

HISTORY AND IDEOLOGY
(DSW01)
(M.A. SOCIAL WORK)



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Lesson – 1

Introduction to Social Work – Objectives, Principles and Values of Social Work

1.0. Objectives:

The objectives of the present lesson are to explain the objectives, principles and values of social work.

Contents:

- 1.1 Introduction**
- 1.2 Objectives of Social Work**
- 1.3 Principles of Social Work**
- 1.4 Worth and Dignity of the Individual**
- 1.5 Right to self determination**
- 1.6 Belief in equal opportunity**
- 1.7 Social responsibilities**
- 1.8 Value of Social Work**
- 1.9 Summary**
- 1.10 Keywords**
- 1.11 Exercise**
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1.1. Introduction:

Well being of others is the main objective of social work. Professional social worker is working towards the betterment of human lives. He has dedication for a noble cause of protecting human life and health in a moral and ethical manner.

1.2. Objectives of social work:

Social work seeks to assist individuals, groups and communities for promoting their well-being. The two fold approach of social work has been called "dualistic" – its aim is not only to help the individual, the family and the group of persons but it is concerned with the improvement of general social conditions.

Traditionally social workers provided meagre relief to the lowest class of society, the destitute and miserable. But social work today is losing its class character. It is serving the betterment of all classes of the entire community. Social work uses the strengths of the individual and the group.

The goal of social work is to reconcile the well-being of the individuals with the welfare of society in which they live. Social work attempts to mobilize social forces to resolve social and economic situation. It helps individuals overcome the difficulties they encounter.

Social work recognizes the multiplicity of causation of social problems. It aims toward a change of societal conditions that cause human suffering and maladjustment. Unjust behaviour and actions

cannot be supported by social work. Social work attempts to develop constructive forces in the individual and in the social group. It assists people in solving their emotional, social, and economic problems by releasing their natural abilities. It encourages clients' active participation in working toward their self-selected goals. Social work assists in realizing democratic principles and human rights.

According to Brown, there are three objectives of social work:

1. To provide physical help in adjustment.
2. To solve psychological problems.
3. To make available opportunities to the weaker sections.

Fried Lander mentioned three objectives:

1. Change in painful social situations.
2. Development of constructive forces.
3. Providing opportunities to the individual.

Witner has mentioned two objectives.

1. To give assistance to the individual to remove difficulties.
2. Utilization of community resources for their welfare.

Other objectives:

According to Economic and Social Council of U.N.O. there are three more objectives:

1. To assist individuals, families and groups
2. To perform an integrating function
3. For promoting social well being.

1.3. Principles of Social work

Social work principles are the 'generic' principles that apply to the basic methods of social work. Social case work, social group work and community organization. The generic principles are derived from the goal of social work, which is to prevent or alleviate the damaging effects of crisis situations and social injustice. Social work helps to remove barriers to the healthy development of individuals, groups and communities.

The feelings, attitudes and practices of social workers are inspired by the following principles or democratic values.

1.4. Conviction of the inherent worth, the integrity and the dignity of the individual.

This concept determines the approach of the caseworker to his client. It determines the mutual relationship in the helping process. It is the basis for the changes achieved in the client's social conditions.

The same conviction provides for the individual member within the group the opportunity to be a vital part of the group. Each person in the group deserves full recognition, respect and attention. He plays a decisive role in the process.

The social worker as a community organizer respects individual members of the community.

He assists all members of a community in securing a better life, happiness and satisfaction.

The democratic ideal of the worth and dignity of the individual is pivotal. The belief in human dignity is the motivating factor for social work research and social welfare administration, which are other methods of social work.

1.5. Right to self determination:

The second principle refers to the right to self determination. The individual has the right to determine himself what his needs are and how they should be met. Self help is accepted as a human civil right. The client is helped to help himself. With the support of the case worker, the client assumes the role of solving for himself the crisis situation. The social worker believes that people are capable of changing their attitudes and behaviour. With the guidance of case worker, the client wins back his self respect and confidence. The client regains confidence in himself, when he recognizes his ability to find solutions for his problems.

In social group work, the right of the group to determine the goals, means and objectives is respected by the group worker. The worker respects the group members' desire to determine for themselves the aims and objectives. He assists the group when the problems cannot be solved by the members of the group alone. In social group work, the fact of being together and interacting is socially accepted as a goal in itself.

In community organization, the social worker needs to respect the right of the community in deciding the needed action for meeting the welfare needs of the people. Democratic philosophy proposes that the members of the community are equals in spite of their differences in wealth, education and status. All groups of the community should be responsible for the common welfare. The worker will recognize what the community seeks for itself and respects the opinion of the members of the community.

1.6. Belief in equal opportunity for all, limited only by the individual's capacities:

Social services must be available to all without distinction in religion, caste or class. The case worker attempts to help the client meet his needs within the resources of the community irrespective of the caste, colour or creed.

In social group work, the principle of equality of opportunity is practiced by the group worker by a friendly atmosphere of acceptance. The cooperation of the group helps the integration of the new member. It stimulates his spiritual and emotional growth.

The group worker has conviction of human equality of people of different race, religion, colour and class. With group worker's assistance, the interaction of the group members contributes to enriching group life.

The community organizer is guided by the human right to equal opportunities for meeting basic needs. He encourages the leader of the community to provide opportunities and realize physical health and cultural growth.

1.7. Social responsibilities toward himself, his family and his society.

The conviction that man's individual rights to self respect, dignity, self determination and equal opportunities are connected with his social responsibilities towards himself, his family and his society. There is need for creating a clear understanding of a give-and-take relationship between our society and human beings. The recognition of the rights of the individual and the group also requires insight into their obligations and limitations. There should be acceptance of and respect for the needs and rights of others. In case work and group work, the social worker encourages achievement of desirable social goals. The social worker should develop an acceptance of social responsibility. In community organization, the social worker realizes that the programme should not injure health and welfare needs of other groups. Thus the social worker has social responsibility towards himself, his family and his society.

1.8. Values of Social Work:

The basic values of social work do not spring up like wild flowers by the wayside: they are, instead, rooted in the deep belief that nourish civilizations. Values are socially approved desires and goals that are internalized through the process of conditioned learning, socialization that become subjective preference and aspirations. It is seen as an intellectual, emotional judgement of an individual, group or society regarding the worth of the thing, a concept, a principle, an action or a situation. It is the basis upon which an individual will choose one course rather than another, judged as better or worse, right or wrong.

Every human profession has some values and on the basis of these values it achieves its objectives. Social values have significant role as they maintain social equilibrium, unity in behaviour, psychological foundation of life, determination of role and evaluation of social events and problems.

Value-1 Services

1. Role of social work is to help people in need.
2. To address social problems.
3. Service to others above self interest.

Value-2 Social Justice

1. To challenge social injustice.
2. To pursue social change.

Value-3 Dignity and worth of the person

1. Respect for the inherent dignity and worth of the person.
2. To recognize individual differences and cultural diversity
3. To promote client socially responsible.
4. To promote self determination.
5. To improve client's capacities and opportunity.

Value-4 Importance of human relationships

1. To recognize importance of human relationships.
2. Relationships among people are important vehicles for change.

Value-5 Integrity

1. They should be aware of profession's mission, values, ethical principles, ethical standards and follow them in practice.

Value-6 Competence

1. To practice within their areas of competence.
2. To improve their professional expertise.
3. To increase their professional knowledge and skills.
4. To apply them in practice.

Values relating to individual

1. Individualisation is essential.
2. Welfare of the individual.
3. Every individual has worth.
4. Individual has right to get respect.
5. Individual has right to develop his personality.
6. Individual has right of self-determination.

Values relating to problem

1. Problem affects social functioning.
2. To strengthen social functioning of the client.
3. Every body feels problems.
4. Social work to improve capacity to solve problems.

Values relating to social agency

1. They are instruments of the people.
2. Social agency works for welfare.
3. Agency resources may solve the problem.

Values relating to relationship

1. Relationship is positive or therapeutic.
2. Through relationship client is stimulated.
3. Social worker uses relationship as a tool for solving the problem.

Values relating to social work practice

1. Social work practice believes in scientific practice.
2. It has humanitarian attitudes.
3. It offers social treatment.
4. It believes in democratic behaviour.
5. It believes in the solution of problems.

1.9 Summary :

Well being of others is the main objective of social work. The goal of social work is to reconcile the well-being of the individuals with the welfare of society. Social work assists people in solving their emotional, social and economic problems by releasing their natural abilities.

Social work principles are the 'generic' principles that apply to the basic methods of social work: social case work, social group work and community organization. Social workers are inspired by these principles or democratic values.

1. They have conviction about the worth and dignity of the individual.
2. Right to self determination.
3. Belief in equal opportunity for all, and
4. They have social responsibility toward himself, his family and his society.

The basic values are rooted in the deep belief that nourish civilizations. Values are socially approved desires and goals. Every human profession has some values. Social work is also guided by its own values. These values are related to service to humanity, social justice, dignity and worth of the person, human relationships, integrity and professional competence. Social work is based on humanitarian and democratic ideals. Social workers are dedicated for the welfare of the mankind.

1.10 Key words:

1. Objectives
2. Principles
3. Values

1.11 Exercises :

1. What are the objectives of social work?
2. Discuss the 'generic' principles of social work.
3. What are the values of social work?

1.12 Reference Books:

1. Fried Lander, Walter A, (1977). Concepts and methods of Social Work, Prentice-Hall of India Private Limited, New Delhi-110001.
2. Wadia, A.R (1968), History and Philosophy of Social Work in India, Allied Publishers Private Limited, Bombay.

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Lesson – 2**History of Social Reform in India in 19th and 20th Centuries****2.0 Objectives:**

The objective of the present lesson is to explain the Social Reform in India in 19th and 20th century and understand their contribution.

Contents:

- 2.1 Introduction
- 2.2 Growth of Social and Cultural awakening
- 2.3 Emanicipation of Woman
- 2.4 Women Liberation Movements
- 2.5 Struggle against Caste
- 2.6 Social Reformers
- 2.7 Summary
- 2.8 Key words
- 2.9 Exercise
- 2.10 Reference Books

2.1 Introduction:

The major effect of national awakening in the 19th century was seen in the field of social reform. The newly educated persons increasingly revolted against rigid social conventions and outdated customs. They could no longer tolerate irrational and dehumanising social practices. In thier revolt they were inspired by the humanistic ideals of social equality and the equal worth of all individuals.

2.2 Social and Cultural Awakening:

Nearly all the religious reformers contributed to the social reform movement. This was because the backward features of Indian society, such as the caste system or inequality of sexes, had religious sanctions in the past. In addition, certain other organisations like Social Conference, Servants of Indian Society, and the Christian Missionaries worked actively for social reform. Many prominent persons- Jotiba Govind Phule, Gopal Hari Deshmukh, Justice Ranade, K.T. Telang, B.M. Malabari, D.K.Karve, Sasipada Banerjee, B.C.Pal, Viresalingam, and B.R. Ambedkar and many others played an important role.

While social reform was linked with religious reform in some cases during the 19th century, in later years it was increasingly secular in approach. More, over many people who were orthodox in thier religious approach participated in it. Similarly in the begining social reform had largely been the effort of newly educated Indians belonging to higher castes to adjust thier social behaviour to the requirements of modern western culture and values.

The social reform movements tried in the main to achieve two objectives: (a) Emanicipation of women and extension of equal rights to them; and (b) removal of cast rigidities and in particular the abolition of untouchability.

2.3 Emancipation of Women:

For countless centuries women in India had been subordinated to men and socially oppressed. The various religions practised in India as well as the personal laws based on them consigned women to a status inferior to that of men. The condition of upper class women was in this respect worse than that of peasant women. Since the latter worked actively in the fields alongside men, they enjoyed relatively greater freedom of movement and in some respects a better status in the family than the upper class women. For example they seldom observed Purdah and many of them had the right to remarry. The traditional view often praised the role of women as wives and mothers but as individuals they were assigned a very low social position. They were supposed to have no personality of their own apart from their ties of their husbands. They could not find any other expression to their inborn talents or desires except as house wives. In large parts of the country women had to live behind the Purdah, the custom of early marriage prevailed, and even children of eight or nine were married. The widows could not remarry and had to lead an ascetic and restricted life. In many parts of the country, the horrifying custom of sati or self-immolation of widows prevailed.

Hindu women had no right to inherit property nor did they enjoy the right to terminate an undesirable marriage. Muslim women could inherit property but only half as much as a man could; and in the matter of divorce even theoretically there was no equality between husband and wife. In fact, Muslim women dreaded divorce. The social position of Hindu and Muslim women as well as their values were similar. Moreover, in both cases they were economically and socially totally dependent on men.

Lastly, the benefit of education was denied to most of them. In addition, women were taught to accept their subjection and even to welcome it as a badge of honour. Moved by the humanitarian and egalitarian impulses of the 19th century, the social reformers started a powerful movement to improve the position of women. While some reformers appealed to doctrines of individualism and equality, others declared that true Hinduism and Islam or Zoroastrianism did not sanction the inferior status of women and that true religion assigned them a high social position.

2.4 Women Liberation Movements:

The movement for the liberation of women received a great stimulus from the rise of the militant national movement in the 20th century. Women played an active and important role in the struggle for freedom. They participated in large numbers in the agitation against the partition of Bengal and in the Home Rule movement. In 1918 they marched in political processions, picketed shops, selling foreign cloth and liquor, spun and propagated Khadi, went to jail in the non-cooperation movements, faced lathis, tear gas, and bullets during public demonstrations, participated actively in the revolutionary terrorist movement, and voted in elections to legislatures and even stood as candidates.

Another important development was the birth of women's movement in the country. Up to the 1920's enlightened men had worked for the uplift of women. Now self-conscious and self-confident women undertook the task. They started many organisations and institutions for the purpose, the most outstanding of which was the All India Women's Conference founded in 1927.

2.5 Struggle against Caste:

The caste system was another major target of attack for social reform movement. The Hindus were at this time divided into numerous castes (jatis). The caste into which a man was born

determined large areas of his life. It determined whom he would marry and with whom he would dine. It largely determined his profession as also his social loyalties. More over the castes were carefully graded into a hierarchy of status. At the bottom of ladder came the untouchables or scheduled castes as they came to be called later, who formed about 20 percent of the Hindu population. The untouchables suffered from numerous and severe disabilities and restrictions, which of course varied from place to place. Their touch was considered impure and was a source of pollution. In some parts of the country, particularly in the South their very shadow was to be avoided so that they had to move away if a brahmin was seen or heard coming. An untouchables dress, food, place of residence all were carefully regulated. He could not draw water from wells and tanks used by the higher castes, he could do so only from wells and tanks specially reserved for untouchables. Where no such well or tank existed, he had to drink dirty water from ponds and irrigation canals. He could not enter the Hindu temples or study the Shastras. often his children could not attend a school in which children of caste Hindus studied. Public services such as police and the army were closed to him. The untouchables were forced to take up menial and other such jobs which were considered 'unclean', for example scavenging, shoemaking, removing deadbodies, skinning dead animals, tanning hides and skins. Usually denies ownership of land, many of them worked even as tenants-at-will and feild labourers.

Caste system was an evil in another repect. Not only was it humiliating inhuman and based on the anti democratic principle of inequality by birth, it was cause of social disintegration. Its splintered people into numerous groups. In modern times it became a major obstacle in the growth of a united national feeling and spread of democracy. It may also be noted that caste conciousness particularly with regard to marriage prevailed also among Muslims, Christians, and Sikhs , who practiced it in virulent form.

Since the middle of 19th century numerous individuals and organisations worked to spread education among untouchables to open the doors of schools and temples to them, to enable them to use public wells and tanks, and to remove social disabilities and distinctions from which they suffered. As education and awakening spread the lower castes themselves began to stir. They became concious of their basic human rights and began to raise in defence against these rights. They gradually built up a powerful movement against the traditional oppression by the higher castes, devoted his entire life to fight against caste tyranny. The foreign Government was afraid of arousing the hostility of the orthodox sections of society. Moreover the problem of social uplift was closely related to problem of political and economic uplift. Struggle against the evils of caste system however still remain an urgent task before the Indian people especially in rural areas.

2.6 Social Reformers:

The Brahma samaj: The founder of the Samaj is Raja Ram Mohan Roy (1772-1833) he is from Bengal and studied Persian and Arabic at Patna. His study of Islamic Metaphysics and Sociology made him critical of some of the Hindu religious practices. In Benaras he studied the ancient Indian sculputers in sanskrit, He had a deep quest of religious truth. Due to his critical, intellectualism and social rationalism he became one of the path finders of Bengal Renaissance,

In 1815 he came to Calcutta and 1816 he started the 'Athmiya-Sabha', 'spiritual sociey' In 1818 he began crusader to abolish sati. August 1828 he founded Brahma Samaj or the congregation of absolute. Rammohan denounced the social evils and taught the concept of the goodness of an almighty power. He was against sectarianism, superstition and idolatry. He has a passionate attachment to the concept of liberty.

Maharshi Devendranath Tagore: (1817-1905)

He was a mystic. He studied in Hindu college Calcutta. In 1841 he joined Brahma Samaj. He was the secretary of the British Indian Association which had been founded in 1851. In 1838 he founded 'Tathva Bodhini Sabha' to teach about the supreme existence of truth. But it lasted only for 20 years. He was a monotheist and inculcated reverence in worship of god.

Keshav Chandrasen:-(1838-1884)

He entered the Brahma Samaj and stressed the spiritual efficiency and the concept of sin and sufferings in Brahma Samaj on November 11th 1866 at the age of 28. Kesav founded Brahma Samaj in India as separate from the Calcutta Samaj. In 1870 he went to England after his return to India he started the Indian reform association for the social and moral reformation of India. This association had five branches concerned with five types of activities. 1. Female improvement. 2. Education 3. Improve Literature 4. Temperance-Attitude 5, Charity.

Dayananda Saraswathi:(1824-1083)

Swamy Dayananda born in Gujarat belonged to Brahmin Caste. At the age 21 he fled from home to escape from married life. From 1845-1860 he wandered in different places in search of knowledge and light. In April 10th 1875 Arya Samaj was established at Bombay in 1877, the constitution of Arya Samaj was finalised at Lahore on October 30th 1883. He died as a result of poisoning. He has been vital force in the present Indian Renaissance Movement. The principle of Arya Samaj was 'we should always be ready to accept truth and to renounce untruth' He was a social reformer, he bitterly criticised caste system as practiced in India. He wanted everybody to participate in democracy.

Annie Besant:(1847-1933)

Dr. Annie Besant born as an Irish played an important role in modern India. She had gone through struggles and later she experienced deep faith in Theology. On May 10th 1889 she became a member of Theosophical Society, 14 years after its foundation by Blavatsky and Olcott. After the death of Blavatsky in 1891 Besant absolutely dedicated herself to theosophical propaganda Annie Besant came to India in 1893 at the age of 46 and was engaged in social religious and educational activities. She was associated with the founding of the Central Hindu College and school in Benaras in 1898. In 1907 She became the president of Theosophical Society after Olcott's death. In 1917 she was made the President of Indian National Congress at Calcutta. she wrote number of books in the fields of education and Theosophy and politics. she was against race and also supported Gandhi's ideas.

Bhagavan Das: (1869- 1956)

He was a theosophist, he was awarded Doctoral Degree by the Banaras and Allahabad Universities and the President of India has given him the Bharata Ratna Award. He has written several books on religion, sociology and ethics. He held the theory of absolute monotheism, he was against class system. His writings were full of quotations from the different scriptures of the world.

Rabindranath Tagore:(1861-1941)

He was a poet, philosopher, educationist, patriot, humanist and internationalist. His genius was widely admired in Bengal for decades. His writings have enriched the literature not only of Bengal and India but of the world. He urged the necessity of constructive social efforts. He regarded the society as a spiritual organism. Society is hence, the expression of divinity. He opposed social

stratification. Tagore taught that the social organism can be a living totality only its members are found by the ties of mutual performance of duties and treat all sections equally.

Swami Vivekananda: (1863 - 1902)

The world knows him as a gigantic mind who employed his will power and energy to bring about a regeneration of India. He preached both monistic asceticism and social service. He worked with the strength of a lion. Vivekananda was fundamentally a man of religion and philosophy. He was not a sociologist so he could not make any great contribution to the conceptual side of social sciences. He wanted however, to work out a radical reconstruction of society. He established "Ramakrishna Mission" in the year 1896, against child marriage or caste system.

Mahadev Govinda Ranade: (1842 - 1901)

He was a jurist, economist, historian, social reformer and educationist. He was born in Maharashtra. In 1862 he became the editor of an Anglo-Maratha Weekly. He was a professor of English and History at the Elphinstone College Bombay. In 1871, he was appointed as judge by Bombay government. He founded "Deccan Education Society" in 1884. In 1871 he was appointed as a member of "Bombay Legislative Council" of Maharashtra. Ranade was one of the brains working behind the "Indian National Congress". Even A.O Hume regarded him as his "Political Guru". Ranade is regarded as the "spiritual father" of the philosophy of liberalism in India. He made modification in caste system and raised the status of women. He adopted social equality equal access to all people to the divine kingdom. He wanted to inculcate the ideals of social emancipation, economic, cultural growth and national unity.

Mahatma Gandhi:(1869-1948)

He was an inspired teacher and prophet. He fought against racialism, imperialism, communalism and untouchability. He stressed non-violence, swaraj, and status of women. Similarly remained as a reformist at the time of non-cooperation movement (1920- 22), Salt Satyagrah (1930-31) and the Quit India Movement (1942- 44). To Gandhi there must be unity between the inner and outer life of a man.

Eswara Chandra Vidyasagar (1820-1867):

He was an eminent educationist and social reformer. He was born in Bengal. He was too poor to educate himself. There he had to struggle hard to get himself-educated. He worked as teacher and later principal of government Sanskrit college from there he resigned in 1858, because of difference of opinion. He established many schools to promote education. As a social reformer he did a tremendous job for the upliftment of women. He supported widow marriage and was against polygamy and child marriages. First widow marriage was celebrated on Dec 7th 1865 in Calcutta. This created a great sensation and he was on lime light. He stood firm to choose a widow as a bride for his son. He succeeded in getting the widow marriage Act passed by the government in the year 1856. He dedicated his life for the poor.

Swami Dayananda Saraswati (1824-1883):

The Arya Samaj undertook the task of reforming Hindu religion in North India. It was founded in 1875 by Swami Dayananda Saraswati. He believed that selfish and ignorant priests had perverted Hindu religion with the aid of the Puranas which he said were full of false teachings. For his own inspiration, swami Dayananda went to the Vedas which he regarded as infallible, being inspired by word of God. He rejected all later religious thoughts it conflicted with the Vedas. Arya Samajists were

vigorous advocates of social reform and worked actively to improve the conditions of women, and to spread education among them. They fought untouchability and the rigidities of the hereditary caste system. They were thus advocates of social equality and promoted social solidarity and consolidation. They also inculcated a spirit of self-respect and self-reliance among the people. At the same time, one of the Arya Samaj's objectives was to prevent the conversion of Hindus to other religions. This led it to prevent the conversion of Hindus to other religions. This led it to start a crusade against other religions. This crusade became a contributory factor in the growth of communalism in India in 20th century.

Swamy Satyanand Agnihotri:

He founded Deva Samaj in 1887. He tried to educate people and established many schools and colleges.

B.R.Ambedkar (1891-1956):

He was a great jurist, lawyer, political leader. He was a student of Columbia University in the city of New York and at the London School of Economic. His works on the Indian Rupee as well as finance and currency are notable. He stressed on equality. He was against Brahmanical practice. He liked the teachings of Buddha. He became significant through his writings, speeches, leadership and constructive work. He fought for justice. Dr.B.R.Ambedkar belonged to one of the scheduled castes, devoted his entire life to fighting against caste tyranny. He organised the All India Depressed Classes Federation for the purpose. Several other scheduled caste leaders founded the All India Depressed Classes Association. In South India, the non-brahmins organised during the 1920's the Self-Respect Movement to fight the disabilities which brahmins have imposed upon them. Ambedkar felt that economic progress was essential for raising the social status of the depressed castes through the spread of education and political rights.

Kandukuri Veerasalingam (1848-1919) :

His grand father's house was in Godavari district. His father was known to be a district collector, Veerasalingam studied in government district school at Rajamundry. He dealt with problems concerning women's education, dowry, infant marriage, widow marriage, social liberty, polygamy, enforced widowhood etc. During his time many schools and colleges opened in Madras. Veerasalingam requested the government of Madras to open similar institutions in the Andhra region also. Veerasalingam's journal for women 'satihitabodhini' 1889 deals with the health problems of women. In 1899 a meeting convened under the auspices of the local reform association at Vijayawada discussed women's education. They passed resolutions urging the government to take effective steps to promote female education. For the first time an "All India Women's Conference was organised at Guntur in 1910.

Venkataratnam (1862-1939):

He was the leader of the "Social Party" movement in Andhra and Madras city. He was born in Machilipatnam. Later he did his schooling in Nizam's High School in Hyderabad. Later he joined in Madras Christian College. He stayed in Madras and later started "Social Party" movement dealt with Devadar system and marriage. He supported Brahma Samaj movement in Andhra Pradesh.

2.7 Summary:

The major effect of national awakening in the 19th century was seen in the field of social reform. While social reform was linked with religious reform in some cases during the 19th century, in later years it was increasingly secular in approach. More, over many people who were orthodox in their religious approach participated in it. Similarly in the beginning social reform had largely been the effort of newly educated Indians belonging to higher castes to adjust their social behaviour to the requirements of modern western culture and values. The social reform movements tried in the main to achieve two objectives: (a) Emancipation of women and extension of equal rights to them; and (b) removal of caste rigidities and in particular the abolition of untouchability.

2.8 Key Words:

1. Social Reformers
2. Cultural renaissance
3. Humanitarian

2.9 Exercises:

1. Write the contribution of Social Reformer's of the 20th Century?
2. Discuss the sociological significance of the social reformers
3. Evaluate the role of social reformer in making modern India?

2.10 Reference Books:

1. Gillin and Gillin (1949) Cultural Sociology, The Macmillan Co., Seventh Ed.,
2. Seligman (1949) Encyclopaedia of the Social Sciences, Vol II, MacMillan, Reprint.

Dr. Y. Ashok Kumar

Lesson – 3**Gandhian Ideology and Sarvodaya Movement****3.0 Objectives :**

The objectives of the present lesson are to explain Gandhian Ideology and Sarvodaya Movement in India.

Contents:

- 3.1 Introduction
- 3.2 Gandhian views on Religion and God
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- 3.18 Impact of Gramdan
- 3.19 Limitations
- 3.20 Summary
- 3.21 Key words
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- 3.23 Reference Books

3.1. Introduction:

Gandhi did not present his views in a systematic manner to make them theories. His views also changed from time to time. He did not theorise only. He experimented with all his views practically. He presented Indian point of view of various problems. Gandhi has himself written that as circumstances changed his views also changed.

Mahatma Gandhi had said that there is nothing like Gandhism. But one can see some continuous currents of thoughts in his various philosophical considerations. Though he had claimed of not propounding any ism (Gandhism), some common basic values are found in all his works. Gandhian thoughts and ideology are more relevant to social development and to present day social maladies.

3.2. Gandhian views on Religion and God :

Religion for Gandhi means truth and ahimsa. Religion means truth alone since truth includes ahimsa. The students should cultivate the habits of understanding the doctrines of great religions of the world. Preservation of one's own culture does not mean contempt for others. What is required is assimilation of the best in all other cultures. The same should be the case with religion. His religious ideas were not revolutionary. He was quite traditional on certain matters. By religion he means religion of humanity and it includes the best of all the religions. He described religion as religion of truth. Instead of saying "God is truth", he was saying "truth is God". To be true to such religion one should be dedicated to continuing service of all life. One should be merged and identified with this limitless ocean of life. One cannot escape from social service. There is nothing low, nothing high. All are one, though they seem to be many.

His views are at times too philosophical. He said "If I stop believing in God I would die at once. For him God is love and truth. God is character and morality. God is fearlessness. God is light and source of life. God is above all and beyond all. God is conscience.

Gandhi declined material world and material achievements. He was against consumerism because he wanted to promote the ideals of self denial, control of palate and control of animal passions.

3.3. The Ideal society :

Mahatma Gandhi had a clear dream about an ideal society. His ideal society was based on the following concepts.

- (a) Rama Rajya
- (b) Stateless democracy
- (c) Swadeshism or self reliance.
- (d) Village republic
- (e) Doctrine of trusteeship
- (f) Basic education scheme.

3.4. Rama Rajya :

According to Gandhi Rama Rajya is a moral based social system. It is a rule of justice and social justice. It would be a democratic state. There will not be too much consumption and large scale production. In the words of R.N.Mukherjee, Rama Rajya would care for duties in place of rights, service in place of selfishness, sacrifice in place of rights and sacrifice in place of possession.

3.5. Stateless Democracy :

Gandhi said that the real meaning of Swaraj is to remain free from Government control. According to him the state is an organized and centralized form of violence. He took the idea of stateless democracy from Tolstoy. Self reliance is the gist of independence. He thought that a loose type of state structure would be required for the time being to fight against criminal elements. There is no

stateless democracy in the whole world. If it is possibly built, it may start from India. Gandhi knew that stateless democracy is impracticable. He thought that state would have as small role as possible. To him state was a necessary evil.

3.6. Swadeshi of Self Reliance :

Gandhi expressed that Swadeshi is not merely identified with the use of khadi or what is produced in one's own country. Swadeshi means reliance on one's own strength. He took a vow that he would not use cloth made by foreign companies. He also associated self reliance with Swaraj (independence). He has also not encouraged international trade saying that one should not tolerate economic drain. He also said that trade within the country should also not to be encouraged. People should use whatever things are available nearby. He was in favour of cottage industries, not heavy industries. He advocated maximum decentralization of political power, economic resources and judicial system.

3.7. Village Republic :

Gandhi believed in the decentralization of the power at all levels. He wanted to see village as a republic. He was against heavy industries because, he wanted every village to be independent of outside influence. He wanted the village to be a basic unit to democratic decentralization of power. He condemned the modern system of courts, lawyers and police. He suggested that the panchayat will act in place of British Judicial system. The panchayat will be legislature, judiciary and executive combined to operate.

3.8. Doctrine of Trusteeship :

Gandhi was impressed by socialism. But he wanted to develop a union of capitalism and socialism. He disliked the wide gap between the rich and the poor. Socialism advocates that wealth should be snatched from the rich and it should be equally distributed. He has written that one can get real happiness by voluntary surrender of the wealth. The rich should be persuaded to surrender their wealth voluntarily in the interest of the public. Like Marx, Gandhiji was also against capitalism. He was in favour of abolishing it. But it was not the end which was important. The means must be such as to justify the end. The means were equally or even more important. Trusteeship means that owners of the means of production would still own them but will not use for their profit. They will act as trustees and the profit will be used for the public. With the help of persuasion, capitalism would be replaced by the system of trusteeship. Gandhi assumed that rich people are so good that they will be persuaded easily and not resist to this great sacrifice. Vinobha Bhave and Jai Prakash Narayan experimented in the form of Bhoodan and Gramdan, but it could not be implemented successfully.

