseudonym Arthur Avalon. In 1815, Raja Ram Mohan Roy formed *Atmiya Sabhan* and spent many years at Rangpur and elsewhere with Digby, where he renewed his contacts with Hariharananda. William Carey had, by this time, settled at Serampore and the trio renewed their association with one another. William Carey was also aligned with the English Company, then headquartered at Fort William, and his religious and political ambitions were increasingly intertwined.

The East India Company was taking money from India at a rate of three million pounds a year in 1838. Ram Mohan Roy estimated how much money was being driven out of India and where it was headed towards. He predicted that around half of the total revenue collected in India was sent out to England, leaving India to fill taxes with the remaining money.

At the turn of the nineteenth century, the Muslims, although considerably decreased after the battles of Plassey and Buxar, still posed a political threat to the Company. Ram Mohan was now chosen by Carey to be the agitator amongst them.

Under Carey's secret tutelage in the next two decades, Ram Mohan launched his attack against the bastions of Hinduism of Bengal, namely his own Kulin Brahmin priestly clan (then in control of the many temples of Bengal) and their priestly excesses. The social and theological issues Carey chose for Ram Mohan were calculated to weaken the hold of the dominant

Kulin class. He focussed especially on their younger disinherited sons forced into service who constituted the mobile gentry or 'bhadralok' of Bengal, from the Mughal *zamindari* system and wanted to align them to their new overlords of the Company. The Kulin excesses targeted included child marriage and dowry. In fact, Carey tried to convert Roy to Christianity and appointed a religious priest to try to convert Roy, although the priest later accepted Hinduism.

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C. Brahma Samaj

The Brahma Samaj is the societal component of the Brahma religion which is mainly practiced today as the Adi Dharm, after its eclipse in Bengal, consequent to the exit of the Tattwabodini Sabha from its ranks in 1859. It was one of the most influential religious movements responsible for the making of modern India. It was conceived at Kolkata in 1830 by Dwarkanath Tagore and Ram Mohan Roy as a reformation of the prevailing Brahminism of the time (specifically Kulin practices) and began the Bengal Renaissance in the nineteenth century, pioneering all religious, social and educational advancement of the Hindu community. From the Brahma Samaj springs Brahmaism, the most recent of India's faiths recognized by law as a distinct religion in Bangladesh, reflecting its non-syncretic 'foundation of Ram Mohan Roy's reformed spiritual Hinduism (contained in the 1830 Banian deed) and inclusion of root Hebraic – Islamic creed and practice.' After the publication of Hemendranath Tagore's *Brahmo Anusthan* (code of practice) in 1860 which formally divorced Brahmaism from Hinduism, the first Brahma Samaj was founded in 1861 at Lahore by Pandit Nobin Chandra Roy.

(i) Doctrine of the Brahma Samaj

The following doctrines, as noted in the renaissance of Hinduism, are common to all varieties and offshoots of the Brahma Samaj:

- Brahma Samajists have no faith in any scripture as an authority.
- Brahma Samajists have no faith in *Avatars*.
- Brahma Samajists denounce polytheism and idol-worship.
- Brahma Samajists are against caste restrictions.
- Brahma Samajists make faith in the doctrines of *karma* and rebirth optional.

(ii) Principles of Brahma Samaj

The following principles are accepted by the vast majority of Brahma Samajists today:

- **On God:** There is always Infinite Singularity – immanent and transcendent Singular Author and Preserver of Existence. He who is

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manifest everywhere and in everything, in fire and in water, in the smallest plant to the mightiest oak.

- **On Being:** Being is created from Singularity. Being is renewed to Singularity. Being exists to be one (again) with Loving Singularity.
- **On Intelligent Existence:** Righteous actions alone rule Existence against Chaos. Knowledge of pure conscience (light within) is the One (Supreme) ruler of Existence with no symbol or intermediary.
- **On Love:** Respect all creations and beings but never venerate (worship) them for only Singularity can be adored.

(iii) Divisions of the Brahmo Samaj

After the death of Raja Ram Mohan Roy, serious differences regarding creed, rituals and the attitude of the Brahmos to the social problems of the day, had arisen between Debendranath Tagore and Keshub Chandra Sen (who joined the Samaj in 1857). Tagore and Sen possessed radically different temperaments. As a result, in 1866, the Brahmo Samaj soon split up into two groups — the old conservatives rallying round Debendranath and the young reformists led by the Keshub Chandra. The two rival bodies — the Adi Brahmo Samaj (led by Debendranath) and the Brahmo Samaj of India (inspired and led by Keshub Chandra) — came into existence. The Brahmo Samaj of India started to carry out its spiritual and social reforms and achieved remarkable success within a short span of time. The Samaj now adopted a much more radical and comprehensive scheme of social reform. It placed much greater stress on female emancipation, female education and a total abolition all caste distinctions. Its two important achievements were the formation of the Indian Reform Association in 1870 and the enactment of the Indian Marriage Act of 1872. The latter authenticated the inter-caste marriages. The blend of *bhakti* (intense devotional fervour) and Brahmoism rendered it more soothing, emotional and attractive to the common people.

Despite the vibrant progress of the Brahmo Samaj movement under Keshub, it underwent a second schism on May, 1878 when a group of Keshub Chandra Sen's followers deserted him to establish the Sadharan Brahmo Samaj. The founders of this new outfit demanded the introduction of a democratic constitution in the church, which was not conceded by Keshub Chandra and his followers. The two other factors responsible for division in the ranks of the Brahmo Samaj of India were Keshub's doctrine of *adesha* (Divine Command) and the marriage of Keshub's daughter with the prince of Cooch Bihar allegedly in violation of the provision of the Indian Marriage Act of 1872. The Sadharan Brahmo Samaj, led by the veteran Derozian Shib Chandra Dev, consisted of some of the most talented youth of the time, such as Sivnath Shastri, Ananda Mohan Bose and Dwarkanath Ganguli. They were all great supporters of democracy and promptly framed

a full-fledged democratic constitution based on universal adult franchise, for their new organization. A number of them took active part in the activities of the Indian League (1878), the Indian Association (1878) and the nascent Indian National Congress.

7.8.7 Gandhi

Mohandas Karamchand Gandhi (2nd October 1869–30 January, 1948) was a preeminent political and ideological leader of India, during the freedom movement. A pioneer of Satyagraha, he resisted tyranny through mass civil disobedience. This philosophy was firmly based on *Ahimsa*, or total nonviolence. Gandhi led India to Independence and inspired various movements for civil rights and freedom across the world. He is internationally esteemed for his doctrine of nonviolent protest to achieve political and social progress. Gandhi is often referred to as Mahatma or ‘great soul’, an honorific title first conferred upon him by Rabindranath Tagore. In India, he is also called *Bapu* and officially honoured as the Father of the Nation. His birthday, 2 October, is commemorated in India as Gandhi Jayanti, a national holiday and worldwide as the International Day of Non-violence.

Gandhi first employed non-violent civil disobedience as an expatriate lawyer in South Africa, in favour of the resident Indian community’s struggle for civil rights. After his return to India in 1915, he set about organizing peasants, farmers and urban labourers in protesting against excessive land taxes and discrimination. Assuming leadership of the Indian National Congress in 1921, Gandhi led nationwide campaigns for easing poverty, strengthening women’s rights, building religious and ethnic amity, ending untouchability, increasing economic self-reliance and above all, for achieving Swaraj—the Independence of India from foreign domination. Gandhi also led Indians in protesting against the British-imposed salt tax, through a 400 km salt march to Dandi in 1930, and later in calling upon the British to Quit India in 1942. He was imprisoned for many years and on many occasions in both South Africa and India.

Gandhi strove to practice non-violence and truth in every situation and advocated that others do the same. He lived modestly in a self-sufficient residential community and wore the traditional Indian dhoti and shawl, woven with yarn that he had hand spun on a charkha. He ate simple vegetarian food and also undertook long fasts as means of both self-purification and social protests.

In South Africa, Gandhi faced discrimination directed at Indians. He was thrown off a train at Pietermaritzburg after he refused to move from a first class to a third class coach while holding a valid first class ticket. Travelling farther on by a stagecoach, he was beaten by the driver for refusing to move to make room for a European passenger. He suffered other hardships on the journey as well, including being barred from several hotels. In another

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incident, the magistrate of a Durban court ordered Gandhi to remove his turban, which he refused to do. These events were important features in Gandhi's life: they shaped his social activism and awakened him to social injustice. After witnessing racism, prejudice and injustice against Indians in South Africa, Gandhi began to question his place in the society and his people's standing in the British Empire.

Gandhi extended his original period of stay in South Africa to assist Indians in opposing a bill to deny them the right to vote. Although unable to halt passing of the bill, his campaign was successful in drawing attention to the grievances of Indians in South Africa. He helped in establishing the Natal Indian Congress in 1894, and through this organization, he moulded the Indian community of South Africa into a unified political force. In January 1897, when Gandhi landed in Durban, a mob of white settlers attacked him and he escaped only through the efforts of the wife of a police superintendent. However, he refused to press charges against any member of the mob, stating it was one of his principles not to seek redressal for a personal wrong in a court of law. In 1906, the Transvaal government promulgated a new act compelling registration of the colony's Indian population.

At a mass protest meeting held in Johannesburg on 11th September that year, Gandhi adopted his still evolving methodology of Satyagraha, or nonviolent protest, for the first time. He urged Indians to defy the new law and suffer punishments for doing so. The community adopted this plan and during the ensuing seven-year old struggle, thousands of Indians were jailed, flogged, or shot for striking, refusing to register, for burning their registration cards or engaging in other forms of nonviolent resistance. The government successfully repressed the Indian protesters, but the public outcry over the harsh treatment of peaceful Indian protesters by the South African government forced South African General, Jan Christiaan Smuts, to negotiate a compromise with Gandhi. Gandhi's ideas took shape and the concept of Satyagraha matured during this struggle.

7.8.8 B. R. Ambedkar

Bhimrao Ramji Ambedkar (14 April 1891–6 December 1956), popularly also known as Babasaheb, was an Indian jurist, political leader, philosopher, anthropologist, historian, orator, economist, editor, a revolutionary and one of the founding fathers of independent India. He was also the chairman of the Drafting Committee of Indian Constitution. Born into a poor Mahar (considered untouchable) family, Ambedkar spent his whole life fighting against social discrimination, the system of *Chaturvarna* (the categorization of Hindu society into four varnas and the Hindu caste system). He converted to Buddhism and was also credited with starting the conversion of hundreds of thousands of untouchables to Theravada Buddhism. Ambedkar was posthumously awarded the Bharat Ratna, India's highest civilian award, in 1990.

Overcoming numerous social and financial obstacles, Ambedkar became one of the first outcasts to obtain a college education in India. Eventually, earning law degrees and multiple doctorates for his study and research in law, economics and political science from Columbia University and London School of Economics, Ambedkar gained a reputation as a scholar and practised law for a few years. Later, he began campaigning by publishing journals, advocating political rights and social freedom for India's so-called untouchables. He is regarded as a Bodhisattva by some Indian Buddhists, though he never claimed himself to be a Bodhisattva.

Ambedkar was born in the British-founded town and military cantonment of Mhow in the Central Province (now in Madhya Pradesh). He was the 14th and last child of Ramji Maloji Sakpal and Bhimabai. His family belonged to Marathi background, from the town of Ambavade (Mandangad taluka) in Ratnagiri district of modern-day Maharashtra. They belonged to the Mahar caste, which was treated as untouchable and subjected to intense socioeconomic discrimination. Ambedkar's ancestors had for long been in employment of the army of the British East India Company and his father Ramji Sakpal served in the Indian Army at the Mhow cantonment. He had received a degree of formal education in Marathi and English and encouraged his children to learn and work hard at school.

Belonging to the Kabir Panth, Ramji Sakpal encouraged his children to read the Hindu classics. He used his position in the army to get his children to study at in a government school, as they faced resistance owing to their caste. Although able to attend school, Ambedkar and other untouchable children were segregated and given no attention or assistance by the teachers. They were not allowed to sit inside the class. Even if they needed to drink water, somebody from a higher caste would have to pour water from a height as they were not allowed to touch either the water or the vessel that contained it. This task was usually performed for the young Ambedkar by the school peon and if the peon was not available then he had to go without water. Ambedkar described this situation as 'No peon, No Water'. Ramji Sakpal retired in 1894 and the family moved to Satara, two years later. Shortly after their move, Ambedkar's mother died. The children were cared for by their paternal aunt and lived in difficult circumstances. Only three sons, Balaram, Anandrao and Bhimrao and two daughters: Manjula and Tulasa, of the Ambedkars would go on to survive them. Ambedkar was the only one out of his brothers and sisters to achieve success in passing his examinations and graduating to a higher school. The surname, Bhimrao Sakpal Ambavadekar, comes from his native village 'Ambavade' in Ratnagiri District. His Brahmin teacher, Mahadev Ambedkar, who was fond of him, changed his surname from 'Ambavadekar' to his own surname 'Ambedkar' in school records.

Ambedkar's family moved to Bombay in 1901 and he became the only untouchable to be enrolled at Elphinstone High School. In 1906, his marriage

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to a nine-year-old girl, Ramabai, was arranged. In 1907, he passed his matriculation examination and in the following year he entered Elphinstone College, which was affiliated to the University of Bombay. He became the first one from his community to do so. This success resulted in celebrations in his community and after a public ceremony he was presented with a biography of Buddha by Dada Keluskar, an author and a family friend. By 1912, he obtained a degree in economics and political science from Bombay University and prepared to take up employment with the Baroda state government. His wife gave birth to his first son, Yashwant, in the same year. Ambedkar had just moved with his family and started work when he had to go back to Mumbai to see his ailing father, who died on 2 February 1913.

In 1913 he moved to the United States of America. He had been awarded a Baroda State Scholarship of 11.50 British pounds a month, for three years, under a scheme established by the Gaekwar of Baroda that was designed to provide opportunities for postgraduate education at Columbia University. Soon after arriving there, he settled in rooms at Livingston Hall with Naval Bhathena, a Parsi who later became his lifelong friend. He passed his MA exam in June 1915, majoring in Economics, with Sociology, History, Philosophy and Anthropology as other subjects of study. He presented a thesis on ancient Indian commerce. In 1916, he offered another MA thesis, *National Dividend of India - A Historic and Analytical Study*. On 9 May, he read his paper, *Castes in India: Their Mechanism, Genesis and Development*, before a seminar conducted by anthropologist, Alexander Goldenweiser. In October 1916, he was admitted to Gray's Inn for Law and to the London School of Economics where he started work on a doctoral thesis. In June 1917, he was obliged to go back to India as the term of his scholarship from Baroda ended. However, he was given permission to return and submit his thesis within four years. He lost his collection of books, when the ship on which they were dispatched was torpedoed and sunk by a German submarine.

Check Your Progress

13. Who was Ayyankali?
14. Which are the two main traditions of Buddhism?
15. What is the name of periodical started by Vivekananda?
16. Why did Ram Mohan launch his attack against the bastions of Hinduism?
17. Who was B.R. Ambedkar?

7.9 ANSWERS TO 'CHECK YOUR PROGRESS' QUESTIONS

1. Reform by definition means 'change' and social reform entails a social movement that aims to change in certain aspects of society. As is normally understood, social reform strives for a gradual change rather than rapid or fundamental changes. A reform movement is distinguished from more radical social movements such as revolutionary movements.
2. In 1889, Dr. Annie Besant was asked to write a review on *The Secret Doctrine*, a book by H.P. Blavatsky. She was so impressed on reading this book that she was converted to Theosophy. As her interest in Theosophy deepened, she allowed her membership of the Fabian Society to lapse (1890) and broke her links with the Marxists. When Blavatsky died in 1891, Besant was left as one of the leading figures in Theosophy and in 1893 she represented it at the Chicago World Fair.
3. The Salva Nayanar and Vaishnava Alvar saints of South India were the first to propagate and broaden the Bhakti Movement among various sections of the society without regard for caste and sex between the seventh and the tenth centuries. Some of these saints belonged to the lower castes and some were also women.
4. Sufism was a liberal reform movement within Islam. It had its origin in Persia and spread into India in the eleventh century. The first Sufi saint Shaikh Ismail of Lahore started preaching his ideas. The most famous of the Sufi saints of India was Khwaja Muinuddin Chishti, who settled in Ajmer which became the centre of his activities. He had a number of disciples who are called Sufis of the Chishti order. Another well-known Sufi saint was Bahauddin Zakariya who came under the influence of another famous mystic Shihabuddin Suhrawardi. His branch of Sufi saints was known as the Sufis of the Suhrawardi Order.
5. In the 9th century, Sankara started a Hindu revivalist movement giving a new orientation to Hinduism. He was born in Kaladi, Kerala. His doctrine of Advaita or Monism was too abstract to appeal to the common man.
6. Kabir was the most known disciple of Ramananda. He was born near Varanasi to a Brahmin widow. But he was brought up by a Muslim couple who were weavers by profession. He possessed an inquiring mind and while in Benares learnt much about Hinduism. He became familiar with Islamic teachings also and Ramananda initiated him into the higher knowledge of Hindu and Muslim religious and philosophical ideas.

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7. Gnanadeva was the founder of the Bhakti Movement in Maharashtra in the thirteenth century. It was called Maharashtra dharma. He wrote a commentary of *Bhagavat Gita* called *Gnaneswari*.
8. Maharishi Vitthal Ramji Shinde was one of the most important social and religious reformers in Maharashtra, India. He was prominent among the liberal thinkers and reformists in India, prior to Independence. His greatest contribution was to remove the practice of untouchability and bring about equality to the depressed classes in Indian society. He was born in the princely state of Jamkhandi in Karnataka, India, a member of a Marathi-speaking Maharashtrian family.
9. Shinde was a prominent campaigner on behalf of the Dalit movement in India who established the Depressed Classes Mission of India to provide education to the Dalits. He laid the foundation of Depressed Class Mission in order to work against untouchability on a national level. It was established on October 18, 1906.
10. During the late 1960s and early 1970s, the Naxalite movement gained momentum and Calcutta (now Kolkata) became the centre of Naxalite activities. A strong presence was felt among the radical students' movement in Calcutta. Thousands of students left schools and colleges only to be a part of the Naxalbari movement. They occupied the premier institutes of the city, Presidency College and Jadavpur University to carry out revolutionary activities. Nonetheless, the revolution was much short-lived than expected. Many were tortured, thousands lost their lives and hundreds of them were put behind bars.
11. Propagation of the philosophy of self-respect became the full-time activity of Periyar, since 1925. A Tamil weekly, *Kudi Arasu*, was started in 1925, while the English journal *Revolt* was started in 1928. Both of these sparked off a propaganda campaign among people who were educated in English.
12. Periyar and Gandhi, both cooperated and confronted each other in socio-political action. Periyar and his followers emphasized the difference in the point of view between Gandhi and himself on social issues such as, fighting against the laws of untouchability and eradication of the caste system.
13. Ayyankali was a social reformer who worked for the advancement of those people who were treated as untouchables in the princely state of Travancore, the then British India. His efforts influenced many changes that improved the social wellbeing of those people, who are today referred to as Dalits.
14. Two main traditions of Buddhism are:
 - (i) Theravada – spread in south and east and now has followers in Southeast Asia and Sri Lanka

- (ii) Mahayana – spread in the west, then north and later east throughout East Asia
15. In 1895, the periodical called *Brahmavadin* was started in Madras, with the money supplied by Vivekananda, for the purpose of teaching the Vedanta.
 16. Under Carey’s secret tutelage in the next two decades, Ram Mohan launched his attack against the bastions of Hinduism of Bengal, namely his own *Kulin* Brahmin priestly clan (then in control of the many temples of Bengal) and their priestly excesses. The social and theological issues Carey chose for Ram Mohan were calculated to weaken the hold of the dominant *Kulin* class.
 17. Bhimrao Ramji Ambedkar, popularly also known as Babasaheb, was an Indian jurist, political leader, philosopher, anthropologist, historian, orator, economist, editor, a revolutionary and one of the founding fathers of independent India. He was also the chairman of the Drafting Committee of Indian Constitution.

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7.10 SUMMARY

- We can trace the genesis of social reform movements in India back to the work of Raja Ram Mohan Roy, also known as the father of ‘Indian Renaissance’, who sowed the seeds of social and religious social reforms.
- In 1889, Dr. Annie Besant was asked to write a review on *The Secret Doctrine*, a book by H.P. Blavatsky. She was so impressed on reading this book that she was converted to Theosophy. As her interest in Theosophy deepened, she allowed her membership of the Fabian Society to lapse (1890) and broke her links with the Marxists.
- The Salva Nayanar and Vaishnava Alvar saints of South India were the first to propagate and broaden the Bhakti Movement among various sections of the society without regard for caste and sex between the seventh and the tenth centuries.
- Sufism stressed the elements of love and devotion as effective means of the realization of God. Love of God meant love of humanity and so the Sufis believed service to humanity was tantamount to service to God. In Sufism, self-discipline was considered an essential condition to gain knowledge of God by sense of perception.
- In the 9th century, Sankara started a Hindu revivalist movement giving a new orientation to Hinduism. He was born in Kaladi, Kerala. His doctrine of Advaita or Monism was too abstract to appeal to the common man.

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- Ramananda was born in Allahabad. He was originally a follower of Ramanuja. Later he founded his own sect and preached his principles in Hindi at Varanasi and Agra. He was a worshipper of Rama. He was the first to employ the vernacular medium to propagate his ideas.
- Kabir's object was to reconcile Hindus and Muslims and establish harmony between the two sects. He denounced idolatry and rituals and laid great emphasis on the equality of man before God. He emphasized the essential oneness of all religions by describing Hindus and Muslims 'as pots of the same clay'.
- Chaitanya was another well-known saint and reformer of Bengal who popularized the Krishna cult. He renounced the world, became an ascetic and wandered all over the country preaching his ideas. He proclaimed the universal brotherhood of man and condemned all distinction based on religion and caste.
- Another Bhakti saint of Maharashtra was Tukaram, a contemporary of Sivaji. He was responsible for creating a background for Maratha nationalism. He opposed all social distinctions.
- Maharishi Vitthal Ramji Shinde was one of the most important social and religious reformers in Maharashtra, India. He was prominent among the liberal thinkers and reformists in India, prior to Independence. His greatest contribution was to remove the practice of untouchability and bring about equality to the depressed classes in Indian society.
- The Naxalite movement after Majumdar's death was marked by a number of splits brought about by personalised and narrow perceptions about the Maoist revolutionary line and attempts at course correction by some of the major groups. Even Kanu Sanyal, one of the founders of the movement, was not free from this trend.
- In 1929, Periyar announced the deletion of his caste surname Naicker from his name at the First Provincial Self-Respect Conference of Chenggalpattu. He could speak three Dravidian languages: Kannada, Tamil and Telugu. His mother tongue was Kannada.
- Periyar fought against the orthodox traditions of marriage which suppressed women in Tamil Nadu and throughout the Indian sub-continent. Though arranged marriages were meant to enable a couple to live together throughout their lives, they were manipulated to enslave women.
- Periyar explained that the caste system in South India was due to Indo-Aryan influence, linked with the arrival of Brahmins from the North. Ancient Tamil Nadu (part of Tamilakkam) had a different stratification of society in four or five regions (Tinai), determined by natural surroundings and adequate means of living.

- Buddhism is a non-conventional and yet organized religion that unfortunately does not have as many followers in India as it has in the rest of the world. Hindus have continued to imbibe Buddhist practices and teachings, such as of Ahimsa and renunciation of the material world.
- Ayyankali was a social reformer who worked for the advancement of those people who were treated as untouchables in the princely state of Travancore, the then British India. His efforts influenced many changes that improved the social wellbeing of those people, who are today referred to as Dalits.
- Besides being a leader and organizer of the lower caste movement, Phule was also an original thinker who found it necessary not only to write polemical pamphlets but also to put forward his basic philosophical position.
- It was in early 1892 that Vivekananda heard of the Parliament of the World's Religions and was urged by his followers to attend it. His disciples collected funds for the voyage to America and Vivekananda left for Chicago on 31 May 1893.
- Vivekananda attracted widespread attention in the press. The American newspapers reported him as “the greatest figure in the parliament of religions” and “the most popular and influential man in the parliament”. All his speeches at the Parliament had one common theme—Universality—and stressed on religious tolerance.
- Ram Mohan Roy's impact on modern Indian history concerned a revival of the ethics and principles of the Vedanta school of philosophy as found in the Upanishads. He preached about the unity of God, made early translations of Vedic scriptures into English, co-founded the Calcutta Unitarian Society, founded the Brahma Samaj, and campaigned against sati.
- After the publication of Hemendranath Tagore's Brahma Anusthan (code of practice) in 1860 which formally divorced Brahmoism from Hinduism, the first Brahma Samaj was founded in 1861 at Lahore by Pandit Nobin Chandra Roy.
- Gandhi strove to practice non-violence and truth in every situation and advocated that others do the same. He lived modestly in a self-sufficient residential community and wore the traditional Indian dhoti and shawl, woven with yarn that he had hand spun on a charkha.
- Bhimrao Ramji Ambedkar, popularly also known as Babasaheb, was an Indian jurist, political leader, philosopher, anthropologist, historian, orator, economist, editor, a revolutionary and one of the founding fathers of independent India. He was also the chairman of the Drafting Committee of Indian Constitution.