3.9. Basic Education Scheme :

Gandhiji had great disliking for the British system of education though he himself was a product of the system. He developed his own system of basic education. The following are the characteristics of the system:

1. Seven years free and compulsory primary education.
2. Mother tongue as the medium of instruction.
3. Handicrafts as the basis of education.
4. The ideal of self-sufficiency in education.

5. The ideal of citizenship.
6. More emphasis on freedom.
7. Based on non-violence.

There was criticism against this scheme. The main criticism were as follows:

1. It will make schools only a production center.
2. Raw material will be wasted by the children.
3. Marketing the products would be another problem.

The emphasis on handicrafts will narrow down the students vision confined only to a particular cottage industry. Basic education is also a part of Gandhian philosophy of truth and non-violence and Sarvodaya (Self reliance), physical labour and cottage industries promotion.

3.10. Welfare and development of untouchables :

Mahatma Gandhi is one of the pioneers of social justice. He took a bold step in the field of harijan welfare. Gandhiji felt the gravity of the caste segregation of harijans in Hindu society. In his opinion, caste was a sin against God and man and it is like a poison slowly getting into the very vitals of Hinduism. He renamed the untouchables as harijans (Children of God). Gandhiji thought that untouchability was not part of original Hinduism. He regarded scavengers as protectors of humanity. He wanted every one to clean his own toilet so that the scavenger should not feel that this profession as inferior. Gandhiji was always practicing equality with untouchables. He continued his struggle for equality and social justice to harijans.

3.11. Gandhian views on Social Development :

Gandhiji disliked modern civilization based on industrial growth and development. In 1940 he wrote that evils are inherent in industrilism. His idea of social development was different from industrial and economic growth and development. His ideas of social development are as follows:

1. Rural oriented development based on cottage industries.
2. Physical labour was superior to mechanical labour.
3. Decentralisation of power.
4. Social justice and equitable distribution.

Gandhiji objected to the craze for machinery, not machinery as such. He was against labour saving machinery which throw thousands of workres out of employment. He wanted to have economic activities for fulfilling the needs.

The following are the major tenets of Gandhian economics.

1. Theory or happiness.

2. Limits of Industrialisation.
3. The role of Machinery.
4. Decentralisation.
5. Bread-labour
6. Theory of Trusteeship.

According to Gandhiji happiness is the "deliberate and voluntary reduction of wants. This alone promotes real happiness. The masses should have control over Means of production of elementary necessities of life."

Gandhiji felt that industrialization amounts to exploitation of underdeveloped countries. Large scale methods of production would lead to mass unemployment. He felt that resources are enough for human needs but not for human greed. Non renewable resources of the earth may be exhausted. He propagated the importance of physical labour political and economic power should be decentralized to the maximum extent. Indian masses are trapped by consumerism. But still many political and economic power should us do realize the element of truth in Gandhian thoughts.

3.12. Sarvodaya Movement :

The term Sarvodaya means " the rise or welfare of all" It consists of two Sanskrit words, Sarva and Udaya which means "all and rise" respectively. Gandhiji borrowed this term from Jaina writer Acharya Samanthabhadra. He used this term first as the title of the booklet in Gujarat of John Ruskins famous book "Unto this last".

The following are the components Sarvodaya:

1. The good of the individual is contained in the good of all.
2. The lawyer's work has same value as the barber's.
3. The life of labour, the tiller of the soil and handicrafts man is the life worth living.

The word Sarvodaya denotes way of life or ideology based on truth and non-violence as propounded by Gandhiji. Sarvodaya stands for philosophy of life and programmes of action which embrace many aspects of life. It means that the good of all resides in the good of every one and vice versa.

3.13. Goals :

The goal of Sarvodaya movement is to create a stateless and classless society through non-violent means. In such a society, there will not be exploitation of man by man. Every individual will have freedom of expression. There will not be any kind of hatred among the peoples of different religions. Every person will work according to his capacity both for himself and society.

The goals of the Sarvodaya movement are :

- Political:**
1. To establish Gram swarajya

- Economic:**
2. To introduce democratic decentralization.
 1. To reduce inequalities.
 2. To develop the village industries and agro industries.
 3. To encourage growth and development of appropriate technologies to meet the basic needs of life.
 4. To apply the Gandhiji concept of trusteeship for industrial activity.
- Social:**
1. To improve the quality of life.
 2. To work for abolition of caste and class differences.
 3. To establish social equality and to end exploitation.
- Moral and Religious:**
1. To secure spiritual advancement.
 2. To adopt the right means to achieve right ends.
 3. To develop ethical values in all fields of life.
- Philosophy:** The Sarvodaya ideology is based on Gandhiji's philosophy of life and action.

The essential features of the ideology may be stated as follows:

Man is essentially good. Goodness is natural or God given. The search for truth, non-violence, altruism, courage, sacrifice etc. are the chief attributes of the goodness. Followers of the Sarvodaya believe that it is possible to promote the inherent goodness of man through proper education.

Sarvodaya looks upon society as "union of spirits". They believe that through proper education we can persuade people to remove violence and inequalities in society.

3.14. Origin, development and features :

Gandhiji has developed ideas and concepts of Sarvodaya originally for the task of social reconstruction. These ideas were manifestation of the transformation of Indian values, norms in the early 19th century. Sarvodaya focused initially on the reconstruction of specific rural communities. Gandhiji Swaraj meant to establish a Sarvodaya society, a society which is committed to the welfare of all. Swaraj and Sarvodaya for Gandhiji were interwoven objectives.

Sarvodaya was the foundation of the alternative society to the present one which is based on competition and exploitation. As a first step Sarvodaya included 18 items of work such as: Khadi and village industries, communal harmony, abolition of untouchability, village sanitation, basic education, prohibition, tribal and labour welfare, women welfare etc; it aimed at making village communities self-reliant and self sufficient. It aimed at both winning and sustaining swaraj (independence). Gandhiji appealed to his workers to settle in rural areas and initiate constructive programmes for the rejuvenation of the country.

3.15. Sarvodaya and Social Work :

The concept of Sarvodaya is much older in origin. The concept of professional social work is about a century old. Sarvodaya is broader concept than social work. Its goal is welfare of all and creation of stateless and classless society through Bhoodan, Gramdan, Gramswaraj, Santhi Sena and non-violence. Social work aims at helping individuals within their own selves or in their own environment to solve their problems. Sarvodaya emphasises truth and non-violence and the basic goodness of the man, social work while upholding the values of dignity of man emphasises also acceptance of individual's right to self determination and confidentiality. The values of social work are not based in particular individual's philosophies of life and action; They have developed on the basis of experience of practitioners over a period of time.

The ideology of Sarvodaya is not a product of intellectual theorization, it grew out of activities, experience and inner conviction of a great soul to remove social disabilities, injustices and inequalities. Social work has drawn its knowledge from psychology, sociology and other social sciences developed into a science of its own.

3.16. Bhoodan Movement :

After the death of Gandhiji Vinobha Bhave started Bhoodan movement. In the year 1951 the idea of Bhoodan took shape in Pochampalli (Telangana in AP) in 1952. Bhoodan paved the way for Gramdan.

The first village to come under Gramdan was Mangrowth in Haripur district of Uttar Pradesh. The second and third Gramdan took place in Orissa and the movement started spreading with emphasis on securing villages as gift.

The largest concentration of Gramdan is in Bihar, next comes Uttar Pradesh, Orissa and then Tamil Nadu. This is because these are states where the sarvodaya workers had been most intensively engaged not only in Gramdan but also in constructive work. Gramdan has not been able to make much head way in Karnataka, Kerala and West Bengal mainly because of absence of enthusiastic workers and heavy pressure on land in these states.

3.17. Bhoodan and Gramdan :

Bhoodan involves donations from individuals and Gramdan involves community action. In Bhoodan individual ownership of land is retained, under Gramdan it is abolished and ownership is vested in village community. In Bhoodan the beneficiaries are individuals or group of individuals under Gramdan beneficiaries are the whole community. According to Bhoodan one agrees to part with some portion of his surplus land in favour of landless. The Bhoodan movement grew in state after state and was able to obtain 17,25,660 hectares (42,64,096 acres) of land up to 1967 from about 5,76,000 individual donors.

3.18. Impact of Gramdan :

Of all the attempts undertaken so far for redistribution of land, Bhoodan and Gramdan are the most far-reaching efforts.

Under Bhoodan and Gramdan programmes they have been able to secure an impressive amount of land by voluntary donations and redistributed the land among the landless poor. This programme has been able to reach the lowest strata of the society who are economically and socially handicapped. The Sarvodaya workers have been able to establish intimate touch with the rural poor through the

Gramdan movement. They have been able to focus attention in the process of community formation and also on Antyodaya i.e. the development of the poorest of the poor. Another impact of this movement is that it helped the individual to retain his individuality, while enabling him to think in terms of the whole community. It unites the haves and have-nots and generates a feeling of sharing. It has been able to bring about a feeling of change and a spirit of revolution amongst poorer sections of society and given them a sense of belonging, a spirit of reliance and a spirit of cooperation, which are essential elements in the development of a community.

3.19. Limitations :

Despite the sincere efforts of a large number of workers, the Gramdan Movement has not been able to achieve its desired results. Various factors have worked as hindrances. Some of these are given below:

(1) Psychological fear : Emphasis on community approach is often looked upon with suspicion among the people. They feel that this may lead to suppression of the individual.

(2) Inadequate number of trained workers : The number of trained workers is inadequate in comparison with volume of work involved.

(3) Redtapism and lack of cooperation from the Government : This has delayed the transfer of land.

(4) Inability of the organizers to mobilize resources for development work : This has reduced the enthusiasm of the people for Gramdan. There should have been greater follow-up in villages which were declared as Gramdan.

3.20. Summary:

Gandhi presented Indian point of view of various problems. His ideology is reflected in his views on various aspects of life. Religion for Gandhi means truth and Ahimsa. He envisioned an ideal society based on the concepts of Rama Rajya, stateless democracy, swadeshism, village republic, trusteeship and basic education scheme. According to Gandhi, Rama Rajya is a moral based social system. To him state was a necessary evil. Swadeshi means reliance on one's own strength. Every village should be independent of outside influence. Trusteeship means that oneness of the means of production. They would still own them but will not use for their profit. They will act as trustees. Gandhi developed his own system of basic education with emphasis on freedom, non-violence and handicraft etc. He took a bold step in Harijan welfare.

Gandhi propounded Sarvodaya which denotes way of life or ideology based on truth and non-violence. Its goal is to create a stateless and classless society through non-violent means. Sarvodaya included 18 items of work such as khadi and village industries, communal harmony, abolition of untouchability, village sanitation, basic education, prohibition etc. It aimed at making village communities self-reliant. After the death of Gandhiji Vinoba Bhave started Bhoodan Movement. Bhoodan involves donations from individuals and Gramdan involves community action. In Bhoodan the beneficiaries are individuals or group of individuals ; under Gramdan beneficiaries are the whole community. The

programme unites haves and have-nots and generates a feeling of sharing. In spite of the efforts of large number of workers Gramdan movement has not been able to achieve its desired results.

3.21. Key Words :

1. Stateless democracy
2. Village Republic
3. Trusteeship
4. Sarvodaya
5. Bhoodan
6. Gramdan

3.22. Exercises :

- 1 Explain the relevance of Gandhian thoughts and Ideology to the present day social maladies.
- 2 Write an essay on Sarvodaya and Bhoodan movements.

3.23. Reference Books :

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Lesson – 4**Definition and Scope of Social Work****4.0. Objectives:**

The objectives of the present lesson are to define social work and discuss the scope of social work in the present scenario.

Contents:

- 4.1 Introduction
- 4.2 Definition of the terms
- 4.3 Social Welfare
- 4.4 Social Services
- 4.5 Social Reform
- 4.6 Social Work – Meaning and definition
- 4.7 Scope of Social Work
- 4.8 Human betterment
- 4.9 Bridge the human rift
- 4.10 Human Rights perspective
- 4.11 Social advocacy
- 4.12 Social Workers to bring structural changes
- 4.13 Shift of emphasis
- 4.14 Social worker as Change Agent
- 4.15 Lobbyist and Activist
- 4.16 Social work to address to Realities
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- 4.18 Summary
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- 4.21 Reference Books

4.1. Introduction :

The purpose of social work is to assist people in need. We have to identify the factors within and outside the individual, which incapacitate him, cause him distress or prevent his functioning for his own betterment and for the welfare of the society. There are situation of disability which require remedial action. Most handicaps are rooted in social situation.

In traditional societies, the nature of activity was simple. It involved provision of material aid on an ad hoc basis. In all societies, the needs of the individual were met primarily within the family. In charity approach, the clients were regarded as morally inferior and lower beings. Charity implied a situation of inequality.

In the wake of industrialization, the socio-economic changes make it necessary to have special provision for the people adversely affected by these changes. Social thinkers and social reformers

advocated a more equitable distribution of national wealth through social services such as health, housing and education. There was gradual recognition of special needs of certain sections of the population, such as children and the aged.

It was felt that application of scientific methods would yield good results in philanthropy. If charity was to be organized on scientific lines, it was necessary to have trained personnel. An individual in need of assistance was regarded as a sick person who was unable to adjust to the norms of the society. The nature of assistance required was more psychological than material.

4.2. Definition of the terms: Social service, social reform, social welfare and social work

'Social Welfare' is generally confused with 'Social Service', 'Social Reform' and 'Social Work'. These terms are considered as synonyms and are used interchangeably. An attempt should be made to define these terms and to distinguish them from each other and to understand their inter-relationship.

4.3. Social Welfare :

The meaning and scope of social welfare vary from country to country. According to Friedlander, "social welfare is the organized system of social services and institutions designed to aid individuals and groups to attain standard of life and health and personal and social relationships which permit them to develop their full capacities and promote their well being".

Howard is of the view that social welfare has been especially identified with improvement of conditions of life of physically, mentally, emotionally, economically or socially handicapped or otherwise disadvantaged individuals and groups.

In India, the term 'social welfare' has come to be used in a restricted sense – provision of social welfare services for the socially underprivileged groups – scheduled castes, scheduled tribes, denotified communities, orphans, aged and infirm, women and children, beggars, prostitutes, physically and mentally disabled, mentally retarded, destitutes and unemployed. Social welfare programmes are directed to ameliorate their conditions.

4.4. Social Services :

Acts of social service can be performed spontaneously by individuals or groups for a special purpose. Social services are conceived as organized philanthropic actions to promote human welfare. Its objective is to help those who because of personal or social factors, are prevented from realizing their fullest potential. Social services are interpreted differently in different countries. In Indian context, social services are those services which are required by the normal population. They serve to meet the basic needs of the people and include services for health, education, housing etc. Their aim is to develop human resources of the country.

Distinction between social services and social welfare: Social services are meant for normal population. They seek to meet the basic needs of the people. They include services for health, education, housing etc. They are available to all irrespective of their economic status. Their

aim is to develop the human resources of the country.

Social welfare services are intended for the vulnerable sections of the society. They include services for children, women and backward classes. They are enabling services for special groups which need special care and protection such as the blind, deaf, scheduled castes and scheduled tribes.

4.5. Social Reform :

Social reform involves a deliberate effort to bring about a change in social attitudes, culturally defined role expectations and actual patterns of behaviour of people in a desired direction through processes of persuasion and public education.

Social reform is a strategy for bringing about social change. Social reform is essentially gradual in its approach; it has faith in the use of the democratic political process as the basis for persuasion. Social reform measures are aimed at promoting equality, or atleast, at reducing social inequalities of one type or another. The social reformer appeals to the advantaged or privileged sections of the community to give up their privileges or to share their opportunities with others who are denied them.

4.6. Social work – Meaning and definition :

Social work may be defined as an art, a science and profession which helps people to solve personal, group and community problems. It helps to attain satisfying personal, group and community relationships through social work practice including case work, group work, community organization, administration and research. Its major focus is on human relationships and on enriching living through improved human interactions.

Social work seeks to enhance the social functioning of individuals singly and in groups. Social work activities can be grouped into three functions: restoration of impaired capacity, provision of social resources and prevention of social dysfunction. It is an art because, it requires great skills to understand problem-solving methods. It is a profession because, it has got the attributes of a profession. It is a professional service with knowledge and skills.

Social work extends the benefits in response to the needs. It uses scientific knowledge and methods. It gives assistance to the individuals in difficulties. It provides organized group service to improve the performance of the individual as a member of the group. It promotes effective participation of the individual in the society.

Social work uses three basic methods: case work, group work and community organization. Case work involves a close face to face relationship mainly with the individual on individual basis. Group work utilizes the group as the tool to bring about desired changes in social functioning of the troubled persons. Community organization is the inter group approach towards solving social problems. All these are utilized by social workers in helping people with personal, family and community problems.

The prime functions of social work are to give assistance to individuals in regard to the difficulties

they encounter in their use of an organized group service or in their performance as a member of an organized group. (Witner: 1942).

4.7. Scope of Social Work :

The scope and functions of social work are broadening and encompassing many spheres of human activities in response to the felt needs of the people in the ever changing socio-economic conditions and the developments taking place in science and technology.

It is the function of social work to help people to avail assistance that may be available. Its goal is to improve and optimize the social functioning of individuals and groups. The work involves diagnosing their strengths and weaknesses. It establishes supportive relationships with the clients to stimulate their efforts for personal and social betterment.

In Western countries, in recent years, social work professionals claim their expertise and monopoly in various areas of human activity. They have acquired power and control over the lives of the people.

The need for training the social work professionals for delivering services to the handicapped and vulnerable sections of the population, using professional knowledge and skills has been recognized. Professional social work refers to those who have received broad-based education, both theoretical and practical, in the science and art of helping people.

In Nineteenth century, social work was moralistic in its approach to problems, under the auspices of philanthropic organizations. Professional social work moved away from its original moorings. It is based on the values derived from democratic tradition. It lays great stress on respecting the individual as a person irrespective of his sex, colour, caste and class. An individual or the client should be left free to shape his destiny. While advice and assistance is given, he should have the rights to choose his own course of action.

The professional approach to human problems eschews a moralistic and condemnatory treatment of the clients deviated from the accepted norms of society. It is recognized that several factors are involved in any situation and hence a total or holistic approach is more fruitful in tackling the situations. The profession believes in meeting the needs of the individuals in distress. Assistance should be available as a matter of right. Society should provide equal opportunities to all its members. It should also be recognized that individuality of a person is respected and protected.

In recent years, professionals in social work are not happy about their functions which are restricted to the care of the handicapped and the deviant. There is a movement in the developing countries towards broadening the responsibilities of the profession to include social reform and development. Conscientization, advocacy and social action are the new approaches recommended for adoption by professionals. Some radicals in the profession have gone beyond social reform and development. They want to ascribe revolutionary role for the profession.

In their view, the profession is expected to bring about basic changes in social relationship instead of dealing with the victims of an unjust social order. The advocates of radicalization has so far failed to bring about any basic changes in the social institutions and the nature of professional practice. Societies do not accept professional revolutionaries. The approach and methods of modern social work were not designed to tackle the problems of mass poverty and deprivation of basic needs.

Scope of Social work – All pervading

The scope of social work as a profession is all pervading. It is dealing with wide range of functions and coverage of clients of all classes and differing cultures from cradle to grave. The professional social workers are working with individuals suffering from psycho-social problems, physical and mental illness, in old age, dealing with different kinds of anti-social behaviour and a host of other social settings. The scope of social work continues to grow and gather momentum.

4.8. Human betterment :

The goal of social work is towards betterment of human conditions. There are crucial aspects of human betterment which are listed as physical survival, spirituality, peaceful co-existence with others, ecological preservation and respect for the individual. Social work professionals need to reorient their approach to improve the conditions of human betterment for fulfilling the above objectives.

Bettering human conditions include economic, social, physical, relational, cultural and spiritual dimensions. Due to its multi-disciplinary nature, it is difficult to decide who should initiate the activities to better conditions. The task of social work professionals becomes more difficult as they have to address this basic issue along with newer concerns like ageing, AIDS, ethnic conflicts, refugees and so on.

Social Work distancing from current concerns:

In social work curricula, usually little space is devoted to poverty, the spiritual dimension, inter-group relations or ecological issues. Social case work dealing with individual cases is irrelevant to the major issues confronting the world. Social work is distancing itself from key current concerns.

The first dilemma is arising from our focus on positiveness and science, ignoring humanitarian concerns. Scientific based interventions and humanitarian concerns are not alternatives. They are partners – two sides of the same coin. It is important for social work to reach out to people in need, even though it is difficult to achieve change. The professional social workers work with government and established NGOs, rather than with people's movement. We concentrate in urban areas and avoid impoverished villages. We are suspicious of volunteers and voluntary work.

4.9. Bridge the human rift :

Humans are divided, divided within themselves and between themselves and those divisions must be bridged if we are to move forward. Widening disparities in the opportunities of development cause greater social discontent and tension rather than poverty. The new economic policies resulted in some marginal groups and communities being thrown out of mainstream of the economy. They feel aggrieved and jealous, aggressive and revengeful.

4.10. Human Rights perspective :

There may be persisting illiteracy, lack of knowledge and skills. The uneducated may agitate for greater participation in the decision-making processes. They assert for their entitlement under basic

human rights issues. The less privileged, weaker sections, the differently abled, the poor and the deprived and all other disadvantaged sections will agitate in the human rights perspective. Awareness of higher quality of life, universalisation of aspirations, enhanced sense of social justice, all together helped to articulate the feeling of inalienable human rights. Now people are thinking about the issues in terms of human rights perspective.

4.11. Social advocacy :

In all human professions, advocacy has acquired a cardinal attribute for action; more so in the profession of social work. It depends on the commitment the social worker holds for the cause. Social workers promote advocacy for a social cause, be it in the field mother care, women's welfare, welfare of the aged, child abuse, physically and emotionally handicapped, and the mentally retarded. Today, the areas of advocacy are addressed to environment, to the rights of citizens, to equality of women and to the disparities among individuals, groups, societies and nations.

4.12. Social workers to bring about structural changes :

Social workers are working within given social structures and existing set of values. They are accepting the social system as it is and the prevailing values, and not trying to change, modify and replace them in view of the rapid changes taking place in all spheres of human activity. They must work for changes in the social structure and policies. The radical social work aims at changing policies, values and attitudes and bringing about structural changes.

4.13. Shift of emphasis :

There should be shift of emphasis from poor relief to the empowerment of poverty groups. There is shift of emphasis from provision of services to organizing people to promote change, from institutional to non-institutional programmes, from remedial to those which affect the very causes of poverty, from private concerns to public issues. We have to direct our efforts to develop a no-poverty society. Social workers are to root out the process that creates social injustice rather than maintain the system that creates deprivation. Social worker is to act as the agent of the under dog, but not of exploitative society. The priority of social work would be the poor-antyodaya, unto the least.

4.14. Social worker as change agent :

Social worker does not normally face any difficulty in his conventional roles, when he functions as a friendly helper, a purveyor or as a dispenser of welfare services. These roles are largely non-controversial. He functions within the limits of the system. His challenges, dilemmas and confrontations begin when he functions as a change agent. In that role, he disagrees with the status-quo. He has to work towards changing the existing situation. In doing so, he disturbs the vested interests who profit from the status-quo. They put hurdles in his way. They create troubles for him. His energies get diminished if not diverted from his social work Mission. He must try for fighting the system. If he compromises with the system, it becomes a no-win situation.

4.15. Lobbyist and activist :

The social workers play the role of lobbyist for bringing about legislation or amendments to legislation. In order to alter the law or policy, the social worker turns a spokes person of the community. If it is difficult to change the status-quo, he plays the lobbyist role. It becomes necessary to mobilize the community and the larger public through the media. A lobbyist seeks to redress mostly within the established system. An activist challenges the system as a whole and demands a radical replacement of it. There are difficulties in the activist's role in rooting out the existing system.

4.16. Social work to address to social realities :

Social workers should involve appropriate strategies in the context of our social realities. Professional social work failed to contextualise itself in terms of the Indian social milieu. Contextualisation of the profession requires the sensitivity to respond to the needs of the milieu in which the profession functions. There is every need to indigenise both knowledge and practice of social work. Our country is an admixture of a variety of human cultures, behaviour, beliefs and values and provides opportunity for generating rich indigenous literature in social work.

4.17. Scientific Humanism :

The modern social work is based on intellectual knowledge, skills and professional training. Mere professional inputs will not deliver goods. They are to be combined with fundamental personal qualities of dedication, patience, tact and kindness to inspire the workers in their professional pursuits. What matters are the kindness of heart and commonsense and not the rigid and theoretical and specialized techniques learnt from text books. That is to say professional knowledge and technical methodology must be coupled with humanitarianism. In other words, social work can be called scientific humanism. Pandit Nehru emphasized the primacy of human approach in service and social work.

The social work institutions and organizations alone cannot meet the challenge of bettering human condition. We must make a common cause with other helping professions engaged in the noble mission of human development. In view of the above issues and concerns, social work curriculum and training modules will have to be suitably modified, catering to the variegated needs of the clientele and professional social workers have to deal in the near future.

4.18. Summary :

The purpose of social work is to assist people in need. In traditional society the nature of social work activity was simple. It involves provisions of material aid on an ad hoc basis. Now it is realized that the nature of assistance required is more psychological than material. Professional social work is different from social welfare, social service and social reform. Social work may be defined as an art, a science, and a profession which helps people to solve personal, group and community problems. Social work uses the basic methods: case work, group work and community organization.

The scope of social work a profession is all pervading. It is dealing with wide range of functions and coverage of clients of all classes and differing cultures from cradle to grave. The goal of social work is towards betterment of human conditions. Bettering human conditions include economic, social, physical, relational, cultural and spiritual dimensions. Social work is distancing from current

concerns. Social workers are not concentrating on poverty, the spiritual dimension, inter-group relations or ecological issues. Social workers should bridge the human rift of widening disparities in the opportunities of development that cause greater discontent and tension. The uneducated, poverty groups and weaker sections will agitate in the human rights perspective. Social workers have to deal with the issues in terms of human rights perspective. Social workers should promote advocacy for social causes like environment issues, the rights of the citizens, gender equality, child abuse etc. They should also work for structural changes, to change policies, values and attitudes. There should be shift of emphasis from poor relief to the empowerment of the poverty groups. Social workers should function as change agents. They should evolve appropriate strategies in the context of our social realities.

4.19. Key words :

1. Social welfare
2. Social services
3. Social reform
4. Social work
5. Social advocacy
6. Lobbyist and Activist
7. Scientific humanism.

4.20. Exercises :

1. Discuss the meaning of the terms, 'social welfare', 'social service', 'social reform' and 'social work'.
2. Define Social Work. Discuss the scope of social work.

4.21. Reference Books :

1. Friedlander, Walter.A (1977) : Prentice – Hall of India private Private Limited, New Delhi
2. Government of India (1987) : Encyclopaedia of Social Work in India Vol 3, Publication Division, New Delhi
3. Wadia, A.R (1968) : History and Philosophy of Social work in India, Allied Publishers Private Limited, New Delhi

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Lesson – 5

New approaches to Social work-Developmental and Radical

5.0 Objectives:

The objectives of this lesson are to explain the new approaches to social work-Developmental and Radical.

Contents:

- 5.1. Introduction**
- 5.2. Professional Social Work**
- 5.3. Developmental approach to Social work**
- 5.4. Radical Social Work**
- 5.5. Radical Structurism**
- 5.6. Summary**
- 5.7. Key Words**
- 5.8. Model Questions**
- 5.9. Reference Books**

5.1. Introduction:

The Purpose of social work has always been to assist people in need. We have to identify the factors within and out side the individual which incapacitated him, causes distress and prevented his functioning in a manner conducive to his own betterment and to the welfare of society.

In traditional societies, handicap was seen as an expression of divine wrath, or of incompetence on the part of the individual. The object of assistance was to provide relief. Action towards this end was motivated by a feeling of pity or compassion for the individual in distress. Human intervention cannot counteract divine dispensation. It could at best modify the effects of such dispensation. Helping activity was a spontaneous response of individuals to the suffering humanity. It was not a collective activity for social betterment. It involved provision of material aid on adhoc basis. There was no responsibility for continued assistance. The needs of the individual were, met within the family charity was a duty enjoined by religion. Through charity one could seek salvation. Charitable activity was not specialised activity. Charity implied a situation of inequality. Those who gave were on a higher pedestal than those who received.

The new concept emphasized proper investigation of the circumstances of persons seeking assistance, assessment of their needs and planned programmes of assistance-both material and psychological. The goal was to enable the individual to stand on his own legs. The scientific temper of industrial age replaced religious sentiment. It was felt that scientific methods would bring spectacular results in the field of philanthropy as in the case of industry.

The welfare approach promotes dependency of the client. He cannot stand on his legs. It only wipes out the tears of the suffering individuals. It givesemporary relief. It is just like giving doles to the client. It is not able to bring about transformation of the individual. The modern concept

of social work would bring about the adjustment of individuals to given social situations. An individual in need of assistance was regarded as a sick person and was unable to adjust to the norms of society. The nature of assistance required was more psychological than material. Not all aspects of social and welfare services are social work. Much of the work is only guiding people to appropriate agencies which provided services. Those who are in need may not avail the services. It is the function of social work to enable the client to make use of the services. Its goal is to improve the social functioning of individuals and groups. The work involves diagnosing the strengths and weaknesses of the clients and stimulate effort for personal and social betterment.

5.2. Professional Social Work:

The social work in the nineteenth century was moralistic in its approach to problems and accepted the philosophy of laissez faire. Professional social work moved away from its original moorings. It derived values from liberal democratic tradition. It believe in the respect for the individual as a person irrespective of sex, colour, caste and class. The individual should be left free to shape his destiny. While advice and assistance given, he should have the right to choose his course of action. The professional approach eschews moralistic and condemnatory altitude towards people deviated from accepted norms of society. Several factors are involved in psycho-social situation of the client which needs professional attention. There is need for holistic approach in tacking such problems. The professional behaves in the provision for meeting the needs of the individuals in distress. Assistance should be available to the client as a matter of right, not out of charity or sympathetic attitude, and also not at the cost of the self-respect of the client. Society should provide equal opportunities to all individuals. The individuality of a person is to be respected, while working with the client.

In recent years, the professionals in social work were not happy that their functions limited to palliative and ameliorative services to the clients. In developing countries, the social workers are thinking in terms of broadening the responsibilities of the profession to include social reform and development with a view to bringing about a more equitable social order. The scope of social work intervention is encompassing the areas of conscientization, advocacy and social action. The profession has not developed competency and special skills in these areas.

Some radicals intend going beyond social reform and development and assume revolutionary role. They are not satisfied with the existing social order since there are discrepancies and inequalities in the system. Social workers are working within the social frame work and existing values. They are working for system maintenance and not for systemic change. The radical social workers are aiming at structural changes and institutional changes. In their view the profession must concentrate its attention on bringing about basic changes in social institutions and relationships instead of dealing with individual victims of an unjust social order. However, the advocates of radicalisation could not bring about any basic changes in respect of the nature of professional practice.

The modern concept of social work developed in the context of a democratic polity and a capitalistic economic system, primarily in the urban areas. The approach and methods of modern social work were not designed to tackle the problems of mass poverty and deprivation of basic needs.

5.3. Developmental approach to social work:

Social workers have realised that their expertise should be utilised not only for providing ameliorative services for handicapped groups but also for generating developmental efforts amongst people. When community development programmes were introduced in the country, the social workers felt that they can contribute towards development of the people. One of the objectives of social work is development of individuals groups, and communities. The potentialities of the people are to be developed. The welfare approach promotes dependency of the individual. Social work is an enabling process. It enables the individuals to develop his in herent capacities and use them for his self development:

In the beginning a few social workers were appointed in community development programmes as social education organizers. In this context, the contribution of the profession was more indirect than direct. Professional social work educators contributed to the development of training programmes for village level workers, social education organizers and block development officers. The social workers have also made significant contribution to urban community development programmes. The training of urban community organizers included many elements from professional social work. Some of the schools of social work were closely associated with the urban community development projects.

Social work professionals were also involved in family and child welfare programmes and the integrated child development services. Some of the schools of social work were involved in the training of personnel for these projects. They have also undertaken the evaluation of these projects. The schools of social work have also undertaken national service scheme by organizing training programmes for the teachers who implement the programmes of development through the university and college students. The professional social work has also taken up family planning programme, by giving new orientation emphasizing community education, through seminars and conferences. The U.N. and international agencies provided funds for manpower development and research projects. The international association of schools of social work has undertaken a special project for preparing social workers to take up responsibilities in the implementation of family planning programmes in Asia. There are many professionals employed in family planning programmes throughout the country.

The schools of social work have updated their syllabi to meet the requirements and problems such as HIV/AIDS, child labour, child abuse, family counselling, and other contemporary issues. The scope of social work has expanded to include human rights issues, advocacy, environment concens, human trafficking. The concept of social work has changed a great deal, showing concern for bettering human conditions in all respects, fulfilling the objectives of social justice, equality and well-being of all members of the society. Development of the weaker sections, the scheduled castes, scheduled tribes, other backward classes, empowerment of the deprived, the disadvantaged and the poverty groups are the major issues and the concerns of the professional social workers in the recent years.

Development is not merely development of material resources, but also of people, betterment of quality of life of every member of society. Respect for every member is the common core of both democracy as well as development.

A society that lacks commitment to human rights cannot boast of democracy or development. No meaningful development is possible without development being accountable

to common masses. The development that ignores the aspirations and participation of people and denies access to its benefits would thwart democracy. Without balanced development, democracy cannot take roots in the minds of the masses. Social order should ensure full and free development of every member of society. The kind of development should result into over-all development of each member of society. The social workers should bring about structural changes and work for an egalitarian society.

Social workers are working within given social structures and existing set of values. They are accepting the social system as it is and the prevailing values, and not trying to change, modify and replace them in view of the rapid changes taking place in all spheres of human activity. They must work for changes in the social structure and policies. There is what is called radical social work which aims at changing policies, values and attitudes, not merely current institutions and structures. Social workers require a social change orientation rather than system maintenance. The system itself will oppose systemic change.

5.4. Radical Social work:

McLeod—a probation officer and a social work educator pioneered a new method of collective action while working with prostitutes in the probation setting. She preferred collective action by clients and collective action by officers.

The probation officers should learn to see their clients not as individuals pathologically predisposed to commit crime, but as one trying to cope with the demands of living in a capitalist society. Case work's treatment of 'faulty personalities' is irrelevant when applied to working class clients. The probation service exists to correct the behaviour of the criminals. The judicial system seeks the 'transformation' of the individual into an obedient citizen.

The radical social workers prefer collective action by clients and collective action by officers. The individual fighting a lone battle may initiate a change, but his power cannot be compared with that of the group. Social workers have persistent faith in the collective strength and resources of people. People with collective strength and resources can find their own solutions. Where people are brought together, it becomes politically significant.

The individualization of crime, the belief that malady lies in the mind of the criminal, masks other ways of understanding the 'deviant' act. What is required is to bring people together, work in teams and join the union.

The national Association of probation officers (NAPO) created an outlet for the growing political consciousness of probation officers. These probation officers pointed out loopholes in the penal laws and law enforcement. They were able to state publicly that prison is destructive in terms of reformation of the prisoners. Further they added that there are unjust laws and law enforcement is discriminatory. NAPO critically viewed a variety of penal policy issues. It advocated

the decriminalization of soliciting and other vagrancy offences. It has not favored the exuberant use of imprisonment.

Eileen MC Leod, before moving into social work teaching, was a probation officer. Her work with prostitutes provides a good example of changing one's perspective.

Prostitution is officially classified as a 'vice'. In itself it is not a crime. However, the related activities of soliciting and loitering are offences. It is with these that the prostitute is normally charged under the 1959 street offences act.

Initially MC Leod analyzed the work of probation officers with a small sample of prostitutes on probation. The officers adopted a common approach. They explained the client's criminality in terms of her personality or particular circumstances. The aim was to control the women's illegal behaviour. Glover (1969) saw women's entry into prostitution as evidence of a personality defect, a symptom of their psychopathology.

The probation officers viewed the prostitute someone who was a problem and failed to address major structural factor i.e unequal allocation of power and resources. Social workers attempt to repress the deviant behaviour of the individual woman and replace it with non-deviant behaviour. In an unjust and exploitative society, the actions of agents of social control result in repression.

Mc Leod practices and preaches a socialist view point. Her outlook is that of a feminist. She studied the problems of prostitutes in a different perspective. They are not necessarily suffering personal short comings. Their involvement in prostitution seemed to them a reasonable choice in their difficult socio-economic circumstances. Most of the women were young, unskilled and single parents with limited material resources. They were low paid and engaged in routine jobs. With limited means of livelihood they found it difficult to bring up their children and hence they resorted to prostitution as an alternative to the difficult socio-economic situation.

The alternatives to prostitution were low paid, routine jobs. It is difficult to bring up young children with low incomes. It was not individual failure that pushed women into prostitution. It was a rational response to the subordination and powerlessness of the working class women. As a radical humanist, the practitioner will appreciate how things look from the point of view of the women, help them not only define the problem, and advance solutions that suit them work collectively.

Mc Leod worked with women and realized their personal strengths and abilities. The prostitutes are inadequate people with low self esteem. MC Leod was more convinced of the injustice of their situation. As a radical humanist, the practitioner will study the problems and situations from the point of view of women. The radical social workers work collectively and seek changes in the institutional arrangements and the legal system which treat the women victims in an unfair way (Howe, 1990). McLeod canvassed the idea of a group with the help of local probation officers and lawyers. The group helped to understand the problem and could do something about the difficulties experienced by women in legal and social circumstances.

In 1975, a 'drop-in-centre' was set up in the local Red light area. Many of the prostitutes felt that 'something' should be done' about their situation. Relative to their poor employment, prostitution offered better pay, the women could adjust their work around family commitments. However, the constant threat of arrest, fines and imprisonment was a worry. The street offences act was felt to be unjust. Only the prostitute is subject to legal process and legal sanction. The man is ignored by the law. These were the problem. The explanation lay in the experiences of poverty and powerlessness of women, social hypocrisy and the biased working of the law by forming themselves into a pressure group. The pressure group was called PROS (Programme for the reform and the laws on 'soliciting'). PROS served the prostitutes not merely as self-help group. It ensured that the voice of the street prostitute is heard; it enabled them to participate in any discussion about the issue of prostitution; it raised the consciousness of the members by allowing them to understand their problems; it helped them to recognize what could be done about their situation; it helped them to reform the law on street offences. PROS utilized the mass media-television, Radio, Newspapers for ventilating their difficulties and hardships. PROS is a group which is 'client Led'. It empowered the women to gain confidence and self-respect.

PROS established links with women's movement, the probation officers union, NAPO, upper-class call girls' organisation and the English collective of prostitutes and together lobbied parliament to seek the decriminalization of prostitution. PROS ensures that the voice of street prostitute is heard. The prostitutes themselves articulated their position, spoke on behalf of PROS and appeared before the media. In this work, the women grew in confidence, become practiced at public speaking and gained in self-respect. To describe these women as 'inadequate' or 'sick' was grossly inaccurate.

Organizing for Power:

The radical social workers insisted that personal troubles must be understood as public issues. The women's emphasis on consciousness-raising fused the personal and the political. Acting together develops alternative bases of power for both the women and the professionals. This helps to counter the perspective that views the women as psychologically weak and sick. Dominelli recognizes that working class women enjoy very little power. By creating a group with its own identity, prostitutes gained in collective strength and personal confidence. They learned to speak out and to do so in their own terms'.

It is by organizing that the powerless can overcome their powerlessness.

5.5. Radical structuralism:

According to radical structuralism, social events are regarded as determined particularly by society's economic arrangements. It refers to a materialist view of the social world. The structuralist explain 'surface' phenomena such as social relations and psychological processes through the material conditions wright mills says." the economic basis of society determined its social structures as a whole as well as the psychology of the people within it. Marx wrote that people respond to their material needs that determine their psychology and their society. It is the way that people come together, or brought together. Economic relations produce social relations. Economic relationship determine the political and ideological climate of a society. The radical structuralist is to understand the ways in which the economic system influences all other aspects of life. The social workers should realize the nature of working class difficulties. The problem of

the working classes are that they are poor, powerless and the victims of gross economic inequalities. The individual's consciousness is a product of this material reality.

The radical structuralist sees society as a changing entity, evolving not through cooperative endeavour but through conflicts of interest, power and resources. There is perpetual tension between the haves and the have-nots; those with the power and those without; those enjoying the goods of society, and those not; those who dominate and those who are dominated, such contradictions lead to increasing tension in social structures. The eventual result is a crisis-political as well as economic- which produces a new economic and social order. In contrast to the radical humanist, the radical structuralist is less concerned with improving the individual's state of consciousness and more intent on changing the structural patterns of society by fighting for a new economic order and a redistribution of power. Weber considered the unequal distribution of power and authority in society as a major force behind the seething quality of social life.

For conflict theorists, the most important task is to analyze society in terms of structures of power and authority. Society is seen as 'factionally' divided rather than functionally coherent. Whereas the followers of Marx concentrate on the deterministic effects of the economic base of society, radical weberians see the dominating forces in society's 'superstructure' where the conflict of interests between different power groups are most evident. If the radical social workers are not aiming to overthrow capitalism, through bloody revolution, which for most social workers feels overly ambitious, then, they can oppose the established interests of dominant groups. Such interests are expressed in the form and distribution of resources, values and ideas.

The probation service deals mainly with working class clients. Certain forms of activity identified as illegal, are more likely to be committed by working class men and women. The characteristics of social work practice are determined by characteristics of welfare law and policy- 'as the characteristics of the law vary between client groups, so varies the character of social work practice between client groups' (Howe, 1986).

Practically the social worker sees to expose and challenge the political base that underpins legislation. Radical social workers place clients at the receiving end of capitalist class-biased social sanctions. The state and its machinery serve the interests of the dominant class. If social work is to be about promoting the well-being of subordinate classes, then state's machinery has to be examined critically. In order to change and improve the practice of social work, it is necessary to alter welfare law and policy at both central and local Government level.

In part the development of the welfare state is the price capitalism is prepared to pay for political stability: by keeping the lid on dissatisfaction and unrest, social workers are one of many state-sponsored occupations that help stifle the inherent conflict of the capitalist society. Thus they delay the eruption of crisis and the ultimate downfall of capitalism.

people become clients in one of two ways. There are those who like the old are economically dependent: and there are those who, like the criminals and violent are economically threatening. While the functionalist talk of care and cure, the Marxist hears control and contain. Law and order issues attract more state attention and resources than those who need care and compassion. The relationship between the state, social workers and the working class is determined by the problems the working class pose for the capitalist. The behaviour and circumstances of the working

classes are kept in check. There is a specific problem, namely how to control the working class especially its poorest elements. Social workers should expose capital's brutalization of working classmen and women.

5.6. Summary:

The purpose of social work has always been to assist people in need. We have to identify the factors within and outside the individual which incapacitated him, caused distress and prevented his functioning in a manner conducive to his own betterment and to the welfare of society.

The new concept emphasizes proper investigation of the circumstances of persons seeking assistance, assessment of their needs and planned programmes of assistance-both material and psychological. The goal was to enable the individual to stand on his own legs.

The professional approach eschews moralistic and condemnatory attitude towards people deviated from accepted norms of society. Several factors are involved in psycho-social situation of the client which needs professional attention. There is holistic approach in tackling such problems.

In recent years, the professionals in social work were not happy that their functions were limited to palliative and ameliorative services to the clients. In developing countries, the social workers are thinking in terms of broadening the responsibilities of the profession to include social reform and development with a view to bringing about a more equitable social order. The scope of social work intervention is encompassing the areas of conscientisation, advocacy and social action. The profession has not developed competency and special skills in these areas.

Some radicals intend going beyond social reform and development and assume revolutionary role. They are not satisfied with the existing social order since there are discrepancies and inequalities in the system. Social workers are working within the social frame work and existing values. They are working for system maintenance and not for systemic change. The radical social workers are aiming at structural changes and institutional changes. In their view, the profession must concentrate its attention on bringing about basic changes in social institutions and relationships instead of dealing with individual victims of an unjust social order.

5.7. Key words:

- a) Developmental approach
- b) Radical social work
- c) Collective action

5.8. Model Questions:

- 1) Explain new approaches to social work- Developmental and radical.
- 2) Distinguish between developmental and radical approaches to social work.

5.9. Reference Books:

1. Howe, David (1990) : An introduction to social work theory, Wild Wood House Ltd, England.
2. Govt of India (1987) : Encyclopaedia of social work, Vol-3, Publication division.

Lesson – 6

Origin of Social Work Profession in U.K,

6.0 Objective:

The objective of the present lesson is to explain the origin of social work in U.K and to study the historical growth of Professional social work.

Contents:

- 6.1 Introduction**
- 6.2 Origin of Social Work in U.K**
- 6.3 The Elizabethan Poor Law 1601**
- 6.4 Charity organisation society 1869**
- 6.5 Settlement House Movement**
- 6.6 The Poor law Commission of 1905**
- 6.7 The Beveridge Report**
- 6.8 The Public Health Service**
- 6.9 Private Social Services**
- 6.9 Summary**
- 6.10 Key Words**
- 6.11 Exercise**
- 6.12 Reference Books**

6.1 Introduction:

Social Work as profession is of recent origin. Social Work is an out growth of earlier forms of social activities going back to the centuries. Social work is neither a movement nor it attempts to change values of institutions, Social Work provides services with out touching the existing set of values. It is intended to enlighten and assist one to know one's misery and help the client. Social Work is an entirely representing three clearly distinguished but interrelated parts; a network of social services, carefully developed methods and processes, and social policy expressed through social institutions and Individuals.

6.2 History of Social Work in U.K

In the medieval period in England and other European countries, it was the pious duty of the church to help and protect the poor. People were helping and giving alms to the destitutes, handicapped, blind and poor out of religious sentiments. The basic objectives behind this charity was the purification of soul of alm givers and therefore, there was no relationship between them and churches did not make any effort to provide any permanent remedy for improving the conditions of the poor. In the the beginning of the fourteenth century, poor were divided into two categories: able-bodied and destitute. In 1349, King Edward III issued the Statute of labourers which compelled the able-bodied to work for thier livelihood.

Under the statute, the provision was made that able-bodied labourers having no means of livelihood must have taken up job from any master who should be willing to employ them. The were directed not to leave the parish to which they belonged. Rigorous punishment was given to those who violated this law.

The first creative work in the direction of assistance to the poor was done in 1531 when Henry VIII made a law known as Statute of Henry VIII. The Law directed the judges in charge to scrutinize the applications of the poor and the aged who were unable to do any work. Under the law these destitutes had to register themselves and take the licence to beg in certain specified areas. In 1577 Queen Elizabeth signed on a statute which levied a general tax for the financing of poor relief programme. It also made provisions for the appointment of overseers of the poor. Through this statute, it was made clear that the government was totally responsible for the maintenance of the poor.

6.3 The Elizabethan Poor Law:

The Elizabethan Poor Law of 1601 also known as "43 Elizabeth" which was to remain in the basis of handling relief for the next 233 years, spelled out the existing practices in a more logical system of poor relief. The law divided the poor in three categories:

1. The able-bodied poor: There were sturdy poor who were forced to work in the House of Corrections or in Work Houses. People were not allowed to give them alms.

2. The impotent poor or unemployable poor: They were placed in alms houses or given outdoor relief for their livelihood. There were sick, old, blind, and dumb, orthopaedically handicapped, invalid and mentally sick.

3. The dependent children: Orphans and parentless children and such children who were deserted by their parents or children from very poor families whose parents were unable to bring them up, were known as dependent children. The children were given to persons willing to take them without any charge, if such persons were not available, they were given to the lowest bidder for whom they had to work up to the age of 24 years in case of male and up to 21 in case of female. Apprenticeship was given to those dependent children. 'Overseers of the poor' were responsible for the execution of poor law.

The Law of 1601 has been very significant because it made the Government accept positive obligations for the help of people, who could not provide for themselves. Charles II passed the Settlement Act in 1662 which empowered the justice of the peace to return to free place from where he had come and many such new comers who in the opinion of the overseers of the poor could become a liability in future. In 1696, the work House Act was passed which made provisions for the training of inmates of the work houses.

6.4 Charity Organisation Society:

The middle of the nineteenth century was a period of scientific and humanitarianism awakening. Thomas Chalmers, a Scottish minister, and his associates criticised the methods and the administration of Poor Law. He suggested that the investigation should be made of each case under the direction and supervision of non-governmental agencies. His efforts did not go waste though it took time to implement such scheme. London Charity Organisation Society was formed in 1869. The leading ideas of that organisation at the time of its initiation was, such the giving of doles should be stopped, relief giving should be coordinated and each applicant for assistance should be carefully studied to determine what he needed to put him on his feet.

The Charity Organisation Society's particular part in the work would be to interview the applicants, draw up plans for the treatment of their social disabilities and secure the needed funds from already established organizations. Charles II passed the Settlement Act in 1662 which empowered the justice of the peace to return to free place from where he had come and may such new comers

who in the opinion of the overseers of the poor could become a liability in future. In 1696, the work House Act was passed which made provisions for the training of inmates of the work houses.

Historians of social work generally agree that in the scheme lie the beginnings of the present system of organised social work activities. Community organization and Social Case Work Methods were applied in the Charity Organisation Society's particular part in the work generally. Community organization society's activities. COS workers helped the poor for assistance to utilize the existing relief services effectively. Nobody was getting assistance without investigation. This followed from the COS to study carefully the needs of each applicant in order to try to find a way of putting him in the position in which he could dispense with charity. Attempts were made to find (1) a job, (ii) medical treatment, (iii) education, (iv) counselling for financial gain and (v) encouragement for creative plans.

6.5 Settlement House Movement:

Edward Edison was the first volunteer who in 1867 thought that the distribution of alm or relief had no meaning in his memory his friends founded university settlement House which was named as Toynbee Hall. It has three objectives :- (i) Educational and cultural development of poor, (ii) to provide information to the student and other inmates of the settlement house regarding the poor for the improvement of their conditions for social reform, (iii) to develop consciousness towards social and health problems and the needs for enacting legislation.

6.6 The Poor law commission of 1905:

In the beginning of Twentieth Century England faced a big underemployment problem. Most of the workers of coal mines became unemployed and started begging for relief. Thus, it became difficult, rather impossible to solve the problem of poverty through the existing Poor Laws, Royal Commission on the Poor Law and Relief of Distress was appointed in 1905 to solve the present crisis. Lord Gorge Hamilton was its chairman. The commission made four recommendations:

1. Country councils should be established in place of poor Law union and Board of Guardians, so that the local administration could be reduced upto three fourth.
2. To abolish the punishment nature of poor welfare and beginning of public welfare programmes on humanitarian basis.
3. Mixed orphanages should be stopped. Mentally retarded and sick should be treated in hospitals. Children should be kept in foster homes or in local schools.
4. National pension for the aged, free treatment facilities for the poor in the hospitals, public employment services and insurance for the unemployed and invalids be started.

on its recommendations, very important acts were enacted.

The provision of Meals Act was passed in 1906. The facility of free school lunches was provided under the Act. The education Act was passed in 1907. Provisions for medical examination of school children was made under the Act. Prevention of Crime Act was passed in 1908 which made provision of the establishment of special courts for children. The Children Act was passed in 1912 which led to the creation of special courts for the trial and probation services for reformation of juvenile delinquents. The Juvenile Court Metropolis Act was passed in 1920 which empowered the sec-

retary to select qualified and experienced magistrates to deal with the cases in the juvenile courts. Labour Exchanges Act was passed which led to the establishment of employment exchanges to help the unemployed in getting employment. National Insurance Act was passed in 1911 to provide for compulsory health insurance of workers to lower income groups. The Widows, Orphans and Old Age contributory Pension act was passed in 1925 which abolished the Poor Law Unions and Board of Guardians and gave responsibility of administration of poor relief to the county councils. In 1931, National Economy Act was passed which made provision for the payment of unemployment assistance. Old age Pension Act was passed in 1940 which made provision for the payment of need-based additional pension to the aged, especially for medical treatment.

6.7 The Beveridge Report:

An Inter-Departmental Commission on Social Insurance and Allied Services was appointed under the chairmanship of William Beveridge in 1941. After the World War I, Beveridge was Director of the London School of Economics, and in 1937 he became Master of the noted University College of Oxford. This explains why the challenging task of a re-examination of the entire social insurance and welfare programme was entrusted to him. The Beveridge Committee included representatives of all organisations of public assistance, social insurance, pensions, health, and economic affairs. The committee's investigations included hundreds of hearings of citizen's groups, ranging from chambers of commerce, manufacturers, associations, and commercial insurance companies to labour unions, consumers cooperatives, and Fabian Society. Sir William's report attempted to find a way to gain, "Freedom from Want" taking into consideration the fact that personal and economic suffering in modern industrial society was, as a rule, caused by disruption, or loss of earning power. It emphasized that in addition to 'want' four other "gaints" also prevent human well-being : "disease," "ignorance," "squalor," and "idleness".

The Beveridge Report devised a system of social security in which the programme of social insurance is only one, although the most important, of several measures. Without losing a bold look into the future, recommendations were based on past experience in England. The goal of social security was to guarantee a basic level of income for every citizen with his own efforts, so that his initiative to secure for himself and his family more than a mere subsistence minimum should not be stifled.

In inauguration a comprehensive system of social security based upon five programs: (1) a unified, comprehensive, and adequate program of social insurance; (2) Public assistance as a national programme for aiding people who were not sufficiently protected through social insurance benefits; (3) Children's allowances (now called "family allowances") providing a weekly benefit for each child after the first; (4) comprehensive free health and rehabilitation services for the entire population; and (5) the maintenance of full employment through public works in order to prevent mass unemployment in economic crises.

The proposal aimed to protect the entire population, not just the working class. It was conceived as a unified plan, to be administered by one national agency (now called Ministry of Pensions and National Insurance) integrating the vast number of uncoordinated, overlapping efforts that had been made in the past. Six basic principles were suggested for the procedure:

(1) unified administration, (2) comprehensive coverage, (3) flat rate of contributions, (4) flat rate of benefits, (5) adequacy of all benefits to meet basic needs of the recipients, and (6) classification of population.

Lord William emphasized that the underlying social philosophy of his plan was to secure the British people against want and other social evils, and that social security could be rendered while preserving the personal freedom, enterprise, and responsibility of the individual for his family. The Beveridge Report became the foundation of the modern social welfare legislation of Great Britain and a model for other countries.

6.8 The Public Health Service:

Among modern British social legislation, none has provoked so much attention and heated controversy as the National Health Service Act of 1946, which came into force on July 5, 1948, and marks a fundamental change in the attitude toward health. It provides medical care free of charge to all British citizens who apply for it. Already, during the war, in 1942, the Medical Planning Commission of the British Medical Association had recommended a programme of medical care for the entire people. The Churchill government first introduced the plan, which was enacted in 1946 under Prime Minister Atlee.

The National Health Service system is not 'socialized medicine'. The patient is not compelled to use the service; if he takes advantage of the services, he may choose his family doctors, dentists, hospitals, and specialists. Physicians, dentists, pharmacists, and nurses are not forced to work for the Health Service, either; they may continue private practice. The cost of the National Health Service is high. Funds contributed by the social insurance program to the health service cover about 13 percent of the entire health service budget. The remainder is financed by national and some local taxes. Administration cost of the National Health Service amounts to only 2.5 to 3 per cent of the expenditure.

The final success of the health service depends upon the cooperation of the public and of the professions. The statute provides for the future establishment of additional health centers by the counters, family doctors, medical specialists, and dentists, have their offices for both the health service and their private practice, with laboratory and pharmaceutical facilities. The public in England often regards the health service as part of the social insurance plan and as a return for the weekly social insurance plan and as a return for the weekly social insurance contribution. In fact, the health service is available to every one independent of his coverage under the social insurance program.

6.9 Private Social Services:

For centuries England has been noted for the important role that private charities have played in its society as pioneers of the various social services, and for the numerous volunteers active in the field of social work. The recent expansion of public welfare and the social insurances has still left wide opportunities for the activities of private social agencies. The public authorities encourage voluntary agencies to continue their work in personal aid to old, sick, handicapped and young persons. Characteristic examples of present social services provided under the auspices of voluntary agencies are maternity and old-age homes, health visiting, home nursing, midwives' services, ambulances and transportation aid, care of mothers and babies; clinics and sanitariums for tubercular patients, hostels for mentally defective children and adults, and after-care service for the sick. Other activities of private social agencies include probation and parole for juveniles, adults; social clubs for adolescents, the aged, and the unemployed; marriage guidance councils; child guidance clinics; disaster relief; visiting old people in their homes or in institutions; and managing "village halls" (rural cultural and educational centers).

The essential functions of private social agencies in these fields in England today are (1) carrying on new experiments and developing new forms of social work which may later be taken over by public agencies when they have proved successful; (2) supplementing public social services when certain persons or particular needs are not covered by public services, limited in funds and by legal provisions, and because individual care and counselling is required; (3) interpreting social work to the public, particularly through citizens' advice bureaus, and by informing legislators and public agencies for the special problems which have escaped their attention and (4) performing social surveys in order to determine the social and health needs of a community and the quest for social legislation - plus providing the stimulation of public authorities to take the necessary action.

Volunteers participate in private social agencies in Great Britain, particularly in youth groups, advisory bureaus, and child care work affiliated with the schools, and probation, but they often work under instruction and supervision of trained professional workers. Volunteers are particularly active in work with aged and handicapped persons. Subsidies to private agencies are frequently granted by the countries and the various ministries of the national government. Committees of the country's public assistance, and health programmes are composed mainly of volunteers. Nearly all voluntary social agencies are represented in the National Council of Social Service, which was founded in 1919. More than one hundred national organizations are members of the council, among them the Family Welfare Association (successor to the Charity Organisation Society). The national council encourages the setup of local "councils of social services" and "rural community councils" to coordinate the work of local agencies. It has been difficult, however, to finance some of the local private agencies because endowment and contributions are scarce, due to the economic conditions of post war England.

The recent extension of public social services has however, led to a certain duplication of work and overlapping between public and private social activities. Some private social agencies will maintain a critical attitude toward public social services, with the argument that private organizations have a superior social philosophy and practice based upon the old principle of "voluntary action" for which there is at present scarcely any proof. In the interest of economy and efficiency, it seems desirable to achieve an elimination of overlapping services and coordination of public and private activities to meet the social needs of the population.

Recipients of public assistance payments are entitled to be members of advisory councils, grievance committees, and appeal tribunals. The participation of laymen and of recipients of social aid, as well as of the professions, secures their understanding of the social problem these institutions use face in carrying out their objectives. The broad representation of the public on both public and private boards, in England, secures deeper understanding of social problems and a democratic interpretation. In the United States, we have been more hesitant to admit recipients of assistance to boards of public and private social agencies.

Voluntary agencies are now able to concentrate on their real task, on the difficult, intangible problems of bringing aid to human beings in need of understanding and encouragement, and, especially, on the prevention of juvenile delinquency.

6.10 Summary:

Social Work as profession is of recent origin. Social Work is an out growth of earlier forms of social activities going back to the centuries. Social Work is an entirely representing three clearly distinguished but interrelated parts; a network of social services, carefully developed methods and processes, and social policy expressed through social institutions and individuals.

6.11 Key Words:

1. Juvenile Delinquency
2. Charity Organisation Society
3. The Beveridge Report

6.12 Exercise:

1. Explain the growth of social work profession in U.K
2. What is the role of Charity Organisation Society in promotion of welfare services?
3. Social Work is an out growth of earlier forms of social activities going back to the centuries - discuss

6.13 Reference Books:

- | | |
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Lesson - 7

Origin of Social Work Profession in U.S.A

7.0 The objective:

The objective of the present lesson is to study the History of Social Work its origin in United States of America.

Contents:

- 7.1 Introduction
- 7.2 History of Social Work in United States of America
- 7.3 Social Welfare Programmes 20th Century
- 7.4 Scots Charitable Society
- 7.5 The Charity Organisation Society
- 7.6 Beginning of Social Work Education as a profession
- 7.7 The Chicago School of Civics and Philanthropy
- 7.8 Summary
- 7.9 Key Words
- 7.10 Exercise
- 7.11 Reference Books

7.1 History of Social Work in United States of America:

Social Work is an out growth of earlier forms of social activities going back to the centuries. Though Social Work in its present form seems to have no roots prior to 1860, yet the period from colonization to the civil war played a large role in the development of social work. Social Welfare services have existed in USA since the establishment of the original thirteen colonies on the eastern sea board in the seventeenth and eighteenth century. The English people who settled here brought with them their customs, laws and ideas. Elizabethan Poor Law served as the basic pattern for extending financial assistance to persons in need. Assistance to the poor in their own homes(out door relief) was the initial method followed in the growing colonial towns. This assistance was provided to the persons who were in need. Partial public support, and the assistance was provided to the families to look after them.

The historical development of Social Work in U.S.A have been divided into 5 stages

- I. The colonial period (1620-1776)
- II. Civil War and Industrial Revolution (1776-1860)
- III. Industrialism - The Human Side(1860-1900)
- IV. Social Work Seeking Professional Characteristics(1900-1930)
- V. Highly Professionalized Discipline (1930)

The first alm house was established in Massachusetts in 1662. It started functioning in 1685 both as an alm house for the disabled and as a work house for the able-bodied paupers. These alms and work houses also took care of thier health problems. Most of the specialized and advnaced general hospitals of USA like Bellevue Hospital in New York and Philadelphia General hospital were inthe form of alm houses in its original forms. The former hospitals were for the poor with physical or mental ailments; for example, the Pennslvania Hospital, completed in 1756 and planned primarily to

house the sick poor, admitted the mentally ill who were confined in the building. After the settlement of New Amsterdam several "Sieek entroosters", minor celestial functionaries whose duty was to visit sick persons in their own homes, were sent to the colony. Orphan masters, were appointed to protect the interest and properties of widows and orphans. The first overseers of the poor were appointed in 1691 in the city of Boston.