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7.11 KEY WORDS

- **Garbha Griha:** This is the sanctum sanctorum, the innermost sanctum of a Hindu temple where resides the idol or icon of the primary deity of the temple.
- **Parivrâjaka:** The Hindu religious life of a wandering monk.
- **Bhadralok:** This is Bengali for the new class of ‘gentlefolk’ who arose during British colonial times in Bengal.
- **The Chaturvarna system:** The Sanskrit word for caste is varna which means colour. The caste stratification of the Indian society had its origin in the chaturvarna system – Brahmins, Kashtriyas, Vaishyas and Shudras.
- **Kabir Panth:** This is a philosophy based on the teachings of Kabir. It is based on devotion to him as one guru as a means to salvation. Its adherents are from many religious backgrounds as Kabir never advocated change of religions but highlighted their limitations.

7.12 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. Write a short note on the journey of social reform in India.
2. Write in brief about the role of Theosophical Society.
3. Write a short note on the Bhakti movement in South India.
4. Write in brief about Periyar’s contribution in Dravidian social reform.
5. Write a short note on the work of Brahmo Samaj.
6. Write in brief about Mahatma Gandhi’s non-violence agitation in South Africa.
7. Write a short note on political and religious career of Raja Ram Mohan Roy.
8. Write a short note on the life and work of B. R. Ambedkar.

Long Answer Questions

1. Discuss in detail the contribution of Dr. Annie Besant in opening educational institutes in India.
2. Analyse the Bhakti Movement’s role in socio-religious reforms in India.

3. Discuss the contribution of Dalit movement in raising social reform in Indian society.
4. “India is still facing the menace of Naxalism despite the failure of Naxalbari Movement.” Justify this statement.
5. Analyse in comprehensive way the impact of Vivekanand’s speech in Parliament of World’s Religions in Chicago.

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7.13 FURTHER READINGS

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UNIT 8 THEORIES AND APPROACHES

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Structure

- 8.0 Introduction
- 8.1 Objectives
- 8.2 Role Theory: An Overview
- 8.3 Problem-Solving Theory
- 8.4 Gestalt Theory
 - 8.4.1 Contribution of Gestalt Psychology to Education
- 8.5 Systems Theory
 - 8.5.1 Open and Closed Systems
 - 8.5.2 Main Characteristics of a System
- 8.6 Communication Theory
 - 8.6.1 The Role of Information in an Organization
 - 8.6.2 Importance of Communication in Effective Functioning
 - 8.6.3 Why Social Work Practitioners Need Communication Skills
- 8.7 Existential Approach
- 8.8 Answers to Check Your Progress Questions
- 8.9 Summary
- 8.10 Key Words
- 8.11 Self Assessment Questions and Exercises
- 8.12 Further Readings

8.0 INTRODUCTION

Social work scientists and experts have developed various theories and approaches to enable this field of knowledge to function as a professional stream. Each theory has its own relevance in the field of social work. Role theory is based on the observation that people behave in a predictable way, and that an individual's behaviour is context specific, based on social position and other factors. Each role is a set of rights, duties, expectations, norms and behaviours that a person has to face and fulfil. The problem solving style has two dimensions (i.) Collecting and organizing data and (ii) making decisions using the data and information gathered. The fundamental Gestalt principle is that 'the whole is different from the sum of its parts.' Wertheimer was associated with German psychologists as he did a lot of research work at the German universities. He launched the Gestalt School as a new movement opposed to both structuralism and behaviourism. He attacked the traditional view of 'association' and rote learning' as the foundation of the thought processes. Then we have systems theory which looks organizations as systems functioning in relation to their environment. All organizations are open

systems as they always depend upon the outside environment for feedback and resources and for disposal of the finished product.

The communication theory also plays a key role in social work profession. The communication system serves as the vehicle by which an organization is embedded in its environment. It not only integrates the various sub units of an organization but also, in a systematic sense, serves as an elaborate set of interconnected channels designed to sift and analyse information important from the environment. It also exports processed information to the environment. The roles of communication become more critical as the organization grows in its size, complexity and sophistication. So, the system should be adjusted according to the needs of the organization, from time to time.

This unit aims at analysing the various theories and approaches in the field of social work profession.

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8.1 OBJECTIVES

After going through this unit, you will be able to:

- Understand the major theories and approaches in social work
- Explain the purpose of role theory in social work
- Enumerate the role of problem-solving theory
- Understand the relevance of Gestalt theory in social work
- Explain the systems theory in social work
- Understand communication theory in social work
- Enumerate the significance of existential approach in social work

8.2 ROLE THEORY: AN OVERVIEW

As a perspective in sociology and in social psychology, role theory considers that most of everyday activities stem from socially defined categories i.e. mother, manager, teacher, etc. Each role is a set of rights, duties, expectations, norms and behaviours that a person has to face and fulfil. This theory is based on the observation that people behave in a predictable way, and an individual's behaviour is context-specific, based on social position and other factors. The theatre as a metaphor is often used to describe role theory. The word 'role' (or roll) has existed in European languages for centuries. However, as a sociological concept, the term has only been around since the 1920s and 1930s. It became more prominent in sociological discourse through the theoretical works of George Herbert Mead, Jacob L. Moreno, Talcott Parsons, and Ralph Linton. It is now acknowledged that two of Mead's concepts – the mind and the self – are the precursors to role theory.

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There are many “types” of role theory. The theory has brought in numerous propositions about social behaviour. These are as follows:

1. The division of labour in society takes the form of the interaction among heterogeneous and specialized positions that we call roles;
2. Social roles include “appropriate” and “permitted” forms of behaviour, guided by social norms, which are commonly known and hence determine expectations;
3. Roles are occupied by individuals, who are called “actors”;
4. When individuals approve of a social role (i.e., they consider the role “legitimate” and “constructive”), they will incur costs to conform to role norms, and punish those who violate role norms;
5. Changed conditions can render a social role outdated, in which case social pressures are likely to lead to role change;
6. The anticipation of rewards and punishments and the satisfaction of behaving in a prosocial way, account for why agents conform to role requirements.

There is a functional perspective in role theory, which can be taken along with the more micro level approach of the symbolic interactionist tradition. This type of role theory dictates how closely related individuals’ actions are to the society and how empirically effective a particular role theory perspective may be.

Check Your Progress

1. What is role theory?
2. List some of the propositions of role theory.

8.3 PROBLEM-SOLVING THEORY

Individuals indulge in different ways and means and they have their own style of making decisions. These facets are also reflected through their personality traits. For example, some of the people with this type of personality are well planned, thorough in their approach, pay attention to details, etc. However, others are impulsive and they just go ahead with something which is extremely obvious. The problem-solving style has two dimensions. These are:

- (i) Collecting and organizing data.
- (ii) Making decisions using the data and information gathered.

Further, in the process of information gathering also, two styles are involved.

These are:

- (i) **Sensation:** The first style is known as sensation. Sensation-oriented people prefer routine and order, structured situations, and put emphasis on precise and well-defined details.
- (ii) The second style known as intuitive style involves individuals who dislike routine, repetition and prefer new problems. They enjoy learning new skills but follow their instinct and jump to conclusions. Such persons often enjoy fantasy, daydream a lot and thus are subject to greater error of fact. They change their mind quickly and often do not finish what they start before going to a new project. Evaluation involves making judgements on the basis of the information so gathered. There are two dimensions involved in the evaluation style. These are:
1. Emphasis on feeling
 2. Emphasis on thinking

Those people who emphasize on feeling are sensitive to conflict and try to avoid issues that might result in disagreements. They are emotional and spontaneous and base their decision on how they feel about the situations. They do not like to hurt other people and friendly relationships to them are more important than efficiency or achievement. Feeling-type managers find it hard to reprimand their subordinates for inadequate performances and would rather advise, guide and help them. Thinking-type people are more logical, analytical and use reason when solving problems. They are unemotional and are unsympathetic to other people's feelings when making judgements. They are very stubborn about defending their 'principles' and what they believe is right. They are organized and well-structured, and they carefully consider all options before making decisions.

Check Your Progress

3. Which are the two dimensions of the problem-solving style?
4. Who are the thinking-type people?

8.4 GESTALT THEORY

Gestalt psychologists took up arms against behaviourists and functionalists. They were represented by Max Wertheimer (1880–1943), Wolfgang Kohler (1887–1967) and Kurt Koffka (1886–1941)—all German psychologists. The fundamental Gestalt principle is that 'the whole is different from the sum of its parts.' Gestalt is a German word meaning *whole, form, figure* or *configuration*. The Gestalt psychologists took a *dynamic* or *field* view of the nervous system in place of the behaviouristic machine view.

Although born in Prague (Czechoslovakia), Wertheimer was associated with German psychologists as he did a lot of research work at the German

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universities. He launched the Gestalt School as a new movement opposed to both structuralism and behaviourism. In his well-known book, *Productive Thinking* (1945), he attacked the traditional view of ‘association’ and rote learning’ as the foundation of the thought processes. Wertheimer demonstrated with considerable success that when the teacher arranged problems to organize the elements of classroom exercises into meaningful *wholes*, *insight* would occur. This he contrasted sharply with the usual educational practices of *drill* and *rote-learning*. There were extensions of the Gestalt point of view into personality, child psychology and motivation, etc.

8.4.1 Contribution of Gestalt Psychology to Education

Gestaltists contributed immensely to education. These are as follows:

1. Gestaltists give importance to the perception of relation, organization and *whole* in learning. They state that it is the *whole* that determines the behaviour of its part. This implies that the teacher should present his subject-matter as a whole in the class.
2. Goals and purposes have an important place in learning. They activate the learners.
3. The teacher should start where the learners’ perceptions are and not where his own perceptions happen to be.
4. The principal, the teachers and the students should work as an *organized whole* to improve the teacher-learning process in the school.
5. Behaviourism has thrown new light on the group or social learning in the classroom. It considers group behaviour to be an important factor in learning.
6. Gestalt psychology points out the need for interdisciplinary approach to educational problems.
7. Gestalt psychologists stress that learning by *insight* is more forceful.
8. Gestalt psychology emphasizes the importance of desirable

Check Your Progress

5. What do you mean by the term Gestalt?
6. Why did Wertheimer attack the traditional view of ‘association’ and ‘rote learning’?

8.5 SYSTEMS THEORY

Systems approach to management views organizations as systems functioning in relation to their environment. A system is defined as “a group of interrelated parts that function as a whole to achieve a common purpose.”

All organizational systems operate on the basis of four elements. These are: inputs, transformation process, output and feedback. These various elements are shown in the following diagram.

8.5.1 Open and Closed Systems

Systems may be categorized as open or closed. A closed system is a set of interacting elements without any interaction with the outside environment. It has no input from outside in any form. As an example, a battery operated digital watch can be considered as a relatively closed system because once the battery is inserted in it, it does not require any element from outside to operate.

An open system, on the other hand, is the one that is dependent on the outside environment for survival. As an example, a human body as a system, composed of many sub-systems, is an open system since it must depend upon outside input and energy for survival.

All organizations are open systems as they always depend upon the outside environment for feedback and resources and for disposal of the finished product. In the process of transformation of inputs into outputs, the organizations must take into consideration the dynamics of outside environment and must continuously interact with outside variables. For example, when producing and selling a product, the management must analyze, in addition to internal operations, the external factors of resource availability, current technological trends, market trends and social changes.

8.5.2 Main Characteristics of a System

1. Every system is comprised of many sub-systems which are continuously interacting with each other.
2. Every system is a part of a larger one. For example, an organization is a system in itself but also is a part of a larger industrial system which in turn is a part of a social system.
3. Its subsystems are interrelated in such a manner that a change in one variable will affect a change in others.
4. Every system has a specific purpose to which all its parts and subsystems contribute for achieving that purpose.
5. Each entity of the system receives information or energy from the other parts within the system and from the system's environment.
6. Each entity processes this information or energy in its own way and sends its output to the rest of the system and to the external world.
7. A system has a tendency to remain in equilibrium by maintaining a balance among the various forces operating within and upon it.

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8. A system cannot exist in isolation. It must get its inputs from some other system and its outputs become inputs to other systems.

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These characteristics clearly indicate the interdependence of systems and sub-systems with other systems and subsystems in the environment. For example, one of the most useful products, DDT, a pesticide which had been widely used to protect crops, was banned in America because of its harmful effects on fish and birds and eventually on human beings. DDT production in itself, as a system, could not survive because of its interaction with other systems. Similarly, Harley-Davidson, a motorcycle company, which dominated the American motor cycle market almost went bankrupt when it did not recognize its relationship with Honda motorcycle that was introduced in America in the late 1950s. American Motors Company did go out of business because it solely relied on the success of Rambler automobiles and failed to interact with the competition. Accordingly, management must recognize not only the need for harmony and synchronization among the sub-systems within the system, such as production, marketing, quality control, personnel and so on, but also the need for adequate interaction with other systems outside such as governmental regulations, customers, suppliers, competitors and so on.

Three other concepts of systems theory are useful to understand. First is the concept of “synergy”. Synergy simply means that the whole is greater than the sum of its parts. This means that when one company acquires another company then the resulting output is expected to be higher than the sum of the individual outputs of these two companies. There is a saying in India that, “while one is just a one, two ones make it an eleven”. That is the concept of synergy.

The second aspect is that of “entropy.” Entropy is the amount of disorder present in any system. Systems survive when they behave orderly. A system which is open, such as an organization, but remains closed, would have no interaction with other systems and would eventually fail. Living systems, if totally isolated would eventually achieve maximum entropy and die. Accordingly, organizations must always be in tune with the environment and keep on interacting with other systems in order to survive and remain vital.

The third aspect, known as “equifinality” suggests that there may be more than one path leading to the same destination. In closed systems, a direct cause and effect relationship can be found between the initial condition and the final state. For example, in the case of a watch, which is a closed system, there is direct and only relationship between the insertion of the battery and the operation of the watch. The watch will not work any other way. In open systems, however, final states can be reached from different starting points and in different ways. The inflexible cause and effect relationships found in physical sciences do not apply to social sciences. Thus there may not be just “one” best solution to managerial problems *put* there may be many good

solutions. For example the goal of expansion may be achieved by introducing new products or by mergers and acquisitions or simply by greater market penetration by promotion and advertising. Similarly, for example, Dow Chemical and Union Carbide can pursue different strategies and be equally successful chemical industries.

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Check Your Progress

7. What is an open system?
8. What do you mean by entropy?

8.6 COMMUNICATION THEORY

Communication is the passing of information and understanding from one person to another, at the same level or at different levels. It is the process by which the management reaches out to others for managing its work. Since managers work through others, all of their managerial functions pass through the bottlenecks of communication. One person can initiate the process but he alone cannot complete it. It is completed only when it is received by others. The effectiveness of management largely depends upon the effectiveness of communication. It is communication which gives life to the organization; so, it can be related with the lifeblood of an organization.

The communication system serves as the vehicle by which an organization is embedded in its environment. It doesn't only integrate the various sub units of an organization but also, in a systematic sense, serves as an elaborate set of interconnected channels designed to sift and analyse information important from the environment. It also exports processed information to the environment.

The roles of communication become more critical as the organization grows in its size, complexity and sophistication. So, the system should be adjusted according to the needs of the organization, from time to time.

Communication keeps the members of the organization aware about the internal and external condition of the organization. It is done in order to ensure that organizational objectives are achieved. An organization cannot function without communication.

8.6.1 The Role of Information in an Organization

To reduce the chances of disinformation by the grapevine, an organization keeps all its employees informed about a number of facts of the organization. The content of the information is generally a mixture of fact, opinion, attitudes and interpretation. Broadly, all professional communication can be divided into five types of information:

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- 1. Statutory information:** The information such as terms and conditions of service, are to be communicated to all employees as a statutory requirement.
- 2. Regular work-situation:** The information regarding normal work situation has to be regularly communicated through routine formal briefing sessions or through informal chat sessions between the manager and the group members (his/her colleagues)
- 3. Major policy or operational change information:** Any major change in the organization policy or work, which is going to affect everyone or a large number of employees, has to be communicated to everyone by calling special meetings or by issuing notices to be read by all.
- 4. Information bulletin:** To keep people informed about events and happenings taking place in the organization, periodic information in the form of a newsletter is communicated to all employees of the company. This information creates a sense of involvement in the employees in which is important for the working of the organization.
- 5. Communication by expectancy:** Information of critical changes should be carefully and gradually communicated to those who are going to be directly affected by the decision. Before the decision is taken and implemented, the people concerned must be mentally prepared for the event. Involving their representative or head in the very process of decision making can do this. This process is to create expectancy in the receivers who would be less shocked by negative communication and its eventuality

8.6.2 Importance of Communication in Effective Functioning

Communication skills constitute an important aspect of effective management. Managing is a complex process. In simple terms, it can be described as the organization of capital, labour and material to achieve production and distribution of particular goods or services.

First, the management fixes its objectives – what to do and form its policy on how to do it. Then there has to be a system through which the production and distribution processes can be guided, coordinated and controlled to ensure that the management operations are led and coordinated and they result in feedback.

Managing is a unified, organized and cooperative system committed to the achievement of common goals. The sense of unity of purpose and commitment to a single organizational goal can be developed only through the inspiring and persuasive power of communication. To be able to do so, a manager needs to have communication skills of a high order to structure the information, according to its negative/affirmative nature and to frame words and tones according to purpose of the communication. The manager should

be able to create a desired relationship with audience/workers to produce the needed response.

Communication also plays a vital role in training and development programmes. The standards of performance are also required to be properly and clearly communicated for appraising employees, so that the employees understand what they need to do and subsequently employees also need feedback about their performance. In case the HR manager fails to properly communicate the performance outcome result, it will cause emotional problems, dissatisfaction and low morale among employees. Communications is also essential for explaining disciplinary rules and procedures and their proper implementation.

A human resources manager needs to have good negotiation skills to arrive at an agreement during the collective bargaining process to overcome obstacles, which may arise in the negotiation process. It is also required for fostering effective participative and collaborative work culture in the organization. Problems, suggestions opinions and recommendations of employees are transmitted through communication, in an organization. Communication has direct link with motivation, morale, absenteeism and productivity of the employees. A leader's success or failure depends upon how well he communicates his plans, vision and ideas to his followers. Thus, a whole lot of strategies including verbal and effective communication form an important part of management as a discipline.

8.6.3 Why Social Work Practitioners Need Communication Skills

To a large extent, the success of an organization depends upon the atmosphere in which there is a free flow of information upward, downward and horizontally. At the workplace, we primarily think of getting things done. For this, instructions and guidelines, supervision and monitoring and periodic reporting are usually, considered enough. But, if we wish to achieve more than the set task, a real involvement of all the employees from the highest to the lowest levels is to be secured by allowing every level of worker/employee to suggest/offer ideas, views and experiences. Such a system of communication can be evolved and established within the organization only by the manager. In fact, the manager functions as a point of intersection of all communication channels. One of the important concerns of the manager is to organize and ensure that an effective information system is in place across the organization.

As analysed by Henry Mintzberg of MIT, managers need effective communication skills to perform the following inter-related roles (Figure 8.1):

1. Interpersonal
2. Informational
3. Decisional

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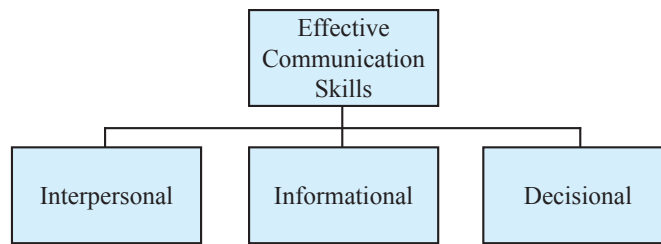


Fig. 8.1 *Effective Communication Skills*

The interpersonal role makes the manager act as a figurehead leader and liaison officer. The informational role makes the manager a supervisor, disseminator and spokesperson. In a decisional role, the manager functions as entrepreneur, trouble shooter, resource allocator and negotiator.

1. Interpersonal role

It is necessary to ensure the effective operation of the organization’s system and to maintain proper relationships within the organization and with the outside clients, suppliers and others. If interpersonal communication is effective, internal systems run smoothly. For example, personnel functions within the organization require that as a manager one inspires confidence, wins support and guides his workers. A manager should be a role-model for others, develop the skill of patient listening, create an atmosphere of mutual understanding and goodwill within the organization by transparent sharing of the organization’s objectives, missions and problems.

2. Informational role

If the internal information system is effective, systems such as stock control, personnel functions financial systems and quality control operate smoothly. Shortcomings and problems can be quickly identified and remedial action can be taken immediately. Proper maintenance of product and service standards can be ensured only through regular monitoring and instructing. Through effective, interactive and informational communication and a strong feedback system, a high morale and satisfaction can be secured among workers.

3. Decisional role

Decision-making is based upon receiving and interpreting all relevant and necessary information. Without having necessary information, decisions may turn out to be unrealistic and based on guesswork. Managers need to possess the skill of receiving relevant and latest information correctly and accurately to be able to take decisions and act rationally, fairly and to the satisfaction of all concerned. All these functions require the manager to handle people and situations with the knowledge of human needs.

8.7 EXISTENTIAL APPROACH

Existentialist philosophers have contributed a lot to social work practice. The existential approach really enables clients to examine the degree to which their behaviour is influenced by social and cultural conditioning. The existential approach is a philosophical. It is concerned with people's position in the world and what it means to be alive. The existential approach considers human nature to be open-ended, flexible and capable of an enormous range of experience. The person is in a constant process of becoming. I create myself as I exist. There is no essential, solid self, no given definition of one's personality and abilities.

Existential thinkers avoid restrictive models that categorise or label people. Instead there is a description of the different levels of experience and existence that people are inevitably confronted with.

Check Your Progress

9. How does the communication system serve?
10. Which are the inter-related roles of manager as analysed by Henry Mintzberg?

8.8 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. As a perspective in sociology and in social psychology, role theory considers that most of everyday activities stem from socially defined categories i.e. mother, manager, teacher, etc. Each role is a set of rights, duties, expectations, norms and behaviours that a person has to face and fulfil. This theory is based on the observation that people behave in a predictable way, and an individual's behaviour is context-specific, based on social position and other factors.
2. These are as follows:
 - (i) The division of labour in society takes the form of the interaction among heterogeneous and specialized positions that we call roles
 - (ii) Social roles include "appropriate" and "permitted" forms of behaviour, guided by social norms, which are commonly known and hence determine expectations
 - (iii) Roles are occupied by individuals, who are called "actors"
 - (iv) When individuals approve of a social role (i.e., they consider the role "legitimate" and "constructive"), they will incur costs to conform to role norms, and punish those who violate role norms;

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3. The problem-solving style has two dimensions. These are:
 - (i) Collecting and organizing data.
 - (ii) Making decisions using the data and information gathered.
4. Thinking-type people are more logical, analytical and use reason when solving problems. They are unemotional and are unsympathetic to other people's feelings when making judgements. They are very stubborn about defending their 'principles' and what they believe is right.
5. Gestalt is a German word meaning whole, form, figure or configuration. The Gestalt psychologists took a dynamic or field view of the nervous system in place of the behaviouristic machine view.
6. Wertheimer was associated with German psychologists as he did a lot of research work at the German universities. He launched the Gestalt School as a new movement opposed to both structuralism and behaviourism. In his well-known book, *Productive Thinking* (1945), he attacked the traditional view of 'association' and rote learning' as the foundation of the thought processes. Wertheimer demonstrated with considerable success that when the teacher arranged problems to organize the elements of classroom exercises into meaningful wholes, insight would occur.
7. An open system is the one that is dependent on the outside environment for survival. As an example, a human body as a system, composed of many sub-systems, is an open system since it must depend upon outside input and energy for survival.
8. Entropy is the amount of disorder present in any system. Systems survive when they behave orderly. A system which is open, such as an organization, but remains closed, would have no interaction with other systems and would eventually fail.
9. The communication system serves as the vehicle by which an organization is embedded in its environment. It doesn't only integrate the various sub units of an organization but also, in a systematic sense, serves as an elaborate set of interconnected channels designed to sift and analyse information important from the environment. It also exports processed information to the environment.
10. Inter-related roles of managers are:
 - (i) **Interpersonal:** It is necessary to ensure the effective operation of the organization's system and to maintain proper relationships within the organization and with the outside clients, suppliers and others.
 - (ii) **Informational:** If the internal information system is effective, systems such as stock control, personnel functions financial systems and quality control operate smoothly. Shortcomings and

problems can be quickly identified and remedial action can be taken immediately.

- (iii) **Decisional:** Managers need to possess the skill of receiving relevant and latest information correctly and accurately to be able to take decisions and act rationally, fairly and to the satisfaction of all concerned.