7.4 Scots Charitable Society:

Associations for the function of charitable aid or mutual benefit were also formed on the basis of national origins and church affiliations. Scots Charitable Society was the first such association which was established in 1657 in Boston to help the sick aided the poor and to provide burial for deceased countrymen. The outstanding Association with welfare activities was the society of Friends in Pennsylvania, and other colonies which cared for member of its own streets but later on extended its services to others.

The system of poor relief during colonial period in USA reflected the Elizabethan Poor laws. The Town, the smallest unit of government, like the Parish was responsible for its inhabitants. The primary motive of the town was to protect itself against the poor and destitute. It was not uncommon to auction the poor to the neighbouring farmers or to send them to privately run alms house.

Another development during this period was the broadening of the base of responsibility from the town to the province in Massachusetts for a special category of the poor. By 1701 there was provision for reimbursement to the town for relief in all cases of unsettled dependent persons ill with dangerous infection of contagious diseases. The rapid growth of manufacturing industries after the civil war intensified the complexities of social need. People came in large number to the urban areas and faced the wrath of poor wages, poor housing, unemployment etc. but on the other hand a wealthy class of industrialists emerged which stimulated voluntary relief efforts through their contribution to private charities. To solve the maladjustment in the cities and of the labour class, there developed a settlement movement that began with the establishment of 'Neighbourhood Guide' (it is known as university settlement) in the lower east side of New York City in 1880.

The movement spread rapidly through the larger industrial centres. The most important settlement were Jane Addams's Hull House in Chicago and Mary Simkhovitch's Greenwich House in New York city. These settlement houses provided direct services to people living in the neighbourhood and also concerned with neighbourhood planning and improvement. An early result of the settlement House movement was the development of the play ground movement in American cities. By the last decades of the nineteenth century thousands of immigrants were reaching the eastern seaport, mainly from the countries of southern and eastern Europe. Several new social agencies were established to help these immigrants adjust to American ways and to protect them from dangers always prevalent for a stranger in a new country.

For the care of the children and patients, the state government also established mental hospitals, orphanages, and schools. There were three important developments in social welfare during this period. The first was the gradual recognition of social needs of people with particular handicaps. special institutions, both public and private, were developed for children, for the handicapped and for the mentally ill. Child labour legislation was enacted. A law was passed in 1813 in this connection to press the mill owners to have the children in their factories taught the three R's. Massachusetts passed a law in 1836 requiring the children under the age of 15 years working in factories attend

school for three months in a year. In 1842 both the states, adopted a law which established 10 hours a day as the maximum work for children under 12 years. Children under 12 years were prohibited from working in textile factories.

In 1797, Massachusetts legislature passed a bill holding that "When it appears that a person is lunatic and so furiously mad as to render it dangerous to the peace and safety of the good people, for such lunatic persons to go at large, he may be committed to the sent to the alms houses, mixed with the paupers, the children and the criminals. A Second important development was the assumption of greater responsibility by the states when local units could not provide adequate relief to these special groups. State government opened the first Juvenile reformatory in New York in 1825, The first school for the blind was opened in 1817 and the first school for the blind was opened in Boston in 1830. Soon after other states also provided such facilities. Dorothea Lynde Dix contributed really during this period to the recognition of the need of mentally handicapped. She popularized institutional care and treatment for mental patients.

The Third important development was the emergence of the private agency. People with humanitarian interest could not remain unmoved from the experience of shock and agony of poor people living in urban slums. Many organisations and associations were founded for welfare of the children, handicapped and sick. Around 1850 several maternity homes for unmarried mothers were established by various groups. The motivation for these programmes was highly moralistic. YWCA movement was also started during this period.

7.5 The Charity Organisation Society:

The Charity Organization Society (COS) was one of the important forerunners of modern social work. They were first organised in London in 1889 as an attempt to eliminate indiscriminate alm giving by the existing relief agencies and to organize in Buffalo in 1877. Later on Boston, Philadelphia, New Haven had established societies in 1878. The Charity Organisation Society Movement was also started in the United States. The first Charity Organisation Society was organised in Buffalo in 1877. Later on, Boston, Philadelphia, New Haven had established societies in 1878. The Charity Organisation Society operated on the following four general principles: (1) Detailed investigation of the application; (2) a central system of registration to avoid duplications; (3) Cooperation between the various relief agencies; (4) Extensive use of volunteer friendly, visitor. The main function of the Charity Organisation Society were three fold: "First and basic, the rehabilitation of families which for any reason fail to be self-sufficient, second the education of the community in correct principles of relief, and third, aid in the elimination of the causes of poverty. In the early efforts of the Charity Organisations Society one sees the roots of many present - day programmes and practices. Among these are the Social Service Exchange, the case conference, Social action planning. The first Social Service Exchange was organised by the Associated Charities of Boston in 1879. The objective of exchange was to serve as a cleaning house in order to prevent duplication of service as a clearing house in order to prevent duplication of services and to save the clients from unnecessary investigation. The case conference method was applied in which representatives of various agencies participated to share their views about a particular family and to discuss a possible plan of action. Social reforms were also made through the COS in the form of prevention of poverty. Watson while commenting on the period of 1896-1904, pointed out that the outstanding characteristics was emphasis placed by Charity Organisation Societies upon the prevention of poverty, as reflected in the various movements to change social conditions. In the report of committee on Organisations of Charity in

1893 the Chairman presented an impressive list of charity organisations endeavours in the area of social action including among others like housing , health, child labour and sanitation.

By the end of nineteenth century the Charity Organisation Societies began to employ paid workers. Many of these societies established training courses for their workers. The New York Charity Organisation Society established the first school for training social workers in the country in 1898. It was called the New York Charity Organisations Society established training courses for their workers. The New York Charity Organisation Society established the first school for training social workers in the country in 1898. It was called the New York School of Philanthropy and now it is known as the New York School of Social Work, Columbia University.

Charity Organisation Society and Settlement House Movements differed in certain ways. "The Social settlement never accepted the traditional idea that leadership was divine right of the upper classes. At a time when such an idea was widely prevalent, the social settlement set themselves firmly against attitudes of condescension in their relations with the poor sought to break down the undemocratic cleavage between social classes". The settlement could not cooperate with charity if it were nothing more than a relief society, but could cooperate with it if charity offered a friendly visitors and paid agents, was the force coming from the outside into the neighbourhood.

During the first two decades of the twentieth century the following major social welfare programmes were developed.

1. The rise of the Philanthropic foundations devoted to health, education, science, research, international peace, social welfare and civil improvement among the most outstanding being the various Carnegie Foundations - the Rockefeller Foundation, the Julius Rosenwald Fund, the Russel Sage Foundation, and the Commonwell Fund.
2. The Growth of public parks and playground, programmes for the conservation of natural resources, and the greater expansion of neighbourhood centres and other cultural and recreational agencies. National services agencies were established for the Boy Scouts, Girl Scouts, and Camp Fire Club programme was developed.
3. Special wartime programmes which were developed during the First World War(1914-18) included the home service programme of the American Red Cross and services promoted by a number of national agencies, including the National 'recreation Association. The federal government enacted the War Risk Insurance Act which made support available to the dependence of men in service, provided disability compensation for them and their dependents, and insurance against death or disability at a rate considerably below that of commercial insurance.
4. The period saw the establishment of state and local departments of public health, development of general hospitals, as a basic method of care for the well-to-do as well as the indigent sick special hospitals and sanatoria for the T.B. patients, convalescent and rest homes, the beginning of hospital social service in 1905, health centers and infant welfare clinics other programmes for the reduction of infant and maternal mortality; public health nursing social hygiene and sex education, special state and voluntary institutions for crippled children and state programmes for rehabilitation(the first in Massachusetts in 1918). In 1920 the federal government enacted its first will for vocational rehabilitation on the basis of matching funds of the state programmes in this field.

5. Improvement in raising funds and programmes planning for voluntary welfare agencies included the rise of the community chest movement beginning with Cleveland welfare federations's united drive in 1912 and established federations of charities for consultation of coordination of effort among the numerous welfare agencies.
6. There were improvements in state institutions for the mentally ill. Social service workers were being added to the staff of the mental hospitals and outpatient clinics both established first in Massachusetts in 1913 and 1914. Facilities for the care of the feeble minded were being improved and increased.
7. Juvenile courts were established separately. Only Boston had probation for adult offenders before 1899 but later on other states had enacted such provisions.
8. Civil liberties and inter-group relations were advanced through formation in 1909 of the National Association for the advancement of Coloured People, followed by the National Urban League in 1910.

The depression of 1929 may be recognised as the turning point in the relief policies in the United States, Federal Government started taking responsibility for the welfare activities. Federal Emergency Relief Act was approved in 1933. This provided the first direct federal grants to the states for unemployment relief and created the Federal Emergency Relief Administration to set standards of personnel and relief administration.

7.6 Beginning of Social Work Education as a profession:

The trend toward professionalism of social work can best be dated with the appointment of full time staff to operate social welfare programmes and the beginning of recognition of the need for training for volunteers who worked in such organisations. Mary E. Richmond could be considered the first professional social worker in the United States of America. She became the assistant treasurer of Baltimore Charity Organisations Society and later on became practitioner, teacher and theoretician of the Charity Organisation Movement.

In 1897 in the National Conference of Charities and Correction in Toronto, she advocated for the establishment of a training school for professional social workers. In 1898 when Charity Organization Society of New York started training course for prospective workers, Mary Richmond was appointed as one of the teachers. Later on New York School of Philanthropy was created which today is Columbia University School of Social Work.

7.7 The Chicago School of Civics and Philanthropy:

The other group of Social Workers was associated with the Settlement House Movement. Jane Addams, Florence Kelley, Edith, etc, felt that the legislation be made to improve working conditions and organisations of neighbour house in slum areas to demand more amenities. This group focussed mainly on the reform of society as against the focus of Charity Organisation society of the reform of the individual and his family. The Chicago School of Civics and Philanthropy was established in 1901 and soon affiliated with the University of Chicago. It was thus first recognized that education for social work should be a part of general University education. The third school of Social work was established at Simmons College in Boston. This school was the pioneer in the

development of medical social work. Dr. Robert Clot did pioneer work in relation to medical care. The American Association of Schools of Social Work was founded in 1919 with the purpose to facilitate communications among the schools of social work.

7.8 Summary :

Social Work is an out growth of earlier forms of social activities going back to the centuries. Though Social Work in its present form seems to have no roots prior to 1860, yet the period from colonization to the civil war played a large role in the development of social work. Social Welfare services have existed in USA since the establishment of the original thirteen colonies on the eastern sea board in the seventeenth and eighteenth century. The depression of 1929 may be recognised as the turning point in the relief policies in the United States, Federal Government started taking responsibility for the welfare activities. This provided the first direct federal grants to the states for unemployment relief and created the federal grants to the states for unemployment relief and created the Federal Emergency Relief Act was approved in 1933. This provided the first direct federal grants to the states for unemployment relief and created the Federal Emergency Relief Administration to set standards of personnel and relief administration. The trend toward professionalism of social work can best be dated with the appointment of full time staff to operate social welfare programmes and the beginning of recognition of the need for training for volunteers who worked in such organisations.

7.9 Key Words:

1. Colonization
2. Neighbourhood
3. Mortality

7.10 Exercise:

1. Write the origin and growth of Social Work Profession in U.S.A
2. Illustrate the social welfare programmes in 20th century?
3. Explain the role of different schools for the spread of Social Work Education?

7.11 Reference Books:

- | | |
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| 1. Herbert Hewitt Stroup(1960) | Social Work, An Introduction to the Field. |
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Lesson - 8

Origin of Social Work Profession in India

8.0 Objective:

The objective of the present lesson is to study the History of Social Work, its origin in India tracing its roots from ancient, medieval and modern India.

Contents:

- 8.1 Introduction
- 8.2 Development of Social Work in India
- 8.3 Social Work in Ancient India
- 8.4 Social Welfare during Sultanate
- 8.5 Social Welfare during Mughal Rule
- 8.6 Contribution of Religious and Social Reformers
- 8.7 Contribution of Organisations
- 8.8 Modern Social Work
- 8.9 Summary
- 8.10 Key Words
- 8.11 Exercise
- 8.12 Reference Books

8.1 Introduction:

Earlier poverty was known as distress and the material help was given to the people who did not have food or money or sufficient clothing and shelter. But in the early twentieth century the distress was redefined and was known as intra personal and interpersonal discomfort, with this shift from poverty to psychiatric discomfort, helpers needed training to provide the proper help. This occurred first in medicine and later on in social work. Modern man is experiencing an increasing loss of belief in God and a life after death, therefore the distress of the current experience could not be minimized and seems to require relief. Further the philosophy of existentialism tells us that the things that exist are only concretization of potentials that might also lead to other concretization. The people are dissatisfied with their concretization and find it difficult to perceive their real 'self' it is thus natural for a dissatisfied person to demand for help.

Man's awareness of his mortality makes the experience of living one of running towards one's own death. This results in the experience of worrying. To alleviate this worry an element of urgent efforts makes the profession of social work more essential. Due to economic hardships and industrialization the members of 'socialization group' have gone away from the scene. The entrance of women into the labour market and the increasing participation of women into the labour market and the increasing participation of women in the profession have separated spouses not only in time but frequently in geographical space.

Under such conditions many persons experience loneliness to an unprecedented degree. Here social work becomes first and foremost a process rather than a production. He who gets social work services, comes out of distress (Production) as well as fortifies against new distress (process).

Therefore, what social worker can provide is not freedom from discomforts, rather it can provide change of discomfort.

8.2 Development of Social Work in India: Social Work as an Alm giving Activitiy:

It is a traditonal concept. The desire to help the needy fellow men has been present from the very inception of human society. Such a desire was generated by the feeling of belonging -ness. It was a regarous duty of a man to provide care and protection to the people suffering form various kinds of distresses. In india alms-giving was considered as path of moksha. Still today alms giving to the poor is considered as a social welfare activity. Alms giving is not social work because the aim of help, in social work is to solve clients problems scientifically. Social worker attempts to regenerate self confidence and self dependency. Causative factors are investigated and diagnosis is confirmed later on other hand therapeutic models are pushed into service. Social work is not a new thing; it has always been done, as an act of friendship and in the ordinary course of duty by the priest , the teacher, the doctor and the lawyer. The systematic study of the developement of social work in India may be seen in defferent periods.

8.3 Social Work in Ancient India:

In ancient India, the nature of social service was that of charity. The earlier, reference to charity is found in the Rigveda (Chap.I,XIII,2) which encourages charity by saying "May the one who gives shine most" Upanishads like Brihadaranayaka, Chhandogya and Taittiriya, precribe that every house holder must practice charity. In Mahabharat we find that when Bhishma talked to Yudhisthir, he described the essance of eternal religion, non-violence, truth and charity.

In ancient India, the social welfare activities were performed by Yagnas, Yagnas being the most popular mass rituals known in vedic days. In a great grand shed erected for the purpose on the banks of a flowing river, people assembled in and utter spirit of dedication. Each tried to contribute his bit towards the Yagna. Their intention was the common welfare of all. There was no personal desire to be fulfilled. Yagnashalas were class rooms where men and women were taught the spirit of working together without the ego and egocentric desires. The spirit underlying the most popular vedic rituals is brought to bear in all actions, not only in th yagnashalas but also in the home, the market places,the factory, and the field.

Bhagwatgeetha enunciates the priciple by saying "Cherish the Devas with the Yagna spirit and those Devas shall in turn cherish you" thus cherishing each other, you shall gain the highest good (chapt.3, 11). Women and men in a community strive cooperatively with out ego and egocentric desires, the cosmic forces that constitute the environment, shall cherish them in turn. Bhagawatgeeta advises that when any profit accrued as a result of the total dedicated efforts of the many, is misappropriated by a man, then he is a thief.

No single member has a right for a larger share. The community is sure to succeed in progress and welfare when it has learned to live and strive as one entity. The privileged class has moral duty to serve the poor, such persons who served the society with all their ability are freed from all sins (Geeta Chapt. 3-13), but those who cook for th eir selves or produce for their own gains, they are eating sin.

The Aswalayana Griha Sutra says that one must daily perform Pancha Yagnas - giving to God, ancestors, animals, one's fellowmen. The Chhandogya Upanishad says that life is a succession of Yagnas or services for others. Charity is not merely a social duty but it is like prayer. One does it for its own sake, because one feels it is a privilege, because one is serving the Lord through it. The habit of giving alms was common and no house-holder turned away a beggar empty handed as to do so was considered a sin. According to Manusmriti, it was his duty to feed his guests first, then his servants, he and his wife might eat last of all.

Hindu scriptures say that the man who helps other or gives charity does not show the sense of superiority. The Tittareya Upanishad declares that it is better not to help all rather than help without showing due respect to the recipient of charity. With development of agrarian society with private group ownership of land, the concept of charity came into existence.

By the later vedic period, dana became institutionalized and acquired the characteristics of charity with religious ideology. Dana was given to acquire punya (merit). It was no longer given merely in celebration of an event or a heroic personality or in connection with a ceremony. The evolution of Buddhism during the Magadhan empires changed the character of Indian society. It was changed from tribal agricultural settlement to a class-based agrarian economy. Buddhism accepted the Karma theory which served the purpose of explaining the origin of social inequality. Buddhism laid great emphasis on punya and dana (charity). Charity was seen not only as a means of alleviating the sufferings of the materially poor, but also as the giving of gifts (dana), especially to the Sangha. Sanghas were the centres of shelters and learning and were responsible for the spread of literacy.

Guilds were important corporate organizations which performed a variety of economic and welfare functions in ancient India. Guilds were playing important role during Buddhist period. Apart from economic and political functions, these guilds were providing social security to the oppressed class of the society. "some part of the funds was utilized for the relief of deserving persons such as distressed, the diseased, the blind, the infirm, the orphans and helpless women. Ashoka developed a comprehensive system of social welfare which included women's welfare, rehabilitation of prisoners, rural development, free medical care, regulation of prostitution and provision of public utilities like roads, rest houses for travellers, wells, etc. The creation of separate cadre of state officials to implement these programmes is an accomplishment that compares very favourably with the social welfare system of some of the modern social democracies of Europe. Kanishka ascended the throne in 78 A.D. Like Ashoka, the Great, he took an active interest in the welfare of the society. He gave liberal donations and grants for the construction of Buddhist viharas, monasteries, stupas etc. These were the centres for learning, and help to the needy people.

The period of the Gupta rule is one of the brightest in the history of India. The Gupta dynasty included a succession of brilliant rulers like Chandra Gupta, Samudra Gupta, who established a well-governed empire and people were happy and prosperous. 'Welfare of the people' was the main task of the king who devoted his life for the same. Harshavardhan who occupied the throne in 606 A.D. was an enlightened and benevolent ruler. The welfare of his subjects always dominated his thoughts and actions. He established hospitals, dispensaries, orphanages and home for the destitutes. He distributed presents among men of religion, the poor and the needy.

8.4 Social Welfare during Sultanate:

The Sultanate was an Islamic state. The duties of the king inclined maintenance of peace, protection from external attacks, levying and realization of taxes, providing justice to the subjects. Besides, the ruler did little for the general welfare of the masses. Malik Ali, a noble of Balban, was more generous in giving alms. He always gave a gold or silver coin to the beggars. Ghias-ud-din Tughlak was a charitable king. Mohammad Gawan spent all his wealth on the poor and himself ate the coarse food of a peasant and slept on the ground with a straw mat for a bed. Sufi Sheikhs used to distribute gifts to the needy Muslim masses, who came to their Khanguahs. Usually one of the disciples of the sheikh was appointed as the manager to look after the needy.

8.5 Social Welfare during Mughal Rule:

Humayun was the first Muslim King who made a bold attempt to prohibit the Sati system. Ashoka was the greatest ruler who, not only brought many reforms in Indian society but also abolished slavery in 1583. He introduced equality among the people irrespective of their class and religion. His policy of religious equality and he granted full freedom to the subjects in matters of religious beliefs and practices. He was liberal in granting money and land for the benefit of Hindus, Jains, Parsees, etc. Akbar had a comprehensive system of poor relief. Relief for the poor was of two types. The first was granting relief in cash and kind to every needy person who appeared before him at his daily court. The second type was a systematic and organized assistance which was provided regularly. Wazifas (Stipends) were also given to the student. He constructed three houses for the poor in order to control beggary.

8.6 Contribution of Religious and Social Reformers:

Raja Ram Mohan Roy was the greatest Indian of the nineteenth century who sowed the seeds of religious and social reforms. He exercised most of his talents and power towards the abolition of Sati. He was in favour of widow remarriages and female education. Raja Ram Mohan Roy's opinion was that only freeing women and by treating them as human beings Indian society would free itself from social stagnation. Iswarchandra Vidhyasagar was the second great reformer of the nineteenth century. He advocated for widow remarriage, economic self reliance, women education and prohibition of polygamy. It was with the joint efforts of Ram Mohan passed in 1856. Bal Shastri Jambhekar, who was the first professor of Elphinstone college, Bombay condemned the evil customs of Sati and female infanticide as well as trafficking in female children. He tried for the framing of laws to abolish these customs. But he believed that these evils could be removed only through social reforms and by searching for some sanctions in the Shastras so that they would be acceptable to the people. Gopal Hari Dehsmukh of Bombay promoted modern education for the establishment of dispensaries, maternity homes, orphanages, etc.

Sasipada Banerjee was a notable reformer of Bengal who worked for the cause of women's education and widow remarriage. He himself married a widow, when his first wife died. He arranged several marriages of widows and gave shelter to a widow in his home. He was pioneer in taking up the welfare work for labourers. Jotirao Phule, contemporary of Iswar Chandra Vidya Sagar, was an active reformist in Poona. He was working for the cause of female and low caste people education. He also worked towards improving the conditions of Maharastrian peasants. He established the satya Shodhak Samaj in 1868 for the social and economic uplift of the low caste people.

Ranade, Telang, Lohajitawadi Deshmukh, Bhandarkar and D.K.Karve were the prominent leaders of social reform movement in the west, especially in Poona. Tilak and Gokhale also worked for

the cause of upliftment but they were more engaged in political activities. V.R. Shinde initiated welfare work among the tribal people. N.M. Joshi and N.G. Chandvarkar established Bombay Social Service League which organised night classes and recreational programmes among mill workers in Bombay. Gandhi became active in political as well as social field in 1920. He symbolised the integration of political reform with social reform. He worked for the upliftment of women, Harijans and fought for the equality between men and women. Gandhiji always argued that for the development of the country, India should be free from foreign rule, but it should also be free from social evils which hinder and some times block the process of development.

8.7 Contribution of Organisations:

The important organisations which played significant role in the development of social work are Brahma Samaj, Prarthana Samaj, Arya Samaj, Theosophical Society, Rama Krishna Mission, Muhammedan Literacy Society. The Bombay Widow Remarriage Association, Bengal Hindu widow Association, Indian National Social Conference and the Servants of Indian Society. Brahma Samaj, was founded by Raja Rama Mohan Roy, who started the Atmiya Samaj in 1815 which grew into the Brahma Samaj; it worked for the abolition, of Sati, widow remarriage and women's welfare. Arya Samaj, was founded by Swami Dayanand Saraswathi in 1875. He opposed the caste system and child marriage.

Theosophical Society was founded in 1881 in Madras by Madam Blavatsky and Colone Olcott. Swami Vivekananda founded Rama Krishna Mission in 1897, started its programmes with education, treatment and general help. Indian National Social Conference came into being in 1887 for the thorough discussion and implementation of social welfare programmes. Gopal Krishna Gokhle who had deep interest in the work of social services, established the Servants of Indian Society in 1905.

8.8 Modern Social Work:

Modern Social work was introduced in India by Christian Missionaries in the beginning of the nineteenth century and they started making houses for orphan children and destitute men and women. Indian social reformers like Sasipada Banerjee, Phule, Karve, etc., started building homes for the widows. Some social organisations like Arya Samaj, Prarthana Samaj, Ramakrishna Mission began to provide a variety of social welfare services to the needy. Religious associations also played significant role in providing institutional welfare services in India.

The role of state, in the field of social welfare commenced during the second and third decades of the twentieth century though earlier measures were taken like that of the Apprentices Act of 1850 for the employment of orphans and destitutes, Reformatory school Act of 1870 which provided the training to destitute children and treatment of juvenile delinquents, Children Act 1920 (Madras), Abolition of Sati 1829, Abolition of Slavery 1843, Abolition of Female infanticide and Human Sacrifices 1870, Widow Remarriage Act 1856, Factory Act 1881.

The year of 1936 marks a watershed in the history of professional social work in India when for the teaching and training of social work with the first school of social work was established in Bombay. It was named Sir Dorabji Tata Graduate School of Social work. Now it is known as Tata Institute of Social Sciences. After Independence many universities in India have social work as the subject in their courses.

1.9 Summary:

Historically Social Work in India is as old as the Indian society itself. Every aspect of Indian culture is predominated by humanitarian philosophy. But social work in the form of institutional service, is of recent origin. Political dependency and economic backwardness have been the main obstacles in the development of social work. After independence social work has assumed new dimensions, a new orientation has evolved in the field of social work.

The sources of welfare activities are inherent in the institution. It is only on the ideas of the constitution that the government have adopted social welfare programmes. The scope of social work has been diversified in India. At present social work constitutes the essential approach of a welfare state. The social work programmes are implemented by the various departments of the Government.

8.10 Key Words:

1. Alms
2. Theosophical
3. Social Welfare
4. Social Reform

8.11 Exercise:

1. Explain the historical growth of social work profession in India.
2. Discuss the contribution of social reformers in India.

8.12 Reference Books:

1. Bisno, Herbert (1952) The Philosophy of Social Work, Washington: Public Affairs Press.
2. Youngdahl, Benjamin E. (1951) 'Social Work as a Profession' Social Work Year Book.

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Lesson-9

SOCIAL WORK ETHICS-CONCEPT AND PHILOSOPHY (Ethics-Goals)

9.0. Objectives:

The objectives of this lesson are to explain the concept, philosophy, ethics and goals of Social Work.

Contents:

- 9.1. Introduction
- 9.2. Social work-Concept
- 9.3. Social work: Nature and definition
- 9.4. Goals of Social work.
- 9.5. Philosophy of Social Work
- 9.6. Social work values
- 9.7. Ethical Principles
- 9.8. Ethical standards
- 9.9. Summary
- 9.10. Key words
- 9.11. Model Questions
- 9.12. Reference Books

9.1. Introduction:

Social Work values and ethics matured considerably in recent years. The profession has matured a refined a set of values that has given meaning and purpose to Social Workers careers. Social Works commitment to vulnerable and oppressed populations and its preoccupation with individual well-being and Social Justice are rooted in the professions rich value base. In recent years a growing number of Social Work scholars and practitioners have begun studying, exploring and debating issues involving values and ethics in the profession. Literature on Social Work values and ethics, presentations at professional conferences have increased dramatically, especially since 1980. Today's students and practitioners have access to vastly more knowledge and education related to Social Work values and ethics than did their predecessors. Since the early 1980 Social Work's exploration of these issues has increased exponentially.

9.2. Social Work-Concept:

Social Work may claim to be a new profession. It attempts at ameliorating human suffering. In every Society there are individuals who are unable to earn their living. They are the physically handicapped like the blind, the crippled, the deaf-mute, and the mentally

handicapped like the feeble-minded and the insane. There may be individuals economically handicapped like orphans, or widows, or the old and infirm who have none to look after them.

History affords splendid examples of selfless Workers, dedicated to the service of suffering humanity. Those who take up this work are voluntary workers and any assistance that can be given by them can only be a matter of love and of honourary service.

Social Work is a professional service. It is based on scientific knowledge and skill in human relations. It helps individuals, groups or communities obtain social or personal satisfaction and independence. In view of the magnitude of social problems, it is necessary to organise social services for people in need under public and private initiatives. The goal of Social Work is to fulfill the social, financial, health and recreational requirements of all individuals in a society.

The professional and the voluntary Social Worker have something specific to contribute to Social Work. The professional can bring training and the skill of a specialist, without which the intricate problems of modern society cannot be tackled; the volunteer brings to Social Work the interest and confidence of the community. Immediate and concerted action is required on the part of both.

The type of motivation that characterizes a Social Worker considerably influences his relationship with the persons or groups with whom he works. There is a variety of motivations-religious, humanitarian, economic etc for taking up Social Work activities. We have to examine whether our past traditions-humanitarian and religious fulfil the requirements of our present social ideals of democracy and justice.

In a feudal society normal social intercourse was characterized by the lord-tenant or the superior-subordinate type of relationship. The Social Worker took on the attitudes of a paternalistic, kind giver and the suffering individual was the grateful receiver. A pattern of equality in which the dignity of every individual is recognized must take its place in a true democracy. The Social Worker cannot be a bountiful giver; he has to be a participant in a process. The worker has to enable the individual to help himself. The Social Worker like every one else is doing his part to make life more worth living. Social Worker is also sensitive to human suffering in whatever form it appears. We have given up the idea of superiority-social or spiritual-to the individual or group with which we are dealing. There is place for a feeling of righteousness, or sense of sacrifice, or any other manifestation of vanity. If the involvement of the worker is emotional, he loses his sense of objectivity, or it can be the involvement of ego. If there is involvement of ego, the person being helped becomes dependent on the worker. This is bound to hurt the personalities of both. An attitude of detachment therefore becomes a part of the philosophy of Social Work. Detachment becomes a requisite of the personality of a Social Worker.

The discipline of Social Work has three-fold values systematic knowledge, technical training and skill. and these are applied to provide a service to the people in distress and in difficult circumstances. Social Work profession has a sound philosophy base-democracy, a tested methodology of working with people, demarcated areas/fields of operation, and social accountability. The methodology used in working with the people was developed in the west against the background of the western society and its problems. The imported methodology is not found to be suitable to the Indian Society.

Scenario of Indian Society:

The scenario of Indian Society witnessed series of developments political independence, adoption of secular democratic-socialistic constitution, five-year development plans, progressive legislations, decentralization of power, the import of high technology,

adoption of liberalization and globalisation policies in market economy, adoption of International conventions: Human rights, family rights, rights of the child, gender justice etc.

Scope of Social Work: All pervading:

The scope of Social Work as a helping profession is all pervading. It is dealing with a wide range of functions and coverage of clients of all classes and differing cultures from cradle to grave. The professional Social Workers are working with individuals suffering from Psycho-Social problems, physical and mental illness, in old age, dealing with different kinds of anti-social behaviour and a host of other social settings. The scope of Social Work continues to grow and gather momentum.

9.3. Social Work: Nature and Definition:

Social Work is required as a response to human needs which include the provision of physiological, psychological and developmental needs.

Classification and Prioritization of Needs According to Maslow:

- (i) Physiological needs.
- (ii) Safety need-Safety against physical damage.
- (iii) Need for belonging and love.
- (iv) Esteemed needs. e.g. Status and acceptance.
- (v) Self growth and identification of capabilities.
- (vi) Need for cognitive understanding of self and the world around.

Social Work practice creates an atmosphere where these needs are met. Social Work provides better understanding of human diversity. People have their different behaviour patterns because of genetic, cultural, historical, geographical, social factors and individuals unique mentality factor.

Social Work develops better adjustment between individuals, their sub-systems and larger system,

Social Work tries to bring about social change. The workers want to bring about changes in order to have a better balance between the client and environment.

According to Boehm: "Social Work seeks to enhance the social functioning of individuals singularly and in groups by activities focused upon their social relationship which constitutes interaction between individuals and their environment. These activities can be grouped into three functions-restoration of impaired capacity, provision of individual and social resources and social resources and prevention of social Dysfunction."

9.4. Goals of Social Work:

The goals of Social Work are to enhance client's sense of competence, link them with resources and foster changes that make social organizations more responsive to needs.

Enhancing people's capacities to resolve problems:

To achieve this goal, practitioners assess obstacles to client's ability to function. They also identify resources and strengths, enhance skills for dealing with problems in living and support client's efforts to create changes in their lives and situations.

Linking client's with needed resources:

To achieve this goal, the worker should help clients locate the resources they need to deal more effectively with their situations. Social Workers advocate policies and services that provide optimal benefits. The worker should improve communication among human service professionals who represent various programmes and services.

Improve Social service delivery network:

Social Workers must ensure that the system that delivers Social services is humane and adequately provides resources and services for participants. Social Workers advocate planning that centres on clients, demonstrates effectiveness and efficiency and incorporates measures of accountability.

Promoting Social justice through the development of Social policy:

With respect to developing Social policies, Social Workers examine Social issues for policy implications. They make suggestions for new policies and recommendations for eliminating policies that are no longer productive. Social Workers translate general policies into programmes and services that respond effectively to participants needs.

Social Work values and Ethics:

Several scholars have attempted to define and categorize core Social Work values as they pertain to practice.

Gordon asserted that six value-based concepts constitute the foundation of Social Work practice.

1. The individual is the primary concern of this Society.
2. Individuals in this Society are interdependent.
3. Those individuals have Social responsibility for one another.
4. There are human needs common to each person, yet each person is essentially unique and different from others.
5. An essential attribute of a democratic society is the realization of the full potential of each individual and the assumption of his or her social responsibility through active participation in Society.

Society has a responsibility to provide ways in which obstacles to this self-realization (i.e. disequilibrium between the individual and his or her environment) can be overcome or prevented

9.5. Philosophy of Social Work:

We accept that democratic values are one part of our philosophy of Social Work. The other part is made up by the values of science. That means appreciation of knowledge and rational understanding of problems. We have incorporated planning as an important activity leading to prevention and solution of our social problems. The democratic values emphasize the dignity of the individual and fundamental equality between the Social Worker and the people with whom he works. The scientific values require study of causes rather than the treatment of superficial symptoms.

The social objectives of Social Work imply the Indian character of our philosophy and approach. The Social Worker in the west has been concerned with the individual and his problems. He works within a social environment, without questioning it. In India the line between the reformer and Social Worker has never been clearly drawn. Raja Ram Mohan Ray, Vivekananda, Gokhale and Gandhi were at once reformers and Social Workers. They had sought to bring about fundamental changes in social institutions and social attitudes. The tendency to focus on the problems of the group is a general characteristic of the underdeveloped Countries. The psychological and domestic problems of individuals lose their significance, when vast majority of is facing the problems of food, shelter and clothing. The Social workers job in India calls for fostering the attitudes leading to greater production and a more equitable distribution of means of life and subsistence.

The emphasis in on the group is natural. It is also justified. When Social Work functions on the plane of the whole group to the neglect of the individual, it loses much of its revitalizing force. Change has to be brought about, since it is necessary. But it will have to be peaceful change. Like the reformer, the Gandhian worker accepts the need for fundamental changes. But the way of bringing about this change is such that the values of peace, love, faith in human nature are not lost. The Social Worker in the west because of his preoccupation with the problems of the individuals is unable to understand the problems of groups or communities. we have devised a new tools of work in tackling the problems of community. The recent development of community organization is a step in that direction.

Social Work rests on knowledge of human behaviour. For this understanding it must rely on knowledge of Social Sciences. Diverse fields of knowledge have made their contribution to social Work practice. There has also been knowledge gained about human behavior from Social Work itself. The knowledge of human behaviour which the Social Worker possesses must be shared with persons in need so that they can understand themselves and the problems they face. The persons concerned should take the initiative in meeting their needs. The client should take initiative to solve his own problems by himself. The chief concern of Social Workers today is that individual's assume responsibility for themselves.

There are limitations which the Social Worker must set on the right of the person to determine his own actions. Social Workers must limit the individual's use of initiative if such use does more harm than good. Social Workers must ensure that the system that delivers social services is humane and provides resources and services for participants. Social Workers examine social issues for policy implications. Social Workers translate general policies into programs and services that respond effectively to participants' needs.

Resources:

Knowledge is the basic resource for helping people. If the Social Worker knows the resources of the community, he will be able to help the people. The Social Worker also uses certain resources available in the agency. Social Work is based on the judicious employment

of resources. Community resources include religious, educational, industrial, medical and political institutions within large cities. The Social Worker can use such resources.

Personal relationship:

Social Work rests ultimately on the quality of the personal relationship between the worker and the client. This relationship constitutes the medium through which persons are able to develop themselves by using the knowledge presented by the worker.

Client's personality:

If the worker is able to accept the client, his values, his mistakes, his emotional contradictions, with assurance that respects his dignity, the client can release tensions, anxieties, guilt feelings and fear which hitherto may have immobilized the persons. Quite often in case work the actual problems persons face are not more important to them than the feelings accompanying the problems. Such feelings of the client should be recognized by the worker.

9.6. Social Work Values:

Core Social Work Values appeared in the NASW standards for the classification of Social Work practice (1982, cited in Barker 1991).

Basic Values for the profession include:

1. Commitment to the primary importance of the individual in society.
2. Respect for the confidentiality of relationships with clients.
3. Commitment to Social change to meet socially recognized needs.
4. Willingness to keep personal feelings and needs separate from professional relationships.
5. Willingness to transmit knowledge and skills to others.
6. Respect and appreciation for individual and group differences.
7. commitment to develop client's ability to help themselves.
8. Willingness to persist in efforts on behalf of clients despite frustration.
9. Commitment to Social justice and the economic, physical, and mental well-being of all members of society.
10. commitment to high standards of personal and professional conduct.

Although these various formulations demonstrate that there is variation in the specific core values of the profession identified by different authors, there is considerable consistency as well.

Levey (1984) argued that core values for the profession ought to be derived from four broad and comprehensive categories of values: Societal values, organizational and institutional values, professional values, and human service practice values. The following are the particulars of values that fall within each category.

Societal Values:

1. The physical, emotional and mental health of all persons.
2. The civil and legal rights of all persons.
3. The Social welfare of all persons.
4. Altruism- Accreditation of nonremunerative efforts on behalf of others and out of sheer concern and compassion for others when they experience need of one kind or another.
5. The uniqueness and differences of all persons and distinguishable groups of persons, as well as their common traits and charactirstics.
6. The dignity of all persons.
7. Access to and opportunity for healthful and safe living conditions.
8. Maximal opportunities for all persons to use and extend their personal capacities and potentials.
9. Equal opportunity for education for all persons to the extent of their personal capacities, their interests, and their aspirations.
10. Equal opportunity for all persons for gainful and satisfying employment in accordance with their ability and availability.
11. personal privacy.
12. Maximal opportunities for all persons for satisfying, constructive and salutary relationships with family members and others in accordance wirth their own needs and preferences.
13. Opportunities for all persons for physical, cultural and artistic enrichment and development.
14. Opportunities to all persons for responsible participation in the formulation and implementation of public and social policies and for the development of skills in relation to both.

Organizational and Institutional Values:

1. The existence of and timely, adequate, unbiased, non-discriminatory and democratic performance by organizations and institutions of their chartered, legislated, or other wise sanctioned functions.
2. Equal access for all persons and distinguishable groups of persons to information regarding available organizational and institutional services, progammes and opportunities.
3. Equal access for all persons and distinguishable groups of persons to all available services, programmes and opportunities.

4. The adaptation of organizations and institutions to the changing needs and aspirations of all persons for which they have been created and designed, and are by charter or other sanction responsible to serve, as well as others in need of their services, programmes, and opportunities.
5. Fair, considerate, optional and creative use of organizational and institutional authority, resources, and opportunities.
6. Considerate and respectful treatment of all persons.
7. Maximum feasible participation and self-determination in all organizations and institutions for all persons served and affected by them.
8. Opportunities for satisfying and productive participation in neighbourhood and community affairs and developments.
9. Organizational and institutional accountability for competent and ethical performance of sanctioned functions.

Professional Values:

1. The focus on human service rather than money getting or aggrandizement.
2. Fair, considerate, optional and creative use of professional power, authority and opportunities in relation to clientele and others.
3. Accountability for competent, considerate, and ethical performance of professional functions.
4. Advocacy in relation to public and social policies concerned with or affecting their clienteles and their functions.

Human service practice Values:

1. Full, fair, competent, considerate and ethical performance of professional functions.
2. Avoidance of personal abuse and exploitation of clients and others.
3. Respect for the personal dignity of clients and others.
4. Respect for the personal privacy of clients and others.
5. Honesty and credibility
6. Maximum feasible participation and self-determination of clients in relation to their needs, their problems, their interests, and their aspirations.
7. Advocacy of public, social, organizational and institutional policies in relation to the needs and aspirations of clients and others who share those needs and aspirations.

The most visible contemporary typology of social work values appears in 1996 NASW code of Ethics. The mission of the social work profession is rooted in a set of core values. They are the foundations of social work's unique purpose and perspective.

1. Service
2. Social justice
3. Dignity and worth of person.
4. Importance of human relationships
5. Integrity
6. Competence

Professional ethics are at the core of Social Work. The profession has obligation to articulate its basic values, ethical principles, and ethical standards. The NASW code of Ethics guides social workers conduct.

9.7. Ethical principles:

1. **Value :service:**
Ethical principle : Social Workers' primary goal is to help people in need and to address social problems.
2. **Value: Social justice:**
Ethical principle: Social Workers challenge social injustice
3. **Dignity and worth of the person:**
Ethical principle: Social Workers respect the inherent dignity and worth of the person.
4. **Value: Importance of Human relationships.**
Ethical principle: Social Workers recognize the central importance of human relationships
5. **Value: Integrity.**
Ethical principle: Social Workers behave in a trust worthy manner.
6. **Value: competence**
Ethical Principle: Social Workers Practice within their areas of competence and develop and enhance their professional expertise

9.8. Ethical Standards:

- The following ethical standards are relevant to the professional activities of all social workers
1. **Social Workers ethical responsibilities to clients. Commitment to clients:**
Social Workers primary responsibility is to promote the well-being of clients. In general, clients interests are primary.
 2. **Self Determination:**
Social Workers respect and promote the right of clients to self-determination and assist clients in their efforts to identify and clarify their goals.
 3. **Informed consent:**
Social workers should provide services to clients only in the context of a professional relationship based, when appropriate, on valid informed consent.
 4. **Competence:**
Social workers should provide services and represent themselves as competent within the boundaries of their education and training.
 5. **Cultural competence and social Diversity:**
Social workers should understand culture and its function in human behaviour and society.
 6. **Conflicts of Interests:**
Social workers should be alert to and avoid conflicts of interest that interfere with the exercise of professional discretion and impartial judgment
 7. **Privacy and confidentiality:**
Social workers should respect clients, right to privacy
 8. **Access to Records:**
Social workers should provide clients with reasonable access to records concerning the clients.

- 9. Sexual relationships:**
Social workers should under no circumstances engage in sexual activities or sexual contact with current clients.
- 10. Physical contact:**
Social workers cannot engage in physical contact with clients.
- 11. Sexual harassment:**
Social workers should not sexually harass clients.
- 12. Derogatory language:**
Social workers should not use derogatory language in their written or verbal communications to the clients.
- 13. Payment for services:**
When setting fees, social workers should ensure that the fees are fair
- 14. Clients who lack decision-making capacity:**
Social workers should take reasonable steps to safeguard the interests of those clients who lack decision-making capacity.
- 15. Interruption of services:**
Social workers should make reasonable efforts to ensure continuity of services.
- 16. Termination of services:**
Social workers should terminate services to clients and professional relationships with them, when such services are no longer required.

Social Workers' Ethical Responsibilities to colleagues:

- 1. Respect:**
Social workers should treat colleagues with respect
- 2. Confidentiality:**
Social workers should respect confidential information shared by colleagues.
- 3. Inter disciplinary collaboration:**
Social workers who are members of an interdisciplinary team should participate and contribute to decisions that affect the well-being of clients.
- 4. Disputes involving colleagues:**
Social workers should not take advantage of a dispute between a colleague and an employer.
- 5. Consultation:**
Social workers should seek the advice and counsel of colleagues
- 6. Referral for services:**
Social workers should refer clients to other professionals for specialized knowledge and expertise.
- 7. Sexual relationships:**
Social workers should not sexually harass supervisees, students, trainees or colleagues
- 8. Impairment of colleagues:**
Social workers who believe that social work colleagues impairment with practice effectiveness, should take action through appropriate channels.
- 9. Incompetence of colleagues:**
Social workers who have direct knowledge of a social work colleague's in competence should consult with that colleague and assist him in taking remedial action
- 10. Sexual harassment:**
Social workers should not sexually harass supervisees, students, trainees or colleagues.

11. Unethical conduct of colleagues:

Social workers should take adequate measures to discourage and correct unethical conduct of colleagues

Social workers' Ethical responsibilities in practical settings:**1. Supervision and consultation:**

Social workers who provide supervision and consultation should have the necessary knowledge and skill.

2. Education and training:

Social workers should provide instruction only within the areas of knowledge and competence.

3. Client Records:

Social workers should ensure that documentation in records is accurate.

4. Billing:

Social workers should establish and maintain billing practices accurately.

5. Clients Transfer:

When the client is transferred to the social worker from another agency, he should consider the clients needs before agreeing to provide services.

Social workers Ethical responsibilities as professionals:**1. Competence:**

Social workers should accept responsibility only on the basis of existing competence.

2. Discrimination:

Social workers should not practice any form of discrimination on the basis of race, ethnicity, national origin, colour, sex etc.,

3. Private conduct:

Social workers should not permit their private conduct to interfere with their professional responsibilities

Social worker's ethical Responsibilities to social work profession:**1. Integrity of the profession:**

Social workers should work toward promotion of high standards of practice

2. Evaluation and Research:

Social workers should promote and facilitate evaluation and research to contribute to the development of knowledge.

Social Worker's Ethical responsibilities to the Broader society:**1. Social welfare:**

Social workers should promote the general welfare of society.

2. Public participation:

Social workers should facilitate informed participation by the public in shaping social policies.

3. Public emergencies:

Social workers should provide professional services in public emergencies

4. Social and political action:

Social workers should engage in social and political action that seeks to ensure that all people have equal access to resources, employment and services.

9.9. Summary:

Social work values and ethics matured considerably in recent years. Social work may claim to be a new profession. It attempts at ameliorating human suffering. Social work is based on scientific knowledge and skill in human relations.

Social work profession has a sound philosophy base-democracy, a tested methodology of working with people, demarcated areas/ fields of operation and social accountability.

The goals of social work are to enhance client's sense of competence, link them with resources and foster changes that make social organizations more responsive to needs.

We accept that democratic values are one part of our philosophy of social work. The other part is made up by the values of science. The social objectives of social work imply the Indian character of our philosophy and approach.

Core social work values appeared in the NASW standards for classification of social work practice (1982, cited in Barker 1991).

Levy (1984) argued that core values for the profession ought to be derived from four broad and comprehensive categories of values: societal values, (2) Organization and institutional values, (3) Professional values and (4) human service practice values.

The NASW code of ethics guides social workers' conduct. The ethical principles included (1) service, (2) Social justice, (3) Dignity and worth of the Person, (4) importance of Human relationships, (5) Integrity, (6) Competence.

The code of ethics developed by NASW include (1) social workers' ethical responsibilities to clients, (2) Social worker's ethical responsibilities to colleagues, (3) Ethical responsibilities in practical settings, (4) Ethical responsibilities as professionals, (5) Ethical responsibilities to broader society.

10.10. Key Words:

- b) Values.
- c) Ethics.
- d) Social justice.

9.11. Model Questions:

- 1) Explain the concept philosophy, and goals of social work.
- 2) Discuss the social work ethics and values.

10.11. References:

1. Batra, Nitin (2004) : Dynamics of social work in India, Raj Publishing House, Jaipur.
2. Reamer, Frederic, G : Social Work values and Ethics, Rawat Publications Jaipur and New Delhi.

Lesson – 10

Social Work as a profession – Professional Ethics

10.0. Objectives:

The objectives of this lesson are to discuss the meaning, characteristics of a profession and to examine whether social work can be considered as a profession.

Contents :

- 10.1 Introduction
- 10.2 Definition of Profession
- 10.3 Characteristics of a profession
- 10.4 Typology of professions
- 10.5 Social Work as a profession
- 10.6 Social work as a new profession in India
- 10.7 Major characteristics
- 10.8 Body of knowledge
- 10.9 Training
- 10.10 Specialization
- 10.11 Professional organization
- 10.12 Professional ethics
- 10.13 Social recognition
- 10.14 Summary
- 10.15 Keywords
- 10.16 Exercises
- 10.17 Reference Books

10.1. Introduction :

As a service, social work is very old, but as a profession very new. Social work is now a discipline and scientific in method. It takes remedial action on problems in several areas of society. It assists families in economic or emotional difficulty. Social work is a professional service which uses scientific techniques to alleviate economic, social, emotional distress among individuals, groups and communities. The social worker helps others to help themselves. He derives satisfaction from assisting people. A social worker should possess the qualities of tolerance and flexibility and to get along with the people of different backgrounds. The qualified social workers have opportunities in getting employment in programmes of family welfare, child welfare, medical and public health service, psychiatric and mental health, community organization and planning, services for the ageing and leisure time and group services, voluntary organizations, research and administration.

10.2. Definition of profession:

Carr-saunders and Wilson observed that "the possession of an intellectual technique acquired by special training, which can be applied to some sphere of every day life, that forms the distinguishing mark of a profession".

Talcott Parsons views a profession as a 'a cluster of occupational roles' in which the incumbents perform certain functions valued in society in general and by these activities typically earn a living as a full time job.

The profession is a medium of delivering services. Hughes is of the opinion that a profession delivers services – advice or action or both – to individuals, organizations or governments, to whole classes or groups of people or to the public at large.

Denzin viewed professions as 'social movements' in the sense that they recruit only certain types of persons, develop high elaborate ideologies and supra-individual values...

Howard Goldstein related the professions with the specific needs, requirements and sanctions of society..... The profession's identity lies in the explicit character of what it does in the fulfillment of a social need.

Ronald G. Corwin viewed the professions "in terms of the set of ideal structural characteristics which they are supposed to possess, or as vocations in the process of achieving these characteristics".

William J. Goode characterized the professions as 'communities without physical locus'; its members have an identity; share a value in common and have role definitions.

Professions are now understood as 'a cluster of occupational roles'; a community without physical locus; 'service delivery system'; 'a set of ideal structural characteristics'; 'a class status and power oriented group of people having specialized skills.

10.3. Characteristics of a profession :

Most writers identified a set of attributes or characteristics that make a profession. Abraham Flexner, A.M., Carr-Saunders, Talcott Parsons and others have given a number of traits or characteristics of a profession. These may be summarized as: (i) determination of own standards of education and training (ii) systematic body of knowledge; (iii) set of technical skills which may be specially acquired (iv) enforcement of minimum qualifications; (v) code of ethics; (vi) setting of minimum fee for professional services; (vii) professional practice legally recognized; (viii) some form of licensing (ix) norms of practice enforced by the profession; (x) existence of professional associations; (xi) channel of communication between the professionals; (xii) primary orientation to community interests; and (xiii) fulfillment of a societal need.

Caplow identified certain characteristics that mark the steps in the professionalisation process as: (i) establishment of a professional association; (ii) assertion of a monopoly over some of the services; (iii) development of code of ethics; (iv) political agitation for certification and licensing; (v) control of training facilities; (vi) development of working relationship with other groups.

Wilensky considers the 'knowledge' accumulated by a profession as a kind of 'presumed fundamental knowledge'. He also considers that the sense of identity of the professionals is more important. They should have conviction that some necessary social functions can be performed by them alone. Caplow too considered 'assertion of a monopoly over some of the services' by a group important for professionalisation.

Sydne Fine opined that neither skill nor knowledge is the criterion of a profession. Acceptance of the profession by the public is key to professionalisation process.

10.4. Typology of professions :

Sir Alexander Morris, Carr-Saunders, Albert J. Reiss Jr. and many others developed a typology of professions i.e.; (1) the old established professions such as law and medicine; (2) the new professions such as engineering and chemistry; (3) semi or quasi professions such as nursing, pharmacy and social work; (4) marginal professions i.e. medical and laboratory technicians; and (5) would be professions such as personnel directors, business counsellors, institutional managers etc.

All professions claim to have a set of accumulated knowledge, special technical skills, a service that is rendered to the society, recognition by the society etc. Even the most established professions do not have all the attributes of a profession.

10.5. Social work as a profession :

The term social work creates confusion in the minds of people meaning that it is some thing to do with human relations and it may not be a profession in the sense that other professions are treated. Goldstein observed that "the disadvantage lies in the semantic confusion of its title.... The term social work is ambiguous and it may not be compared with more exact labels of other professions. Abraham Flexner as far back as 1915, had asserted that social work could not qualify as a full-fledged profession because it was not founded on a body of scientific knowledge. The debate whether social work is a profession or not, is still continuing.

Maciver, Witmer, Brown, Clarke and many others dealt with the nature of social work as a profession. Since the time of Flexner (1915), social work traversed through a long way of professionalisation. Brown argued that social work fulfills all the requirements of a profession. Greenwood also maintained that social work is already a profession as much as other professions. Clarke remarked that social work is a professional service comprising both knowledge and skills. Some parts of the knowledge and skills are not distinctive of social work. They are borrowed from other social sciences. The National Association of Social Workers (U.S.A) asserted that social work practice is recognized by its own values, purpose, knowledge and method.

The existing occupational group of social workers tends to professionalise for achieving higher status in society: Meyer observed that the prestige of the science based professions has increased more rapidly than that of the professions based on scholarship, such as law. Today many occupational groups aspire to professional status. Recently social work claiming to be a science, developed technology of rendering services to the individuals, groups and communities. For serving people effectively, it is necessary to professionalise. Meyer concluded that professionalisation can increase the ability of social work to solve pressing social problems confronting the society. But the constraints of professionalism will drive social workers away from social action and social reform.

There are differing views on not only the status of social work as a profession but also on the issue as to whether it should or should not be a profession. There are conflicts within social work professionals over concepts, objectives and techniques. Some people oppose social work gaining a professional status. Cohen observed that social work has not been able to convince the community that those with professional skill deliver a superior service than those without the professional skill. In

the third world context, social work has failed to face the real problems of poverty and exploitation of the masses. In the Indian situation, one doubts as to the efficacy of social work in the solution of the problem of poverty.

Newman and Turem remarked that social workers often do not have even the most elementary regard for the mechanics of social accountability. Scott observed that social work as a profession is too ineffective as it is sliding from theory to theory, from technique to technique, not thinking in terms of doing any good to the clients.

There are controversies in regard to its acceptance as a profession. Social work is not an old established profession; it is rather a new and emerging profession with many contradictions. When it is operating in an agency setting, its scope is limited and its autonomy is restricted.

Etzioni and Nina Toren have classified social work as a semi-profession. Toren argues that social work practice as compared to full-fledged professions has underdeveloped knowledge and relatively low professional autonomy and authority.

10.6. Social work as a new profession in India :

Social work emerged as an occupation only recently in India. It is still struggling to achieve professional status. There are controversies in regard to the nature of social work in India. Sushil Chandra avoided labeling social work as an occupation or profession. M.S.Yore characterized social work in India as a new profession. He observed that social work knowledge – theoretical frame, practice, methodology and social issues are not drawn from the Indian context.

Social work profession is stigmatized for its identification with the backward sections of the community. Rajeswar Prasad asserted that "social work profession cannot now afford to be an elitist profession; it has to relate itself with the real problems of the masses. The modern social work has already lost its class character. Hans and Kamla Nagpaul argued that social work in India qualifies for the status of a profession and need to be recognized as such. A.R.Wadia aptly remarked that "social work may claim to be a new profession with its emphasis on organized attempts to ameliorating human sufferings, but it cannot get away from its original moorings in the human heart".

Etymologically speaking, the english word profession has been derived from the Latin 'profetavi' which means 'to declare publicly, promise or to vow'. It was first used in 13th century in the sense of religious dedications; by 14th it was also employed to indicate the solemn dedication of the knight to the ideas of medieval chivalry.

10.7. Major characteristics :

In the light of the above discussion, it may be noted that the major characteristics of a profession are as follows:

1. A special body of knowledge
2. A system of imparting training
3. Special ability of a professional in their area of specialization

4. Professional Organisation
5. Professional ethics
6. Social recognition

These criteria are not the monopoly of professions. Some or many of them may be found in other occupations. As a matter of fact, the difference between professions and occupations having more of these characteristics are more 'professionalised' than those having less of them.

In the light of the above analysis of the characteristics of a profession, we shall now examine the claim of social work as a profession. Social work has marked unevenness in its stands in the different countries of the world. In some countries social work education attained a very high standard and social work seems to satisfy the criteria of a profession. In some other countries social work training is scarcely considered necessary for welfare jobs and then social work is obviously far from being a profession yet.

10.8. Body of the knowledge :

There are doubts with regard to the nature of social work knowledge as such; the knowledge base of social work in India is a subject of controversy from the view point of claims of social work as a profession. The knowledge base of social work should be derived from Indian experience and material. The main reasons are the lack of research activity in professional schools, non-involvement of teaching faculty in social work practice, irrelevant role situations of the 'practitioners' in the field etc.

There is no proper field work supervision of the student learner in the agency setting. The agencies are not well equipped for guiding the students. The schools are not able to adopt other avenues or modes of field work. Due to diversity in the educational pattern the profession may not be able to control the training institutions. There is need for certification, registration, licensing and regulation of the profession in the time to come. The proposed National Council on Social Work Education will enhance the status of social work profession in the country.

10.9. Training :

Social work having a system of imparting training fully satisfies the second requirement of a profession. Training of professional social work in India started when the Tata Institute of Social Sciences was founded in 1936. The professional person should equip himself with the skills to take independent decisions in concrete situations. Professional education emphasizes both theoretical and practical experience. It is because of the importance of the teaching of theory that professional education often is a part of university education.

A professional person by virtue of his training develops great skill and competence in his job. This makes him an expert in his field. He is regarded as an authority. His judgement cannot be questioned; his advice cannot be discarded. The knowledge and skill of the professional person have to be put at the disposal of the society. They have to be used for the social good.

The training programme whose objective is to prepare competent and qualified social workers consists of three parts: Lecture courses, supervised field work and a research project; courses in basic social sciences, social welfare services, social work methods and special fields of social work taught in the various schools.

10.10. Specialization :

Social workers specialize in dealing with problems of human relations and social functioning. Their training enables them to help people in need. They specialize in such areas as medical social work, psychiatric social work, social defense, correctional work and community development. By their specialization in these areas, they satisfy the third requirement of a profession.

10.11. Professional Organisation :

Social workers in India have organized themselves into a number of associations, some local some regional and few national in character. The best known organization of social workers in this country was the Indian conference of social work founded in 1947. However it was not a professional organization. It was nominated by voluntary social workers. In 1960 the Association of Schools of Social Work in India was formed to lay down and maintain standards in professional social work education.

There are quite a number of organizations concerned with professional social work, such as the Indian Council of Social Welfare (formerly Indian Conference of Social Work), a forum established by the trained social workers for an interaction between 'professional' and 'non-professional' social workers (IATSW), formerly association of alumni of schools of social work in India which is now defunct; Association of Schools of Social Work in India (ASSWI); Indian society of psychiatric social work, which is now renamed as Indian Society of Professional Social Work; the Association of Schools of Social Work in India (ASSWI) is affiliated to International Association of Schools of Social Work (IASSW) however in India, the professional organizations have no solidification and control over the 'profession' and the professionals. There is neither visible control on the professionals nor on the schools as in the cases of medicine and law in the country.

10.12. Professional Ethics:

The relationship between the client and the professional should be based on impartiality and objectivity. The professional person should not discriminate his clients on the basis of caste, class, race, sex, nationality, social or economic status or political life. Also it is ethical responsibility of all professionals to keep the lapses, observations and problems of their clients confidential. Relation with one's colleagues have to be based on equality, cooperation and general helpfulness. A professional has also some responsibility towards society. It is his duty to work in the interest of the society and develop the spirit to place all his one's ability and resources at the disposal of the society.

The code of ethics of any profession, more so the profession of social work cannot be borrowed; it has to be drawn largely from the traditions, philosophy and ethos of the country where it is practiced. Public recognition will depend on whether the activity is in conformity with the prevailing values, ethics and philosophy of a given society. Social work in India is borrowed from the west and thus it faces either opposition or neglect. Radha Kamal Mukherjee remarked that "social work is the youngest yet

unhonoured and unacknowledged profession in India. It has no doubt grounded itself at different universities and research institutes in the country in the acquisition of professional skills and techniques in the various specialized fields of social work. But it has obtained neither social recognition nor developed a code of ethics grounded in a philosophy of social work and welfare.

The code of ethics may also include social obligation of the profession to the legislature and society; communicability; development of 'professional self', development of indigenous social work values consistent with the aspirations of the toiling masses, and in conformity with the economic and political ideology enshrined in the constitution of India; licensing, certification, registration and adequate regulation of professional practice in the areas where necessary.

10.13. Social recognition :

Finally a profession exists only when it is recognized by the society or at least its most powerful institution, the state by providing financial and other resources for the training of professionals, reserving certain jobs for such professionally trained people, consulting them in their area of specialization or giving the professional people salaries and other amenities commensurate with qualifications and professional competence.

Although increasing concern was being shown for poverty and other mass problems, the profession maintains its elitist character, drawing its trainees from the urban middle class. Consequently, the rural and tribal sectors will not be served effectively by social work professionals in the fields where they are needed most.