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8.9 SUMMARY

- The word ‘role’ (or roll) has existed in European languages for centuries. However, as a sociological concept, the term has only been around since the 1920s and 1930s. It became more prominent in sociological discourse through the theoretical works of George Herbert Mead, Jacob L. Moreno, Talcott Parsons, and Ralph Linton.
- There is a functional perspective in role theory, which can be taken along with the more micro level approach of the symbolic interactionist tradition. This type of role theory dictates how closely related individuals’ actions are to the society and how empirically effective a particular role theory perspective may be.
- Individuals indulge in different ways and means and they have their own style of making decisions. These facets are also reflected through their personality traits.
- The second style known as intuitive style involves individuals who dislike routine, repetition and prefer new problems. They enjoy learning new skills but follow their instinct and jump to conclusions.
- The fundamental Gestalt principle is that ‘the whole is different from the sum of its parts.’ Gestalt is a German word meaning whole, form, figure or configuration. The Gestalt psychologists took a dynamic or field view of the nervous system in place of the behaviouristic machine view.
- Systems may be categorized as open or closed. A closed system is a set of interacting elements without any interaction with the outside environment. It has no input from outside in any form.
- Harley-Davidson, a motorcycle company, which dominated the American motor cycle market almost went bankrupt when it did not recognize its relationship with Honda motorcycle that was introduced in America in the late 1950s.
- Synergy simply means that the whole is greater than the sum of its parts. This means that when one company acquires another company then the resulting output is expected to be higher than the sum of the individual outputs of these two companies.

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- The communication system serves as the vehicle by which an organization is embedded in its environment. It doesn't only integrate the various sub units of an organization but also, in a systematic sense, serves as an elaborate set of interconnected channels designed to sift and analyse information important from the environment. It also exports processed information to the environment.
- Communication skills constitute an important aspect of effective management. Managing is a complex process. In simple terms, it can be described as the organization of capital, labour and material to achieve production and distribution of particular goods or services.
- A human resources manager needs to have good negotiation skills to arrive at an agreement during the collective bargaining process to overcome obstacles, which may arise in the negotiation process. It is also required for fostering effective participative and collaborative work culture in the organization.
- To a large extent, the success of an organization depends upon the atmosphere in which there is a free flow of information upward, downward and horizontally. At the workplace, we primarily think of getting things done. For this, instructions and guidelines, supervision and monitoring and periodic reporting are usually, considered enough.
- It is necessary to ensure the effective operation of the organization's system and to maintain proper relationships within the organization and with the outside clients, suppliers and others. If interpersonal communication is effective, internal systems run smoothly.
- Existentialist philosophers have contributed a lot to social work practice. The existential approach really enables clients to examine the degree to which their behavior is influenced by social and cultural conditioning.
- Existential thinkers avoid restrictive models that categorise or label people. Instead there is a description of the different levels of experience and existence that people are inevitably confronted with.

8.10 KEY WORDS

- **Gestalt psychology:** This is a philosophy of mind of the Berlin School of experimental psychology. Gestalt psychology is an attempt to understand the laws behind the ability to acquire and maintain meaningful perceptions in an apparently chaotic world.
- **Entropy:** This the measure of a system's thermal energy per unit temperature that is unavailable for doing useful work.

- **Equifinality:** This is the principle that in open systems a given end state can be reached by many potential means. It allows the same effect or result from different events.
- **Existentialist:** A person who advocates the philosophical theory of existentialism. Existentialism is a tradition of philosophical inquiry associated mainly with certain 19th and 20th-century European philosophers.

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8.11 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. Write a short note on the functional perspective in role theory.
2. Write in brief about the efficacy of the problem-solving theory in social work.
3. Write a short note on the closed system in an organization.
4. Write in brief about the concept of “synergy”.
5. Write a short note on the role of information in an organization.

Long Answer Questions

1. Discuss in detail the contribution of Gestalt psychology to education.
2. Analyse the main characteristics of a system as explained in system theory.
3. Discuss the significance of communication skills for social work practitioners.

8.12 FURTHER READINGS

- Friedlander, W. A. 1958. *Concepts and Methods of Social Work*. New Jersey: Prentice Hall.
- Fook, J. 2003. *Social Work: Critical Theory and Practice*. London: Sage Publications.
- Kabir, Humayun, *The Teaching of Social Sciences in India, 1947–67*. Universal Book & Stationery Co., 1968.
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UNIT 9 PERSPECTIVES OF SOCIAL WORK

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Structure

- 9.0 Introduction
- 9.1 Objectives
- 9.2 Radical and Marxist Perspective
 - 9.2.1 Marx's Division of History
- 9.3 Feminist Approach
- 9.4 Integrated Approach
- 9.5 Answers to Check Your Progress Questions
- 9.6 Summary
- 9.7 Key Words
- 9.8 Self Assessment Questions and Exercises
- 9.9 Further Readings

9.0 INTRODUCTION

Perspective plays an important role for a social worker while initiating any collaborative partnership with clients in the social work profession. On the basis of various perspectives, social worker is able to assess that the client has multiple strengths. The social worker tries to assess the strengths of the client and emphasizes these strengths in the helping relationship. The Marxist approach stresses on a materialist interpretation of history and a critical stance toward existing social arrangements. According to Marx, the way in which work is socially organized and the technology that is used in production strongly impacts society. He said that everything of value in society comes from human labour. According to this perspective, since the social relations of production are controlled by the bourgeoisie, the dominant ideology in capitalist society is that of the ruling class. Ideology and social institutions reproduce and perpetuate the economic class structure. Here, a radical approach seeks to give a clear direction to the client in obtaining services.

However, the feminist perspective takes into account the role of gender and the historical lack of power experienced by women in our society. Feminist social workers emphasize the collaborative relationship between the social worker and the client and place an emphasis on equality and empowerment of women in our society. A feminist perspective can be seen in many areas of social work such as counselling, group therapy, therapy organizations, social policy analysis, and research in social work.

Integrated social work makes use of a holistic approach in the practice of social work. It takes into account all the methods of social work for lasting solutions to the problems and situations of individuals.

This unit aims at analysing the various perspectives that a social worker needs to understand for any collaborative partnership with the client.

9.1 OBJECTIVES

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After going through this unit, you will be able to:

- Understand various perspectives of social work
- Explain radical and Marxist perspective of social work
- Enumerate Marx' division of history
- Understand feminist approach of social work
- Explain the types of feminist approaches of social work
- Understand the relevance of integrated approach to social work

9.2 RADICAL AND MARXIST PERSPECTIVE

The several social theories that talk about social conflict have roots in the ideas of Karl Marx (1818-1883), the German theorist and political activist. The Marxist approach stressed on a materialist interpretation of history, a dialectical method of analysis, a critical stance toward existing social arrangements, and a political programme of revolution or, at least, reform.

The work that a person does most significantly influences his social life. This is the basic premise of a materialist view of history. According to Marx, the way in which work is socially organized and the technology is used in production strongly impacts society. He said that everything of value in society comes from human labour. Thus, according to Marxian philosophy, men and women who are employed are also making their own society, and creating the conditions for their own existence.

The key elements of this materialist view of history are as follows: 'In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness' (Marx, 1971).

9.2.1 Marx's Division of History

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Marx divided history into several stages, conforming to broad patterns in the economic structure of society. The most important stages for Marx's argument were feudalism, capitalism and socialism. The greater part of his writing is about applying the materialist model of society to capitalism. This was the dominant stage of economic and social development in the 19th century Europe. For Marx, the central institution of capitalist society is private property. The main aspect of capitalist system is that capital (i.e., money, machines, tools, factories, and other material objects used in production) is controlled by a small minority of the population.

This type of economic-social system creates two opposing classes—the owners of capital (*bourgeoisie*) and the workers (*proletariat*), whose only property is their own labour time, which they have to sell to the capitalists. Owners make profits by paying workers less than what their work is worth and, thus, exploiting them. In Marxist terminology, 'material forces of production' or 'means of production' include capital, land and labour; whereas 'social relations of production' refer to the division of labour and implied class relationships.

According to Marx, economic exploitation leads to political oppression. It is a vicious system, wherein owners use their economic power to gain control of the state and turn it into a tool of bourgeois economic interests. For example, they can use the police force to enforce unfair property rights and make unfair contracts between capitalists and workers.

Oppression can take subtle forms; like the religion can serve capitalist interests by placating the masses, and intellectuals can be paid by the capitalists to justify and rationalize the existing social and economic arrangements. Thus, the economic structure of society lays the groundwork for the superstructure, including ideas (e.g., morality, ideologies, art and literature) and the social institutions that support the class structure of society (e.g., the state, the educational system, the family, and religious institutions).

Since the social relations of production are controlled by the bourgeoisie, the dominant ideology in capitalist society is that of the ruling class. Ideology and social institutions reproduce and perpetuate the economic class structure. According to Marx, the exploitative economic arrangements of capitalism were the foundation upon which the superstructure of social, political and intellectual consciousness was built. To reverse the system and make it more fair, Marx introduced the method of dialectical analysis. According to this method, which is based on Hegel's idealistic dialectic, an existing social arrangement, or thesis, generates its social opposite, or antithesis, and a qualitatively different social form, or synthesis, emerges from the resulting struggle.

Marx believed that any exploitative economic arrangement was bound to fail as it created conditions for its own destruction. For instance, feudalism gave rise to a class of town-dwelling merchants, whose aim of making profits eventually led to the bourgeois revolution and the modern capitalist era. Similarly, the class relations of capitalism will lead to the next stage of socialism.

The class relations of capitalism carry an incongruity—capitalists need workers, and vice versa, but the economic interests of the two are at odds. Such contradictions mean conflict and instability, and lead to a class struggle. Added to this is the capitalist system’s need for more markets and more investments in capital so as to generate more profits for capitalists. The resulting economic cycles of expansion and contraction, together with tensions within the working class as it understands how it is being exploited (and thus attains class consciousness), leads to a socialist revolution.

Even though this is expected to unfold logically, there is a need for social criticism and political activity, which will expedite the coming of socialism. Since this system is not based on private property, it will not have as many contradictions and conflicts as capitalism. Marxists believe that social theory and political practice are dialectically intertwined.

The role of intellectuals therefore is to engage in praxis, i.e., to combine political criticism with political activity. Theory should be critical since the prevailing social relations are based on exploitation of the working class.

Check Your Progress

1. What do you mean by the Marxist approach to social work?
2. What are the two opposing classes as explained by Marx?

9.3 FEMINIST APPROACH

Feminism as a theory and method has wide implications for social work. The influence of feminist theory on social work has come to be known as feminist social work (social work feminists). A feminist perspective can be seen in many areas of social work such as counselling, group therapy, therapy organizations, social policy analysis, and research in social work.

The three most recognized perspectives of feminism are:

- (i) Liberal feminism,
- (ii) Radical feminism
- (iii) Socialist feminism

Each feminism paradigm has a different perspective on the nature of injustice and oppression against women. Each of these has its own set of

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approaches and strategies to eliminate gender inequalities. Feminist theories have some similarities (Dominelli, 2002):

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- To uphold women's rights.
- To guarantee freedom from oppression.
- To give women the opportunity to speak for themselves.
- To hear the issues of women.
- To create an alternative lifestyle.
- To integrate theory with practice.
- To find a match between objectives and the ways to achieve them.
- To collate collective solutions while taking into account the individuality and uniqueness of every woman.
- To appreciate the contributions of women.
- To use the experiences of women to explain social reality.

(i) Liberal Feminism

The theory of liberal feminism is based on the belief that women have not been given equal rights, particularly because they have been defined as a group rather than as individuals. There are several advocates of liberal feminism including John Stuart Mill, Harriet Taylor, Josephine St. Pierre Ruffin, Mary Church Terrel and Fannie Barrier Williams (Saulnier, 2000). Liberal feminism does not demand fundamental change in structure; instead it wants that women be considered an equal part of the existing structure.

Core teachings of liberal feminism:

Education is the key to social change. Bringing up children and doing household work are the traditional chores of women, which are seen as unskilled jobs. Liberal feminism demands political equality between women and men by increasing female representation in public spaces. Liberal feminists actively monitor elections and support those men who fight for the interests of women. Today liberal feminism is close to the model of egalitarian liberalism, and to welfare or the welfare state that supports the system and meritocracy.

(ii) Radical Feminism

Professional social work aims to improve social functioning capacity of individuals, groups and communities. In Marxism, a radical approach seeks to give a clear direction to the client in obtaining services. Radical social workers are more concerned with the professionalization of social work against the interests of clients and professional development contrary to the interests of the client.

(iii) Socialist Feminism

Socialist feminism came about in the 1970s. According to Jaggar, this school is a synthesis of historical materialist approach to Marxism and Engels and ‘the personal is political’ of radical feminism. However, there are many who are critical of Marx and Engels as they did not address the oppression and enslavement of women (Saulnier, 2000). Marx states, ‘the material or economic condition is the root of culture and social organization’. According to him, the significance of human life is the result of what they produce and how they produce it. Thus, all political and intellectual history can be understood by knowing the ‘mode of economic production’ by the human race. Marx argued, ‘that it is not consciousness that determines life, but life determines consciousness’. According to Engels, women and men have important roles in maintaining the nuclear family. However, because women’s traditional tasks include maintaining a home and food preparation, whereas the task of men is to search of food, own and govern slaves, and possess the tools that are needed to implement these tasks, men have accumulated greater wealth than women. Accumulation of wealth is what causes male position in the family to become more important than that of women and in turn encourages the men to exploit its position by taking control of women and ensure a legacy for their children (Saulnier, 2000).

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Core doctrine of socialist feminism:

Women were not included in the analysis of class, because it was believed that women did not have a special relationship with the means of production. Therefore, change in the means of production was a ‘necessary condition’, although not a ‘sufficient condition’, if the suppression of women was to end.

Capitalism reinforces sexism, because there is a difference between paid work and household work and women were urged to do domestic work. Men’s access to leisure time, personal services, and luxuries has raised their standard of living.

9.4 INTEGRATED APPROACH

Integrated social work incorporates a holistic approach in the practice of social work. It is a method which takes into account an integrated approach to social work for bringing in a long-term and coherent solution to the problems and situations of individuals in the groups and communities.

For social worker, this approach is quite useful while working with children who are in conflict with the law. In order to ensure an effective solution to the problem, a social worker, does not only need to deal with the juvenile, but also must involve the family and the community in which the child lives. To add to his or her knowledge base of solving such problems,

the social worker thus needs to conduct social research and administration. For achieving maximum benefits from integrated approach, social worker should put together all methods, theories, values, and ethics of social work practice and apply them when such situations emerge.

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Check Your Progress

3. How does feminism impact social work?
4. What are the core teachings of liberal feminism?
5. When is the integrated approach useful for social worker?

9.5 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. The Marxist approach stressed on a materialist interpretation of history, a dialectical method of analysis and a critical stance toward existing social arrangements. According to Marx, the exploitative economic arrangements of capitalism were the foundation upon which the superstructure of social, political and intellectual consciousness was built.
2. The two opposing classes — the owners of capital (bourgeoisie) and the workers (proletariat), whose only property is their own labour time, which they have to sell to the capitalists. Owners make profits by paying workers less than what their work is worth and, thus, exploiting them.
3. Feminism as a theory and method has wide implications for social work. The influence of feminist theory on social work has come to be known as feminist social work (social work feminists). A feminist perspective can be seen in many areas of social work such as counselling, group therapy, therapy organizations, social policy analysis, and research in social work.
4. Liberal feminism demands political equality between women and men by increasing female representation in public spaces. Liberal feminists actively monitor elections and support those men who fight for the interests of women. Today liberal feminism is close to the model of egalitarian liberalism, and to welfare or the welfare state that supports the system and meritocracy.
5. For a social worker, integrated approach is quite useful while working with children who are in conflict with the law. In order to ensure an effective solution to the problem, a social worker, does not only need to deal with the juvenile, but also must involve the family and the community in which the child lives

9.6 SUMMARY

- The work that a person does most significantly influences his social life. This is the basic premise of a materialist view of history. According to Marx, the way in which work is socially organized and the technology is used in production strongly impacts society. He said that everything of value in society comes from human labour.
- Marx divided history into several stages, conforming to broad patterns in the economic structure of society. The most important stages for Marx's argument were feudalism, capitalism and socialism. The greater part of his writing is about applying the materialist model of society to capitalism.
- Since the social relations of production are controlled by the bourgeoisie, the dominant ideology in capitalist society is that of the ruling class. Ideology and social institutions reproduce and perpetuate the economic class structure. According to Marx, the exploitative economic arrangements of capitalism were the foundation upon which the superstructure of social, political and intellectual consciousness was built.
- The class relations of capitalism carry an incongruity—capitalists need workers, and vice versa, but the economic interests of the two are at odds. Such contradictions mean conflict and instability, and lead to a class struggle.
- Each feminism paradigm has a different perspective on the nature of injustice and oppression against women. Each of these has its own set of approaches and strategies to eliminate gender inequalities.
- Liberal feminism demands political equality between women and men by increasing female representation in public spaces. Liberal feminists actively monitor elections and support those men who fight for the interests of women.
- According to Engels, women and men have important roles in maintaining the nuclear family. However, because women's traditional tasks include maintaining a home and food preparation, whereas the task of men is to search of food, own and govern slaves, and possess the tools that are needed to implement these tasks, men have accumulated greater wealth than women.
- Women were not included in the analysis of class, because it was believed that women did not have a special relationship with the means of production. Therefore, change in the means of production was a 'necessary condition', although not a 'sufficient condition', if the suppression of women was to end.

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- Integrated social work incorporates a holistic approach in the practice of social work. It is a method which takes into account an integrated approach to social work for bringing in a long-term and coherent solution to the problems and situations of individuals in the groups and communities.

9.7 KEY WORDS

- **Dialectical method:** Karl Marx's dialectical method is a way of thinking about society that emphasizes change, conflict and human activity.
- **The bourgeoisie:** This is a French term that can mean a sociologically defined class, especially in contemporary times, referring to people with a certain cultural and financial capital.
- **Feminism:** The belief or ideology or movement that women should be allowed the same rights, power, and opportunities as men and be treated in the same way.

9.8 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. Write a short note on Marx's division of history into several stages.
2. Write in brief about the various perspectives of feminism.
3. Write a short note on the core doctrine of socialist feminism.
4. Write in brief about integrated perspective of social work.

Long Answer Questions

1. Discuss Karl Marx's view on economic-social system and its relevance to social work.
2. Analyse the evolution of socialist feminism and the position of women in the society.
3. Discuss how integrated approach is quite useful for social work while dealing with children.

9.9 FURTHER READINGS

Friedlander, W. A. 1958. *Concepts and Methods of Social Work*. New Jersey: Prentice Hall.

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BLOCK - IV
MODELS AND TRENDS OF SOCIAL WORK

PROFESSION IN INDIA

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UNIT 10 MODELS OF SOCIAL WORK

Structure

- 10.0 Introduction
- 10.1 Objectives
- 10.2 Models of Social Work: An Overview
- 10.3 Answers to Check Your Progress Questions
- 10.4 Summary
- 10.5 Key Words
- 10.6 Self Assessment Questions and Exercises
- 10.7 Further Readings

10.0 INTRODUCTION

Development of a systematic and specialized body of knowledge is essential for social work professionals to serve their clients and the public. Knowledge of models of social work help them understand the purpose of this field of work. Like other professions, social work draws on received ideas from social and human science disciplines. There are several theoretical models for social work. They describe and offer an understanding how social workers should make use of various theories. Models provide social workers with a blueprint of how to help others based on the underlying social work theory. While a theory explains why something happens, a practice model shows how to use a theory to create change.

Social work needs clinical models when it has to deal with emotional, mental, and behavioural disorders. It helps restore the best possible social functioning of clients, families and small groups. A social welfare model is a system of social welfare provision and its accompanying value system. The goal of prevention practice is to prevent major problems of living. Prevention practice is the application of prevention principles and goals to interventions aimed at preventing individual and social problems. Prevention scholars agree that prevention practice and programs should focus on targeted predictors of illness or health, called risk factors and protective factors. These models gave an insight into the problems and then help social workers to synergize with the clients and establish the steps that will lead to the solution.

This unit aims at understanding the various models of social work.

10.1 OBJECTIVES

After going through this unit, you will be able to:

- Understand the models of social work
- Explain the clinical models
- Enumerate the role of remedial models of social work
- Understand the developmental models of social work
- Explain system models of social work
- Understand social welfare model of social work

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10.2 MODELS OF SOCIAL WORK: AN OVERVIEW

There are numerous models of social work. These are as follows:

1. Clinical Models

A client's behaviour is often shaped by social and psychological condition and a clinical model outlines the steps and standards by which a clinical social worker prepares to guide him/her to behavioural change. As every client has his own perspective, a clinical social worker is trained to integrate the best theories from fields such as psychology or education to create the right clinical model for each particular client. Social work institution teaches students to create a strategy after taking into consideration the different points where solution will be focused after assessing a client's level of psychological and social development and the influences that impact the client's behaviour. Clinical models take into account all factors that affect behaviour, including mental illness, birth and brain defects, injury and addiction as well as family and socioeconomic conditions and spiritual beliefs,

2. Remedial Model

In this model, social worker attempts to bring change in the individual. The remedial model is considered more as a clinical model that seeks to help the socially marginalised people to improve social functioning through guided group experience. The social worker plays a key role as he/she provides the required expertise and knowledge.

3. Developmental Models

Developmental models are applied in social work practice to help clients change their own behaviour and learn to handle experiences. For example, one of the developmental model regularly used in social work practices is to assess individuals' behaviour is based on eight stages of psychosocial development from birth to late adulthood as defined by 20th century psychoanalyst Erik

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Erikson. Based on Erikson's model, an adolescent client's behaviours can be assessed against a developmental stage that is marked by the struggle to find a fulfilling identity, whereas the behaviour of a client in late adulthood can be assessed against a stage of life that is marked by the struggle to feel fulfilled by past choices and achievements.

4. Systems Model

Throughout the 1980s, a growing fellowship between the treatment and the administrative- traditions was developed. The institutions' framework was also changed slightly, with a greater connection to the client's daily reality and practical problems. At the social security offices, methods and knowledge from relationship-based work became more and more popular. Systems theory entered as a connecting theory which could provide the tools to grasp larger parts of the whole, both in understanding and in action. Books authored by Pincus and Minahan (1973) and Compton and Galaway (1984) became an integral part in the curriculum at the social work colleges. Several other books based on systems theory were also included in the syllabus at the social work colleges. Systems theory got a foothold within several disciplines such as psychology, sociology and biology.

This made teamwork easier. Systems theory contributed to the gathering and viewing of details into a whole. There was a strong demand for a theory that could assist in viewing the big picture, to view the human being as part of various contexts and systems. Towards the end of the 1980s, there was considerable consensus that holistic thinking ought to be the characteristic of social work. Knowledge from various traditions was now shared and united. Another direction within systems theory introduced family therapy into the field of psychiatry. The individual and the individual's problems were now being seen in relation to the family as a whole. In sociology, systems theory is linked to functionalism. In functionalism, the focus is on the way in which actions perform a function in society and avoid conflicts, maintaining harmony and balance. Problems in individuals or in groups are seen as a sign of illness. Systems theory in social work examines which systems are not working, and can give direction for methodical work to bring those systems into balance again.

5. Social Welfare Model

A social welfare model is a system that provides assistance to needy individuals, families and communities. Normally, this model refers to entire package of services, social and economic, that deal with income support, welfare provisions and social security on one hand and the whole range of social services on the other. Social welfare are programmes that strive to eliminate some social problems such as lack of medical care, benefits for those who are aging, assistance to needy children and their parents, and in

general to alleviate poverty. They also fill gaps where support is insufficient. Elements of a social welfare model are:

i. Taxation

A tax is a mandatory financial charge or some other type of levy imposed upon a taxpayer by state in order to fund various public expenditures. Taxation is concerned with how the state taxes the people, whether by a flat tax, regressive tax or a progressive tax system. The authority to levy various taxes is managed by a guiding rule.

ii. Social insurance

Social insurance is concerned with how the state implements benefits of social security for the unemployed, pensions, maternity and paternity leave and disabilities.

iii. Public services and transport

Services such as health care can be almost entirely state funded, private insurance-based, or somewhere in-between. For example, the United Kingdom has an almost entirely publicly funded health service, the National Health Service (NHS), and Canada offers public health care offered at a provincial level. Conversely, in the United States, individuals have to rely on health insurance policies in the event of hospitalization, and a minimal amount of state support for the poorer people exists. Another element can be public transport, as some countries have nationalized rapid transit systems, while others have privatized them (in the UK for example, public transport has been privatised in Great Britain but not in Northern Ireland).

iv. Employment

Economies with a more laissez-faire approach to employment will do nothing to provide job security. Other countries will rely on some degree of regulation to protect workers from arbitrary firings. A high degree of regulation such as expensive severance fees is often cited reason for making employers reluctant to hire and causing unemployment.

6. Preventive and Remedial Model

As some social workers may not be familiar with prevention theory and concepts, it is important to briefly define and discuss prevention practice here. The goal of prevention practice is to prevent major problems of living. By definition, prevention occurs before a problem is fully visible or developed (National Research Council and Institute of Medicine, 2009). The prevention approach requires moving beyond the medical-based disease model, in which practitioners wait for an illness or problem to develop and then provide evidence-based treatment, to a practice philosophy that focuses on long-term healthy development.

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The moot question in this philosophy is: “What resources need to be put in place now to support this healthy development?” (National Research Council and Institute of Medicine, 2009). This unique discipline was formally recognized in the 1980s (Shore, 1998). Since that time, the study of prevention has greatly increased. One notable example, the Institute of Medicine (IOM) report, *Reducing the Risks for Mental Disorders: Frontiers for Preventive Intervention Research* (Mrazek & Haggerty, 1994), popularized a change in terminology regarding classification of prevention programs (Farmer & Farmer, 2001). While the traditional classification system categorized prevention efforts as primary, secondary, or tertiary, the new classification system uses the terms universal, selective, and indicated. Universal prevention programs are targeted at the general public or an entire population group.

Selective prevention efforts are aimed at those who are at an elevated risk for a particular problem as compared to the general population. Finally, indicated prevention efforts are aimed at high-risk individuals, usually those who already demonstrate signs or symptoms of the targeted problem, but in whom it has not yet fully developed (Rishel, 2007). It is important to note that the 1994 IOM report, and its recent 2009 update (National Research Council and Institute of Medicine, 2009) clearly specify that the term “prevention” should be used only to refer to intervention activities that occur prior to the full onset of a disorder or problem. Therefore, efforts that were previously looked as secondary or tertiary prevention are now more appropriately considered as “treatment” or “rehabilitation” (Woody, 2006).

Prevention practice is the application of principles and goals to interventions aimed at preventing individual and social problems. Prevention scholars agree that prevention practice and programs should focus on targeted predictors of illness or health, risk factors and protective factors (Rishel, 2007). Risk factors are defined as circumstances that increase the likelihood of negative outcomes while protective factors are considered to decrease the likelihood of negative outcomes (Durlak, 1998; Smith & Carlson, 1997). Risk and protective factors are typically categorized into three groups: individual factors, family factors, and environmental factors (Garnezy, 1985), representing the three levels defined by ecological systems theory (Bronfenbrenner, 1979).

Check Your Progress

1. What is the role of clinical models in social work?
2. How do developmental models help the social worker?
3. What do you mean by social welfare model?
4. What is prevention practice?

10.3 ANSWERS TO “CHECK YOUR PROGRESS” QUESTIONS

1. A client’s behaviour is often shaped by social and psychological condition and a clinical model outlines the steps and standards by which a clinical social worker prepares to guide him/her to behavioural change. As every client has his own perspective, a clinical social worker is trained to integrate the best theories from fields such as psychology or education to create the right clinical model for each particular client.
2. Developmental models are applied in social work practice to help clients change their own behaviour and learn to handle experiences.
3. A social welfare model is a system that provides assistance to needy individuals, families and communities. Normally, this model refers to entire package of services, social and economic, that deal with income support, welfare provisions and social security on one hand and the whole range of social services on the other.
4. Prevention practice is the application of principles and goals to interventions aimed at preventing individual and social problems.

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10.4 SUMMARY

- A client’s behaviour is often shaped by social and psychological condition and a clinical model outlines the steps and standards by which a clinical social worker prepares to guide him/her to behavioural change.
- Developmental models are applied in social work practice to help clients change their own behaviour and learn to handle experiences. For example, one of the developmental model regularly used in social work practices is to assess individuals’ behaviour is based on eight stages of psychosocial development from birth to late adulthood as defined by 20th century psychoanalyst Erik Erikson.
- In sociology, systems theory is linked to functionalism. In functionalism, the focus is on the way in which actions perform a function in society and avoid conflicts, maintaining harmony and balance.
- A social welfare model is a system that provides assistance to needy individuals, families and communities. Normally, this model refers to entire package of services, social and economic, that deal with income support, welfare provisions and social security on one hand and the whole range of social services on the other.
- The goal of prevention practice is to prevent major problems of living. By definition, prevention occurs before a problem is fully visible or developed.

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- Selective prevention efforts are aimed at those who are at an elevated risk for a particular problem as compared to the general population.
- Risk and protective factors are typically categorized into three groups: individual factors, family factors, and environmental factors (Garmezy, 1985), representing the three levels defined by ecological systems theory (Bronfenbrenner, 1979).

10.5 KEY WORDS

- **Erikson's stages of psychosocial development:** It was articulated in the second half of the 20th century by Erik Erikson in collaboration with Joan Erikson. It is a comprehensive psychoanalytic theory that identifies a series of eight stages that a healthy developing individual should pass through
- **Evidence-based treatment:** This is an interdisciplinary approach to clinical practice that has been gaining ground following its formal introduction in 1992. It started in medicine as evidence-based medicine and spread to allied health professions, educational fields, and others.

10.6 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. Write in brief about the remedial models of social work.
2. Write a short note on the various elements of social welfare models.
3. Write a short note on the preventive models of social work.

Long Answer Questions

1. Discuss the significance of various models for social worker.
2. Analyse the contribution of systems theory in social work.

10.7 FURTHER READINGS

- Friedlander, W. A. 1958. *Concepts and Methods of Social Work*. New Jersey: Prentice Hall.
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UNIT 11 SOCIAL WORK PROFESSION

Structure

- 11.0 Introduction
- 11.1 Objectives
- 11.2 Trends in Social Work Profession in India: Social Development Perspective
- 11.3 Development of Social Work Education in India
 - 11.3.1 Institutional Framework for Social Work Education in India
- 11.4 Integrated Perspectives of International Social Work
 - 11.4.1 Global Perspective
 - 11.4.2 Human Rights Perspective
 - 11.4.3 Ecological Perspective
 - 11.4.4 Environmental Movements in India: Issues and Concerns
- 11.5 Answers to Check Your Progress Questions
- 11.6 Summary
- 11.7 Key Words
- 11.8 Self Assessment Questions and Exercises
- 11.9 Further Readings

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11.0 INTRODUCTION

As the concept of charity was well known in India, social service as a helping activity existed in one form or the other through ancient times. From the time when it functioned during the British rule to the current period, social work profession has come a long way. India entered into the domain of Social Work late as compared to the western countries. During the earlier years of its development, Social Work was concentrated in towns and cities. As large masses of Indian population resided in rural areas, social work educators raised doubts about the urban orientation of social workers. As is already acknowledged by the social work fraternity, in India professional social work profession began with the establishment of Sir Dorabji Tata Graduate School of Social Work (now known as the Tata Institute of Social Sciences) in the year 1936.

In the pre-Independence era when a large number of voluntary organizations emerged in the country, mainly based in villages. The constructive works in the field of education included opening of schools, adult classes and hostels. Besides Gandhian workers, there were some moral organizations and missions such as Ram Krishna Mission which worked for the upliftment of the villagers. These voluntary organisations also provided social education to the villagers to fight against the prevailing social evils. In post-Independence period, the establishment of a Social Welfare Ministry at the Centre led to provide the policy of social development with a driving force in India. The education of social work now generates awareness on not only

‘helping people to help themselves’ but building social work knowledge. The mission of social work education in India is to create a cadre of professionals who are able to converge the discursive and practical aspects of interventions.

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This unit aims at analysing the trends in social work profession in India and brings in a comprehensive interpretation of various perspectives.

11.1 OBJECTIVES

After going through this unit, you will be able to:

- Understand the major trends in social work profession in India
- Explain the development of social work education in India
- Enumerate the integrated perspective of international social work
- Understand the global perspectives in social work
- Explain human rights perspective in social work profession
- Understand ecological perspective in social work profession

11.2 TRENDS IN SOCIAL WORK PROFESSION IN INDIA: SOCIAL DEVELOPMENT PERSPECTIVE

In India, the first school of social work was started in 1936 by Clifford Marshal, a protestant missionary who worked in Nagpada. He established the Sir Dorabji Tata School of Social Science in Bombay which offered professional training in social work. Later on, different schools of social work came into existence in Delhi, Kolkata, Lucknow, Varanasi, Vadodara, Agra, Udaipur, and so on, which provided professional training in the field of social work. For better understanding, we will discuss the origin and development of social work in India in two phases—pre-Independence and post-Independence.

A. Pre-Independence period

The organizational changes during the British rule brought down the economic condition of Indians. The main socio-economic problems were health, housing, child and women welfare, labour, recreation, and incidents of crime. Due to these problems, the need for organized social work was realized. British rule was the main inspiration for social reform movement. Christian missionaries spread education, brought the theory of equality, which in turn helped the social reforms to attack the evil customs and inequality. No property rights for Indian women, child marriage, inequality, caste system, no widow remarriage, dowry, the custom of ‘sati’ were the major social issues in the pre-Independence era.

This was the era when a large number of voluntary organizations emerged in the country, mainly based in villages. The constructive works in the field of education included opening of schools, adult classes and hostels. Besides Gandhian workers, there were some moral organizations and missions such as Ram Krishna Mission which worked for the upliftment of the villagers. The Christian missionaries also worked in the field of education, health and sanitation. Though such voluntary organizations could not provide any physical infrastructure to the villagers, they provided social education to the villagers to fight against social evils of illiteracy, alcoholism, status of women, and purdah system.

Gandhi's Seva Gram Ashram (in Wardha) ran development programmes that included sanitation, adult education, promotion of village industries and potable water. It promoted *buniyadi shiksha* (basic education), especially vocational training. The educational part of Shantiniketan (Rabindranath Tagore's ashram) was devoted to the social issues of health, sanitation and cottage industry. Raja Ram Mohan Roy's Brahma Samaj demanded social legislation in many fields; and he opposed child marriage, sati, bigamy, caste discrimination. Raja Ram Roy stood for the need for widow remarriage, education of women, and so on. Many other social reforms took place. Dayanand Saraswati's Arya Samaj worked for the cause of widows in the Indian society and supported widow remarriage. Arya Samaj fought against social evils like child marriage, sati and caste discrimination. Annie Besant's Theosophical Society also worked for social upliftment. Ishwar Chand Vidyasagar fought against social injustices like child marriage, polygamy, caste system; and his major contribution in the field of social work was introduction of widow remarriage in the Indian society.

B. Post-Independence period

In 1964, the Department of Social Security was created; which was re-designated as the Department of Social Welfare in 1966; and in 1979 elevated to the status of an independent Ministry. The establishment of a Social Welfare Ministry at the Centre was considered necessary not only to integrate the administration of social welfare, but also to provide the policy of social development with a driving force in India.

The subjects allocated to the Ministry of Social Welfare cover child welfare and development, women's welfare and development, welfare of the physically handicapped, social defence, social welfare planning and research, and so on. The Ministry provides general direction in social welfare policy formulation, promoting legislation and amendments to legislation, review of welfare legislation, implementation of schemes, promotion and assistance to voluntary effort and coordination. The list of subjects which stand allocated to the Ministry of Social Welfare show that several subjects administered by other ministries could be administered by the Ministry of Social Welfare. This

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may include: social education, adult education and youth welfare activities (Ministry of Education and Culture); welfare of labour (Ministry of Labour); legal aid to the poor (Department of Legal Affairs, Ministry of Law, Justice and Company Affairs); and relief and rehabilitation of displaced persons (Department of Rehabilitation, Ministry of Supply and Rehabilitation).

The Ministry of Social Justice and Empowerment is the nodal ministry for overall policy, planning and coordination of programmes of development of Scheduled Castes (SCs) and Other Backward Classes (OBCs). In regard to sectoral programmes and schemes of development pertaining to these communities; their coordination is the responsibility of the concerned Central Ministries, state governments and union territory administrations.

The Ministry of Women and Child Development has been implementing the world's largest and outreach programme of Integrated Child Development Services (ICDS) providing a package of services comprising supplementary nutrition, immunization, health check-up and referral services, pre-school non-formal education. Ministry is also implementing Swayamsidha, i.e., an integrated scheme for empowerment of women. Most of the programmes of the Ministry are run through NGOs. The major policy initiatives undertaken by the Ministry include universalization of ICDS and Kishori Shakti Yojana (a nutrition programme for teenage girls), establishment of the Commission for Protection of Child Rights, and enactment of Protection of Women from Domestic Violence Act.

Check Your Progress

1. When was the first school of social work started in India?
2. Which central ministry is mandated to provide policy of social development in India?

11.3 DEVELOPMENT OF SOCIAL WORK EDUCATION IN INDIA

In India, social work did not gain a professional status and was simply seen as an act of helping people who were in need. However, changing situations led to the increase in the scope of social work and an enhancement of its objectives. Slowly but surely, the field of social service is expanding and is steadily being manned by trained social workers. The profession is being increasingly recognized for its service and the varied tasks it is called upon to do. Social work uses knowledge to meet concrete human needs. Knowledge, understanding and skills are all parts of this profession.

Although the scope of social work was gradually rising after 1780, it got a boost after Independence when the Constitution declared India to be

a welfare state. The organizational trend shifted from general to specialized services. As the programme expanded, it became more specialized and more complex. Thus, effective coordination between various programmes became necessary. A number of coordination bodies were set up on an all-India basis in various fields. The first one was the Indian Conference of Social Work (now known as the Indian Council of Social Welfare) which held its first session in 1947 and continues to hold them annually till date. The objectives of this Conference include coordination between social work and social welfare agencies.

This mammoth task could be accomplished only if there were all-India organizations in all the special fields. In some fields, such organizations were created. For example, the Indian Council for Child Welfare was set up in 1952. The Indian Adult Education Association organized in 1919 coordinated activities in the field of adult and social education. Another such organization was the Association for Moral and Social Hygiene in India.

But most of these coordinating organizations were hampered by the lack of trained personnel and finance. Moreover, the work of coordination was limited to exchange of information and ideas. There was hardly any synchronization between the various agencies at the state level or even in areas of work that needed to be divided among member-organizations. Effective coordination was obligatory if there was to be a rational utilization of scarce resources such as personnel, equipment and finance. Also required were more coordinating bodies in specialized fields.

Development of social work education started in the rural communities because women in some villages were in need of aid to gain back their due status and rights in the Indian society. Some villages do not have facilities for their basic needs. The learned among them teach the villagers about the work they can do together for their betterment. Social workers encourage the rural people to jettison their superstitious beliefs, which are curbing their growth and development and help in promoting and expanding literacy programmes.

They also teach the importance of sanitation, and education, both for male and female children to the rural communities. Social workers make people aware of their rights and urge them to bring about change into their lives in order to improve their standard of living and for securing a better life for their future generations.

11.3.1 Institutional Framework for Social Work Education in India

As the social reformers were influenced by the British, we can see their influence on the education of social work in India too. In India, the first institution of professional social work education was established by the Sir Dorabji Tata Trust in 1936. It was later named as the Sir Dorabji Graduate School of Social Work and is now called the Tata Institute of Social Sciences.

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Many other institutes like the Karve Institute of Social Service, Pune; Department of Social Work, Jamia Milia Islamia, New Delhi; and Chennai College of Social Work, Egmore, provide effective education in social work. Their main objectives are to understand the nature and scope of social work, rural development, women welfare, and work in other fields that will make the country more civilized.

As such, social workers are change agents in a society and in the lives of the individuals, families and communities they serve. They respond to crises and emergencies and even to day-to-day issues of individuals and social concerns. Today, social work in India utilizes a variety of skills, techniques, and activities consistent with its holistic focus on individuals and their environments. Social work interventions range from primarily person-focused psychosocial processes to involvement in social policy, planning and development. These include counselling, clinical social, social work, group work, social pedagogical work, and family treatment and therapy as well as efforts to help individuals obtain services and resources in the community. Interventions can be in the form of agency administration, community organization, and engaging in socio-political action to impact social policies and overall economic development.

The contemporary social work education in India has re-conceptualized the problem and re-defined the intervention to approach different social problems. The recent trends in social work education aim at controlling, counselling, empowering and reforming. Now the study of social work deals with integrated and comprehensive socio-economic development activities in agrarian (rural) and industrial (urban) societies emphasizing research on social, health and economic problems in the country.

The education of social work now generates awareness on not only 'helping people to help themselves' but building social work knowledge and praxis through a range of ideological stances, complex domains of practice, research and field engagements. The core constitutional ethos and values pervade all aspects of learning, knowledge building and interventions. Interwoven with the same are aspects of social justice, rights, development and empowerment of society, simultaneously appreciating differences and intersectional ties created through categorical imperatives of caste, class, gender, ethnicity and faith.

The mission of social work education in India is to create a cadre of professionals who are able to converge the discursive and practical aspects of interventions. The discursive aspects get seen through the divergent perspective stances of welfare, development, radical, engendered and rights-based, which are meaningfully integrated to translate into informed practice. The practical realms decode ideologies and ethics in arenas of interventions. Social work education has discovered a mosaic of modern and scientific interventions to make social work education more practical, relevant and of

course widen the arena of social work practice. Some of the practices are as follows:

- (i) **Evidence-based practice:** The factors behind the change include increased efforts to build social workers' knowledge of the importance of evidence-based practice, increased demands for accountability from funders, and growing competition among agencies for resources. As evidence-based practice has become more recognized in the profession, the focus has shifted to showing social workers how to implement evidence-based practice in a way that promotes best practices but also complements clients' experiences and adapts to community needs.
- (ii) **Web-based social work education:** Web-based social work education is growing in popularity because new technology makes it easier to connect students, particularly students in rural or semi-rural areas who otherwise would not have access to social work programs. Online education also allows students who cannot afford to quit their jobs to take classes on a schedule convenient for them.
- (iii) **Social media:** Today, many social workers and social service agencies use social networking and web portals to market their services and to educate clients and potential clients about topics such as mental health, substance abuse, and family dynamics.

Check Your Progress

3. What role do the social work interventions play?
4. What do you mean by evidence-based practice?

11.4 INTEGRATED PERSPECTIVES OF INTERNATIONAL SOCIAL WORK

Let us discuss the global perspective of international social work first.

11.4.1 Global Perspective

Social work, as a profession, originated in the 19th century. The movement began primarily in America and England. As an outcome of Industrial Revolution, there was a great deal of migration to urban areas throughout the Western world. This led to many social problems that in turn led to social activism. The Protestant efforts (urban missions) attempted to resolve the social problems inherent in large cities that included poverty, prostitution, disease, and other afflictions. In America, social workers called 'friendly visitors' worked through direct relief, prayer, and evangelism to alleviate such problems. In Europe, chaplains or almoners were appointed to administer the Church's mission to the poor.

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It was at this time that rescue societies were initiated to work for the welfare of the women involved in prostitution. The ‘Settlement movement’ focused on the causes of poverty through the ‘three Rs’—Research, Reform and Residence. They provided a variety of services including educational, legal and health services. Many schools of social work were opened. This marked the commencement of recognition of social work as a profession, concentrating on approach of casework and the scientific methodology.

Modern social work in America has its roots in the mass migrations of the 19th century. Many of the migrants landed in New York and moved to other eastern cities, where mass crowding led to social problems and ill health. Elizabeth Blackwell was the America’s first female doctor who set up the New York Infirmary for Indigent Women and Children in 1853. The dispensary was run to assist the poor communities of East Side, and it soon diversified beyond a basic pharmacy, providing social assessments and support to local families. In 1889, Jane Addams set up Hull House in Chicago to work with poor and immigrant communities. The house was both a community service centre and a social research programme. Precursors to modern social work arose in Blackwell’s infirmary and in Hull House as health professionals began to work with social determinants of poor health. The first professional social worker to be hired in the United States was Garnet Pelton, in 1905, at the Massachusetts General Hospital.

The economic, social, family and psychological conditions that underpinned many of the conditions that patients presented with were recognized for the first time. Social workers worked in a complementary relationship with doctors; the former concentrating on physiological health, and the latter on social health. After 1905, most social workers were trained as nurses. The American Association of Hospital Social Workers was set up in 1918 to increase the links between formal education and hospital practice. Around this time, psychiatry and psychology began to compete with social work as the complementary discourse to medicine in hospitals. Social work practice adapted to this by aligning itself more closely with psychoanalytic ideas, and became less concerned with living conditions and social health. While this detracted from the social concerns, it added a more scientific basis to dealing with patients, and challenging behaviours were more likely to be seen as a mental dysfunction than poor moral character. The increase of social spending after World War II saw another rise in the number of social workers.

The growth of social work in England as a discipline had similar parallels to the American experience of mass migration and social upheaval. The Industrial Revolution was a major cause of these changes, as social and economic conditions changed, resulting in the massive growth of cities. The first social workers were called hospital almoners, and were based in medical institutions. The Royal Free Hospital hired Mary Stewart as the first almoner in 1895 to assess people requesting treatment at the hospital to ensure that

they were considered 'deserving enough' of the free treatment. The role soon developed to cover the provision of other social programmes, and by 1905 other hospitals had created similar roles. By this time, the Hospital Almoners Council had been formed to oversee the new profession.

Social work training began in Australia in 1940 at the University of Sydney. Most high level training and theory was imported from abroad until the 1980s. Social Work has been a mostly public sector or not-for-profit sector profession in Australia, with private practice being rare. Since the 1990s, other reactions to managerial control of social work have followed theories of feminism, ecological sustainability and critical theories.

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11.4.2 Human Rights Perspective

In present day discussion and dialogue, human rights represent one of the most dominant ideas. In today's world of economic globalization, individualism, greed and the accumulation of wealth are considered to be of prime importance. Alongside, our actions are judged on the basis of post-modern relativism. In such a scenario, the values of humanity can be judged with human rights providing a substitute reference point.

Human rights are important especially for those in the human service professions in general, and for social workers in particular. Social work can be structured specifically as a human rights profession due to which many of the issues and dilemmas that face social work can be addressed in a new light.

Social workers can take human rights as a moral basis for their practice, both at the level of day-to-day work with 'clients', and also in community development and in policy advocacy and activism. A human right's point of view can help to link these varying roles into an integrated and holistic view of social work practice. Human rights, indeed, characterize a powerful discourse that seeks to surmount divisiveness and sectarianism and to unite people of different cultural and religious traditions in a single movement asserting human values and the universality of humanity. This is especially relevant in today's world when such values are seen to be under siege from the forces of economic globalization.

The idea of human rights, by its very appeal to universally applicable ideas of the values of humanity, seems to reverberate across cultures and traditions and symbolizes a coming together of those seeking to bring about a more just, peaceful and sustainable world.

Human rights deals with universal principles that apply to all humans irrespective of their cultural milieu, age, sex, capability or situation. The traditional approach to human rights does not dwell on the theme of universality as not everyone was looked upon as 'human'. The discussions of the 'rights of man' along with conventional views of patriarchal philosophers such as Locke have separated women from the definition of 'human' and therefore from an understanding of what 'human rights' imply.

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At the same time, as there is more awareness on contemporary issues and position of certain groups within the population, various social actors are offered possibilities to take part in the promotion and protection of human rights. A question that needs to be addressed is whether the discipline of social work can play the role of the promoter of social changes? Which skills, methods and techniques are used or can be used in this context? Through the following sub-themes, the ideas for the advancement of good practices will be offered:

- Promotion of social partnership and inter-sectoral cooperation.
- The role and significance of civil society.
- Integrating the users' perspective and participation in social movements.
- The practice of empowerment, advocacy and representation.

From the very beginning, social work has had a global outlook though individual countries have also taken up domestic issues. However, the approach needs to be broadened to be able to tackle urgent problems that humanity faces today. The need has been felt to include international content into social work education.

Human rights are characterized as being universal and indivisible. According to this, all humans are entitled to every basic right by virtue of their humanity. These rights are valid despite the difference in one's nationality, culture, political or economic system, religion, or any other qualifier. A declaration, unlike a treaty or convention, imposes no obligation on a ratifying government to fulfil the principles contained within the document. There is an extensive scholarly literature that examines the many aspects of human rights, and there are several noteworthy resources focused specifically on social work.

11.4.3 Ecological Perspective

Environmental and ecological movements are among the important examples of the collective actions of activities where several social groups have come together. These action groups are concerned about issues that affect human life such as the poor should have control over their resources, the right of indigenous people to preserve their culture, and protection of the environment and maintenance of ecological balance. According to these action groups, economic justice sought by these movements is not the mere distribution of resources. It has a larger vision like enhancement in the quality of life by understanding of people's rights over their natural resources, their right to live with dignity, and their participation in the decision-making process.

The United Nations Conference on Human Environment, Stockholm, in 1972 articulated the concerns of the human environment. In the 1980s the 'green movement' became a worldwide phenomenon and included many countries of the world. India was one of them. Several movements have

taken place for the protection of the people's environmental and ecological rights in India, 'eco-greens' or 'green movement' in Germany and North America. While agrarian and working class movements have a long history, the environmental and ecological movements caught the world's attention only in the second half of 20th century. These movements focus not only on basic survival issues but also on larger ecological concerns. In general these movements are grouped under tribal and peasant movements as well as under New Social movements. This is because ecological aspects are generally associated with peasant and tribals whose survival depends on natural resources like forests, water, etc. Some call them middle class or elite movements as the problems and concerns of the local communities, indigenous people or non-tribal poor are often expressed by the urban middle class elite. In fact, there has been no single unified and homogenous environmental discourse in India.

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11.4.4 Environmental Movements in India: Issues and Concerns

The environmental movement describes the different types of local struggles and conflicts that are concerned with livelihood issues and ecological security within the development debate. These struggles questioned the notion of development and conservation ecology pursued by the Indian state and its officials since colonial time. India witnessed several environmental movements and campaigns. These are:

1. The Chipko Movement

The environmental movement in India really began with the Chipko movement (1973) in Garhwal region in the new state of Uttarakhand. In fact, between 1970 and 1980 several struggles took place in India around issues of rights to forest and water. These raised larger ecological concerns such as rights of the communities vis-à-vis forest resources, sustainability of large-scale environmental projects like dams, issues of displacement and rehabilitation, etc. The Indian environmental movement is critical of the path that independent India has chosen for development. According to it, the state's development plan is not based on the needs of the people. Further, it follows a capitalist agenda, which is responsible for the destruction of environment, poverty and marginalization of rural communities. By creating national parks, sanctuaries, and protected areas to preserve wildlife and biodiversity, it has actually pushed people out of these areas. The environmental movement in India advocates the ideology of 'environmentalism of the poor'. It seeks the revival of traditional 'self-sufficient village economy'. It has brought communities to the centre stage of the Indian environmental discourse.