Instead of professionalisation of social work there is likely to be increasing bureaucratization. So it will be hard to get public recognition or mass support for the profession.

10.14. Summary :

The profession is a medium of delivering services. They are understood as 'a cluster of occupation roles'. All professions have a set of accumulated knowledge and technical skills. Social work as a profession may not be compared with more established professions. Social Work knowledge and skills are borrowed from other social sciences. There are differing views on not only the status of social work as a profession but also on the issue as to whether it should or should not be a profession. There are controversies in regard to its acceptance as a profession.

Social work emerged as an occupation only recently in India. It is still struggling to achieve professional status. The major characteristics of a profession are;

- (1) A special body of knowledge
- (2) A system of imparting training
- (3) Special ability of a professional in their area of specialization
- (4) Professional organization
- (5) Professional ethics
- (6) Social recognition

Social work in India as in the west has a scientific base. There are doubts with regard to the nature of social work knowledge as such. The knowledge base of social work should be derived from Indian experience. A professional person by virtue of his training has great skill and competence in his job. Social workers specialize in such areas as medical social work, psychiatric social work, social defense and community development. There are quite a number of organizations concerned with professional social work such as Association of Schools of Social Work in India (ASSWI) Indian society of Professional Work (ISPSW) and Indian Association of Trained Social Workers (IATSW). Professional ethics requires that the relationship between the client and the professional should be based on impartiality and objectivity. The profession finally should get recognition by the society and the state. Instead of professionalisation of social work there is likely to be increasing bureaucratization. So it will be hard to get public recognition and mass support for the social work profession.

10.15. Key words :

1. Profession
2. Professional ethics
3. Professional Organization
4. Training
5. Social recognition

10.16. Exercises :

1. Discuss the major characteristics of a profession.
2. Is Social work a profession? Discuss
3. Explain the code of ethics for professional Social workers.

10.17. Reference Books

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2. Government of India (1987) : Encyclopedia of Social Work in India, Vol. I and III Publications Divison, New Delhi
3. Howard Goldstein (1974) : Social Work Practice: A unitary approach, University of South Carolina Press, Columbia, South Carolina.
4. Talcott Parsons (1958) : Essays in Sociological Theory,

Lesson-11**VOLUNTARY ORGANIZATIONS
(Need, importance, Role)****11.0 Objectives:**

The objectives of this lesson are to explain the need, importance and role of voluntary organizations in India.

Contents:

- 11.1. Introduction
- 11.2. Voluntary Action
- 11.3. Noble Virtues
- 11.4. Conceptual Clarity
- 11.5. Characteristics of Voluntary Action
- 11.6. Scope of Voluntary Action
- 11.7. Motivating Factors
- 11.8. Voluntary Organizations – Objectives
- 11.9. Role of Voluntary Organizations
- 11.10. Summary
- 11.11. Key Words
- 11.12. Model Questions
- 11.13. Reference Books

11.1. Introduction:

In the socio-political context a community is seen to be working mainly through two sectors i.e the state and the voluntary sector. They are corresponding to the public and private sectors.

The planning commission have emphasized in the very 1st plan that voluntary organizations should continue to shoulder the major responsibility in the implementation of welfare programmes. Besides setting up of coordinating councils to plan and direct the activities of the voluntary organizations there are problems like beggary, juvenile delinquency, prostitution and trafficking in women, that require legislative support and administrative action for effective implementation. It is possible that even in the tackling of these problems, the voluntary agencies can take care of certain aspects. But the primary responsibilities and overall direction in this area must rest with the state. The state will also have a major responsibility in defining and enforcing minimum standards for welfare services in the planning and supporting of programmes of training and in the evolution of a national social welfare policy.

11.2. Voluntary Action:

It is a kind of action undertaken by people or organization without profit motive. People do not have personal interests and motives. It is above religion, no profit service is rendered without

any selfish motive. In U.S.A voluntary sector is called N.G.O's whereas in U.K. it is used for non-statutory bodies and services. Coming to India, it is used as non-official societies which are registered under societies registration act of 1860. Any action that is initiated by private people is called voluntary action.

The voluntary sector is the people's sector action initiated by the founding people's own volition and managed essentially by its own membership qualifies to be recognized as 'voluntary action'. People are the main 'actors' in voluntary action. In modern times the state has acquired almost all embracing powers. It tries to direct field – operations from commanding heights. In the interest of a proper balance of forces it is advisable to recognize the importance of people's power, both manifest and potential. People are the fountain –spring of sovereignty and also a vast reservoir of power. Voluntary action is people's action.

Voluntary action is the 'since qua non' of a vibrant and functionally efficient democracy. Vinobaji recognized the latent power of people and advocated fostering 'janshakti', as a complementary and supplementary force to 'Rajashakti', or state power. The whole dynamism of 'jan shakti', has remained unexplored for want of powerful leadership in the voluntary sector.

There are two routes to social change. The service route and the power route. The service route is a short cut to power. In order to use the service route, it is not necessary to actually render service. Projecting an image to that effect is enough.

Voluntary action born out of free will of its initiators run without any external influence is a rarity and also an impossibility. Action inspired and sponsored by external agents and conditioned by authorities out side the organization can hardly be called voluntary. The normative concepts of voluntary action are purist in nature, but in actual operation, they are polluted with bureaucratic effluents.

11.3. Noble Virtues:

The practitioners of voluntary action have glorious traditions and noble virtues once upon a time. Since then the realities have changed. The usual attributes associated with voluntary associations are spontaneity of action in response to emergent situations, flexibility in order to cope with the differential needs of people, freedom to experiment to devise effective methods of work and the human on that is essential in working with people. They have also the reputation of being pioneers in social action, since they were the first to identify the needs. They innovate appropriate services and programmes and stabilize them over a period of time. Most of the voluntary organizations do not have these old fashioned values. Ever since the five year plans have been launched, the pioneering role has been taken over by the state. In every plan, new schemes are introduced. As the size of the organizations has increased, the freedom from red tape has declined. Flexibility depends upon the smallness of size and its local base in the community. The larger the organization, it is further away from the community and more rigid it tends to become. Even small organizations are functioning as mini-bureaucracies. Since accountability is linked up with grants-in-aid, the bureaucratization has become inevitable.

The quality of spontaneity has also deteriorated, since they give priority to officially-out lined schemes rather than respond directly to the needs and problems around them. The voluntary organizations are less depending on raising resources directly from the community. Hence the image of voluntary organizations having the above virtues and sacrifice has become obsolete.

Policy makers and officials have often painted the tradition of voluntary work in India in glorious colours, have offered awards in recognition of the services rendered by voluntary workers and always praised the vital role of voluntary action.

In the first –five year plan, it was stated that: " planning in a democratic state is a social process. It is, therefore, essential that conditions should be created to make individuals and groups to make their maximum contribution as citizens.

In the second Five year plan, it was stated that harnessing voluntary effort and local manpower resources would not only help supplement achievement of the plan targets but may even help to exceed them. Under the third plan, it was reiterated that:

" Properly organized voluntary effort may go far towards augmenting facilities available to the community for helping the weakest and the most needy to a somewhat better life it is through the quiet influence of voluntary workers, steadily engaged in the acts of selfless services that voice of reason can prevail".

The central social welfare Board (CSWB) was set up in 1953 for strengthening voluntary action in social welfare. Some funds were placed at the disposal of the board for the development of existing voluntary services and also for initiating new services. The board is autonomous without departmental structure. Now the element of innovation has receded and the spirit of autonomy has been eroded.

Several piecemeal studies of the CSWB's efforts at strengthening voluntary action have been carried out. None of the studies revealed that voluntary action in social welfare is today stronger, qualitatively superior in performance and more effective in its impact. Only limited funds are made available with the C.S.W.B for assisting voluntary action. But even these limited funds have been spread too wide and has no visible impact on the welfare field. Proliferation of voluntary organizations has certainly taken place. But this multiplication only seems to cause division in the ranks of voluntary organizations. It may not add to the strength of any entity.

11.4. Conceptual clarity:

What is broadly classified or denoted, as differentiated from non-Governmental organizations, voluntary organizations and non-profit organizations. While it is difficult to have an absolute or universal definition, one can think of an operational definition for these terms. Many a time the assumptions behind the use of the terms NGOs, voluntary organizations, and non-profit organizations vary according to the particular national, cultural, and political context in which they are being signified. The term 'voluntary' signifies an ethical and moral position rather than a structural or management aspect. Hence it is important to make a conceptual distinction between voluntary organizations. NGOs are Non-governmental, organized collectives with a purpose. 'Organized' encompasses a wide range of structures from informal, unstructured associations and groups to highly structured and formalized collectives. The term NGOs denotes a 'rational' category, assuming an identity in terms of being not governmental.

The World Bank defines NGOs as "Private organizations that pursue activities to relieve suffering, promote the interests of the poor, protect the environment, provide basic social services, or undertake community development".

In almost all successful NGO programmes, it is almost certain that the prime determining factor is the role of the committed NGO cadres in demonstrating leadership, encouraging participation, displaying problem solving skills, and probably the most important, a willingness to work with the people. Given the complex dimensions of anti-poverty programme, the critical factors is not only the soundness of programme that reflect the needs and interests of the people, but also their ability to create special cadres for their implementation. This is important for every NGO willing to participate in poverty alleviation programme.

Voluntary Organisations enjoy certain advantages Vis-à-Vis the Government organizations, departments. The voluntary organizations have their roots in the targeted community, have greater and better knowledge of the needs of the community, its strengths and weaknesses and opportunities. Having their roots in the community, the voluntary organizations are readily acceptable also. They are better knowledgeable about the programmes/ activities, that will be better suited to the community.

11.5. Characteristics of Voluntary Action:

- 1) It is the result of voluntary efforts which though motivated by different factors and it is spontaneous in nature.
- 2) It is an organisation initiated and Governed by its own members without having any external control.
- 3) It is registered under an appropriate act to give a corporate status to a group of individuals so that they get a legal personality.
- 4) It has a general body and a regularly constituted managing committee representing all men, Women professionals etc.
- 5) It has definite aims and objectives and a programme for fulfillment of these objectives.
- 6) It is known and accepted by the community in which it is formed.
- 7) Service is the main motive of the voluntary action, but not profit.
- 8) Independence in work with which they can operate.
- 9) Voluntary organisation will act as a bridge in between the people and the Government.
- 10) Smallness is the scale of operation.
- 11) Through service, Voluntary organisations may gain the people's confidence.
- 12) Bringing professionalised people into voluntary action for the development of people systematically.
- 13) They promote people's participation and awareness in all the developmental activities.

11.6. Scope of voluntary action – Social, Economic, Political fields:

State no doubt assumed greater responsibilities to seek welfare of its citizens. It is the responsibility of the state to provide essential services and meet the basic needs like food, clothing, housing and education to the people in general. However there are other services which can be

and should be left to voluntary organizations. The role of voluntary organizations is depicted by kul Karni as, "while state may try to ensure certain minimum conditions and ,material relief, the needs of special groups may have to be taken care of by voluntary organizations".

Voluntary action aims at developing constructive forces in the individual and in the social groups. Voluntary action should create self-confidence in the minds of the individual. Voluntary agencies should aim at solving the emotional and economic problems by creating their natural abilities.

Based on this the scope of voluntary action indicates important areas in which voluntary action can be carried out on its own or to supplement the action already initiated there. However voluntary action is taking up, apart from social and economic activities, environment and political areas. The social welfare generally attempts to provide services to the members of society in mental, and physical distress as well as in areas such as family life education, health etc. The social welfare needs of the categories of the persons such as children, youth, aged, handicapped, deprived classes are being met by voluntary action.

The other area where voluntary action needed is the economic development of people. This area is more significant in a Country like India where poverty is the root cause of underdevelopment. We have to evolve suitable progammes for raising economic standards of the people. To persuade the people to adopt the development programmes and encourage them to use hidden potentialities and resources, voluntary action plays a significant role.

Voluntary action presupposes the perception of the need by the community. It makes an assessment that the need can be met. It regards it as a duty to mobilize itself to meet the need. Voluntary action is of highest significance for the functioning of the democracy. It serves as a training ground for the potential leadership of the community. It helps to broaden the concept of social justice. It helps in focusing the attention of the members of a community in its problems and needs. It promotes the social and civic responsibilities. It gives them an opportunity to learn to work cooperatively.

Pioneering has been a major function of voluntary agencies. It allows experimentation. They have the freedom to work, to initiate work in the controversial areas. In our country, it worked for the cause of the needy. They have relative degree of freedom from particular political trends. Voluntary action is more flexible and free from bureaucratic rigidity. It has advantage of ensuring public cooperation. The operational costs of such agencies is minimum due to the fact that major part of the work is done by the volunteers.

The voluntary agencies have limited resources at their disposal. The sporadic character of voluntary action leads to instability. Financially they are not sound, as they depend on public contribution, state grants. Social workers engaged in voluntary agencies are paid low.

11.7. Motivating factors:

The motivating factors or sources of voluntarism are religion, government, business, philanthropy and mutual aid. There is missionary zeal, commitment, and altruism in voluntarism Bourdillon and William Baveridge viewed mutual aid and philanthropy are main sources from which

voluntary organizations is developed. The other, motivating factors include personal interests, benefit of experience, recognition, knowledge and prestige, commitment to certain values etc. Other impulses are to serve their fellowmen or the unfortunate lot of the society. They are agents of political socialization in a democracy and educate the members about the social norms and values. The psychological impulses are serenity, self-expression, and for satisfaction of interests.

In India around 20,000 voluntary organizations spread through the length and breadth of the Country. Mostly these organizations are located in the urban areas. Due to the breakdown of traditional institutions, spread of education, social reforms, inadequacy of welfare services to the needy, rehabilitation problems, minority problems, SC/ST/OBC and their welfare etc, there is rise in voluntary organizations

There are speedy basic social-economic changes for the betterment of people. The existing democratic elements and processes need to be strengthened. Natural and social resources need to be harnessed. The tradition of voluntary action during the last 200 years is to be analyzed for constructive and productive voluntary action. We have to deal with complex conditions of the modern life, voluntary action is experimental, flexible, progressive. It can adjust more easily than the statutory authority, to deal with changing conditions with diversity of cases. The voluntary organizations have capacity for experiment, and for trial and error. Voluntary organizations provide a valuable supplementary agency with the help of statutory authority. The voluntary organizations are working in the fields of education, public health, moral and in many spheres of social assistance.

11.8. Voluntary organizations – objectives:

The following are the main objectives for which various organizations are working:

- (1) Protection and development of children
- (2) Welfare of women in the rural areas
- (3) Services for the youth
- (4) Community welfare
- (5) Promotion of educational facilities
- (6) Promotion of public conscience on social problems
- (7) Promotion of moral standards and family welfare
- (8) Prevention of diseases, health care, etc.
- (9) Protection and welfare of the handicapped
- (10) Eradication of social handicaps for certain groups.
- (11) Spiritual uplift and development of certain religions and racial groups
- (12) Propagation of International brother hood
- (13) Promotion of natural interests through voluntary effort
- (14) Training of workers for field work.
- (15) Protection of Nature, animals etc.

11.9. Role of voluntary organizations:

Voluntary organizations play an important role in social welfare and planned development. The constructive programme of Gandhiji accelerated the process of political struggle for independence. It activated the underprivileged and down – trodden masses to develop themselves economically and socially. A net work of voluntary agencies was created to promote different constructive programmes like village industries, khadi, leprosy work, harijan seva etc. with the help of dedicated workers. This was the basis of social welfare programmes by the voluntary organizations in the post- independence period.

The objective of planned development is to mobilize the total hidden material and human resources to improve the socio-economic living conditions of the people. Voluntary organizations have a greater role in social welfare through the development of education, health, housing and providing welfare services for the weak, under privileged and handicapped sections of the populations. They also help the efforts of social development to build up the people, interns of change in their physical, intellectual, emotional, social and moral compositions. They help to increase the capacity of weaker sections to provide and contribute for their own well-being as well as for the good of the society. Voluntary organizations should play more effective role to push the programmes of social development forward.

Traditionally voluntary organizations work with certain state welfare organizations. They supplement voluntary efforts particularly in the field of beggary, prostitution, juvenile delinquency etc. In all fields, voluntary organizations are making headway to emphasize on welfare aspect. It is the state policy to give financial assistance to these organizations.

Generally voluntary organizations render their services in all fields of social welfare. Their orientation has changed with the change in time and situations. Vinoba Bhave has under taken voluntary action in the form of Bhudan, gramdan, Shramdan, Jeevandan (gift of land, village, labour and life) and brought about a sort of revolution in the thinking process of people to share their assets with the less fortunate people. The new problem emerging in the complex society in View of the advance in science and technology have also accounted for the increasing role of voluntary organizations to meet the challenges. 100% percent literacy was achieved by the voluntary effort in Kerala. The services for the welfare of drug addicts, prostitutes, victims of terrorist activities etc are rendered by the voluntary organizations. In India there are 1000 voluntary organizations working for environment protection. Jaya Prakash Narayana, Mahatma Gandhi, Vinoba Bhave and many other leaders have expressed their faith in voluntary actions in social development.

Balwant Ray Mehta committee (1957) observed, "Today in the implementation of various schemes of community, more and more emphasis is laid on non-governmental organizations and on the principle that ultimately peoples own local organizations should take over the entire work". The fifth and seventh five year plans relied heavily on voluntary agencies for social welfare programmes and assistance from state was given to them for this task. The voluntary organizations equipped with necessary technical expertise, can be useful agencies of social and economic development.

Voluntary organizations are undertaking various programmes for the welfare of the destitute, the down-trodden, the disadvantaged and the under privileged and complementing the state in its effort to achieve the ideals of welfare state.

11.10. Summary:

The planning commission have emphasized in the very 1st plan that voluntary organizations should continue to shoulder the major responsibility in the implementation of welfare programmes.

Voluntary action is a kind of action undertaken by people or organization without profit motive. People do not have personal interest and motives. It is above religion, no profit service rendered without any selfish motive.

The voluntary sector is the people's sector. Action initiated by the founding people's own volition and managed essentially by its own membership qualifies to be recognized as 'voluntary Action'. People are the main 'Actors' in voluntary Action. In modern times, the state has acquired almost all embracing powers.

Voluntary action is the 'sine quanon' of functionally efficient democracy. The practitioners of voluntary action had glorified traditions and noble virtues once upon a time. Since then the realities have changed. The virtues of voluntary action include flexibility, freedom to experiment, pioneers in social action, and innovation and spontaneity.

None of the studies revealed that voluntary action in social welfare is today stronger, qualitatively superior in performance and more effective in kits its impact.

The world Bank defines N G O's as "private organisations that pursue activities to relieve suffering, promote the interests of the poor, protect the environment, provide basic social services or undertake community development. Voluntary organizations enjoy certain advantages vis-à-vis government organizations departments.

The voluntary organizations heve their roots in the targeted community, have greater and better knowledge of the community, its strengths and weaknesses and opportunities.

Voluntary action aims at developing constructive forces in the individual and in the social group. Voluntary action should create self confidence in the minds of the individual. Voluntary agencies should aim at solving the emotional and economic problems by creating their natural abilities.

Voluntary action presupposes the perceptions of the need by the community, It makes an assessment that the need can be met. It regards it as a duty to mobilize itself to meet the need. Voluntary action is of highest significance for the functioning of the democracy.

11.11 Key words:

- a) Voluntary action
- b) Noble virtues
- c) Motivating factors

11.12 Model Questions:

- 1) Discuss the need, importance and Role of Voluntary organizations.
- 2) Explain the need and importance of voluntary organization in present context.

11.13 Reference Books:

- 1) Kulkarni, P.D (1984): Voluntary Action, Myth and Reality, NIPCCD, New Delhi.
- 2) Govt. of India (1987): Encyclopedia of Social Work, Vol. 3, Publication Division Ministry of Welfare.

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Lesson – 12

INTERFACE BETWEEN PROFESSIONAL AND VOLUNTARY SOCIAL WORK

12.0. Objectives:

The objectives of this lesson are to explain the relationship between professional and voluntary social work.

Contents:

- 12.1. Introduction**
- 12.2. Government and voluntary Action**
- 12.3. Cooperation and Collaboration between GOS and NGOS.**
- 12.4. Professional Social Work**
- 12.5. Social Work Profession in India**
- 12.6. Professional and Voluntary Social Work**
- 12.7. Interface between Professional and Voluntary Social Work**
- 12.8. Summary**
- 12.9. Key Words**
- 12.10. Model Questions**
- 12.11. Reference Books**

12.1. Introduction:

Voluntary institutions were known in ancient India. The history of social welfare in India is the history of voluntary action. Indian people believe in acts of charity of various kinds. During emergencies, such as famine, flood etc., on large scale, voluntary action took place outside the religious channels. Indian people voluntarily planted trees to give shade to the weary travellers. People dug tanks and wells for the community. Communities organised educational institutions, boarding and library for students. During 18th century the poverty was dealt by traditional means i.e individual philanthropy and religious charity.

In 19th century, voluntary services were organised in three directions, (1) religious reforms (2) social reforms and problems of urbanisation. Voluntary action got a boost in the early twentieth century, formal organizations and registered societies were started. Mahatma Gandhi worked for reforms in socio-economic fields. Through voluntary action, Gandhi worked for the reconstruction of India's economic and political organisation.

There are always new horizons opening before voluntary action. There is wider scope of collective action in modern life to deal with complex problems. At present in India, a good number of Non-Governmental organizations (NGOs) are working for various causes. They have not only a role to play in state responsibilities, but they can also venture in the new fields, work in new areas, unveil social evils and fulfil unattended and unmet needs. Some of the agencies are fighting for human rights. A number of agencies are working to protect environmental degradation.

12.2. Government and voluntary action:

Government accepted voluntary action a major means of social welfare. It is providing financial assistance without directly being involved in their functioning. The government bureaucracy being rule bound and conservative, it may not be advisable to entrust development work to the bureaucracy. Hence the government has been involving the NGOs in development since the sixth plan period. The idea that the scope of this cooperation should be widened has been gaining ground for a few decades. In 1982, the then prime minister Indira Gandhi felt that consultative groups of voluntary agencies must be established at the state level. The document of seventh plan (1985-90) said that serious efforts will be made to involve voluntary agencies in various developmental programmes. The constitution of central social welfare Board was significant for voluntary social services. The problem of coordinating the activities of government and non-government agencies is in some ways difficult. Within the field of social welfare, the need as well as the difficulty of coordinating government and NGOs are greater. The planning commission attempts to establish a liaison between these two efforts in three ways.

- 1) By involving NGOs in the process of planning
- 2) By entrusting Government sponsoring programmes to NGOs for implementation
- 3) By promoting growth of NGOs through grants-in-Aid

There are two ways by which government can help the voluntary organizations to function effectively. (1) By offering direct help in terms of finances and equipment, (2) by involving them continuously in statutory action. Another way of helping the voluntary agencies is through legislative action. The government can create necessary conditions for growth and development of voluntary organizations.

12.3. Cooperation and Collaboration between GOS and NGOs:

The two words-cooperation and collaboration—are used synonymously. However, a distinction can be made. Cooperation will imply coming to understanding with organizations of similar orientation and approaches in regard to sharing of experiences and resources. The interaction is on equal footing in a spirit of comradeship.

- 1) Collaboration refers to the situation when one of the two parties is in a superior position. A which consents to collaborate with not-so well-off party B. Collaboration is vertical by the higher up A, with the lower down B, for specific areas.
- 2) In the area of Health and Family welfare (HFW) the government organizations/departments do have a clear advantage having access to huge amount of resources in terms of manpower, money, materials, and support of political power. NGOs do here comparatively lesser of these 5 Ms. Among the NGOs, the voluntary organizations (VOS) differ from their counterparts, the private entrepreneurs (PEs). Vos have of service to society, whereas PEs have the Profit motive. So the vos will seek collaboration from the GOs and cooperate with PEs in areas of health and family welfare
- 3) Voluntary organizations enjoy certain advantages vis-a-vis the government organizations/departments. They have roots in the community. They have greater and better knowledge of the needs of the community, its strengths and weaknesses, opportunities and threats. They are better knowledgeable about the programmes, activities, that will be better suited

to the community. Some of the programmes relating to Health and Family welfare (HFW) are as follows:

- 1) Sanitation and pollution control
- 2) Environmental and greenery conservation.
- 3) Community cleanliness and personal hygiene
- 4) Awareness building and education-formal and informal.
- 5) Immunisation, nutrition, balanced food.
- 6) Facilities-building for HFW: hospitals, dispensaries, PHCs.
- 7) Provision of safe drinking water
- 8) Income generation/ augmentation programmes
 - a) Provision of pump-sets
 - b) Provision of fertilizers
 - c) Development of drip irrigation systems.
 - d) Procurement of pesticides
 - e) Tractorisation of farming practices.
 - f) Improving communication and transport systems.
 - g) Roads and Railways
 - h) Post and telegraph network
- 9) Education for all adults, women and children
- 10) Health for all etc. An integrated holistic approach (IHA)
- 11) What V.Os can do in the above area to health and family welfare may be listed below.
 - a) Act as awareness generators
 - b) Act as facilitators
 - c) Enthuse community to participate
 - d) Build team dedicated volunteers
 - e) Liaison with Government and other donor agencies.
 - f) Initiate income generating factors.
 - g) Introduce other activities.

Cooperation and collaboration for financial assistance:

Funds are the greatest constraints for most of the vos. So they should generate or get financial assistance from:-

- b) Their own resources, charging for services at the subsidized rates.
- c) Government organizations/ departments assistance schemes.
- d) Philanthropic individuals/ institutions/ charitable trusts- national or international
- e) Organising of exhibitions, Melas, fun fairs
- f) Arranging sports, games, cultural / recreational competitions- music, painting, elocution etc.

12.4. Professional social Work:

The out standing characteristic of social science in the 20th century is its professionalisation. The social sciences have become bodies of not merely research and teaching but also practice.

Social agencies adopted Freudian concepts, particularly in dealing with less seriously disturbed individuals. For four decades social work had been emphasizing the environment and its modification in their approach to their clients problem. The developments in psychiatry, the introduction of psychological testing, use of 1 & test led increased attention to mental conflict.

Case work skills and techniques were all influenced and improved. Case work services began to be extended to client from higher economic levels.

Modern Social work:

According to Friedlander " Social work assists in realizing democratic principles and human rights, seeking to secure for all citizens a decent standard of living , social security and the fulfillment of the universal human need for love, acceptance, recognition and status". In the modern complex society, social work has emerged as a socially oriented profession. Every profession consists of certain values which differentiates that from other profession. Modern social work is based on certain professional values.

(i) Acceptance of Social Responsibility:

Social work recognized its responsibility with regard to the adjustment between the individual and society. Problems emerge only when the relations between the individual and the society are disrupted. As a result, the individual behaviour deviates from the culturally approved norms and results in social disapproval social work establishes harmonious relationship between then individual and the society. Social work assumed the status of a profession.

(2) Acceptance of individual Dignity:

Social work accepts the dignity and impotence of the individual. Individual is the unit of society and occupies paramount importance. Without individual progress, social progress is not possible. Social work accepts individual dignity.

3) Base on scientific methods and techniques:

Social work Provides assistance to individuals, group and community. Social work could not become a profession on the basis of principles and humanitarian values. It requires certain professional methods and techniques. Social work has evolved its own methods and techniques. Social work are trained in these methods. Due to such professional training, social work has beome a profession.

4) Professional training:

Professional work is base on certain assumption. This specialized work is taken up by the workers as their career. They make their iiving through that work. These characteristics are found in the modern social work. Social workers developed their expertise under the various specialised services are paid workers. They are trained in the methods and techniques of social work.

5) Theory and Practice:

Every profession involved theory and practice. These two aspects are inter dependent. Theory meaningless without practice. Social work has its own theoretical principles and practical skills. As theory, social work discovers the law of human behaviour. In practice social work adopts skills towards the practical solution of social problems. According to Prof. Walter A. Fried Lander, social work is not merely a science, rather both science and art. It is one of the most important professions at national and international levels.

6) Professional organisation:

Every profession will have its own professional organisation to promote its professional interests and to set up certain standards of behaviour and professional ethics and values. The professional organisation will promote the standards and quality of professional education and its

services. Social work has professional organizations like the association of schools of social work in India (ASSWI), the international Association of schools of social work (IASSW), and the international Federation of social workers (IFSW). The schools of social work and trained social workers are enrolled as members of the professional organizations. These schools impart training facilities to the professional following the standards of the profession as stipulated by the professional organizations. Social work has got its own principles, methods and techniques, chief among them are social case work, social groups work, social welfare administration and social work research.

12.5. Social Work Profession in India:

Social work profession is of recent origin in India. It began very late, and its progress has not been rapid. Here its professional aspect has not been fully realised. The term 'social work' in India is equated wrongly with 'voluntary service, regarding both the terms as synonymous. Historically the tradition of giving assistance to poor, disabled and destitute is very old in India. The institutions of joint family, caste and village panchayat used to help the aged and disabled persons. In India professional social work was started with short-term training course on social service organised by the social service league at Bombay. Later on, the Tata school of social sciences was established in the year of 1936 in Bombay. The institute started a course of professional training in social work.

Nature, Goal and Functions of Social work:

Social work is a recent branch of knowledge which deals with scientific solution and treatment of psycho-social problems. Its aim is to increase human happiness in general.

According to Helen Wintner, "The prime function of social work is to give assistance to individuals in regard to the difficulties they encounter in their use of an organised group service or in their performance as a member of an organised group".

Prof. Herbart Bisno has defined social work. "Social work is the provision designed to aid individuals in single or in groups, in coping with present or future social and psychological obstacles that prevent or like to prevent full and effective participation in society; such services are limited on the one hand by agency function and the workers competence; on the other, by already established professions well defined functional area and by certain practices and prejudices".

According to Indian conference of social work, "Social Work is a welfare activity based on humanitarian philosophy, scientific knowledge and technical skills or helping individuals or group or community to live a rich and full life".

Characteristics of Social Work:

Social work is based on the knowledge of human relation. It deals with the solution of psycho-social problems. Social work is a professional service based on scientific method and skills. The following characteristics reveal its distinctiveness and peculiarity.

i) Professional service:

Social work is a professional service. It assists individual and groups and communities. It attempts to help the individuals in the social milieu. It removes the barriers which obstruct people from achieving the best which they are capable.

ii) Based on scientific knowledge:

Social service is based on scientific knowledge and technical skills. It has got its own methodology.

iii) Humanitarian Philosophy:

Social work derives its inspiration from the humanitarian philosophy. It seeks happiness for the individuals, groups and community.

iv) Solution of Psycho-social problems:

Social work solves psycho-social obstacles which prevent the effective functioning of groups, community and society.

12.6. Professional and voluntary social work:

From the traditional point of view, help and assistance rendered to poor and destitute person due to religious inspiration is known as social work. But this concept does not come under modern concept of social work. It is voluntary social work. It fails to solve the problem permanently. The traditional approaches has been regarded as inadequate, since the problems of disorganisation and maladjustment are very complicated.

Social work is sometimes confused with social assistance which is provided to the people at the time of natural calamities, social workers also provided assistance to the needy people. But such help cannot be regarded as social work.

Under voluntary social work, assistance to the needy is a temporary affair, while social work is a permanent service.

Social work-Private and Public:

Social work assumes two main forms, private and public. Social work performed by voluntary organisation is known as private social work. Such voluntary organizations get only financial aid from the Government. Public social work is performed by the Government.

Characteristics of Private Social Work:

The characteristics of private social work are as follows.

- 1) The private agencies are very efficient in their working. They are regulated by selfless persons.
- 2) The social work programmes undertaken by private agencies are free from bureaucratic defects.
- 3) In private sectors, social workers seek public cooperation without any difficulty.
- 4) Financially the private agencies are not very sound. They depend on contributions, state grants and assistance. Social workers engaged in the private agencies are low paid. Private agencies have very limited resources.

Scope of social work:

The principal aim of social work is to solve the psycho-social problems which obstruct the individual from social advancement. Its scope is gradually expanding. It is now international and inter-racial in scope. Its methodology is useful in solving the human problems of the suffering. In the present society social work provides many services for the people, especially children, women, disabled handicapped, destitutes and dependents.

Role of Social work in development of society:

Social work is concerned with social relationships, with individuals and groups, with the external and internal stress which result in social disfunctioning. The objectives of social work methods are removal of problems, removal of blocks to growth, release of potentialities, full use of inner resources, development of capacity to manage one's own life, ability to function as an integrated unity. There is emerging role of social work in the development of society. Here the social worker is important and his ability to handle and manipulate the situation is important. In order to be good social worker, he must be a leader and dynamic person social work is concerned about the welfare of all humanity. Many welfare and voluntary organizations are formed to meet the needs of suffering and needy. Voluntary organizations look to professional social workers for their expert guidance, scientific knowledge, skills and professional training.

Social agencies come into existence in response to recognition of some unmet social needs. This means some aspects of operation require a diagnosis of personal need and social relationships. In this context there is need for a professionally trained person to identify the social needs and diagnosis of personal needs.

Social work with individuals:

- 1) It means work with individuals: Case work needing financial assistance, convalescence removal to hospital and so forth;
- 2) To mean individual welfare: The emphasis is on the individual, who is to receive an assistance which will promote his welfare. There is focus on treatment goals.
- 3) To mean work with individuals in situations of personal and social stress. Case work is a continuous professional relationship; it is a process of dynamic interaction between the worker and the client; it is consciously used for social treatment process. It is a study of the particular person in his situation. It deals with the problems of the client, the ways in which he could be helped to meet there by his own and the community resources.

The voluntary organizations dealing with children, women, mentally retarded, physically handicapped, will use social case workers to deal with the individual problems.

Social Work with groups:

According to Prof. Hamilton " Social work is a psychological process, which is concerned no less with developing leadership, ability and cooperation than with building on the interest of the group for the social purpose". Social group work is a method. Its central focus is a group rather than individual. Social group work is a method for serving the group or collective interests. The principal aim of this method is to develop the entire group.

The professionally trained group worker will work with groups formed by voluntary organizations for promoting the groups of youth, women, children, self-help groups, DWACRA groups, the voluntary agencies engage trained social workers to work with the groups for group development and individual development.

Community organisation and social welfare administration:

Community organisation is adjustment of the needs and resources of a community. Community organisation is a method as well as a process. Its aim is to assist the community to become self-sufficient. Many voluntary organisations are now working with rural, urban and tribal communities by engaging trained social workers, using community organisation method. The social worker in the role of a community organiser will mobilize the resources of the community for meeting the community needs such as digging, wells, tanks, bore-wells, buildings, schools, providing community facilities such as parks, community centres, by involving the people.

Social Work research:

Social work requires proper collection and analysis of social fact. Social work research is an important method for collection of data. It is a systematic method of collection of data. It is a systematic method of discovering new facts. We collect empirical data through research. Through research, we can find solutions to individual, group and community problems. We can acquire new knowledge about various aspects of society, through research. The scope of social work research consists of various methods of treatment, discovery of social needs and social resources.

The voluntary organizations are increasingly using social work research for identifying the problems of community. With the help of trained social workers, the voluntary organizations are undertaking research on various problems like HIV-AIDS, human trafficking, child labour and other related issues. There is close cooperation and collaboration between professional social workers and voluntary organizations in the field of social work research.

Social Action:

Social action is an organised group process which is used to solve the social problems. The social workers in the role of social actionists create awareness about the problems in the community. Public opinion is motivated towards attaining the aim of social work. Collective action is motivated towards the problem facing the community. According to Talcott parsons. "Action is a process in the actor situation system which has motivational significance to the individual actor, or in the case of collectivity, its components are individuals.

Social action is a method of social work the voluntary organizations are using this method with the help of professional social workers for bringing about change in the institutions, for launching social movements, and bringing about legislation and its amendments through lobbying.

12.7. Interface between the professional and the voluntary social work:

The professional social workers has made considerable contribution to planning and development of social welfare services at the centre and the states. The emergence of professional social work raised the problems of the relationship between the professional and the Non-professional. The non-professional is "Non-socialized" in professional values and skills. Since he does not derive his livelihood form this vocation, he considers himself superior to the professional in status. The contribution of the professional in the non-governmental sector is limited. The salaries

available in the non-governmental sector are not attractive to get the best persons in the field. It is difficult for the professional to function with any decisiveness, unless he takes over the functions of the volunteer exertive.

Professional social workers, however well-equipped cannot be substituted for the volunteer leader. The professional have certain equipment of knowledge and skills to handle the problems of institutional management and interpersonal and inter-group relations. They are people doing a job to earn a living.. They are the people with the pride of the profession and social purpose. Since they are being paid for their work, they are able to do the job efficiently. But they cannot easily move a community accept wholly new ideas. They cannot become pioneers and leaders of movements. They cannot gain the moral right to preach or to admonish a group.

The professional and the voluntary social worker have something specific to contribute to social work. The volunteer brings to social work the interest and confidence of the community. Social worker promotes full and effective functioning of other institutions of society. The social worker uses his skills and knowledge. He accepts the client or community. He has non-judgmental attitude. He has genuine concern for the well being of. The client or community. He has willingness to offer such professional assistance as he is capable of the professional assistance may consist of material help, but this assistance is directed to enable the community to deveiop and utilize its own resources. The object of professional service is not only relief but rehabilitation. The successful practitioner of social work must enable his client to help himself-whether his client is an individual or a collectivity. This he may do himself or in association on with other organizations or professions. Thus the professional emerges as a separate functionary who is specialized in his area of work.

The role of social worker in voluntary action depends upon the training one has received to be scientific in his outlook. He has skills and knowledge of human relationships. His special contribution in this field is the discovery and the interpretation of social needs. The social workers has specialized preparation in social sciences. He is equipped with this knowledge to undertake this task for the benefit of the community. The professional seek the volunteer's help, interest and participation to enable him to find opportunities for his creative work. The professionals can also help in the formulation of the social policies. The professionals can effectively protect the human rights from violations as they are trained personnel's in the knowledge of human dignity, liberty and the humanitarian out look. They can have better out look on the there human right issues than the non-professional workers. They can extend their services based on their knowledge and professional skills.

12.8. Summary:

Voluntary institutions were known in ancient India. The history of social welfare in India is the history of voluntary action. There are always new horizons opening before voluntary action. At present in India, a good number of non –government organisation (NGOS) are working for various causes.

Government accepted voluntary action as a major means of social welfare. It is providing financial assistance without directly being involved in their functioning. Voluntary organizations enjoy certain advantages vis-à-vis the Government organizations/ departments. They have roots in the community. They have greater and better knowledge of the needs of the community, its strengths and weaknesses, opportunities and threats.

Funds are the greatest constraints for most of the voluntary organizations. So they should generate or get financial assistance from their own sources. Govt organizations, philanthropic individuals and other sources.

The outstanding characteristic of social science in 20th century is its professionalisation. The social sciences have become bodies of not merely research and teaching but also practice. In the modern complex society, social work has emerged as a socially oriented profession.

Modern social work is based on certain professional values, (1) Acceptance of social responsibility, 2) Acceptance of individual dignity, 3) It is based on scientific methods and techniques, 4) Professional training, 5) Theory and Practice and 6) Professional organisation.

Social work profession is of recent origin in India. It began very late, and its progress has not been rapid. Here its professional aspect has not been fully realised. Social work is based on the knowledge of human relations. It deals with the solutions of psycho-social problems. Social work is based on scientific method and skills.

Under voluntary social work, assistance to the needy is a temporary affair, while social work is a permanent service. Social work is concerned with social relationships, with individuals and groups, with external and internal stress which result in social disfunctioning. There is emerging role of social work in the development of society. Voluntary organizations look to professional social workers for their expert guidance, scientific knowledge, skills and professional training.

The professional social worker has made considerable contribution to planning and development of social welfare services at the centre and the states. The professional and the voluntary social workers have something specific to contribute to social work. The volunteer brings to social work the interest and the confidence of the community. Social worker promotes full and effective functioning of other institutions of society. The professional can have better outlook on human rights issues than the non-professional worker.

12.9. Key Words:

- a) Cooperation
- b) Collaboration
- c) Professional Social Work
- d) Voluntary Action

12.10. Model Questions:

- 1) Explain the relationship between professional and voluntary social work
- 2) Discuss the areas of cooperation and collaboration between the professional and the voluntary social worker

12.11. Reference Books:

1. Kulkarni, P.D (1984) : Voluntary Action: Myth and Reality, National Institute of Public cooperation and child Development, New Delhi.
2. Government of India (1987) : Encyclopedia of Social work in India Vol. 3, Ministry of welfare, New Delhi

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Lesson – 13

Practice of Social Work in Various Fields: Community Development

13.0 Objectives:

The objective of the present lesson is to study the practice of social work in different settings as a method and field.

Contents:

- 13.1 Introduction**
- 13.2 Community development**
- 13.3 Concept and objective of community development**
- 13.4 Basic elements of Community development**
- 13.5 Methods in community development**
- 13.6 Use of Social Work methods**
- 13.7 Common effort**
- 13.8 Direct and indirect methods**
- 13.9 Rural and Urban settings**
- 13.10 New approach**
- 13.11 Planned activities**
- 13.12 Varying programmes**
- 13.13 Summary**
- 13.14 Key Words**
- 13.15 Model Questions**
- 13.16 Reference Books**

13.1 Introduction:

Social problems have always been with us, but their impact has never been so marked as in the present century. Each generation had tried to solve them as best as they could, but never achieving a fair measure of success. But the dawn of the present century has synchronized with the opening of new venues in social work as a scientific means of solving social problems. The content of social work has been drastically changed in order to suit modern conditions. The perfecting of its theoretical background, the defining of its various fields and the streamlining of its methods account for the new scientific spirit that permeates social work activity in the present century. The charitable and philanthropic activities that have been universally practiced in India, did not meet some of the existing social needs. But their approach and methods were such that drove a wedge between the giver and the recipient. Professional social work has scientific basis and a progressive approach and instead of offering palliatives, it emphasizes preventive aspects and undertake long term rehabilitation. This kind of social work on a professional basis, slowly but steadily getting established in India.

The emergence of professional social work in India has helped in drawing up a planned and integrated programme for social welfare. In order to handle these complex and difficult social problems, well trained and full time social workers are needed. They should be equipped with techniques to handle personal, group and community problems in the various field of social work. This kind of preventive and constructive social work represents the aspirations of humanity rising to consciousness of its degradation, even amidst progress, and of failure even amidst success. Professional social work has thus a great mission. It is not an easy one. But it is one that will shape the destiny of future generation.

13.2 Community development:

All the sections of the village community regardless of the occupations pursued, were interdependent and were integrated in the social, economic and administrative organizations of the community. All these factors have not only tended to make a village a distinct entity, but have also led to its development as a 'community'. The village had their Panchayats which made laws and saw that they were observed and honored by all members. The wants of the people were few and were mostly satisfied locally. The village life was self-sufficient both economically and socially. Thus there was peace and order, harmony and co-operation and every member had the opportunity to grow in a democratic way and represented the growth of life and culture of India.

A New Awakening: The village organization as a self-sufficient unit was the first to disappear under the operation of new economic forces released by the Industrial Revolution and precipitated by the British Rule in India. The various forces caused slow but steady disintegration of the village communities. These appalling conditions of poverty lasted for long and set in a wave of reaction in the form of some sort of an awakening, a restlessness and national leaders and even of some organizations here and abroad. Several experiments were made by pioneers, organizations and government departments imbued with the spirit of national awakening in revitalizing village life in different parts of the country. An understanding of these experiments can form some background for the emergence of the Community projects and National Extension Service Programme in India.

The Gandhian Movement: Mahatma Gandhi for the first time, thought over the imperative need of the uplift of the rural community in its true perspective, need of the uplift of the rural community in its true perspective. He made this work and pivot of his constructive programme. His contribution in this field was great and commendable. He sought to make the village self-sufficient and self-reliant. He attempted to develop in the villagers the strength and stamina to stand up against oppression and injustice through a constructive programme. He launched schemes for the establishment of community unity, removal of untouchability, prohibition, use of Khadi, promoting of village industries, uplift of backward classes and tribes, uplift of women, education in public health and hygiene, expansion of education or organization of Kisans, labourers and students.

He gave to the country a new vision of the approach to the problem of rural reconstruction and set into operation new forces and build up new institutions for rural reconstruction. His efforts have deeply influenced the thinking of leaders who are concerned with national development. It will be evident that the newly launched community development programmes in India has its basis in the Gandhian philosophy and concept of life which he attempted to implement in numerous

experiments. For achieving the above ends, he established various practical programmes, such as the All India Village Industries Association, the Go-Sewa-Sangh, the Wardha Scheme of Education, the Harijan Sewak Sangh etc.

13.3 Concept and objective of community development:

Concept of Community Development :

With regard to the concept and philosophy underlying the programme, it can be said that community development is not a new idea. Local groups have, for a long time, been organising action for their own improvement in many parts of the world. In every sense, community development as we recognize it today, is based on and has grown out of the experience of the past. What is new is that these principles are now becoming more widely recognized than ever before, and more consciously and purposefully applied by the many agencies which are basing their policies upon them. It is the emphasis that is new rather than the principles. Broadly speaking In the words of Pt. Nehru, "These Community schemes are not a replica or a copy of some thing form abroad, although we have learnt much form other countries. They are essentially an Indian growth, suited to India's conditions."

The philosophy behind community projects programme in cooperative endeavor and self-help of the people to build a new and prosperous India. The directions and initiatives come from the top and cooperation from the people is assumed and the projects are pursued with active assistance from the state. The basic idea of the community development programme as stated by the planning commission in the first five year plan is that:

- (a) Community development is the method,
- (b) National extension service is the agency; and
- (c) Transformation of the social and economic life of the village is the goal.

Thus the National Extension Movement is the agency for bringing about social and economic change in rural India. The Cambridge Summer Conference on African Administration in 1948 defined the term 'community development' as a movement designed to promote better living for participation, and if possible on the initiative of community, but if this initiative is not forth coming spontaneously, by the use of techniques for arousing and stimulating it in order to secure its active and enthusiastic response to the movement.' The Ashridge Conference of Social Development in 1954 considered the definition of the Cambridge Summer Conference on African Administration as valid and comprehensive but preferred a shorter description which was just adopted by a Conference in Malaya. "Community Development is a movement designed to promote better living for the whole community with the active participation and on the initiative of the community". Obviously, there is not much difference between the two definitions.

A study of these definitions shows that in relation to the people, community development is essentially both an educational and an organizational process. It is educational because it is concerned with changing such attitudes and practices as are obstacles to social and economic improvements and engendering particular attitudes which are conducive to these improvements and engendering particular attitudes which are conducive to these improvements more generally.

It is organizational not only because people acting together are left able to pursue the interests which they have in common but also because it requires the reorientation of existing institutions or the creation of new types of institutions to make self help fully effective and to provide the necessary channels for governmental services.

Objectives of Community Development:

The main objective of Community Development is development of individual and Community which our Prime Minister has called 'investment in man'. The three objectives underlying the programme are:-

- (a) To promote the all sided development of the village community.
- (b) To promote community life among the people.
- (c) to develop responsible, self-reliant and self-initiating local groups and institutions so that they are able to manage their affairs themselves.

The purpose of this programme was officially declared in the following words:

"The purpose of Community Projects shall be to serve as a pilot in the establishment for the men, women and children covered by the project areas, of the right to live, food- receiving the primary emphasis in the initial stages of the programme."

The three aspects of the programme which have been emphasized from the very start are

- 1) National Extension Service Blocks and Community Development Blocks are intended to be areas of constant efforts, in which development agencies of the Government work together as a team in programmes which are planned for improving all aspects of rural life.
- (2) The essence of the approach is that villages should be enthused to bring about improvements and build up a new life for themselves, and participate with increasing awareness and responsibility in the planning and implementation of projects which materially aid their well-being. The awakening of mass enthusiasm and enlisting of villagers' active cooperation in the task of improving their own conditions are the key-note of the movement. Self-help and cooperation are the pillars on which this programme rests.
- (3) The movement is intended to bring with in its scope all rural families, especially those which are under-privileged and to enable them to take their rightful place in village economy and participate in the cooperative movement and other spheres of the village development.

The United Nations Regional Conference on Community Development in South and South-East Asia held at Manila in December, 1951, defined the aims and objectives of the community development as under:-

- (i) Community development must have a basic philosophy that is dedicated to the well-being of the people; that can be expressed in terms that are intelligible to the people;

and its capable of inspiring them with the will to better living through their own efforts and industry.

- (ii) A community development programme is designed to stimulate and promote conditions for social, cultural and economic progress by coordinated methods which involve a primary emphasis on responsibility and action at the local level.

It is on account of these features that the community development programmes and the National Extension service are regarded as the normal pattern of the 'Welfare State' in action. This programme, as a matter of fact is designed to provide to the people of our rural areas. (i) the right to live; (ii) the right to earn a living and (c) the right to receive what is earned. Though basically community development has to be a programme of aided-self help, yet the State has to do much for the people atleast in the earlier stages and at the same time has to develop the potential of the people. It is in the context of these aims and objectives that the progress of the community development programme has to be assessed and evaluated.

13.4 Basic elements of Community Development:

Community development programmes for this purpose are formulated on sound principles, commonly known as 'Basic Elements'. Although there is no set pattern for community development, but certain basic elements are today being consciously and purposefully followed than even before and for most people they are what mainly distinguish community development from development of other kinds. These are:-

- (1) Activities undertaken must correspond to the basic needs of the community; the first projects should be initiated in response to the felt needs to the people.
- (2) A full and balanced community development needs concrete action and the establishment of multipurpose programmes.
- (3) Changed attitudes in people are as important as the material achievement of community projects during the initial stage of development.
- (4) Community development aims at increased and better participation of the people in community affairs, revitalization of existing forms of local government and transition towards effective local administration where it is not yet functioning.
- (5) The identification, encouragement and training of local leadership should be a basic objective in any programme.
- (6) Greater reliance on the participation of women and youth in community projects invigorates development programmes, establishes them on a wide basis and secures long range expansion.
- (7) To be fully effective, communities' self-help projects require both intensive and extensive assistance from the state.
- (8) Implementation of a community development programme on a national scale requires (a) adoption of consistent polices (b) specific administrative arrangement, (c) recruitment training of personnel, (d) mobilization of local and national resources and (e) organization of research, experimentation and evaluation.
- (9) The resources of voluntary non-governmental organizations should be fully utilized in community development programme at the local, national and international level.

- (10) Economic and social progress at the local level necessitates parallel development on a wider national scale.

13.5 Methods in community development:

The problem of methods in community development is primarily a problem of improvement of human relations. In any event, leadership by capable men appears to have been an important contributing factor in almost all cases. A community development cannot claim knowledge of solution but can only assist community groups in their own search for direction and in the formulation of programmes until the time when progress in the applied social science will provide a more solid basis for general principles and methods of community development. The most successful methods have been those which help to safeguard the dignity and equality of individuals secure the participation of the people in the local projects and programmes on the widest possible basis and lead to general welfare and happiness. These methods simply provide in nutshell the technique of advancement into such programmes.

Methods used in community development have been classified in five groups as under:

- 1. Methods in Assessing Community Needs and Motives for Action:** At the outset there should be a systematic discussion of peoples common-felt needs by the members of the community. This requires Surveys of the community's material and human resources, discussions of possible solutions and decisions on the project and on the most effective ways of implementing it.
- 2. Methods of Communication:** Having assessed the needs and the means available, the establishment of channels of communication is of considerable importance during the entire process of community development. It is particularly so during the phase of stimulation of communities to undertake projects of improvement. In this group are reviewed method of using radio, press and other medial as well as organization visits and study tours etc.
- 3. Methods of providing community facilities through self help:** Then there is a need for providing facilities through community development, employment methods and community labour on contract. Community development employment methods are still in the process of experimentation and have been evolved only in the few countries under conditions of national emergency.
- 4. Methods of providing external assistance and developing multipurpose programme:** So far with the above three methods it has been possible to assess the needs, the means the best communication media and facilities through self-help etc. Now there is a need for assessing external aid. External agents, traveling teams, cultural mission demonstration centers and pilot projects extension activities carried out by Universities and o'her institutions are essential.
- 5. Methods of Coordination of Community development activities:** The last phase includes methods of coordinating activities at the local level and administrative coordination of community development programmes at block, district, state and national level.

13.6 Use of Social Work methods:

Community development work calls for the successful use of the various methods of social work. In fact, in underdeveloped countries such as India it may not be wrong to describe community development as the field and community organization as a method as being the most significant. Community development requires community organization as the central method with all the other methods playing a supplementary role. The community development worker has to be a multi purpose worker, a general practitioner of social work methods. He uses all the social work methods and skill in the process of community organization work, as and when the particular need for specific skill or method arises. For example, gathering facts and figures regarding the life and problems of the community is the first step by which felt needs are to be discovered. In this task, the study of research methods and the use of case work skills will be very helpful. In dealing with the people individually or in the groups the skill of case work and group work will be very useful.

In co-operating with existing agencies, streamlining administration and coordinating with existing agencies, in streamlining administration and coordinating work, the theory and practice of social administration will help immensely, for initiating activities for purposes of rectifying discrepancies in existing programmes or for starting new programmes to meet new situation and fresh needs, the methods of social action will be very appropriate. But in India the one field in which work is undertaken at the national level and on a scale surpassing similar attempts in any other country in the world, is that of community development using the method of community organisation, assisted by other social work skills.

13.7 Common effort:

The objective of the welfare of the whole community is to be brought about by the effort of not one section or sector of the community but by the whole community rising to consciousness about their problems and making determined efforts to solve them. This naturally calls for joint endeavors and cooperative effort, which is the core of community organization work. It calls for organized activities and an organizational setup which will coordinate activities at various levels and in different fields, for the improvement of environmental conditions. Initially both individuals and groups will have to be helped to find common objectives and common approaches to common problems. A spirit of cooperation and means of coordination go a long way in ensuring effective community organization work.

13.8 Direct and indirect method:

In community organization there are two ways of approach. One method is the direct approach to the community seeking to organize various programmes and activities, with the help, coordination and participation of the whole community. A health programme intended for and supported by the community as a whole is an example this is direct work with the people and the best way of enlisting maximum support of the maximum number of people in that area. It brings people together the common programme for their common good.

Another approach to community organization is to achieve the objects of the community organization mainly by coordinating or supplementing the services provided by existing agencies in that area. This is the indirect approach of community organization because direct work is with the agencies only. Community welfare work is viewed as the responsibility of the existing agencies. Community organization work with and through these agencies, mainly take the form of councils or committees which act as coordinating agencies and advisory boards. The object of such community organization work with and through these agencies, mainly take the form of councils or committees which act as coordination agencies and advisory boards. The object of such community organization work is to eliminate waste of time or resources, by avoiding duplication of services and inefficiency in administration. It is possible for agencies to plan together, and function in a coordinated manner, supplementing the services of each other. Community Chests that have become popular in the U.S.A. are in the nature of financial federations to which there is a common collection in an area in proportion to their needs and programmes. The most recent trend is to view with disfavor, the multiplication of social welfare agencies in an area. Federation of these agencies or if possible even amalgamations of these into a single unit, directing all the social welfare activities of the community, have been suggested. In some places such federation has already been formed. It may be a possible line of further development.

13.9 Rural and Urban settings:

Community organization methods can be successfully applied both in rural and urban settings. In India what little community organization work has been attempted was confined to the urban areas, with emphasis on the needs of the lower and working classes in respect of housing, recreation, social education etc. Even though some of its principles were used for rural betterment work it was only with inauguration of the community projects that community organization principles have been fully applied to the task of rural reconstruction and that on a national scale. Even though the underlying principles remain the same both in rural and urban settings, the methods and activities will have to be such that will appeal to the community concerned. It will be necessary to keep in mind their social and economic background and their intellectual and cultural standards so that no programme is initiated, which does not suit them. The nature of problems in a overcrowded slum area may not be the same as in a village, but in both cases, the problem existing in the area have to be studied first. This on the spot study only will indicate the kind of programmes and activities that will suit them.

13.10 New approach:

Community organization methods have been now accepted as representing the right approach to the task of community development. Especially in underdeveloped countries which are mostly handicapped by lack of resources. Hence, local resources and community effort have to be made use of for the improvement of social and economic conditions. It is community organization principles like self-help, community participation, mobilization of local resources both in men and materials and joint planning and execution that makes community development programme, ultimately the responsibility of the community concerned. They may be assisted by trained social worker or existing agencies, but in the final analysis, a community must be able to solve its own problems.

The first step in community organization is to conduct surveys or enquiries so as to determine the commonly felt needs and problems of the community. By discussions with individuals and groups belonging to that area and social workers functioning in various agencies there, it is possible to discover community needs. The community organiser should correctly feel the pulse of community and his move should be to proceed in line with their needs and aspirations. Unless community organization work is based on some of the commonly felt needs of the community, it will not secure the co-operation of the community.

13.11 Planned activities:

After having studied the nature and extent of the problem and the kind of response that is likely to be there for the various activities, it would be necessary to analyze these various needs and assign priorities because it may not be possible to tackle several problems together. It will be necessary to proceed gradually and cautiously. Planning is the most important step at this stage, and in this task, representatives of various sections of the community and various welfare agencies functioning in the area have to work together. It will be necessary to assess the resources available and the co-operation forthcoming is good to have various committees and councils, which will give maximum representation to various sections and groups with given responsibilities. Co-ordination of the activities of the various committees will be affected in a democratic way. The maximum co-operation of the people must be obtained from beginning to end, in the various activities. These include properly conducted surveys to discover community needs, planned activities to meet these needs, well organized publicity campaigns to ensure continued community and public support and properly constituted representative forums for discussion and co-ordination. This kind of systematic work calls for the services of trained social workers.

13.12 Varying programmes:

The activities that may be introduced will naturally vary in various communities, depending upon their problems. Recreational activities, social education classes, health programmes and cultural activities are some of the commonly accepted area in which community organization work is initiated. Recreational and cultural activities often attract maximum co-operation and it may be better to begin with such activities which are universally accepted and then move on to other activities in which cooperation may not be so spontaneous or universal. The success of a community organiser will depend upon his ability to get along with other people and undertake joint activities in such a way, that he becomes the key to the process of narrowing down the conflicts in the community and initiating cooperative activities. He should be able to create in the people an awareness of their problems and a determination to offer sustained efforts in order to solve them.

The lessons of community organization work in United States, for example, are very useful to use in India. But even although these principles are universally acceptable and applicable, we should bear in mind the history background and socio-economic condition of India and see that the methods and programmes that we initiate are suitable to our conditions. We may have to adapt them to that they suit the genius of our nation. We should also try to receive the kind of community life and activities that we had in India in ancient days.

13.13 Summary:

Community Development may be taken to include any process by which the efforts of the people are united with those of authorities to improve the economic, social and cultural conditions of communities, to integrate them into the life of the nation so as to contribute fully to national progress. The community development is, therefore, an organization for developing to the fullest extent the material and human resources of an area through the cooperative efforts of the people and the active help of the state and has some elementary ingredients leading to a social transformation through a community way of working and thinking. . A community development cannot claim knowledge of solution but can only assist community groups in their own search for direction and in the formulation of programmes until the time when progress in the applied social science will provide a more solid basis for general principles and methods of community development. The most successful methods have been those which help to safeguard the dignity and equality of individuals secure the participation of the people in the local projects and programmes on the widest possible basis and lead to general welfare and happiness.

13.14 Key Words:

1. Concept of community development
2. Elements of community development
3. Methods in community development

13.15 Model Questions

1. Discuss the need and importance of community development as method in social work?
2. Explain the methods in community development

13.16 Reference Books:

1. K.K Jacob(1965) Methods and fields of social work in India, Asia Publishing House, New Delhi
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Lesson - 14a

SOCIAL WORK PRACTICE IN MEDICAL SETTING (Medical Social Work)

14a.0 Objective:

The objective of this lesson is to make the student understand the practice of Social Work in Medical Setting.

Structure:

14a.1 Introduction

14a.2 Role and Functions of Medical Social Work

14a.3 History of Medical Social Work in the west

14a.4 History of Medical Social Work in India

14a.5 The Changing Trend of Medical Social Work

14a.6 The Professional Problems of Medical Social Worker

14a.7 Training Requirement of Medical Social Work

14a.8 Suggestions for improving the Professional Status of Medical Social Work

14a.9 Summary

14a.10 Key Words

14a.11 Self-Assessment Questions

14a.12 Reference Books

14a.1 Introduction:

A handicapped person requires vocational rehabilitation. The sick need help in their adjustment to the hospital and their families are to be helped to manage without a bread-winner. A Woman after prolonged treatment may not have a place to go when her husband rejects her. An aged person requires maximum help to cope with his disability. All these people require external help to make their adjustment possible. To provide that external help and to enable them to cope with disability, social work practice in health setting is very much needed. The social worker who is trained to deal with these problems will help her client to solve them.

14a.2 Role and Functions of Medical Social Worker:

The illness and disability brings out certain social economic and emotional problems in the individuals. Medical treatment alone will not solve the illness or disability but the social treatment also is important. A Professionally trained person will help the patient/client to deal with his or her own problems. The medical social worker will help the clients in four categories of cases.

1. Chronic cases of tuberculoses, diabetes, cardio vascular diseases, cancer, leprosy, V.D. & HIV etc.,

2. The problems of physically challenged individuals i.e. cases of paraplegia, amputation, blindness, deafness, burns etc.,
3. Un-Married mother hood, MTP, Psychosomatic disorders.
4. Cases for material help, cases in need of institutionalization.

Some cases need short term Medical treatment and others long term treatment of Medical Social Worker. Using social work methods such as social case work and social group work, the social worker will help her client. Apart from providing direct help to her clients in the hospital, she will perform many other duties in the hospital.