Environmentalists believe that local communities are best suited to conserve natural resources as their survival depends on the prudent use of such resources. According to them, the state should return customary

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rights or traditional rights over natural resources to the people and recognize traditional institutions. Thus they believe in equity to access and use of natural resources. In India, unlike in the West, it is women, the poor and the marginalized who are the major participants of environmental movements.

This is because they are the ones who are most affected by changes in the environmental patterns. These movements articulate the struggles of local communities and people who are victims of environmental degradation or abuse of resources.

Gadgil and Guha have categorized the environmental movements in India into four groups based on vision, ideology and strategy. First groups are those who emphasize the moral necessity to restrain overuse and ensure justice to the poor. Mainly Gandhians belong to this group. Second groups belong to those who want to get rid of the unjust social order through resistance and struggle. Marxists belong to this group. Third and fourth groups are those who advocate reconstruction, i.e., using technologies that are relevant. They reflect the concerns of the scientists or the spontaneous efforts of the communities at the village level who aim at protecting local community forests or the right to pursue environment-friendly agricultural practices.

As stated above, modern environmentalism and environmental movements in India date back to the Chipko Movement in the early 1970s. It was started to protect the Himalayan forests from destruction, and has its roots in the pre-Independence days, when people protested against the colonial forest policy in early decades of 20th century. They wanted that the benefits of the forest, especially the right to fodder, should be with the local people. These struggles have continued as the forest policies of independent India are no different from those of colonial ones. The Chipko Movement started in early 1973 when the forest department refused to allot ash trees to the Dashauli Gram Swarajya Sangha (DGSS), a local cooperative organization in Chamoli districts, for making agricultural implements. Instead it allotted ash trees to a private company, Symonds Co. Enraged, the people protested by laying down in front of trucks that were carrying the timber and burnt resin and timber depots as was done in Quit India movement. When these methods did not produce results, Chandi Prasad Bhat, one of the leaders, suggested embracing the trees and not allowing them to be felled. Thus 'Chipko' was born.

The private company gave up and the movement spread to other neighbouring areas. Soon it came to be known as Chipko Movement internationally. From the beginning, the movement concentrated on ecological issues such as depletion of forest cover and soil erosion.

Reasons for success of the Chipko Movement

First and foremost reason is the close links between the livelihoods of the local people and the nature of the movement. The local people consider

Chipko as a fight for basic subsistence, which have been denied to them by the institutions and policies of the State (Guha, 1989). In addition, specificity of the area where Chipko Movement took place; involvement of women in the contribution to households' subsistence and the overwhelming support to anti-alcohol campaign have led to the overwhelming support of women, which is unique to the Movement.

Second, it was the nature of agitation. Unlike other environmental movements Chipko strictly adhered to the Gandhian tradition of freedom struggle, i.e., non-violence.

Third, the simplicity and sincerity of leaders such as Sunderlal Bahuguna and their access to national leaders as Indira Gandhi, other politicians and officials also helped in the success of the Movement.

Demands of the Chipko agitators were:

- Complete stoppage of felling trees for commercial purposes.
- Traditional rights should be recognized on the basis of minimum needs of the people.
- Making the arid forest green by increasing people's participation in tree cultivation.
- Formation of village committees to manage forests.
- Developing the forest-related home-based industries and making the raw material, money and technique available for it.
- Giving priority to afforestation in the light of local conditions, requirements and varieties.

What is distinctive about the Chipko Movement is that it was the forerunner as well as direct inspiration for a series of popular movements in defence of community rights to natural resources. Sometimes these struggles revolved around forests, in other instances, around control and use of pasture, mineral or fish resources.

2. Appiko Movement

Inspired by the Chipko Movement, the villagers of Western Ghats in the Uttar Kannada region of Karnataka, started Appiko Chalewali movement in September–November 1983. Forests were being destroyed by the commercial felling of trees for timber. Contractors were tearing down forests, which was resulting in soil erosion and drying up of perennial water resources. In the Saklani village in Sirsi, the forest dwellers were not allowed to pick twigs and dried branches and non-timber forest products, which they used for fuelwood, fodder, etc.

In September 1983, women and youth of the region launched a movement similar to Chipko in South India. They walked five miles to a forest and hugged the trees, forcing the fellers and contractors of the state

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forest department to stop cutting trees. They demanded a ban on felling of green trees. For 38 days they protested; finally the state government conceded and withdrew the order for felling of trees. However, soon the government resumed the felling of trees and the movement too was restarted. It was backed by the local people. Even the daily wage labourers hired by the contractors to fell trees refused to do it. In October, the movement entered the second phase in Bengaon forest. Here the forest was on a hilly terrain and had a mix of tropical semi-evergreens. The tribals and indigenous people depended on the forest for their survival and livelihood. Without bamboo they could not make items like baskets, mats, etc., which was their livelihood. They spontaneously started a movement in which they hugged trees and disallowed the contractors to cut them. Government was forced to accept their demand.

Similar movements started in other areas like Husri. In November, the movement spread to Nidgod village in Siddapur taluka where the state was prevented from felling the deciduous forests. Appiko Movement became symbolic of people's power for their rights of natural resources vis-à-vis the state. It was successful in its threefold objectives: (a) protection of the existing forest cover, (b) regeneration of trees in denuded lands, and (c) using forest wealth while conserving natural resources. The Movement also created awareness among the villagers throughout the Western Ghats. They realized that the greed of commercial and industrial interests posed an ecological threat. Like the Chipko, the Appiko Movement revived the Gandhian method of protesting and developing a sustainable society.

3. Narmada Bachao Andolan

The Narmada River project covers three states of western India namely Gujarat, Madhya Pradesh and Maharashtra. It is the most important case study of an environmental movement and dynamics related to politics of development. No other development project in India has been debated so much regarding the ecological disturbance that it may cause. It has led to political mobilization and grass-root activism. This project created a controversy that challenged the government and also forged links with civil society organizations and NGOs, at the national and international levels. In fact, it has generated a debate on alternative systems of development in India.

Sardar Sarovar Project, which is an interstate multi-purpose project with a terminal major dam in Gujarat, is being built on River Narmada. Roughly 1,312 km long, this river is the fifth largest in India. The Narmada Valley Project has two mega projects -- the Sardar Sarovar Project and the Narmada Sagar Project in Madhya Pradesh. It is the largest single river valley project with the aim of making the world's largest man-made lake. However once complete, the reservoir will submerge 37,000 hectares of land of which 11,000 hectares are classified as forest area. It will displace about one lakh people from 248 villages, 19 in Gujarat, 36 in Maharashtra, and 193

in Madhya Pradesh. The state government initiated the project as Gujarat was in desperate need of water for domestic, commercial, agricultural and industrial purposes. Further, between 1985 and 1988, the state was faced with a series of droughts, which reinforced the need of this project. However, according to the critics, it will be 'the world's worst man-made ecological disaster' and it is considered unviable.

Originally, Narmada project was to be an irrigation project of a 161-foot high dam. Later it was found that water could be technologically harnessed making it a multipurpose dam if its level was raised to 455 feet. Consequently, the state governments sought financial help from the Centre and the World Bank. Plans for damming the river at Gora in Gujarat had been mooted as early as in 1946. In fact, Prime Minister Jawaharlal Nehru had laid the foundation for a 49.8-metre-high dam in 1961. It was decided that a much larger dam would be more profitable. However, Madhya Pradesh and Maharashtra could not be brought on board.

In 1969, after years of negotiations the Indian Government established the Narmada Water Disputes Tribunal, which announced its award 10 years later. It envisaged that land for rehabilitation be made available at least a year before submergence. Before the Ministry of the Environment could even clear the Narmada Valley Development Projects in 1987, the World Bank sanctioned a loan of \$450 million for the largest dam, the Sardar Sarovar, in 1985. With this, construction on the Sardar Sarovar dam site that had been going on since 1961, gained momentum in 1988. Each state had a people's organization that addressed concerns about resettlement and rehabilitation of those who would be ousted. These groups came together to form the Narmada Bachao Andolan (NBA) or the Save the Narmada Movement under social activist Medha Patkar.

Even though the NBA started as an organization that wanted information about the Narmada Valley Development Projects, it soon demanded fair rehabilitation for those affected by the proposed dams. The movement challenged the very basis of the project and questioned its claim to development. In 1988, the NBA demanded that all work on the Narmada Valley Development Projects be stopped. In September 1989, more than 50,000 people gathered in the valley from all over India to pledge to fight 'destructive development'. A year later thousands of villagers gathered in a small town in Madhya Pradesh to reiterate their pledge to drown rather than agree to move from their homes. The World Bank was forced to create an independent review committee, the Morse Commission, which submitted the Morse Report in 1992. It 'endorsed all the main concerns raised by the Andolan (NBA)'. Two months later, the Bank sent the Pamela Cox Committee, which suggested what the Morse Report advised against: 'a sort of patchwork remedy to try and salvage the operation'. Eventually, due to the international uproar created by the Report, the World Bank withdrew

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from the Sardar Sarovar Project. The Gujarat government decided to raise \$200 million and go ahead with the project. Many issues of the project are still unresolved.

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Achievements of the NBA can be summed up as follows:

- Withdrawal of the World Bank from Sardar Sarovar in 1993.
- Halt of Sardar Sarovar construction 1994–99.
- Halt of Sardar Sarovar construction 1994–99.
- Underlined the importance of the people's right to information.
- Mobilized thousands of people from different walks of life.
- Received international support.
- Followed Gandhian vision of constructive work.
- Left a distinct mark on the history of environmentalism.

The NBA continues with the involvement of effected people and civil society organizations.

Check Your Progress

5. Who were called hospital almoners?
6. When did social work training start in Australia?
7. Why are Human Rights important in social work profession?
8. When did the environmental movement begin in India?
9. Why was Appiko Movement started in Karnataka?
10. What were the demands of Narmada Bachao Andolan?

11.5 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. In India, the first school of social work was started in 1936 by Clifford Marshal, a protestant missionary who worked in Nagpada. He established the Sir Dorabji Tata School of Social Science in Bombay which offered professional training in social work.
2. The Ministry of Social Justice and Empowerment is the nodal ministry for overall policy.
3. Social work interventions range from primarily person-focused psychosocial processes to involvement in social policy, planning and development. These include counselling, clinical social, social work, group work, social pedagogical work, and family treatment and therapy as well as efforts to help individuals obtain services and resources in the

community. Interventions can be in the form of agency administration, community organization, and engaging in socio-political action to impact social policies and overall economic development.

4. As evidence-based practice has become more recognized in the profession, the focus has shifted to showing social workers how to implement evidence-based practice in a way that promotes best practices but also complements clients' experiences and adapts to community needs.
5. The first social workers were called hospital almoners, and were based in medical institutions. The Royal Free Hospital hired Mary Stewart as the first almoner in 1895 to assess people requesting treatment at the hospital to ensure that they were considered 'deserving enough' of the free treatment. The role soon developed to cover the provision of other social programmes, and by 1905 other hospitals had created similar roles
6. Social work training began in Australia in 1940 at the University of Sydney. Most high level training and theory was imported from abroad until the 1980s. Social Work has been a mostly public sector or not-for-profit sector profession in Australia, with private practice being rare.
7. Social workers can take human rights as a moral basis for their practice, both at the level of day-to-day work with 'clients', and also in community development and in policy advocacy and activism. A human right's point of view can help to link these varying roles into an integrated and holistic view of social work practice. Human rights, indeed, characterize a powerful discourse that seeks to surmount divisiveness and sectarianism and to unite people of different cultural and religious traditions in a single movement asserting human values and the universality of humanity.
8. The environmental movement in India really began with the Chipko movement (1973) in Garhwal region in the new state of Uttarakhand. In fact, between 1970 and 1980 several struggles took place in India around issues of rights to forest and water. These raised larger ecological concerns such as rights of the communities vis-à-vis forest resources, sustainability of large-scale environmental projects like dams, issues of displacement and rehabilitation, etc
9. Inspired by the Chipko Movement, the villagers of Western Ghats in the Uttar Kannada region of Karnataka, started Appiko Chalewali movement in September–November 1983. Forests were being destroyed by the commercial felling of trees for timber. Contractors were tearing down forests, which was resulting in soil erosion and drying up of perennial water resources. In the Saklani village in Sirsi, the forest dwellers were not allowed to pick twigs and dried branches

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and non-timber forest products, which they used for fuelwood, fodder, etc.

10. The Narmada Bachao Andolan demanded that all work on the Narmada Valley Development Projects be stopped. In September 1989, more than 50,000 people gathered in the valley from all over India to pledge to fight 'destructive development'. A year later thousands of villagers gathered in a small town in Madhya Pradesh to reiterate their pledge to drown rather than agree to move from their homes. The World Bank was forced to create an independent review committee, the Morse Commission, which submitted the Morse Report in 1992. It 'endorsed all the main concerns raised by the Andolan (NBA)'.

11.6 SUMMARY

- In India, the first school of social work was started in 1936 by Clifford Marshal, a protestant missionary who worked in Nagpada. He established the Sir Dorabji Tata School of Social Science in Bombay which offered professional training in social work.
- Gandhi's Seva Gram Ashram (in Wardha) ran development programmes that included sanitation, adult education, promotion of village industries and potable water. It promoted buniyadi shiksha (basic education), especially vocational training.
- In 1964, the Department of Social Security was created; which was re-designated as the Department of Social Welfare in 1966; and in 1979 elevated to the status of an independent Ministry.
- In India, social work did not gain a professional status and was simply seen as an act of helping people who were in need. However, changing situations led to the increase in the scope of social work and an enhancement of its objectives. Slowly but surely, the field of social service is expanding and is steadily being manned by trained social workers.
- Development of social work education started in the rural communities because women in some villages were in need of aid to gain back their due status and rights in the Indian society. Some villages do not have facilities for their basic needs.
- Social workers are change agents in a society and in the lives of the individuals, families and communities they serve. They respond to crises and emergencies and even to day-to-day issues of individuals and social concerns.
- The mission of social work education in India is to create a cadre of professionals who are able to converge the discursive and practical

aspects of interventions. The discursive aspects get seen through the divergent perspective stances of welfare, development, radical, engendered and rights-based, which are meaningfully integrated to translate into informed practice.

- Social work, as a profession, originated in the 19th century. The movement began primarily in America and England. As an outcome of Industrial Revolution, there was a great deal of migration to urban areas throughout the Western world. This led to many social problems that in turn led to social activism.
- The growth of social work in England as a discipline had similar parallels to the American experience of mass migration and social upheaval. The Industrial Revolution was a major cause of these changes, as social and economic conditions changed, resulting in the massive growth of cities.
- In present day discussion and dialogue, human rights represent one of the most dominant ideas. In today's world of economic globalization, individualism, greed and the accumulation of wealth are considered to be of prime importance.
- Human rights deals with universal principles that apply to all humans irrespective of their cultural milieu, age, sex, capability or situation. The traditional approach to human rights does not dwell on the theme of universality as not everyone was looked upon as 'human'.
- The United Nations Conference on Human Environment, Stockholm, in 1972 articulated the concerns of the human environment. In the 1980s the 'green movement' became a worldwide phenomenon and included many countries of the world. India was one of them.
- The environmental movement describes the different types of local struggles and conflicts that are concerned with livelihood issues and ecological security within the development debate. These struggles questioned the notion of development and conservation ecology pursued by the Indian state and its officials since colonial time.
- Gadgil and Guha have categorized the environmental movements in India into four groups based on vision, ideology and strategy.
- Modern environmentalism and environmental movements in India date back to the Chipko Movement in the early 1970s. It was started to protect the Himalayan forests from destruction, and has its roots in the pre-Independence days, when people protested against the colonial forest policy in early decades of 20th century.
- Similar movements started in other areas like Husri. In November, the movement spread to Nidgod village in Siddapur taluka where the state was prevented from felling the deciduous forests. Appiko Movement

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became symbolic of people's power for their rights of natural resources vis-à-vis the state.

- Sardar Sarovar Project, which is an interstate multi-purpose project with a terminal major dam in Gujarat, is being built on River Narmada. Roughly 1,312 km long, this river is the fifth largest in India. The Narmada Valley Project has two mega projects -- the Sardar Sarovar Project and the Narmada Sagar Project in Madhya Pradesh.
- In 1969, after years of negotiations the Indian Government established the Narmada Water Disputes Tribunal, which announced its award 10 years later. It envisaged that land for rehabilitation be made available at least a year before submergence.
- Even though the NBA started as an organization that wanted information about the Narmada Valley Development Projects, it soon demanded fair rehabilitation for those affected by the proposed dams. The movement challenged the very basis of the project and questioned its claim to development.
- Due to the international uproar created by the Report, the World Bank withdrew from the Sardar Sarovar Project. The Gujarat government decided to raise \$200 million and go ahead with the project. Many issues of the project are still unresolved.

11.7 KEY WORDS

- **Almoner:** A trained hospital social worker responsible for the welfare of patients. A person who distributes alms or charity on behalf of a household or institution.
- **Western Ghats:** The mountain range that runs parallel to the western coast of the Indian peninsula, located entirely in India. It is a UNESCO World Heritage Site and is one of the eight "hottest hot-spots" of biological diversity in the world.
- **Narmada Water Disputes Tribunal:** Under Section-4 of the Inter-State Water Disputes Act, 1956, the Central Government constituted Narmada Water Disputes Tribunal (NWDT) on 6th Oct. 1969 to adjudicate upon the sharing of Narmada waters and Narmada River Valley Development under the Chairmanship of Justice V. Ramaswami.
- **The Morse Commission:** Set up by the World Bank, the report of the Morse Commission had indicted the Bank on many counts.

11.8 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. Write a short note on the development of social work in India in pre-Independence period.
2. Write a short note on the objectives of the Indian Council of Social Welfare.
3. Write in brief about the development of social work education in the rural areas.
4. Write in short on “social workers as change agents in a society”.
5. Write a short note on the Chipko Movement.
6. Write in brief about the campaign surrounding Narmada Valley Development Projects.

Long Answer Questions

1. Discuss in detail the development of social work in India in post-Independence period.
2. Analyse the mission of social work education in India.
3. Discuss how environmental movements effectively impacted people and civil society in India.

11.9 FURTHER READINGS

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BLOCK - V
FIELD WORK TRAINING, FIELDS OF SOCIAL WORK
AND SOCIAL WORK ASSOCIATION

UNIT 12 FIELD WORK TRAINING

Structure

- 12.0 Introduction
- 12.1 Objectives
- 12.2 Importance of Field Work and Supervision for Trained Social Workers
- 12.3 Problems Faced by Social Work Trainees in Field Work Agencies
- 12.4 Need for Social Science Knowledge for Professional Social Workers
 - 12.4.1 Fieldwork in the Social Sciences
- 12.5 Answers to Check Your Progress Questions
- 12.6 Summary
- 12.7 Key Words
- 12.8 Self Assessment Questions and Exercises
- 12.9 Further Readings

12.0 INTRODUCTION

In Social Work, fieldwork is the training process for the students through which they learn to develop and execute intervention strategies for bringing about a positive change in the society. The curriculum of social work education includes the Social Work Practicum which widely considered to be among the most important components of training for professional social work. This is because like their students, educators too are required to test what they have carefully constructed. Social Work educators perform the dual role as teachers and fieldwork supervisors.

Social Work fieldwork is different from Social Science disciplines. However, this does not mean that there are no similarities between fieldwork in the Social Sciences and in Social Work. It is the primacy of purpose which differentiates the concept of fieldwork in Social Work from social sciences. The focus of fieldwork (and also classroom teaching) in Social Work is to develop a knowledge base for application. In the social sciences, the purpose of fieldwork is to develop an understanding of the different social processes.

On several occasions, social work trainees also face problems while working in the field. They experience that their work is not recognised by society. Students/trainees complain that, when they go for fieldwork they are not recognised as professionals. Institutions of Social Work and associations such as ASSWI have made efforts to propose solutions to overcome this

challenge. They are working on to develop a ‘Teaching Centre Model’ for fieldwork training of the social work students.

This unit aims at analysing the importance of field work training, while giving an insight into problems that social work students/ trainees face during their fieldwork.

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12.1 OBJECTIVES

After going through this unit, you will be able to:

- Understand the field work training for social worker
- Explain the need of supervision for social worker
- Enumerate the problems of social work trainee in the field work
- Understand the disadvantages of field training in social service agencies
- Explain the need for social science knowledge for professional social workers

12.2 IMPORTANCE OF FIELD WORK AND SUPERVISION FOR TRAINED SOCIAL WORKERS

Social work is viewed as a practice-oriented discipline. The curriculum of social work education includes the Social Work Practicum which widely considered to be among the most important components of training for professional social work. This is because like their students, educators too are required to test what they have carefully constructed. Students are taught and trained to apply the theories and concepts of the discipline while addressing problems at the individual, group and community levels in the field. Social work educators and students emphasised fieldwork training as a unique feature that distinguishes this field of knowledge from other disciplines of social sciences.

John Dewey, considered as the founder of Constructivism, proposed a method of “directed living” – students would engage in real-world. He called for education to be grounded in real experience. According to Moti Ram Maurya, ‘Dewey’s idea of learning through doing has had a primary influence in the concept of field work It blends theory with practice. It facilitates fusion of thinking with doing. It combines philosophy with action. It integrates understanding about people and methods of helping them. Its techniques draw heavily on scientific knowledge about people and social phenomena. It is functional in nature and technical in process It is an integrated approach that goes concurrently with the classroom instructions, to turn out workers of effectiveness and maturity (1962: 10).’

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- The field work must prepare students for the following functions. These are:
- Rendering direct service
- Planning, policy development and administration related to service delivery.
- Engaging in evaluative research in order to improve, change and develop knowledge and skills in the delivery of services
- Supervision, training and education of personnel required for manning the programmes and services (1981: 2–3).

It is for this reason that supervised fieldwork practicum in Social Work is regarded as an essential component of the training process. It involves active engagement of both the educators and the students. The Social Work educators perform the dual role as teachers and fieldwork supervisors. “Practically all the schools of social work in India depend on the school faculty members for fieldwork supervision. With rare exceptions, the field work supervisor is a member of the school faculty, engaged in classroom teaching, thesis supervision and many other duties that fall on a member of any faculty in addition to his field of instruction” (Yelaja 1969b: 14)

Social work practice is directed towards bringing a positive change in the society; it involves interventions at the individual, group, community, and policy levels. However, the intervention strategy of a social worker might differ depending on the ideological position that s/he takes.

Check Your Progress

1. Why is social work practicum an essential component in social work profession?
2. List a couple of functions the field work prepare for students.

12.3 PROBLEMS FACED BY SOCIAL WORK TRAINEES IN FIELD WORK AGENCIES

Social work trainees also face problems while working in the field. A major challenge that they face in fieldwork is that the importance of their work is not recognised by society. Students/trainees complain that, when they go for fieldwork, the general perception of the people is that social work can be done by anyone who is motivated to help people, and that, it does not require any specialised education and training. They feel that, in India, social workers are not accepted as professionals and hence the importance of their work gets diminished. This is in contrast to what they are taught in the institutions of Social Work.

Sharing their problems that they face in their fieldwork, some students of Assam University, Silchar, said, “They are taught that Social Work is a professional course that develops in them an attitude to bring about social change, and provides them training in methods and skills for practising social work in an organised and scientific manner.” Therefore, there is a clear distinction between social work and social service. However, when the students go for their fieldwork, people expect material benefits from them either in cash or in kind.

Similar concerns were raised by students from Karnatak University, Dharwad. They said, “People in the communities do not recognise social work as a professional and scientific activity and hence refuse to cooperate with them in the activities that they organise.” If there is no material benefit, then people do not take interest. Thus, the students face the challenge of low societal recognition for their work and feel that there is a gap between what is taught to them and what is found in field situations. The expectations of the institutions of Social Work and that of the agencies where students are placed for their fieldwork training are at variance. Ms. Swamy of the Karnatak University, Dharwad, highlighted that the fieldwork supervisor in the institution of Social Work focuses on the application of theories, concepts, and methods of social work practice, whereas the agencies make them do desk work or use them as helping hands in their projects. This de-motivates the students, as many of them are not able to work their way out in the agencies. This affects the integration of classroom knowledge with the field.

Institutions of Social Work and associations such as ASSWI have made efforts to propose solutions to overcome this challenge. They are working on to develop a ‘Teaching Centre Model’ for fieldwork training of the social work students.

Disadvantages of Field Training in Social Service Agencies

1. Lack of appropriate organisations and instructors (agency supervisors).
2. Some of the social service agencies do not act according to social work values and principles.
3. Lack of coordination between classroom studies and learning experiences in the field.
4. The limited ability of social work schools to influence the structure & work patterns of the social services.

The solutions of the above-mentioned problems in ‘teaching centre model’

These are as follows:

- University teachers, who are appointed by the school, serve as student instructors.

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- In a teaching unit controlled by the social work school, the synergy of professional values and principles is guaranteed.
- The teaching unit can develop study experience which would fit in with the school curriculum.
- The teaching unit enables the schools to contribute to the social services by initiating and developing new patterns of service delivery.

Check Your Progress

3. Which is a major challenge that social worker students face in fieldwork?
4. List some of the disadvantages of field training in social service.

12.4 NEED FOR SOCIAL SCIENCE KNOWLEDGE FOR PROFESSIONAL SOCIAL WORKERS

Social Work fieldwork is different from Social Science disciplines such as Anthropology and Sociology. However, this does not mean that there are no similarities between fieldwork in the Social Sciences and in Social Work. One can interpret fieldwork in Social Work as an extension of fieldwork in the social sciences. It is the primacy of purpose which differentiates the concept of fieldwork in Social Work from social sciences.

In Social Work, fieldwork is the training process for the students, through which they learn to develop and execute intervention strategies for bringing about a positive change in the society. In the Social Sciences, fieldwork is associated with the process of developing an understanding about the society. The purpose behind fieldwork training in Social Work is to develop practical knowledge in light of the theoretical knowledge obtained in the classroom and devise models for practice (intervention strategies). In other words, the focus of fieldwork (and also classroom teaching) in Social Work is to develop a knowledge base for application. In the social sciences, the purpose of fieldwork is to develop an understanding of the different social processes and probably stop there. Thus, it is the knowledge for itself that takes primacy in the fieldwork in social sciences than knowledge for application as it does in fieldwork in Social Work.

12.4.1 Fieldwork in the Social Sciences

In the social sciences, fieldwork is associated with research. It has predominantly to do with engagement with the field (under study) for collecting data. Fieldwork involves not merely the intellect but the entire psyche of the researcher and her/his data has no independent existence of him (Srinivas et al. 1979). The term 'field' in the social sciences refers to the

communities of human beings who are being studied, and the fieldworker is the researcher who conducts the study. M.N. Srinivas, A.M. Shah and E.A. Ramaswamy (1979) have highlighted that most fieldworkers in social sciences go into the field with a theoretical understanding of the discipline, especially in the sub-area of their interest with as much knowledge of the region as can be derived from secondary literature. Following this, the field takes over and the final outcome of the research depends on the interaction between the fieldworker and the field.

In intensive fieldwork, especially in anthropological studies, the researcher is expected to empathise with the people s/he is studying and feel, and think like them, and collect information on a variety of items. S/he is usually advised to observe the field unobtrusively and be aware of her/his personal biases and prejudices influencing the collection and interpretation of data.

As the focus of fieldwork in the social sciences is only on studying different aspects of a society, often what the scholar is doing may not be directly relevant for the betterment of the community that s/he is studying. The primary motive of the fieldworker is not to benefit those whom s/he studies. Therefore, not many of them initiate or participate in social action in the field for methodological, practical, and personal reasons (Srinivas et al. 1979). Nevertheless, the theoretical knowledge that the scholar develops through research has importance for practice.

Check Your Progress

5. How is fieldwork in social work different from social sciences?
6. What is the primary motive of fieldworker in social sciences?

12.5 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. The curriculum of social work education includes the Social Work Practicum which widely considered to be among the most important components of training for professional social work. This is because like their students, educators too are required to test what they have carefully constructed.
2. The field work must prepare students for the following functions. These are:
 - Rendering direct service
 - Planning, policy development and administration related to service delivery.
 - Engaging in evaluative research in order to improve, change and develop knowledge and skills in the delivery of services

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3. A major challenge that they face in fieldwork is that the importance of their work is not recognised by society. Students/trainees complain that, when they go for fieldwork, the general perception of the people is that social work can be done by anyone who is motivated to help people, and that, it does not require any specialised education and training.
4. Some of disadvantages of field training are:
 - (i) Lack of appropriate organisations and instructors (agency supervisors).
 - (ii) Some of the social service agencies do not act according to social work values and principles.
 - (iii) Lack of coordination between classroom studies and learning experiences in the field.
 - (iv) The limited ability of social work schools to influence the structure & work patterns of the social services.
5. In Social Work, fieldwork is the training process for the students, through which they learn to develop and execute intervention strategies for bringing about a positive change in the society. In the Social Sciences, fieldwork is associated with the process of developing an understanding about the society.
6. As the focus of fieldwork in the social sciences is only on studying different aspects of a society, often what the scholar is doing may not be directly relevant for the betterment of the community or people that scholar is studying. The primary motive of the fieldworker is not to benefit them.

12.6 SUMMARY

- Social work is viewed as a practice-oriented discipline. The curriculum of social work education includes the Social Work Practicum which widely considered to be among the most important components of training for professional social work.
- John Dewey, considered as the founder of Constructivism, proposed a method of “directed living” – students would engage in real-world. He called for education to be grounded in real experience.
- Social work practice is directed towards bringing a positive change in the society; it involves interventions at the individual, group, community, and policy levels. However, the intervention strategy of a social worker might differ depending on the ideological position that s/he takes.
- They feel that, in India, social workers are not accepted as professionals and hence the importance of their work gets diminished. This is in contrast to what they are taught in the institutions of Social Work.

- Thus, the students face the challenge of low societal recognition for their work and feel that there is a gap between what is taught to them and what is found in field situations. The expectations of the institutions of Social Work and that of the agencies where students are placed for their fieldwork training are at variance.
- Institutions of Social Work and associations such as ASSWI have made efforts to propose solutions to overcome this challenge. They are working on to develop a ‘Teaching Centre Model’ for fieldwork training of the social work students.
- In Social Work, fieldwork is the training process for the students, through which they learn to develop and execute intervention strategies for bringing about a positive change in the society. In the Social Sciences, fieldwork is associated with the process of developing an understanding about the society.
- In the social sciences, fieldwork is associated with research. It has predominantly to do with engagement with the field (under study) for collecting data. Fieldwork involves not merely the intellect but the entire psyche of the researcher and her/his data has no independent existence of him
- As the focus of fieldwork in the social sciences is only on studying different aspects of a society, often what the scholar is doing may not be directly relevant for the betterment of the community that s/he is studying. The primary motive of the fieldworker is not to benefit those whom s/he studies.

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12.7 KEY WORDS

- **Thesis:** It is a long piece of writing based on one’s own ideas and research that one does as part of a university degree, especially a higher degree such as a PhD.
- **Fieldwork:** It means practical work conducted by a researcher in the natural environment, rather than in a laboratory or office.

12.8 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. Write a short note on the importance of fieldwork for social workers.
2. Write in brief the role of educator in the fieldwork for students in social work position.

3. Write a short note on the functioning of 'Teaching Centre Model'.
4. Write in brief about the fieldwork in social science.

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Long Answer Questions

1. Discuss the significance of Social Work Practicum in social work education.
2. Analyse the need of social sciences knowledge for social work students/trainees.

12.9 FURTHER READINGS

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UNIT 13 FIELDS OF SOCIAL WORK

Structure

- 13.0 Introduction
- 13.1 Objectives
- 13.2 Family Welfare as a Field of Social Work
 - 13.2.1 Issues of Children in Family System
 - 13.2.2 Issues of Parents in Family System
 - 13.2.3 Issues of Couples in Family System
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13.0 INTRODUCTION

Social work encompasses a wide range of fields. The field of social work is now as diverse as individuals, families, communities and organisations that we have. One can now easily find social workers' involvement in every aspect of life, including family, child welfare, schools, hospitals, mental health clinics, so on and so forth. Social workers could be seen helping clients who face a disability or a social problem, such as domestic conflicts, spousal and substance abuse, unemployment, etc. They are involved in planning or policy development to mitigate these problems. Some social workers are specialized

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in working in a specific setting. In case of family, social work professionals make use of individual, group and community methods to strengthen such families' coping mechanism, and even rehabilitates them.

Social workers engaged in child welfare operate in family-based services and they usually address children and youth. A social worker in this field usually counsels children who face problems or difficulties in adjusting socially. Families play an important role in initiation of the child welfare when a family member reports the case of child abuse or neglect. Government and various public-funded agencies rope in social work organisations to address problems faced by rural and urban communities. The recognition of psycho-social and cultural dimensions of illness and hospitalization has enabled employment of trained social workers in the hospitals. Medical social work is a sub-discipline of social work, also called 'hospital social work'. They work with such patients and families, who are in need of psycho-social help.

Thus we see that social work has emerged as a profession in the 20th century and today it is the profession, which is charged with fulfilling the social welfare mandate of promoting well-being and quality of life.

This unit gives an in-depth analysis of a wide range of fields in which social work offers its services for the betterment of the people in the community.

13.1 OBJECTIVES

After going through this unit, you will be able to:

- Understand the various fields of social work
- Explain family and family welfare in social work
- Enumerate the field of child welfare in social work profession
- Understand the women and youth welfare in social work
- Explain social work in the community development
- Enumerate medical and psychiatric social work
- Understand human resource management in social work

13.2 FAMILY WELFARE AS A FIELD OF SOCIAL WORK

Family is defined as 'a group of people who are related by blood or marriage to form an economic unit'. They often live together in the same household. It is considered as the primary unit of society and is responsible for socialization of its members and for teaching cultural norms. A family provides for the basic needs of its members and prepares them for their careers and future

family lives. It is so important that no individual can exist without a family and no society can grow without enlisting members in families. It aids the society in serving as a significant controlling agent for achieving orderly social relations and control.

During a normal life, an individual belongs to following types of families:

- **Family of orientation:** It is the family in which a person is born. It consists of parents and siblings.
- **Family of procreation:** It is the family an individual makes. It consists of spouse and children.

With the growth of the economy, rural to urban migration, decline in joint family system, concept of freedom, individuality and rights of an individual, and so on, many kind of family issues that most of the time need professional intervention have come into being. Many functions performed by the traditional family are now being taken over by other agencies/institutions like day-care centres, and commercial or entertainment centres. The family function of setting moral standards for the growing children, especially teenagers, is often performed by the peer group culture, mass media or commercial entertainment. The traditional roles performed by the members of a family have changed or overlapped. In today's world, the traditional role of a wife/husband, a mother/father, children and elders in the family has changed, and the amount of role-overlap in a family varies proportionality with the adaptive capability of the family members.

Family issues/conflicts—dissolution of marriage, dowry-related problems, domestic tension and violence, problems of children/elders in the family, gender-based discrimination, property and maintenance issues, child-rearing practices, child neglect, indiscipline among the youth, alcoholism, substance abuse, neglect of the elderly, material disharmony—require intervention in some or the other form by a professional social worker. In such cases, the affected families may not be able to handle the desirable change and to deal with the pressures and challenges of their life situations all alone.

Generally, there are six types of family problems: *(i)* issues related to a family member, *(ii)* child-rearing and family planning, *(iii)* marital crisis, *(iv)* abuse and violence, *(v)* conflict with other systems, and *(vi)* disownment of family member/s.

- (i)* Family issues related to a family member:** This may include an individual who is physically/mentally-disabled or chronically/terminally ill; case of psychopathic personality, drug addiction or alcoholism, and so on.
- (ii)* Child-rearing and family planning:** This may include problems like infertility, unwed motherhood, single parent, educating

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children, and detrimental practices, like female foeticide, or psychosomatic problems of children.

(iii) Marital crisis: It includes marital disharmony, domestic violence, dowry torture, and infidelity.

(iv) Abuse and violence: This may take the form of child abuse, family violence against women, abuse of elderly, incest, sexual and physical abuse of women and children.

(v) Conflict with other systems: Such conflicts may arise in a family due to financial constraints (due to unemployment or indebtedness), inadequate or no land/housing facility, family facing political violence (e.g., during riots or war) or natural calamities (e.g., earthquake or floods), uprooted/refuge/migrant families, disease due to lack of sanitation, or property-related issues.

(vi) Disownment of family member/s: Disownment may take place in case of ageing parents, girl child, individuals who are disabled or suffer from diseases attached with social stigma like HIV/AIDS and STDs.

13.2.1 Issues of Children in Family System

There are many problems faced by children in a family. The common problems are as follows:

- Some parents are overly protective and indulgent with their children. Such children usually get tied down to their parents and lose their individuality.
- Few parents are indifferent towards their children. They even neglect or reject them. This behaviour at times alienate the children from parents.
- Some parents verbally abuse their children or punish them physically. When parents resort to punishment method too often, children tend to become stubborn and aggressive.
- Some parents exhibit favouritism towards one child at the expense of the other. They develop an unhealthy behaviour of comparing a child with the other and embarrassing that child. Favouritism and comparison leads to low self-esteem in children.
- Some parents are authoritarian, while others are too lenient. While too much authoritarianism binds the independence and autonomy of children, too much of permissiveness leads them to indiscipline and lack of self-control.
- Some parents are very demanding. They turn to be over-ambitions for their words. These children are generally unable to cope with stress.

13.2.2 Issues of Parents in Family System

Parents in a family also face a lot of problems. Some popular ones are as follows:

- Many parents have disobedient and stubborn children. These children usually defy the norms, rules and guidelines of the family and parents feel hopeless in front of them.
- As children enter adolescence, a lot of parents face problems in handling them. Biological changes that are associated with the initiation of puberty, associated emotional instability brings trouble in the families. Sometimes, parents are unable to cope with the sudden emotional outbursts of their adolescent children.
- A lot of adolescents develop peer group relations and get greatly influenced by their hobbies, dressing patterns and interests. They consider themselves as grown-ups who can take decisions for themselves and start ignoring their parents which is not acceptably by many parents.
- Erratic behaviour of some teenagers, such as love affairs or running away from homes also destabilizes the family.
- In some extreme cases, youth turn victims of substance abuse and sexually active, such activities are unacceptable in families.
- When children grow up, get married and leave their parents for starting their own family, a lot of parents undergo the 'empty nest syndrome'.
- Some children disown their parents in old age due to, strained relationship or property disputes.

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13.2.3 Issues of Couples in Family System

In a family, a married couple face many problems. Some of them are as follows:

- For some couples, physical and/or verbal abuse is an issue. It ultimately leads to breakdown of communication and relationship.
- Husbands and wives come across conflicts that are based on interests, beliefs, values and priorities in life. Either one of them tries to force his/her ideas on the other, which leads to resentment and retaliation.
- Extra-marital relations and suspicion associated with it also cause havoc in a family. Trust, love and concern that one has for his/her spouse gets shattered and replaced by distrust, suspicion, anger as vengeance.

13.2.4 Families in Crises

A family crisis occurs when a family undergoes some transformation, i.e., when things change for better or turn difficult or worse. It has been generally

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observed that day-to-day hassles keep accumulating and become a cause for stress. Many events that occur in a family can lead to issues we term as ‘family crisis/crises’. Very often, the families do adapt well to such crises without any external intervention, as the family support system is well developed and flexible enough to adjust as required. But, a grave crisis situation can be resolved only after the family seeks some kind of professional help. In general, we have two kinds of family crises:

- (i) Developmental crises:** Developmental crises are mostly resolved within the family system. This may occur when a family member gets married, children are born, children start schooling, children in the family undergo puberty, children leaves home (for higher studies or job), when parents are about to retire and undergo the process of ageing, loss of job, and even when a death occurs in the family. To adjust to developmental crisis, families often need to adjust the family rules and roles to meet the new abilities of family members. Some of these changes in the family are subtle and gradual, and hence can be dealt with within the family institution.
- (ii) Structural crises:** A structural crisis occurs when the family members resist change to meet the demands of new development, or resolve the problems, in the family. Being unable to adapt, the family may turn disorganized and is unable to overcome the crisis. At times, crises are abrupt and dramatic such as infidelity, suicidal tendencies, heavy drinking, drug use, physical or sexual abuse, or separation (divorce). At this stage, professional help is a must.

13.2.5 Family Intervention

A family caseworker’s role comprises planning and implementing a combination of interventions, ranging from development to remedial, in resolving the family crises. He makes use of individual, group and community methods to strengthen such families’ coping mechanism, and even rehabilitates them. Family counselling, marital counselling, family and marital therapy crisis intervention, encouraging self-help groups and legal aid are specific methods utilized by a social worker as crisis intervention tools. Family intervention may be required separately for children, adolescent, youth, women, couples, or the aged; but a social worker considers the family as a whole unit that needs intervention. Other than planning and implementing of social services, the social worker monitors and analyses the process in the family after the intervention and raise public awareness.

13.2.6 Family Welfare in India

Indian Constitution does not make an exclusive reference to the Indian family system. However, the Fundamental Rights are guaranteed to Indian citizens in terms of equality, non-discrimination and protection. The Directive

Principles of State Policy (in Indian Constitution) states: “The State shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice, social, economic and political shall inform all the institutions of the national life” (Article 38). Further, Article 41 states: “the State shall, within the limits of its economic capacity and development, make effective provision for securing the right to work to education and to public assistance in cases of unemployment, old age, sickness and disablement”.

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India has explicit family policy, with explicit purpose for an Indian family, only in the form of the Family Welfare Programme (1977) of the Ministry of Health and Family Welfare. This programme pursues family planning as an integral part of a comprehensive policy, covering the total health care delivery system. National Housing Policy (NHP), announced in 1988, has a long-term goal to eradicate the problem of lack of housing, improve the housing conditions of the inadequately housed, and provide a minimum level of basic services and amenities to all.

India has a National Policy for Children (1974), which aims at full physical, mental and social development of children. As far as the family is concerned, it states: “in organizing services for children, efforts would be directed to strengthen family ties so that full potentialities of growth of children are realized within the normal family, neighbourhood and community environment”. The National Policy on Child Labour, formulated in 1987, seeks to adopt a gradual and sequential approach with a focus on rehabilitation of children working in hazardous occupations and processes. The National Youth Policy (1988), the National Policy Education (1986) and the National Health Policy (1985) aim at specific services for select groups of individuals, though the implications are implicit for a family.

In 1999, the Government of India announced a National Policy on Older Persons, which identified the areas of intervention—financial security, healthcare and nutrition, shelter, education, welfare, protection of life and property, and so on—for the well-being of elderly. The National Commission for Women was set up by an Act of Parliament in 1990 to safeguard the rights and legal entitlements of women. The 73rd and 74th Amendments (1993) to the Constitution of India have provided for reservation of seats in Panchayats and Municipalities for women, laying a strong foundation for their participation in decision-making at the local levels. Special measures have been taken to eliminate discrimination, universalize education, eradicate illiteracy, create a gender-sensitive educational system, increase enrolment and retention rates of girls and improve the quality of education.

A large number of families have benefited by the social security provisions of the government against poverty, old age, disability, illness and environmental disasters. Though India does not have a Universal Civil Code,

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we may consider the following as the secular family laws: the Prohibition of Child Marriage Act, 2006; the Medical Termination of Pregnancy Amendment Act, 2002; the Special Marriage Act, 1974; the Dowry Prohibition Act, 1961 (amended 1986); and provisions made in the Criminal Procedure Code and Indian Penal Code.

Check Your Progress

1. List the types of family problems.
2. Which are the two kinds of family crises?
3. What is the role of family caseworker?
4. Which Amendments do provide reservation of seats in Panchayats and Municipalities for women?

13.3 CHILD WELFARE

Child welfare workers operate in family-based services and they usually address children and youth. A social worker in this field usually counsels children who face problems or difficulties in adjusting socially. She/he even protects them, or intervenes on their behalf, when they are abused or neglected. A child welfare worker might advise foster care for the children in such cases where parents cannot protect and/or provide for their children. A social worker finds adoption homes for children country. Child development is considered as important as the development of material resources and it is the best way to develop national human resources.

A child welfare system is a group of services that is designed for promoting the well-being of children. It does that by ensuring their safety, achieving permanency and strengthening family bonds. Families play an important role in initiation of the child welfare when a family member reports the case of child abuse or neglect. ‘Child maltreatment’ refers to serious harm (neglect, physical abuse, sexual abuse, and emotional abuse or neglect) inflicted on children by parents or primary caregivers, such as extended family members or babysitters. Law enforcement agencies as the child welfare system is not a single entity.

In every community, many organizations work together to strengthen families and keep children safe. Public agencies at times contact and collaborate with private child welfare agencies and community-based organizations for providing services to families that include home services, foster care, residential treatment, mental health care, substance abuse treatment, parenting skills classes, employment assistance, and financial or housing assistance.

Child welfare systems are generally complex, and their procedures differ everywhere. Some basic purposes and functions of a child welfare system are as follows:

- Receive and investigate reports of possible child abuse and neglect.
- Provide services to families who need assistance in the protection and care of their children.
- Arrange for children to live with foster families when they are not safe at home.
- Arrange permanent adoption homes or independent living services for children leaving foster care.

Regrettably, in a developing country like India where child welfare should be given top priority, it is the most neglected area. Child welfare does not only refer to providing free education to children, but it also ensures that the children are educated in a healthy environment, which supports their educational growth.

13.3.1 Child Welfare in India

From time to time, the Government of India has taken initiatives to ensure that children are given due importance with respect to proper education, better facilities and care, and protection of child rights. A few significant child development and protection government programmes have been discussed here. These are as follows:

1. **Balika Samridhi Yojana:** The programme covers girl children in families below the poverty line (BPL), in rural and urban areas, who are born on or after 15 August 1997. It aims at: changing negative family and community attitude towards a girl child at birth and her mother; improving enrolment and retention of girl children in schools; raising the age of marriage for girls; and assisting the girl in undertaking income generating activities.
2. **Kishori Shakti Yojana:** The programme aims at empowering adolescent girls so that they may become responsible citizens. The major objective of the programme is health and development of adolescent girls; increasing knowledge of health, hygiene, nutrition and family care; and integrating young girls with the society by providing better opportunities at learning life skills and getting educated.
3. **Reproductive and Child Health (RCH) Programme:** Launched in October 1997, the major objective of the programme is to reduce infant, child and maternal mortality rates.
4. **National Creche Fund:** It was set up in 1994 to meet the growing demand for creches and to provide day-care facilities to the children in the age group of 0-5 years.

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- 5. Central Adoption Resource Agency (CARA):** It was established in 1990, with the objective of—regulating adoption within the country and ensuring minimum standards in care of children; providing institutional support within the country for care and protection of infants and children up to 6 years of age who are either abandoned or orphaned/ destitute and for their rehabilitation through in-country adoption; and promoting the in-country adoptions.
- 6. Integrated Child Development Scheme (ICDS):** The scheme aims at providing an integrated package of services that include supplementary nutrition, immunization, medical check-ups, recommendation services, pre-school non-formal education and nutrition and health awareness. One of the major objectives of ICDS is the creation of a system that tackles the proper psychological, physical and social development of a child.
- 7. Anganwadi Programme:** It was started in 1975, as part of ICDS, to combat child hunger and malnutrition. It educates women in rural areas and urban slums on matters of basic health and hygiene, nutrition, prenatal and postnatal maternal and childcare and child-rearing practices.
- 8. Integrated Child Protection Scheme (ICPS):** Adopted in 2009, it undertakes the extensive task of providing child protection at family and community level. The scheme aims at reducing the risks and vulnerabilities children face in various situations, and actions that lead to abuse, neglect, exploitation, abandonment and separation of children.
- 9. Sarva Shiksha Abhiyan (SSA):** The programme is an effort to provide an equal opportunity for children to grow and develop knowledge and skills through community-owned quality education system. It aims at eradicating all social, regional and gender disparities in the education system through the active participation of the community. SSA works with children in the age group of 0–14.
- 10. Mid-Day Meal Scheme:** Started in 1995, it involves provision of free lunch to school children on all working days. It aims at protecting children from classroom hunger, increasing school enrolment and attendance, facilitating the healthy growth of children, promoting good eating habits like washing hands and not wasting, and promoting social and gender equality for all children get the same food that they eat together.
- 11. Operation Blackboard:** The programme was started in 1987 to supply the bare minimum crucial facilities to all primary schools. It aims at providing primary and upper primary school children with the necessary institutional equipment and instructional material to facilitate their education.

12. Integrated Programme for Street Children: It takes the initiative of helping children who live on the street in protecting their rights. The programme provides for shelter, nutrition, health care, education, recreation facilities, and seeks to protect children against any kind of abuse and exploitation. It aims at generating public awareness on the rights of the children enshrined in the UN Convention on the Rights of the Child (CRC) and in the Juvenile Justice (Care and Protection) Act, 2000.

13. Juvenile Justice (Care and Protection) Act, 2000: Amended in 2006, the Act provides for a special approach towards the prevention and treatment of juvenile delinquency, and provides a framework for the protection, treatment and rehabilitation of children in the purview of the juvenile justice system.

14. Childline 1098: It is India's first 24-hour, free, emergency phone outreach service for children in need of care and protection. The helpline's special focus is on children belonging to more vulnerable sections such as street children, child labourers, domestic help (especially, girls), children affected by physical/sexual/emotional abuse, children of commercial sex workers, child victims of the flesh trade and trafficking, children abandoned by parents or guardians, children who are victims of substance abuse, HIV/ AIDS infected children, children affected by conflict and disaster, child political refugees, children whose families are in crises, and so on.

15. National Child Labour Project (NCLP): To deal with the issue of child labour, the Ministry of Labour and Employment took a three-point approach:

- (i) to set up a legal framework for prohibition and regulation of child labour;
- (ii) to use various development programmes to address the needs of working children, and
- (iii) to set up the NCLP.

In the 10th Five-Year Plan, the activities taken up under the purview of NCLP were as follows:

- Ensuring enforcement of child labour laws.
- Direct rehabilitation of child labour.
- Formal and non-formal education initiatives like special schools (child labour rehabilitation-cum-welfare centres).
- Provision of vocational training.
- Creating awareness of the repercussions of child labour in a child's development.

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- Income and employment generation activities for families.
- Raising of public awareness.

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Check Your Progress

5. What is Integrated Child Development Scheme (ICDS)?
6. What is three-point approach of the Ministry of Labour and Employment?

13.4 WOMEN WELFARE

There is no denying the fact that women are the driving forces of a nation. Long before the dawn of Indian freedom, it was realized that social reform centred on emancipation of women was the absolutely necessary of political independence of the country. Pioneering social reform in this regard was done by Raja Ram Mohan Roy, Keshav Chandra Sen, MG Ranade and others. Mahatma Gandhi also gave a new impetus to the cause of emancipation of Indian womanhood. With India's Independence it was also realized that women welfare was essential to build a strong nation. Although the benefits of general welfare reached the women, it was inadequate to meet their requirement. Therefore, women-specific programmes have been initiated for the welfare of the same. Launched by central and state governments, the programme of women welfare in India includes safe motherhood, women protection, family counselling, marriage counselling, income generation programme for women, etc.

13.5 YOUTH WELFARE SERVICE

Youth is the most crucial stage of life. This is the stage in which through training and development, young ones can contribute immensely for the betterment of the society and their own development. A conducive and healthy environment for the youth provides them the opportunity for self-expression, companionship, community life and national service. For the welfare of the youth in the country, there are various types of youth welfare organizations in the country such as Scouts and Guides organization, NCC, NSS, Students' Union, Sports and Athletic Associations, Dramatic Clubs, etc. which cater the multifarious needs of the youth. Established by the central government, Nehru Yuva Kendra is trying to bolster the youth network in the country. Youth are designed as the most important instrument of National Integration programme. Assiduous attempts are being made to unite youth through observation of youth festivals. Youth counselling service, Youth health service, National Fitness Corps, Services for poor students, National

Physical efficacy Drive, National Employment Scheme, etc. are some of the programmes undertaken for the welfare of the youth in the country. Needless to say, social work has recognized the youths as important human resource of the nation.

Through all these programmes, the welfare agencies are collaborating with social work institutions to guide and support youths in our country.

13.5.1 School Social Work

School plays a key role in transforming students into good and productive workforce for the nation. However, at times, there are instances of problems between students and teachers, and their social environment. In many cases, the school environment displays educational malfunctioning in the schools. Social work as a profession steps into such environment and attempts to modify the situation in favour of the learners and teachers wherever required. The activities of social work intervention in schools include counselling services to the children/students and their parents.

13.6 COMMUNITY DEVELOPMENT (URBAN, RURAL AND TRIBAL)

Community Development Exchange defines community development as: “Both an occupation (such as a community development worker in a local authority) and a way of working with communities. Its key purpose is to build communities based on justice, equality and mutual respect.”

Community development seeks to empower individuals and groups of people by providing them with the skills they need to affect change in their own communities. These skills are often created through the formation of large social groups working for a common agenda. Community development practitioners help to foster social inclusion and equality. During the fifties and sixties, India ran a massive community development programme with focus on rural development activities through government support. This was later expanded in scope and was called Integrated Rural Development Scheme (IRDP). A large number of initiatives that can come under the community development umbrella have come up in recent years. The two elements of community development are: participation of the people, and local initiative.

13.6.1 Urban Community Development

India has one of the largest urban systems, but its effectiveness is considered as far from satisfactory due to scarcity of funds and ineffective management. The major urban concern is the growing gap between the demand and supply of basic infrastructure services such as safe drinking water, sanitation, sewerage, housing, energy, transport, communication, health and education.

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Increased urbanization is accompanied by severe socio-economic and environmental problems, which adversely affect the quality of life. Areas that need considerations include urban governance issues with special focus on the problems of the urban poor and slum dwellers, urban transport and housing.

According to 2001 Census, only 28 per cent of the Indian population (about 285 million people) lived in urban settings. By 2030, India's total population is estimated to be the largest in the world. A vast number of people in urban areas are threatened mainly by homelessness, health hazards, and crime and violence. These may affect a portion of the urban population directly, but their indirect effects are felt by the whole society.

The United Nations Development Programme (UNDP) has outlined these priorities as part of its 'Urban Strategy'. These are as follows:

- Increasing shelter for the urban poor.
- Provision of basic urban services such as education, primary health care, clean water and sanitation.
- Improving women's access to basic services and government facilities.
- Energy use and alternative transport systems.
- Reducing air pollution.
- The philosophy of UCD can be summarized as follows:
- Citizens' cooperation can be definitely and positively evoked.
- The cost of managing civic affairs can be reduced and or alternatively that the civic services could be improved with people's participation.
- People's participation is a precursor to the development of civil pride.

Objectives of the UCD, as given in HUCD Project, are as follows:

- Creating a sense of social coherence on a neighbourhood basis through corporate civic action and promoting sense of national integration.
- Developing a sense of belonging to the urban community through increased participation of people in community affairs and creating a way of thinking which concentrates first on solving problems with their own initiative, organization, self-help and mutual aid.
- Bringing about a change in attitudes by creating civic consciousness and by motivating people to improve their conditions of life particularly those affecting social and physical environment.
- Developing local initiative and identifying and training of local leaders.

- Ensuring fuller utilization of technical and welfare services by helping the community to locate what help can be sort from the municipality, or other organizations, and how to get it; and what assistance and guidance can be obtained from governmental and higher authorities and how to approach them.

UCD aims to organize and stimulate community leadership to handle problems on a mutual aid and self-help basis. It stands for integrating the organized popular effort and governmental services for the improvement of conditions in the urban neighbourhood; and is a strategy of intervention to combat urban problems through citizen's participation. UCD is a process by which the city dwellers become more competent to live with and gain some control over local aspects, by recognizing the need for self-help, a wider participation in civic affairs and the more effective use of civic amenities, of a complex and fast changing world. It seeks to involve the people and to create in them an urge to change and improve their conditions of living by their own efforts and resources supplemented by utilizing all the opportunities and assistance that are offered by governmental and other voluntary agencies.

UCD programmes provide an almost unlimited scope for the practice of professional social work.

On a person to person basis by:

- Locating and motivating key individuals i.e., local leaders, with the objectives of helping them to overcome their narrow loyalties; helping them to come out from the clutches of customs and traditions whose blind pursuits may be inimical to an urban way of life.
- Helping the truants, drop outs, hide bound school teachers, alcoholics, drug addicts, socially handicaps.
- Helping the rural migrants to when away from their rural way of thinking to an urban one which instils in them, slowly but surely, a sense of urban and urbanity leading ultimately to the development of responsible citizenship for healthy and happy urban life.

On group basis by:

- Organizing the street urchins in the community into a well knit group, so that they can develop.
- Organizing responsible groups from youth, women and adults.
- Developing responsible leadership from the groups.

Social work itself is an urban phenomenon. The earliest experience in UCD lies in factors such as social problems of beggary, prostitution, juvenile delinquency; provision of housing facilities like constructing colonies for industrial workers establishing city improvement trusts, cooperative housing societies; undertaking slum clearance programmes; and organizing

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welfare and recreational services like social education, child welfare, nutrition programmes, welfare programmes for destitute, aged and widows.

13.6.2 Rural–Urban Relationship Committee (RURC)

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After careful observation of earlier projects and experiments, a Rural–Urban Relationship Committee was set up in 1963 by the Ministry of Health, Government of India, to plan and initiate UCD projects on a nation-wide scale specifying the role of local bodies while implementing them. The Committee observed that there was lack of awareness and interest among urban poor and suggested the need to motivate change and encourage people to exercise their own initiative in planning and carrying out improvement projects based on their needs. Technical and welfare resources were to be then directed to these communities to support them in their effort.

The establishment of the RURC paved the way for the extensive application of community development method to solve the problems of urban life. The terms of reference of this committee were:

- Determination of criteria for the demarcation of urban and rural areas.
- Making recommendations regarding the relationship between the urban local bodies and the panchayat raj institutions.
- Defining the structure and functions of the urban local bodies.
- Making recommendations about the lines on which urban community development work may be undertaken in municipal areas.
- Making recommendations for the more efficient and effective functioning of urban local bodies in general.

13.6.3 Rural Community Development

Rural development in general denotes economic development and community development actions and initiatives taken to improve the standard of living in non-urban neighbourhoods, remote villages and the countryside. India's development strategies have accorded high priority to agriculture and rural development. The Community Development Programme (CDP) reflected India's concern for nation-building and equity. A Minimum Needs Programme (MNP) was also launched, to supplement the income-increasing effect of other growth-oriented programmes in order to provide civic amenities and community facilities in rural areas. In 1978–79, the principal contents of CDP, Drought Prone Area Programme (DPAD), Marginal Framers and Agricultural Farmers (MFAL), Small Farmers Development Agency (SFDA), Food for Work Programme (FWP) were all integrated into a new programme—Integrated Rural Development Programme (IRDP)—for providing income generating assets and self-employment opportunities to the rural poor.

Modernization through increasing industrial and urban development has brought about considerable changes in the contemporary Indian Society. It is experiencing larger degrees of social disorganization, rural–urban migration, and inadequate employment, lack of services and absence of adequate infrastructure in rural areas. A community approach to deal with these social problems is very relevant and effective in our country.

Rural community development (RCD) encompasses a range of approaches and activities that aim to improve the welfare and livelihoods of people living in rural areas. As a branch of community development, these approaches pay attention to social issues particularly community organizing. This is in contrast to other forms of rural development that focus on public works (e.g., rural roads and electrification) and technology (e.g., tools and techniques for improving agricultural production).

RCD is important in developing countries like India where a large part of the population is engaged in farming. Consequently, a range of community development methods have been created and used by organizations involved in international development. Most of these efforts to promote RCD are led by experts from outside the community such as government officials, staff of non-governmental organizations and international organizations.

Rural development in India is one of the most important factors for the growth of the Indian economy. Agriculture contributes nearly one-fifth of the gross domestic product in India. In order to increase the growth of agriculture, the government has planned several programmes pertaining to rural development from time to time. The Ministry of Rural Development in India is the apex body for formulating policies, regulations and acts pertaining to the development of the rural sector. Agriculture, handicrafts, fisheries, poultry, and dairy are the primary contributors to the rural business and economy.

Total Sanitation Campaign (TSC) was launched as a comprehensive programme in 1999 by Government of India to ensure sanitation facilities in rural areas with broader goal to eradicate the practice of open defaecation (by year 2017). TSC has been restructured from time to time, making it demand driven and people centered. It follows a principle of ‘low to no subsidy’, where a nominal subsidy in the form of incentive is given to rural poor households for construction of toilets. TSC lays strong emphasis on Information, Education and Communication (IEC), capacity building and hygiene education for effective behaviour change with involvement of PRIs, CBOs, NGOs, and so on. The key intervention areas are Individual Household Latrines (IHHL), School Sanitation and Hygiene Education (SSHE), Community Sanitary Complex, Anganwadi toilets supported by Rural Sanitary Marts (RSMs) and Production Centres (PCs).

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At present, panchayats and panchayat unions maintain more than half of the total length of the roads in the states. The road transport has emerged as the most eminent mode of transport in the light of its inherent advantages of lower cost of travel and flexibility in operation. The rural roads also provide outlet to market centres, tehsil headquarters, and other main roads. Hence, it is essential to improve village roads to all weather roads i.e., by black topping. The improvement of road works has been taken up under Rural Infrastructure Development Fund (RIDF) under National Bank for Agriculture and Rural Development (NABARD). Formation of rural roads, construction of small bridges and culverts, provision of water supply and sanitation facilities, improvement and maintenance of minor irrigation tanks constitute rural community development activities.

The introduction of Bharat Nirman, a project set about by the Government of India in collaboration with the state governments and the Panchayati Raj institutions, is a major step towards the improvement of the rural sector. The National Rural Employment Guarantee Act, 2005, was introduced by the Ministry of Rural Development, for improving the living conditions and its sustenance in the rural sector of India.

A few important Indian rural development schemes are as follows:

- **Pradhan Mantri Gram Sadak Yojana (PMGSY):** This is a scheme launched and fully sponsored by the Central Government. The main objective of this nationwide plan is to provide good all-weather road connectivity to unconnected villages. It is under the authority of the Ministry of Rural Development and was begun on 25 December 2000.
- **Swarnjayanti Gram Swarozgar Yojana (SGSY):** The scheme was launched by the Government of India to provide employment to poor people living in rural areas on 1 April 1999. The SGSY aims at providing self-employment to villagers through the establishment of self-help groups. Activity clusters are established based on the aptitude and skill of the people, which are nurtured to their maximum potential. Funds are provided by NGOs, banks and financial institutions. It was implemented as a total package with all the characteristics of self-employment such as proper training, development of infrastructure, planning of activities, financial aid, credit from banks, organizing self-help groups, and subsidies.
- **Sampoorna Gramin Rozgar Yojana (SGRY):** The scheme was launched on 25 September 2001 by merging the provisions of Employment Assurance Scheme (EAS) and Jawahar Gram Samridhi Yojana (JGSY). The programme is self-targeting in nature and aims at providing employment and food to people in rural areas who lived below the poverty line. This scheme aims at increasing

the food protection by the means of wage employment in the rural areas which are affected by the calamities after the appraisal of the state government and the appraisal is accepted by the Ministry of Agriculture.

- **Indira Awaas Yojana (Rural Housing):** The genesis of the Indira Awaas Yojana can be traced to the programmes of rural employment which began in the early 1980s. Construction of houses was one of the major activities under the National Rural Employment Programme (NREP of 1980), and the Rural Landless Employment Guarantee Programme (RLEGP, 1983). There was, however, no uniform policy for rural housing in the states. For instance, some states permitted only part of the construction cost to be borne from NREP/RLEGP funds, and the balance was to be met by beneficiaries from their savings or loans obtained by them. On the other hand, some other states permitted the entire expenditure to be borne from NREP/RLEGP funds. While some states allowed construction of only new dwelling, other states permitted renovation of existing houses of beneficiaries. Indira Awaas Yojana scheme puts emphasis on providing housing benefits all over the rural areas in the country. The objective of the Scheme is primarily to help construction of dwelling units by members of Scheduled Castes/ Schedule Tribes (SCs/STs), freed bonded labourers and also non-SCs/STs rural poor below the poverty line by providing them with grant-in-aid.

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Check Your Progress

7. What does Urban Community Development (UCD) stand for?
8. What does Rural Development denote?

13.7 DALIT WELFARE

For the historically marginalised communities especially Dalits, social work has to play key role. Caste-based exclusion and discrimination has stood over time and has permeated economic, civil, cultural, and political spheres of modern life as well. Dalits face discrimination and exclusion in the use of public services and institutions delivering services like education, health and other public services. They face discrimination in the use of political rights, and in participation in the decision-making process. As social justice is the proclaimed goal of social work, social work educators have been working on to contextualise caste-based exclusion and discrimination as a key structural issue challenging Indian society.

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Social work as a profession is increasingly being recognized for its unique service to the people. Social workers are being asked to perform new and varied tasks. The concern of social work for prevention as well as treatment of individual and social problems gives the profession an ever increasing number of important responsibilities to assume in helping to social policy in addition to improving services to the people. In meeting these multiple responsibility to the society, social work has achieved its outcome in cooperation with the other professions and groups whose common concern is welfare of the people.

13.8 MEDICAL AND PSYCHIATRIC SOCIAL WORK

In this section, we will discuss the role played by social workers in medicine and psychiatry. Social workers help patients with advance directives and other long-term care issues. They ensure that a patient's medically related emotional and social needs are met and maintained throughout his/her treatment. The recognition of psycho-social and cultural dimensions of illness and hospitalization has enabled employment of trained social workers in the hospitals. Social work is utilized in the OPDs (outpatient departments), the wards, and special clinics. The heavy workload of doctors in big hospitals generally leads to lack of clear communication between the medical staff and the patients and their families. In such situations, the main roles expected of social workers are those of mediator; enabler; coordinator of services; case manager; mobilization of family, community and hospital resources; and acting as a member of the team of professionals.

13.8.1 Medical Social Work

Medical social work is a sub-discipline of social work, also called 'hospital social work'. They work with such patients and families, who are in need of psychosocial help. These social workers usually assess the psychosocial functioning of their clients and families and intervene when required. Medical social workers typically work on an interdisciplinary team with professionals of other disciplines (such as medicine, nursing, physical, occupational, speech and recreational therapy). Interventions might consist of connecting patients and families to necessary resources and supports in the community; providing psychotherapy, supportive counselling or grief counselling; or helping patients expand and strengthen their network of social supports. The social service in the field of medicine has started gaining significance in the last few years. It has now become indispensable in diagnosis, treatment and teaching. If, in unfavourable circumstances, the patient dies, medical social workers may offer support and counselling services to his/her family both during the bereavement and on a follow-up. Other than providing counselling

and support to the patient's family, the medical social workers also provide information on social welfare and health board entitlements.

The medical social worker is responsible for developing a discharge plan that meets the patient's requirements and allows him/her leave the hospital or health care centre on time preventing any delay in discharge and unwanted expenses. It is a medical social worker's responsibility to organize a home-care service for the patient as soon as he/she is discharged. Also, a medical social worker should have the ability to work in coordination with other members of the multidisciplinary treatment team, which is directly involved in the patient's treatment and care. The social workers need to possess very good analytical and assessment skills and communication skills in order to establish a better and on time therapeutic relationship between the hospital staff and the patient. The medical social workers arrange advocacy for their patients, when required.

The medical social workers to treat cases involving chronic unemployment, lack of income, lack of health insurance coverage, history of incarceration, homelessness, and substance abuse issues that may obstruct timely discharge of a patient. In all, the medical social worker gives a complete and timely assessment of a patient's psychosocial needs.

13.8.2 Psychiatric Social Work

The social workers work in the team of professionals including psychiatrists, psychologists and occupational therapists. Psychiatrists are the main professional group in-charge of care and treatment of the mentally ill or emotionally disturbed persons. The patients may be attending OPDs, day care, or may be hospitalized. The main tasks of the social worker include: maintain a constant contact with the family of the patient; mediate between the doctors and the patient/family; provide counselling to the patient; assist in discharge and after care of the patient. He/she provides the necessary support to the family and helps the other family members understand the needs of their mentally-ill member.

Functions and activities performed by a psychiatric social worker can be summed up as follows:

- Providing rehabilitation services to patients who have undergone irreversible damage in their mental health due to severe mental disorders.
- Rendering daily therapeutic interventions like 'group therapy' and 'group activities' to patients to lessen their problems as well as increase their group interaction skills, social skills, group behaviour skills, and so on.

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- Giving family intervention and different types therapies to alleviate family pathology responsible for building up patient's illness, and/or helping the family members to maintain the normal functioning and develop problem-solving skills.
- Providing direct and indirect mental health services to the patients.
- Performing psychosocial assessment of the patients to understand their social environment in detail to design appropriate treatment plans.
- Rendering psycho education and counselling services to the key caregivers and other family members and friends of the patients.

While working with the terminally-ill patients, the dilemma a social worker faces is to inform the patient and his family about the illness. The patients suffering from a terminal illness, like cancer and AIDS, have additional stress factor—the thought of impending death and anxiety about the family after their death. The tasks of the social worker here includes: ensuring palliative care to reduce pain and discomfort, talking about death, involving the patient in planning for the family after his death, providing opportunity to family members to talk about death and dying, providing support—emotional and material—to the patient/family. In the case of AIDS, the caseworker needs to tackle the issue of stigma attached with contracting AIDS and the possibility of infection getting passed on others in the family.

Check Your Progress

9. What do you mean by medical social work?
10. List some of the functions performed by a psychiatric social worker.

13.9 CORRECTIONAL SOCIAL WORK

Working in a correctional institution can be stressful and hazardous. Every year, many correctional officers (COs) are injured in confrontations with inmates. Correctional officers and jailers have one of the highest rates of nonfatal on-the-job injuries. First-line supervisors/managers of correctional officers also face the risk of work-related injury. Correctional officers usually work both indoors and outdoors. Usually, correctional institutions are well lighted, temperature controlled and ventilated.

Correctional officers are responsible for the oversight of persons who have been arrested or are serving sentences after being convicted of a crime. There are some other duties as well that define what a correctional officer is and does. Some such duties are as follows:

- **Keeping peace:** COs are responsible for keeping peace in places where they work. They prevent or break up fights among the inmates and perform searches of the facility to ensure that no weapons or drugs are on site, which can cause disruption.
- **Ability to multitask:** The ability to multitask and be flexible when it comes to duties is quite essential for corrections officers. Their jobs can be a combination of various tasks performed by police officers, social workers, counsellors, managers, teachers and security guards.
- **Role beyond security:** COs play significant roles in assisting police with investigations of crimes that take place in prisons or jails. In smaller cities and counties, corrections officers also serve as deputy sheriffs or police officers and help with local law enforcement.
- **Job potential:** According to the Bureau of Labor Statistics, there are plenty of job opportunities available for corrections officers. With the ever-expanding prison population, long-term job security for those entering this line of work is positive.
- **Challenges:** Working as a corrections officer can be emotionally challenging and the work can cause high levels of anxiety, depression and stress. It is also a hazardous profession, particularly if the work is security and oversight of extremely violent offenders.

Most individuals who perform therapeutic and quasi-therapeutic functions in correction setting operate under the name of correctional social work. These individuals are usually probation or parole officers and institutional counsellors.

Social work emerged as a profession in the 20th century and today it is the profession, which is charged with fulfilling the social welfare mandate of promoting wellbeing and quality of life. Thus, social work encompasses activities directed at improving human and social conditions and it alleviates human distress and social problems. Social workers work with people for the following reasons:

- To enhance their competence and functioning
- To access social support and resources
- To create humane and responsive social services
- To expand the structures of society

Counselling and casework are the methods that are used in prison by social work and conscious efforts are made to place emphasis on both group work and community work in prison. Social work in prison does not follow any particular framework of practice, which makes it difficult for practitioners to clearly define their point of departure. To conclude, social

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work practitioners should acknowledge and respond to the real environmental and emotional crises that can be created by incarceration.

Each offender has the capacity to grow and develop to be a constructive member of the family, community and society but only if their behaviour changes. A central component to value an individual is recognizing him/her in relation to their family and community.

Prison social workers challenge attitudes and behaviours that result in crime and cause distress, or harm to victims and others. Initiatives such as diversion, community services, parole, probation and correctional supervision should be initiated to minimize reoffending or recidivism. Social workers in correctional facilities provide two types of services (i) supportive services within the institution and (ii) connections to resources in the community. Within a correctional facility, social services might be utilized in the areas of mental health, substance abuse, education and vocational rehabilitation. This might help social workers to understand the prison environment and the offender better.

13.10 GERIATRIC SOCIAL WORK

Although there are various schemes for old-age people to help them enable a normal and comfortable life, social work plays an important role in providing the need-based services to them. People in the twilight of their age require numerous supports from the society. Social work in this regard has a greater role in understanding their needs and working for their satisfied and comfortable life for a happy ending. The activities of social work for the aged and infirm include running old age home, recreational facilities, physical support, psychological support etc. In 1999, the Government of India announced a National Policy on Older Persons, which identified the areas of intervention—financial security, healthcare and nutrition, shelter, education, welfare, protection of life and property, and so on—for the well-being of elderly.

13.10.1 Persons with disabilities

Another needy section of the Indian population is handicapped people or those who are disabled. Social work or social welfare has a formidable role in working for them. The social service for disabled includes institutional support for the care and rehabilitation of physically and mentally retired, hostels for the working handicapped, small production units for the differently abled, special schools for mentally-retarded children and orthopedically challenged and counselling service for mentally depressed, etc.

13.10.2 Industrial Social Work

The term labour welfare is very comprehensive in the sense of its understanding. It involves different interpretations due to different social customs and degrees of industrialization. According to the report of the ILO, worker's welfare should mean to such services, facilities and amenities which may be established in on the vicinity of the undertakings to enable the persons employed in them to perform their work in a healthy, congenial surrounding and provided with amenities conducive to good health and high morals. Social work has a wide field of application for labour welfare which includes the activities such as family management counselling, counselling on safety maintenance, advocacy for labour rights, health education, value education etc. In India, labour welfare activities have been undertaken by mainly three agencies namely, the government, the employers and the employees' (labours') union. The first one is statutory and rests two are voluntary in nature.

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13.10.3 Human Resource Management

Human resource management (HRM) is the function within an organization that focuses on recruitment of, management of, and providing direction for the people who work in the organization. HRM is the organizational function that deals with issues related to people such as compensation, hiring, performance management, organization development, safety, wellness, benefits, employee motivation, communication, administration and training. It is also a strategic and comprehensive approach to managing people and the workplace culture and environment. Effective HRM enables employees to contribute effectively and productively to the overall company direction and the accomplishment of the organization's goals and objectives.

HRM is now moving away from traditional personnel, administration, and transactional roles, which are increasingly outsourced. It is now expected to add value to the strategic utilization of employees. HRM, is engaged not only in securing and developing the talents of individual workers, but also in implementing programmes that enhance communication and cooperation between those individual workers in order to nurture organizational development.

Organization, utilization and maintenance of an organization's workforce are key functions of HRM. This involves designing an organizational framework that makes maximum use of an enterprise's human resources and establishing systems of communication that help the organization operate in a unified manner. Other responsibilities in this area include: safety and health, and worker-management relations. Human resource maintenance activities related to safety and health usually entail compliance with federal laws that protect employees from hazards in the workplace. Maintenance tasks related

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to worker–management relations primarily entail: working with labour unions; handling grievances related to misconduct, such as theft or sexual harassment; and devising communication systems to foster cooperation and a shared sense of mission among employees. Employee development and training is another vital responsibility of human resource personnel.

Responsibilities associated with training and development activities include the determination, design, execution and analysis of educational programmes. The HRM professional should be aware of the fundamentals of learning and motivation, and must carefully design and monitor training and development programmes that benefit the overall organization as well as the individual.

Check Your Progress

11. What is the responsibility of correctional officers (CO)?
12. What type of service do social workers in correctional facilities provide?
13. What does human resource management (HRM) focus on?

13.11 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. Generally, there are six types of family problems: (i) issues related to a family member, (ii) child-rearing and family planning, (iii) marital crisis, (iv) abuse and violence, (v) conflict with other systems, and (vi) disownment of family member/s.
2. Two kinds of family crises are:
 - (i) Developmental crises: Developmental crises are mostly resolved within the family system. To adjust to developmental crisis, families often need to adjust the family rules and roles to meet the new abilities of family members.
 - (ii) Structural crises: A structural crisis occurs when the family members resist change to meet the demands of new development, or resolve the problems, in the family. At this stage, professional help is a must.
3. A family caseworker's role comprises planning and implementing a combination of interventions, ranging from development to remedial, in resolving the family crises. He makes use of individual, group and community methods to strengthen such families' coping mechanism, and even rehabilitates them.
4. The 73rd and 74th Amendments (1993) to the Constitution of India have provided for reservation of seats in Panchayats and Municipalities for

women, laying a strong foundation for their participation in decision-making at the local levels.

5. Adopted in 2009, it undertakes the extensive task of providing child protection at family and community level. The scheme aims at reducing the risks and vulnerabilities children face in various situations, and actions that lead to abuse, neglect, exploitation, abandonment and separation of children.
6. To deal with the issue of child labour, the Ministry of Labour and Employment took a three-point approach:
 - (i) To set up a legal framework for prohibition and regulation of child labour;
 - (ii) To use various development programmes to address the needs of working children, and
 - (iii) To set up the NCLP.
7. UCD aims to organize and stimulate community leadership to handle problems on a mutual aid and self-help basis. It stands for integrating the organized popular effort and governmental services for the improvement of conditions in the urban neighbourhood; and is a strategy of intervention to combat urban problems through citizen's participation.
8. Rural development in general denotes economic development and community development actions and initiatives taken to improve the standard of living in non-urban neighbourhoods, remote villages and the countryside. India's development strategies have accorded high priority to agriculture and rural development.
9. Medical social work is a sub-discipline of social work, also called 'hospital social work'. They work with such patients and families, who are in need of psychosocial help. These social workers usually assess the psychosocial functioning of their clients and families and intervene when required. Medical social workers typically work on an interdisciplinary team with professionals of other disciplines (such as medicine, nursing, physical, occupational, speech and recreational therapy).
10. Functions and activities performed by a psychiatric social worker can be summed up as follows:
 - (i) Providing rehabilitation services to patients who have undergone irreversible damage in their mental health due to severe mental disorders.
 - (ii) Rendering daily therapeutic interventions like 'group therapy' and 'group activities' to patients to lessen their problems as well

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as increase their group interaction skills, social skills, group behaviour skills, and so on.

(iii) Giving family intervention and different types therapies to alleviate family pathology responsible for building up patient's illness, and/or helping the family members to maintain the normal functioning and develop problem-solving skills.

(iv) Providing direct and indirect mental health services to the patients.

11. Correctional officers are responsible for the oversight of persons who have been arrested or are serving sentences after being convicted of a crime. There are some other duties as well that define what a correctional officer is and does.

12. Social workers in correctional facilities provide two types of services (i) supportive services within the institution and (ii) connections to resources in the community. Within a correctional facility, social services might be utilized in the areas of mental health, substance abuse, education and vocational rehabilitation. This might help social workers to understand the prison environment and the offender better.

13. Human resource management (HRM) is the function within an organization that focuses on recruitment of, management of, and providing direction for the people who work in the organization. HRM is the organizational function that deals with issues related to people such as compensation, hiring, performance management, organization development, safety, wellness, benefits, employee motivation, communication, administration and training.

13.12 SUMMARY

- With the growth of the economy, rural to urban migration, decline in joint family system, concept of freedom, individuality and rights of an individual, and so on, many kind of family issues that most of the time need professional intervention have come into being.
- A family crisis occurs when a family undergoes some transformation, i.e., when things change for better or turn difficult or worse. It has been generally observed that day-to-day hassles keep accumulating and become a cause for stress. Many events that occur in a family can lead to issues we term as 'family crisis/crises'.
- A family caseworker's role comprises planning and implementing a combination of interventions, ranging from development to remedial, in resolving the family crises. He makes use of individual, group and community methods to strengthen such families' coping mechanism, and even rehabilitates them.

- A large number of families have benefited by the social security provisions of the government against poverty, old age, disability, illness and environmental disasters.
- Child welfare workers operate in family-based services and they usually address children and youth. A social worker in this field usually counsels children who face problems or difficulties in adjusting socially.
- Regrettably, in a developing country like India where child welfare should be given top priority, it is the most neglected area. Child welfare does not only refer to providing free education to children, but it also ensures that the children are educated in a healthy environment, which supports their educational growth.
- There is no denying the fact that women are the driving forces of a nation. Long before the dawn of Indian freedom, it was realized that social reform centred on emancipation of women was the absolutely necessary of political independence of the country. Pioneering social reform in this regard was done by Raja Ram Mohan Roy, Keshav Chandra Sen, MG Ranade and others.
- Community development seeks to empower individuals and groups of people by providing them with the skills they need to affect change in their own communities. These skills are often created through the formation of large social groups working for a common agenda.
- UCD aims to organize and stimulate community leadership to handle problems on a mutual aid and self-help basis. It stands for integrating the organized popular effort and governmental services for the improvement of conditions in the urban neighbourhood; and is a strategy of intervention to combat urban problems through citizen's participation.
- Rural community development (RCD) encompasses a range of approaches and activities that aim to improve the welfare and livelihoods of people living in rural areas. As a branch of community development, these approaches pay attention to social issues particularly community organizing.
- The introduction of Bharat Nirman, a project set about by the Government of India in collaboration with the state governments and the Panchayati Raj institutions, is a major step towards the improvement of the rural sector.
- For the historically marginalised communities especially Dalits, social work has to play key role. Caste-based exclusion and discrimination has stood over time and has permeated economic, civil, cultural, and political spheres of modern life as well.

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- The medical social worker is responsible for developing a discharge plan that meets the patient's requirements and allows him/her leave the hospital or health care centre on time preventing any delay in discharge and unwanted expenses.
- The social workers work in the team of professionals including psychiatrists, psychologists and occupational therapists. Psychiatrists are the main professional group in-charge of care and treatment of the mentally ill or emotionally disturbed persons.
- While working with the terminally-ill patients, the dilemma a social worker faces is to inform the patient and his family about the illness. The patients suffering from a terminal illness, like cancer and AIDS, have additional stress factor—the thought of impending death and anxiety about the family after their death.
- First-line supervisors/managers of correctional officers also face the risk of work-related injury. Correctional officers usually work both indoors and outdoors. Usually, correctional institutions are well lighted, temperature controlled and ventilated.
- Counselling and casework are the methods that are used in prison social work and conscious efforts are made to place emphasis on both group work and community work in prison. Social work in prison does not follow any particular framework of practice, which makes it difficult for practitioners to clearly define their point of departure.
- Although there are various schemes for old-age people to help them enable a normal and comfortable life, social work plays an important role in providing the need-based services to them. People in the twilight of their age require numerous supports from the society.
- Social work has a wide field of application for labour welfare which includes the activities such as family management counselling, counselling on safety maintenance, advocacy for labour rights, health education, value education etc.
- Human resource management (HRM) is the function within an organization that focuses on recruitment of, management of, and providing direction for the people who work in the organization.
- The HRM professional should be aware of the fundamentals of learning and motivation, and must carefully design and monitor training and development programmes that benefit the overall organization as well as the individual.

13.13 KEY WORDS

- **The Community Development Exchange:** A not-for-profit, the UK-wide membership organisation for individuals, organisations and networks who work in communities and/or are involved in community development.
- **Psychiatry:** This is the medical specialty devoted to the diagnosis, prevention and treatment of mental disorders. These include various mal-adaptations related to mood, behaviour, cognition, and perceptions.
- **The Bureau of Labor Statistics:** This is a unit of the United States Department of Labour. It is the principal fact-finding agency for the U.S. government in the broad field of labour economics and statistics and serves as a principal agency of the U.S. Federal Statistical System.

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13.14 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. Write a short note on issues of children in family system.
2. Write in brief about the caseworker's role in family.
3. Write a short note on the social worker's role in childcare.
4. Write in brief about the functioning of social work in urban community development.
5. Write a short note on Rural-Urban Relationship Committee (RURC).
6. Write in brief about tasks of the social worker in hospital and health centres.
7. Write a short note on the methods used in prison by social work.

Long Answer Questions

1. Discuss in detail the issues of couples in family system and social work's intervention to solve those issues.
2. Analyse the scope of social work's collaboration in various childcare schemes launched by the government in India.
3. Discuss a social worker's dilemma in working with the terminally-ill patients.
4. Analyse the role of human resource management (HRM) as a field of social work.

13.15 FURTHER READINGS

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UNIT 14 PROFESSIONAL ASSOCIATIONS IN SOCIAL WORK

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Structure

- 14.0 Introduction
- 14.1 Objectives
- 14.2 The National Association of Social Workers (NASW)
- 14.3 The Irish Association of Social Workers (IASW)
- 14.4 The International Federation of Social Workers (IFSW)
 - 14.4.1 Association of Schools of Social Work in India (ASSWI)
 - 14.4.2 Indian Society of Professional Social Work (ISPSW)
 - 14.4.3 National Association of Professional Social Workers in India (NAPSWI)
 - 14.4.4 PSWA
 - 14.4.5 Problems Faced by Social Work Professionals in India
- 14.5 Answers to Check Your Progress Questions
- 14.6 Summary
- 14.7 Key Words
- 14.8 Self Assessment Questions and Exercises
- 14.9 Further Readings

14.0 INTRODUCTION

As the scope of social work across the various fields have grown, a slew of professional associations – national, international and regional levels – has come into existence. They were established to address various issues related to social work practice. They are meant to provide social work educators and practitioners for discussions about improvement in the social work education and practice. The National Association of Social Workers (NASW) is the largest membership organization of professional social workers in the world. It developed and adopted the NASW Code of Ethics and other specialized practice standards. The Irish Association of Social Workers is the national professional body for social workers in the Republic of Ireland. The International Federation of Social Workers (IFSW) is the worldwide body for professional social work. It comprises 120 professional social work associations representing over 3 million social workers.

In India, there is an association called Association of Schools of Social Work in India (ASSWI). Another association known as Indian Society of Professional Social Work (ISPSW) aims towards meeting challenges of present-day social work practice and creating a platform for information exchange among fellow professionals. The Society primarily focuses on uniting the professional social workers to discuss, deliberate and develop

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conceptual frameworks and feasible indigenous interventions in Social work practice. NAPSWI is a non-profit, non-political, national level organization dedicated to the promotion of standard and status of social work profession. Then there is the Professional Social Workers' Association (PSWA) which is an association of Indian / Tamil Nadu social work professionals, headquartered at Chennai. We also find that professional social work education in India faces various challenges which need to be addressed collectively for improving the standards, enhancing the recognition of the profession and developing literature in consonance with the social context.

This unit aims at analysing the objectives and functions of various professional associations in social work.

14.1 OBJECTIVES

After going through this unit, you will be able to:

- Understand the professional associations in social work
- Explain the functions of international associations like NASW, IASW and IFSW
- Enumerate the functions and objectives of national associations like ASSWI, ISPSW, NAPSWI and PSWA
- Understand the problems faced by social work professionals in India

14.2 THE NATIONAL ASSOCIATION OF SOCIAL WORKERS (NASW)

The National Association of Social Workers (NASW) is the largest membership organization of professional social workers in the world. It has more than 120,000 members. The association works to enhance the professional growth and development of its members, to create and maintain professional standards, and to advance sound social policies.

The NASW was established in 1955 through the consolidation of the seven organizations. These are:

- American Association of Social Workers
- American Association of Psychiatric Social Workers
- American Association of Group Workers
- Association for the Study of Community Organization
- American Association of Medical Social Workers
- National Association of School Social Workers
- Social Work Research Group

NASW's primary functions include promoting the professional development of its members, establishing and maintaining professional standards of practice, advancing sound social policies, and providing services that protect its members and enhance their professional status. NASW developed and adopted the NASW Code of Ethics and other generalized and specialized practice standards. Certification and quality assurance are promoted through the Academy of Certified Social Workers, the NASW Register of Clinical Social Workers, and the Diplomate in Clinical Social Work. Political Action for Candidate Election and Educational Legislative Action Network are some of the NASW's political action programs. Through its 56 chapters in the U.S. and abroad, NASW also sponsors, professional conferences and continuing education programs, and produces journals (such as the flagship *Social Work*), books, and major reference works for the social work profession.

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14.3 THE IRISH ASSOCIATION OF SOCIAL WORKERS (IASW)

The Irish Association of Social Workers is the professional body for social workers in the Republic of Ireland. It was founded in 1971 and has a membership of almost 1,300 social workers. The IASW is an active member of the International Federation of Social Workers, which represents professional social work associations from over 55 different countries with more than 350,000 social workers in all parts of the world.

What does the IASW do?

The Objectives of the IASW are:

- Ensuring the sustainable development of the IASW, as the professional body supporting and representing the social work profession in the Republic of Ireland.
- Improving the standards and quality of professional social work practice
- Facilitating social workers to meet the CPD requirements of registration
- Increasing access to information and support for social workers
- Enhancing the public profile and perception of social work
- Using social work expertise to influence the development of local, national and international policy and practice

How does the IASW operate?

The IASW operates by means of an elected Board of Directors which includes the Chair of the Board, Vice-Chair, Company Secretary and Treasurer. Council is made up of the Special Interest Groups (SIG's), Associate Groups and

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Committees, and is the advisory body to the Board. Many components of the IASW, from the Special Interest Groups to the Chair of the Board, operate on the time given by members. It is up to the members of the Association to participate in order to make it effective.

Staff and Manpower

IASW has two full-time staff – an Office Manager (Danielle McGoldrick) and a Professional Development Coordinator (Cliona Murphy). The role of Office Manager is funded primarily through membership subscriptions and the Professional Development Coordinator's role is funded through an annual grant from the HSE.

Check Your Progress

1. When was NASW established?
2. Which are the primary functions of NASW?
3. When was the IASW founded?
4. How does IASW operate?

14.4 THE INTERNATIONAL FEDERATION OF SOCIAL WORKERS (IFSW)

The International Federation of Social Workers (IFSW) is the worldwide body for professional social work. It comprises 120 professional social work associations representing over 3 million social workers. IFSW has formal consultative status with the United Nations and other global bodies. The organisation's purpose is to contribute to build a more equitable world through professional social work. IFSW and its partners regularly review the international standards of social work and policies that promote good practice outcomes. The current president of IFSW is Ruth Stark who is a Social Worker in Scotland and member of the Scottish Association of Social Workers.

Every two years at a General Meeting of members an international Executive Committee is democratically elected. This committee consists of a President, Treasurer and Regional President and Deputy Regional President. The six regions are: Africa, Asia-Pacific, Europe, Latin America and the Caribbean and North America. A permanent Secretariat has been established since 1956 which is currently based in Switzerland. Dr. Rory Truell is the current IFSW Secretary-General and Chief Executive Officer.

14.4.1 Association of Schools of Social Work in India (ASSWI)

The Association of Schools of Social Work in India (ASSWI) was a voluntary association of social workers. During 1977-81, a committed team was elected

to manage ASSWI. After the election of the team, social work teachers from different regions were nominated to international programmes; many were invited to direct many workshops and seminars; and organised various faculty development and curriculum restructuring workshops.

14.4.2 Indian Society of Professional Social Work (ISPSW)

Indian Society of Professional Social Work (ISPSW) was formally known as Indian Society of Psychiatric Social Work, which was established in the year 1970 by Dr. R.K. Upadhyaya and his staff of the Dept of Psychiatric Social Work, Central Institute of Psychiatry, Ranchi. It aims at meeting challenges of present-day social work practice and creating a platform for information exchange among fellow professionals. Later, it has been constantly upgraded to reach this current status of professional identity and recognition by Dr. I. A. Shariff (Retd. Professor & Head) and Faculty Members, Dept. of Psychiatric Social Work, National Institute of Mental Health and Neuro Sciences, Bangalore. The nomenclature of the Society was changed in Dec.1988 at Kolkata, because of an increased representation of educators, practitioners and researchers from all streams of social work in the Society.

The Society primarily focuses on uniting the professional social workers to discuss, deliberate and develop conceptual frameworks and feasible indigenous interventions in Social work practice. In order to facilitate this cause, the Society has so far conducted 35 Annual National Conferences along with workshops, seminars and symposia on various issues all over India.

14.4.3 National Association of Professional Social Workers in India (NAPSWI)

National Association of Professional Social Workers in India (NAPSWI) is a non-profit, non-political, national level organization dedicated to the promotion of standard and status of social work profession. It intends to fulfil twin purpose: to promote the social work profession across the country with the aim of improving the quality of services in the social welfare and social development sectors on one hand and to protect interests of social work professionals. NAPSWI envisages to create a compassionate fraternity of professional social workers. Its mission is to advance excellence in education, training and practice of professional social work through – education, research, training, networking, advocacy, resource development.

Objectives of NAPSWI

- Increase awareness about social work profession at various levels.
- Promote the highest professional standards and ethics in the practice of professional social work.

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- Advance the knowledge and practice base of social work interventions that enhance quality of life and standard of living of persons, their family and environment.
- Faster communication and foster support among professional social workers.
- Promote social change, empowerment and liberation of people to enhance their well-being adhering to principles of human rights and social justice.
- Promote research, action and other forms of continuing education for knowledge up-gradation of members.
- Advocate for programmes and policies to meet the needs of social work fraternity and its various clientele groups.
- Work to strive for better working conditions of work of social work professionals.
- Promote liaison activities with other professional organizations at regional / state / national or international level having similar goals and objectives

14.4.4 PSWA

The Professional Social Workers' Association (PSWA) is an association of Indian/Tamil Nadu social work professionals, headquartered at Chennai. It is a registered entity, formerly known as "Professional Social Workers' Forum" (PSWF). The Association is functioning since 1985. Later the association merged with Indian Council of Social Welfare (ICSW) which was established in Paris in 1928 and is now headquartered at Mumbai.

14.4.5 Problems Faced by Social Work Professionals in India

Social work professionals in India face numerous challenges which need to be addressed collectively. Steps are needed for improving the standards, enhancing the recognition of the profession and developing literature in consonance with the social context and work force requirements apart from achieving the target of National Council for Social Work. These are some of the problems that social work professionals face:

(i) Public Recognition of Professional Social Work(er)

There is lack of public recognition of social work as a profession. This has a demotivating impact on its future prospects in India.

(ii) Dearth of Necessary Resources

The prevailing level of Indian social services and welfare services is extremely low and that most of the voluntary welfare agencies lack the necessary resources to meet some of the basic human needs of common people.

Even the Central Social Welfare Board which assists financially more than 12,000 voluntary social welfare agencies has failed to promote the cause of professional social work.

(iii) Lack of Indigenous Materials or Literature

The major shortcoming of social work education in India is its inability to sufficiently indigenize its knowledge-base. The basic teaching material with respect to interventionist methods (the holy trinity of social case work, social group work and community organisation) is still primarily American. The challenge, as mentioned before, has not been met and there is often a lingering doubt in the mind of many social work educators and trained social workers whether social work in India can afford to be only concerned with specific individuals, groups and communities when the problems affect large masses of people (Gore, 1985:151).

(iv) Missing of Fundamental Feature

The professionals alone have not yet acquired any dominant place to shape and formulate social policies or to administer social welfare organizations. Again, the professional group itself has not developed any social code which the profession also should accept and practice as the fundamental feature of profession.

(v) The Absence of Effective Functioning

The absence of effective functioning of professional association of social work practitioners and educators is the most pronounced handicap in professional development in the country. Unless these are revived and made effective, the future of the profession of social work is likely to remain bleak (Nanavathi: 1997).

(vi) Social Work Educators are not Practitioners

When the educators, practitioners and students talk about social work as a profession like medicine, law, and engineering, etc., they should work in the same way as the professors of medical college who practice their profession by visiting wards of hospital along with the medical students or professors of engineering college who are involve in practice and professors of law college who practice their profession and update their knowledge levels. They should enhance their competencies to deal with the issues.

Check Your Progress

5. Who is the current president of IFSW?
6. List some of the objectives of NAPSWI.
7. Which is the most pronounced handicap in professional development in the country?

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14.5 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

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1. The NASW was established in 1955.
2. The NASW's primary functions include promoting the professional development of its members, establishing and maintaining professional standards of practice, advancing sound social policies, and providing services that protect its members and enhance their professional status.
3. It was founded in 1971 and has a membership of almost 1,300 social workers.
4. The IASW operates by means of an elected board of directors which includes the chair of the board, vice-chair, company secretary and treasurer.
5. The current president of IFSW is Ruth Stark who is a social worker in Scotland and member of the Scottish Association of Social Workers.
6. Some of the objectives of NAPSWI are:
 - (i) Increase awareness about social work profession at various levels.
 - (ii) Promote the highest professional standards and ethics in the practice of professional social work.
 - (iii) Advance the knowledge and practice base of social work interventions that enhance quality of life and standard of living of persons, their family and environment.
 - (iv) Faster communication and foster support among professional social workers.
7. The absence of effective functioning of professional association of social work practitioners and educators is the most pronounced handicap in professional development in the country. Unless these are revived and made effective, the future of the profession of social work is likely to remain bleak.

14.6 SUMMARY

- The national association of social workers (NASW) is the largest membership organization of professional social workers in the world. It has more than 120,000 members.
- NASW's primary functions include promoting the professional development of its members, establishing and maintaining professional standards of practice, advancing sound social policies, and providing services that protect its members and enhance their professional status.

- The Irish Association of Social Workers is the professional body for social workers in the Republic of Ireland. It was founded in 1971 and has a membership of almost 1,300 social workers.
- The International Federation of Social Workers (IFSW) is the worldwide body for professional social work. It comprises 120 professional social work associations representing over 3 million social workers. IFSW has formal consultative status with the United Nations and other global bodies.
- Indian Society of Professional Social Work (ISPSW) was formally known as Indian Society of Psychiatric Social Work, which was established in the year 1970 by Dr. R.K. Upadhyaya and his staff of the Dept of Psychiatric Social Work, Central Institute of Psychiatry, Ranchi.
- National Association of Professional Social Workers in India (NAPSWI) is a non-profit, non-political, national level organization dedicated to the promotion of standard and status of social work profession.
- The Professional Social Workers' Association (PSWA) is an association of Indian / Tamil Nadu social work professionals, headquartered at Chennai. It is a registered entity, formerly known as "Professional Social Workers' Forum" (PSWF).
- Social work professionals in India face numerous challenges which need to be addressed collectively. Steps are needed for improving the standards, enhancing the recognition of the profession and developing literature in consonance with the social context and work force requirements apart from achieving the target of National Council for Social Work.
- The major shortcoming of social work education in India is its inability to sufficiently indigenize its knowledge-base. The basic teaching material with respect to interventionist methods (the holy trinity of social case work, social group work and community organisation) is still primarily American.

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14.7 KEY WORDS

- **The Social Work Research Group (SWRG):** It was founded in 1949 and laid groundwork for the contemporary social work research movement.
- **Practitioner:** It refers to a person actively engaged in an art, discipline, or profession, especially medicine.
- **Profession:** It refers to a paid occupation, especially one that involves prolonged training and a formal qualification.

14.8 SELF ASSESSMENT QUESTIONS AND EXERCISES

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Short Answer Questions

1. Write a short note on the role of the National Association of Social Workers (NASW).
2. Write in brief about the objectives of the IASW.
3. Write a short note on the functioning of Indian Society of Professional Social Work (ISPSW)

Long Answer Questions

1. Discuss the role and functioning of some of international professional association in social work.
2. Analyse the numerous challenges that social work professionals face in India.

14.9 FURTHER READINGS

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