I. The Medical Social Worker extends direct service using social case work method in the following manner.

- a) Nature of the disease is explained to the patients and their families.
- b) Gives emotional support to make the patient and his family participate in the treatment process.
- c) If necessary, the social worker will modify the environment of the patient.

Ex:- Place of Work, School, Family, Neighbourhood.

- d) The social worker provides material help by pooling the community resources.
- e) Helps the patient in socio-economic and emotional problems and makes the patient/clients to take up new responsibility.
- f) The social worker plans for the vocational rehabilitation of the patient i.e. plans job suitable for him.
- g) She will take up follow-up to stabilize the gains made during her treatment.
- h) If necessary institutionalizes the patient.

II. Though medical social worker mainly uses social case work, at present, social group work is also widely used in hospitals.

The medical social worker forms a group of patients of similar problems or group patient's family members and develops sense of belonging with a program of recreation/or Education/ Skill. Through the program patients problems are discussed and remedial measures are suggested. Medical social worker as group worker acts as an agent of change and brings about attitudinal change in the patients and their family members. This in turn increases the speed of recovery in the patient.

III. Medical Social Worker functions as a liaison with medical team and the patient group. She will explain the needs of the patients and his family to the medical team i.e., Director, nurse physio-therapist etc. The medical team plans for the patient's treatment. The medical social worker will explain the treatment plan of the team to the patient and his family. She will pool the community resources for material help to the patient. The social worker will provide recreational facilities to the patient.

IV. The Medical Social Worker has a Prominent role in administration. She maintains records, registers etc. She plans and organizes for day to day activities, Supervises and gives her consultation to the staff. She will be the liaison between authorities and patients. She advises the authorities about patient's welfare.

V. The Medical Worker has a role in teaching, Supervision and staff development. She will participate in teaching programme of Medical students, Physiotherapy trainees, nursing students. She will conduct training programs for the staff. She also participates in seminars and conferences.

VI. The Medical Social Worker will conduct and guide research studies either individually or jointly. She will take up social aspects and emotional aspects of different diseases for her research.

14a.3 History of Medical Social Work in West:

The development of Medical Social Work in the west took place in the late Nineteenth century. In U.K. in 1880, a group of volunteers working in an Asylum made a home visit to discharged patients to know about their adjustment. Later in 1895, Sir Charles Loch recommended lady almoners to make a home visit to prevent abuse of drugs given free of cost by charitable hospitals. The lady almoners while doing this work, came to know their financial and other problems. They made use of community resources to help patients solve their problems.

In 1990 in USA, Nurses made home visits of the patients and proved that they can treat patients more efficiently. Dr. Emerson of John Hopkins University appreciated the social aspects of illness and made medical students visit patient's homes. Medical students were able to understand impact of living conditions on health and the need for a person to talk to patient to find out their social & cultural factors related to health.

The Knowledge of behavioural and social sciences and the importance given to individuals' self help gave scientific base for the role of helping person. In 1905 Richard C. Cobat succeeded in appointing a social worker in the Massachusetts General Hospital, Boston, U.S.A. later number of social workers were appointed.

14a.4 Medical Social Work in India:

Service to sick is part of our Indian tradition. But scientific orientation is of recent origin. Doctors in India, observing the west, felt the need for Medical Social Worker in Indian hospitals. In 1945, the Bhole Committee report recommended for their appointment. The first social worker was appointed in J.J. Hospital, Bombay in 1946. In Delhi the first trained social worker was appointed in 1950 in Lady Irwin Hospital. Later on Committee like Modaliar Committee (1961) and Srivastava Committee (1975) did not mention about Medical Social Workers in their report. But Medical Social Workers were appointed in prominent cities in the departments of Psychiatry, Preventive and Social medicines. Now medical social workers were appointed in different departments in all cities, in clinics, dispensaries, rehabilitation centre and public welfare agencies.

14a.5 The Changing Trends in Medical Social Work:

The definition of health is also changed. The W.H.O. defined, "Health is a State of complete physical, mental and social well-being and not merely the absence of disease or infirmity".

The health care approach also changed. It no longer concentrated on individual but shifted to community. The entire community is taken into consideration while planning and programming curative, preventive and rehabilitative services. Medical Students were trained in Community Medicine. Health Services were extended to the people at their doorstep in the community.

With the community approach. The scope for medical social work practice increased. The medical social worker involved in the patient care in the hospital and outside the hospital. Medical social worker in the community will carryout the following functions:-

1. The Medical Social Worker will carry out Health Surveys and interprets hospital to the community.
2. She has to understand people's culture and their health habits so as to communicate to the Medical Team.
3. She will help people to understand the concept of Total Health.
4. She will make the people understand the importance of preventive measures and explains the nature of illness & treatment plan.
5. She will create awareness in the people about right to have health and make them participate in health programmes.
6. The Medical Social Worker plans for recreational programmes.
7. She develops new services basing on the changing need along with local leaders.
8. She develops training programmes for the health workers from the community for their full participation.

In her community work also, the medical social worker uses methods of social work such as case work, group work, and community organisation and research. In the community work, the hospital team meets the people to help solve their health problems. The social worker will make the people participate in programmes and cooperate with the team. This improves the quality of treatment.

14a.6 The Professional Problems of Medical Social Workers:

Though Medical Social Workers are working since long-time, they were unable to get identity of their own. People look for tangible results from the profession. The Medical Social Workers' work is not seen openly and they are unable to make a show. With the result, they are wasting their time over visible activities like giving railway concessions to the patients, arranging queues and doing clerical work. This is keeping them away from their professional duties. The Medical Social Workers working in hospital will not find a senior member to supervise their work nor to consult in case of doubts. Mostly they're involved in nonprofessional activities. In addition to it, low salaries, lack of opportunity for promotion make them disinterested in their work.

14a.7 Training Requirements:

The first school was started in Bombay in 1936. i.e., the Tata Institute of Social Sciences. Four Schools were established after 25 years and today there are more than fifty schools in our country. Some offer generic courses with courses on medical and psychiatric social work as a specialisation. The urban social workers are appointed in each of preventative and social medicine departments of medical colleges.

14a.8 Suggestions for Improving the Professional Training of Medical Social Work:

1. As Medical Social Workers are unable to develop their own identity, the role of Medical Social Worker has to be defined and the pattern of training also needs changes in future.
2. Many Medical Social Workers are not members of professional associations. Professional Associations will give opportunity to safe guard their rights and help in the exchange of views with co-professionals.

3. Even Hospitals and Welfare agencies should be made aware of the role and functions of Medical Social Workers.
4. The Medical Social Worker should maintain case records. She has to exhibit skills and approaches of her profession.
5. Medical Social Worker should work in the community thus making her self practice - based. There are 750 Medical Colleges in our country. Formerly only female social workers were posted; now male social workers are also working. In small towns where trained social workers are not available, untrained workers were appointed.

14a.9 Summary:

Social Work practice in Medical Setting, i.e. Social Work with patients will certainly enhance the effectiveness of Medical Treatment. The economic and emotional factors of the disease will influence the individual as much as medical factors. A treatment for medical factors alone will not solve the problem. A helping professional is very much needed to take cases of social, economic and emotional problems of the patient. Medical Social Worker, as a team member will enhance the effectiveness of treatment. She will make use of the methods of social work - Case work, group work, community organisation etc. to deal with patients.

14a.10 Key Words:

- a) Professional Training
- b) Vocational rehabilitation
- c) Team Work
- d) Environmental modification
- e) Comprehensive Health or Total Health
- f) Community Medicine.

14a.11 Self-Assessment Questions:

1. Discuss the role and functions of Medical Social Worker.
2. Explain the concept of team work.
3. Give an account of the role of Social Worker in Community Medicine.
4. What are professional problems of medical social workers and suggest measures to prevent them.

14a.12 Reference Books:

- Stroup: Social Work - *An Introduction to the Field*; American Book Co., New York. 1960
- Sulabha Madhukar Warde - *Social Work in Medical Setting from "Encyclopaedia of Social Work in India"* published by Planning Commission of India 1987.

Lesson - 14b

SOCIAL WORK PRACTICE IN PSYCHIATRIC SETTING (Psychiatric Social Work)

14b.0 Objective:

The objective of this lesson is to make the student understand the practice of social work in Psychiatric setting.

Structure:

14b.1 Introduction

14b.2 Definition of Psychiatric Social Work

14b.3 Role and Functions of Psychiatric Social Worker

14b.4 Psychiatric Social Work Practice - Use of methods of Social Work

14b.5 History of Psychiatric Social Work in U.S.A.

14b.6 History of Psychiatric Social Work in INDIA

14b.7 Training of Requirements of Psychiatric Social Work

14b.8 Summary

14b.9 Key Words

14b.10 Self-Assessment Questions

14b.11 Reference Books

14b.1 Introduction:

Psychiatric Social Work is Social Work Practice in connection with Psychiatry. Social Work Practice when it falls in the area of other professions like medicine and Psychiatry, those settings are called "host settings" for social work.

Cases of depression, anxieties and others major disorders of Psychoses were on increase. The cases of suicide and suicidal attempts were also seen more and more. Reliable records were also not available. For every reported case, there are nine other cases unreported. This indicates the increasing incidence of mental health problems. Curative Services available at present are not adequate to meet the mental health needs of growing population of our nation. The preventive services are practically non-existent. As number of people are suffering from these problems, for assessing the problem and planning for measures to combat with the problem, there is need of a helping profession like Psychiatric Social Work.

14b.2 Definition of Psychiatric Social Work:

The comprehensive definition of Psychiatric Social Work was given by executive committee on standards in U.S.A. in 1931.

Though this definition was given seven decades back, this holds good even today. It defined "Psychiatric Social Work is that branch of Social Work which has developed in connection with Psychiatry. It is practiced by specially trained persons with a particular degree, knowledge of Psychiatry and its application to social case work practice, working within an agency in which social work is an integral part of mental health program. The Psychiatric Social Worker deals with cases of mal adjustment where in personality difficulty, neuroses or Psychoses are of Primary and recognized importance in the initial handling of the case. The work may consist of social case work, Research, executive administration or education work".

The Psychiatric Social Work is a special area with a developing branch of knowledge and skills which are acquired through training.

14b.3 Role and Functions of Psychiatric Social Worker:

In the Mental hospitals and mental health clinics, the role and function of psychiatric social worker is more or less the same in any clinic/hospital. The goal is to help the patient improve his health and send back to the community i.e. to his home where he will be more happy. In this process, some times, the social worker has to change attitudes and behaviour of the family members to help the patient adjust better. Some hospitals have sheltered workshops, half way homes and day care centres in addition to occupational therapy units and vocational rehabilitation facilities. The psychiatric social worker's work starts when the patient enters the hospital, till he goes back to his home.

The social workers directly work with the patient, with her family with prospective employer of the patient and with people in the community. The social worker takes a detailed case history about his illness precipitating factors of the illness and the interactions of the patient and his family. Some times the social worker has to analyse and find out real facts regarding the patient and his family. The social worker works in the team of psychiatrist, psychologist and psychiatric nurse. She will attend case conference with her team so as to discuss the problem.

Once the psychosocial factors are analysed and the cause is diagnosed, the social worker treats the problem by herself. If deep seated problem is present, she has to take the help of a psychotherapist. Some times she herself will treat the case using supportive psychotherapy, counseling techniques and environmental modification. She will make the patient talk freely about his conflicts and gives clarification with an objective point of view. The social worker will help the patient to develop an insight into her problem. She will also work for the change of attitude and behaviour of family members towards the patient. Thus the social worker prepares the family to receive the patient after discharge. This enables the patient to have a happy family atmosphere.

During rehabilitation, the worker gathers information regarding various agencies and discusses the case to find out a suitable placement for the patient. In this process she also consults occupational therapist and vocational counselor before she sends the patient for work.

The psychiatric social worker uses group work techniques in improving the patients interaction with the people of the community when they were in half way homes and day care centres.

The psychiatric social worker conducts research surveys regarding illness, its psychosocial factors, adjustment of patient and family members. She as a liaison, communicates anxieties of the family members to the psychiatrist and the treatment plan to the family members.

The psychiatric social worker conducts number of educational programs to the patient and families to create awareness regarding early diagnosis and treatment.

14b.4 Psychiatric Social Work Practice and the Use of Methods of Social Work.

Formerly case work method i.e. method for helping individuals is used. With the start of community mental health programs, community organisation, social work method of working with communities in social work is popularized; social group method is also now gaining importance in social work practice.

The goal of case work therapy is to maintain or modify the behaviour patterns of patients. For this, social worker uses ego supportive measures, environmental modification and other supportive therapies. The social worker will work for patients in depth analysis to understand the unconscious motives but unconscious mental content is not touched. The psychiatric social worker as a case worker deals with the problem on a conscious level by analysing psychodynamics of the problem.

In group work, the psychiatric social worker deals with a group of patients or a group of patient's family members or relatives to make them understand the problem and solve them by themselves. The goal of community organisation method is to involve others in the community to solve the mental health problem.

14b.5 History of Psychiatric Social Work in U.S.A.:

In the beginning of twentieth century Miss Mary C. Jarrett carefully studied and outlined the contents of Psychiatric Social Work and the scope for its practice. At that time, she was working in Boston Psychopathic hospital. Later an interest was generated in the after care of the mentally ill and the extension of Social Services to the hospital, parole laws and in the care of patients of states and Psychiatric hospital in U.S.A.

Massachusetts general hospital established Social Services department in 1905. Social Workers of this department were used in the neurology clinics for diagnosis and treatment Dr. Patnam appointed a full time social worker and trained her in the functions of Psychiatric Social Worker.

Later Miss Jarrett became the Director of Social Service Department in Boston Psychopathic Hospital in 1913.

The social service department assisted in the study and treatment of mental health problems and helped the patient to regain their normal life. The department also took up the responsibility of public education to create awareness of mental disorders and research to understand the causes of these disorders. The social worker as educational and mental hygiene secretaries participated in programs of mental hygiene societies. They worked as mental hygiene supervisors and public health nursing organisations as consultants in family and child welfare agencies by combining social case work and mental hygiene education. Thus by 1926 Psychiatric social workers were working in hospitals, mental hygiene and child guidance clinics, family and child welfare agencies etc., Later in 1930, family problems due to emotional maladjustment, financial problem, were taken up by social workers. Using case work they met the growing need of treating mental health problems. The hospitals started giving training in dealing with special cases. Around 1936 social workers started working as independent therapists. Later boundaries between different fields like Psychology & Psychiatry, Mental Hygiene & Public Health Psychology and Sociology were broken.

14b.6 History of Psychiatric Social Work In India:

The first psychiatric social worker was appointed in child guidance clinic of Tata graduate school of social sciences in 1937. Later on number of social workers were trained and were working in psychiatric setting. Delhi school of social work also introduced the specialisation in psychiatric social work at post graduate level in 1962. Though many were trained, recruitment is limited. This is due to mental health programs have low priority in India. People have misconceptions where they are identifying social work as charity. Psychiatric social workers are not at all attempting for recognition. Training for the profession in different schools is not uniform and psychiatrists are not accepting the competency of social workers. By 1981 there are 42 mental hospitals with 20,000 beds and an additional 1200-1500 beds in general and teaching hospitals were recommended. The Indian council of Medical Research proposed 200 centres, hospitals and approximately 15000 out patients on average per year per unit to maintain the centres, 1100 psychiatrists and (out of which 200 in private practice) 400-500 clinical psychologists, 200-300 social workers, were recommended. Madras Ranchi, Bangalore (NIMHANS) have more than one psychiatrists. In Ranchi and NIMHANS Bangalore the psychiatric social workers were trained. In many hospitals, psychiatric social worker were given routine works and they are paid low salaries.

14b.7 Training Requirements of Psychiatric Social Work:

In India, a psychiatric social worker is required to undergo two-year post-graduate course with the specialisation of psychiatric social work. She has to be trained practically for one academic year. During that year she will be exposed to people suffering from different disorders and use of methods of social work such as case work, group work, community organisation etc. The major institutions in Ranchi and Bangalore train psychiatric social workers for Diploma/M.Phil after post graduation. At present psychiatric social workers in many mental hospitals are assisting the limited number of psychiatrists in meeting large number of patients.

Six psychiatric social workers for a 500 bedded mental hospital, two for ward patients, two for out patient dept. and another two for community psychiatry assist the psychiatrists working with the team.

Psychiatric social worker can help in cure, prevention of mental disorders and also in the follow up of the cases. Next to psychiatrist, the psychiatric social worker alone can deal with patients giving counseling, psychotherapy and case work. Most mental disorders have an origin in the family in conflicts and interpersonal relations, social worker can handle such problems. Psychiatrist will attend organic & medical aspects of the problem. Cases of marital conflicts, parent - child conflict and interpersonal conflicts with friends and relatives can be effectively handled by the social worker. For prevention, the social workers arrange educational programs in the community. These programs create awareness about causes, symptoms and measures of prevention and will remove stigma attached to mental illness. The social worker can also deal with behaviour problems such as Nail biting, thumb sucking, delinquency etc. She can be appointed in schools to deal with scholastic backwardness and other problems of children.

Still people have misconceptions such as equating social work to charity. They believe treatment is the area of psychiatrist. Psychotherapy is not properly understood. Mostly the recovery is attributed to medication though medicines & Psychotherapy both were used. Psychiatrists in some cases are unable to appreciate the role and functions of social workers, utilize them for clerical service. The psychiatric social worker will not get any promotion and the rivalry existing with other

professionals also coming in the way of interdisciplinary approach in practice. The psychiatric social workers have to overcome the limitations so as to provide effective treatment.

14b.8 Summary:

Social work practice in psychiatric setting is psychiatric social work. The psychiatric social worker's work starts, the moment patient enters the hospital till he goes back to home. She works as a team member of psychiatrist, psychologist and psychiatric nurse. As liaison she interprets the treatment plan of the team to the patient and his family, and clarifies patient's doubts, gathers the information of agencies so as to find out suitable work placement. Finally she prepares the family for his adjustment.

14b.9 Key Words:

- a) Mental hygiene
- b) Child guidance clinic
- c) Psychotherapy
- d) Counseling
- e) Supportive Psychotherapy
- f) Team Work
- g) Sheltered work shops
- h) Half way homes
- i) Day care centres
- j) Environmental manipulation

14b.10 Self-Assessment Questions:

1. Discuss the role and functions of psychiatric social worker.
2. Explain the concept of team work.
3. What are the professional problems of psychiatric social work.
4. Trace the history of psychiatric Social work in the west.
5. Explain the growth of psychiatric social work in India.
6. What are the training requirements of psychiatric social worker.

14b.11 Reference Books:

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- *Social work in psychiatric setting from "Encyclopaedia of social work in India"* Published by Planning Commission of India, 1987

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- *Social Work - An Introduction to the Field*, American Book company co, Newyork, 1960

- Dr. V. Kanaka Durga

Lesson –15

SOCIAL WORK IN CORRECTIONAL SETTING (Correctional Social Work)

15.0. Objectives:

The objectives of this lesson are to explain social work practice in the correctional setting.

Contents:

- 15.1. Introduction
- 15.2. Concepts of Deviance, Delinquency and Crime
- 15.3. Correctional services in India
- 15.4. Professional social Work
- 15.5. Theories of Punishment
- 15.6. Prisons
- 15.7. Probation
- 15.8. Juvenile Delinquency
- 15.9. After Care
- 15.10. Summary
- 15.11. Key Words
- 15.12. Model Questions
- 15.13. Reference Books

15.1. Introduction.

Correctional services are related to the enforcement of law and order. It deals with prevention of crime and protection of society. The judicial authorities and jails had not realised the role of social work in correction and reformation till recently. During the third and fourth five year plans, the prison welfare officers were appointed in some states for the first time. Social work hitherto remained outside the purview of correction. There is need for social work intervention with children and young offenders.

15.2. Concepts of deviance, Delinquency and crime:

To deviate means to stray from an accepted path. Deviance consists of those acts which do not follow the norms and expectations of a particular social group. Deviance may be positively sanctioned (rewarded), negatively sanctioned (Punished), or simply accepted without reward or punishment. Deviance is a relative term; it varies from time to time and place to place. Actions are only deviant in relation to the standards of a particular society at a particular time in its history. There are two main arguments as to why some persons deviate from the normal path of life. The first argument is that some persons suffer from some organic defect or pathology. The second argument is that some persons are psychologically unbalanced due to some emotional disturbance in their past.

Different theories were developed to explain the genesis of deviant behaviour. Biologists opine that some individuals are prone to deviance than others because of their genetic make-up. Psychological theories state that the deviant is different from the general population. He is abnormal in a normal population. The abnormality is learned rather than genetically determined. This experience produces character defects and maladjustment personalities. Sociologists tend to dismiss psychological explanations of deviance. They argue that such theories ignore social and cultural factors in the explanation of deviance. The socio-cultural factors play direct or indirect roles in the development of deviant behaviour.

Delinquency:

Delinquency refers to the antisocial behaviour patterns of the juveniles. It is said that all crimes are delinquencies but all delinquencies need not be viewed as crimes. Juvenile delinquency is a precise legal term. It defines the legal states of a child offender. For a teacher, it implies all forms of youthful misconduct for parents, it is a baffling problem concerning moral discipline. For social scientists, it is specialized area of study. For social workers, it is a field of correction. It is the forerunner of adult crime. A person involves in delinquency due to some psychological or Physiological need. Friedlander defined delinquency as a juvenile misconduct that might be dealt with under the law. William H. Sheidon has viewed delinquency as behaviour disappointing beyond reasonable expectations.

Crime:

Crime is set of illegal activities for which the law prescribes punishment on the culprit. Crime is not a natural phenomenon but a legal one. What ever the law maker defines as crime is crime. Acts hurting other in very direct ways- murder, rape, theft are almost universally criminal

Capital offences in one culture may not even be criminal in another. A father's deliberate killing of his child which is a capital offence in the united states, was permissible in ancient Greece. Thus crime is understood differently in different periods.

Legal Definition of Crime:

Hall Jerome has defined crime as legally forbidden as intentional action which has harmful impact on social interests, which has criminal intent, and which has legally prescribed punishments for it". Crime is human act that violates the criminal law". The legalistic definition is "the only possible definition of crime ". The definition is precise and identifies the heart of the subject, its relation to law. In sellin's view, criminologists should study not just illegal acts but any and all conduct that violates group norms

The phenomenon of crime has been present in all ages and in all societies, it varies only in degree and form. It is a perennial problem for the human society. Durkheim (1964) remarks that " crime is a social fact and human act. Crime is both normal and functional. No society can be completely exemot from it". (Durkheim. 1974).

Sociological Conception of Crime:

Reckless(1940) observes." Criminal behaviour is a violation of the rules of the social order. Clinard (1957) maintained that all deviations from norms are not crimes. He talks about three types of deviations: 1) Tolerated deviation; ii) deviation which is mildly disapproved and iii) deviation

which is strongly disapproved. The third type of deviation which is strongly disapproved by the members of a society as crime. Parmalee (1918) describes crime as an "act for bidden and punished by law, which is always immoral according to prevailing ethical statements, which is always usually harmful to society, which it is normally feasible to repress by penal measures cr supposed to be necessary".

15.3. Correctional services in India:

To day, as per the philosophy of reformation, a criminal is being considered as a patient suffering from some ailment which needs effective diagnosis for proper treatment (reformation) and cure. Extra-mural treatments in the form of probation and parole have been devised in order to make the process of reformation and rehabilitation methods more easier. Besides open prisons have been established in order to get rid of the prisonization process. By this process, the prisoners can be readjusted to the society without much of difficulties. But these facilities are extended to the persons involved in petty offences and first offenders whose conduct could be brought under normalcy. But there are many hardened and serious offenders who undergo imprisonment for several years in closed prisons. For them after care services on release are of utmost importance. They have to start a new life in the society after a long period of detachment.

It is a truism that when a prisoner steps into the community after long period of detention, inside the prison, people are not prepared to accept him as normal human being, people attach social stigma to the prisoner and they do not render any assistance. Even the family members are not prepared to welcome him. The released prisoner faces a lot of problems from different quarters to get himself rehabilitated. Keeping these problems of the released prisoners in mind, after care services developed to enable him to get rehabilitated happily.

15.4. Professional social Work:

Social work is recent branch of knowledge. It deals with scientific solution and treatment of psycho-social problems. Its aim is to increase human happiness in general. It is oriented toward the attainment of two ends, first, the creation of those conditions which help to make a more satisfying way of life, and second the development within the individual and the community as well as of capacities which help to live that life more adequately and creatively.

According to Indian conference of social work, "Social work is a welfare activity based on humanitarian philosophy, scientific knowledge, and technical skills or helping individuals or group or community to live a rich and full life".

Prof. Herbart Bisno has defined social work, "Social work is the provision designed to aid individuals in single or in groups, in coping with present or future social and psychological obstacles that prevent or like to prevent full and effective participation in society; such services are limited on the one hand by agency function and the workers competence; on the other, by already established professions well defined functional area and by certain practices and prejudices".

According to Helen wintner, "The prime function of social work is to give assistance to individuals in regard to the difficulties, they encounter in their use of an organised group service, or in their performance as members of an organised group".

Social work in its theoretical aspect is based on the knowledge of human relations with regard to the solution of psycho-social problems. In its applied aspect, social work is a professional service based on scientific method and skills. It seeks to approach the social world scientifically. In the field of social sciences, social work occupies a very important place.

The objective of 'social work' is to help individuals and groups. The social worker is equipped with necessary training and skills in handling problem situations the help is rendered through established methods and techniques of case work, group work or community organisation. There is no 'charity', patronage or 'philanthropy' involved in rendering such an assistance.

The skill of the social worker lies in manipulating the social factors. He gives to the client a proper appraisal of his own problems. The worker builds up the client's inner strength to help him to cope up with his own problems. The worker is not subjectively involved with the client. The situation of the client's dependence has to be avoided. The worker has to maintain confidentiality in regard to the personal life or history of the client. This is the basic principle and precondition in scientific social work. Social work needs the support of other disciplines also.

Correctional services:

The trained social worker plays an important role in the correctional setting there are misconceptions about the scope of services for the prevention of crime and the treatment of adult or young offenders. The reaction to crime is characterized by feelings of revenge or hostility against the offenders. People expect more stringent enforcement of punishment by the police and judiciary, and longer sentences of imprisonment.

15.5. Theories of Punishment:

There are four important theories of punishment. They are expiation, retribution, deterrence and reformation.

Theory of expiation:

Punishment is accorded with an intention that the offender must atone for his crime, with suffering. The principle of balance between crime and punishment occurs in the doctrine of retribution. From a religious sense, expiation means atonement. Once a crime has been paid for, the society should come to the offender's help to rehabilitate him. The social worker will have to take up after care or follow up actions for rehabilitating the offender, so that he can lead the life of a normal citizen.

This theory suffers from certain defects. There are many sins which are not crimes; there are many offences which are not sins. Atonement or expiation is an ancient method of punishment. The offender alone is made to pay for his crime through suffering.

Theory of Retribution:

"You hurt me and I will hurt you" is the literal meaning of retribution. 'Tit for tat' is the basic philosophy behind this theory. 'an eye for an eye' and 'A tooth for a tooth' is the method adopted. Retribution is said to be pain, which a criminal deserves to suffer because, he had broken the law

and hurt some one. Retribution is a revenge taken by the victim for an injury caused to him by the offender. It is against the process of reformation. Retribution approach does not coincide with modern humanitarian correctional approach in dealing with the offender.

Theory of Deterrence:

By deterrence, we mean that people will refrain from committing the crime due to fear of severe punishment. It serves two-fold purpose. The intention is to teach the offender a lesson that he will be deterred from repeating his offence. It is also to demonstrate to the potential offender the consequences if he violates the law. The more severe the punishment, the more certain the deterrent effect. It prevents others from committing crimes.

Various researches revealed that death penalty is ineffective as deterrence for the crime of murder. Certainly this deterrence works not in all circumstances, but in specific cases. Deterrent method of punishment did not work well in case of sex offenders and persons with low intelligence. Deterrent method of punishment did not work well in case of hardened habitual offenders.

Theory of Reformation:

Today efforts are being made to reform the prisoners inside the prison as well as outside the prison through extra- moral treatment. Methods of probation and parole are used to reform the prisoners without taking him into the prison or conditionally releasing him after spending a part of his sentence inside the prison. The reformatory theory aims at doing this, the offender should be put to educative and healthy influences. He should be re-educated morally and spiritually and his character be reformed and then put him once again into the society to lead a normal life. The theory aims at treatment of the offender instead of punishment. Punishment in the modern context should act as a method for rectification of the prisoners' immoral conduct.

Under reformation, the punishment should include treatment of physical defects, the reduction of personality maladjustment and inculcation of the values of good citizenship. There is restriction of liberty. But such restriction of liberty of the offender should be explained to him in proper perspective. He must be made to realize the importance of it in order to make the process of reformation easier. In the case of professional criminals who are very intelligent and skilful, there is not much scope for their reformation.

The social worker in the role of a probation officer and parole officer should aim at reforming the prisoners inside and outside the prison by reducing the personality maladjustment and by inculcating the values of good citizenship. The social worker should put the prisoner to educative and healthy influences. He should be re-educated morally and spiritually.

To make the reformation and rehabilitation easier and effective, cooperation and involvement of both the parties, the offenders and the correctional officials or social workers are of utmost necessity. Open prison camps have been organised with an intention to make the offenders feel that they are not excluded from the main stream of the society. Grant of 'furlough'. Probation, parole, bail etc. are the methods which help the offenders to keep in touch with their family members and the society at large.

The social workers play an active role in working with prisoners for their reformation and rehabilitation during probation and parole. They will help the prisoners for readjustment to their families and the community. They will also help them to get employment in the community. They will convince the employers to accept them in view of their reformation.

When one talks of prison reforms or treatment programmes, it is remarked that the prisoners get at least two square meals a day, while an honest man has to starve because of poverty. The increasing rate of crime and the cases reported in the newspapers and other mass media create sense of insecurity and fear in the minds of the citizens.

Correction is part of criminal justice system which seeks to prevent repeated criminal behaviour. It attempts to deal with the underlying causes of anti-social behaviour for the ultimate objective of rehabilitation of offenders back into society. Crime has always been there in the form of violation of the socially-accepted norms of behaviour and conduct. The causes of crime are still being investigated. Society should be alert in controlling or preventing factors conducive to crime and treating the offenders leading to their correction for ensuring the protection of society against crime in future.

The crime rates are rising. The crimes which are not reported are enormous. The police and court proceedings are very slow. Either the legislation is defective or the procedures of enforcement are very lengthy. There is delay in disposal of criminal cases by the police and the judicial courts.

15.6. PRISONS:

Correctional institutions for adults, i.e., the local and central jails are over-crowded. The working group on prisons (1972-73) recommended for reducing the number of under trials, youthful offenders and short-terms in jails by taking measures such as speedy trial, effective use of bail, admonition, fine, compensation, parole and others. The under trial prisoners who committed offences of a minor or technical nature, who were not habituals should be released. One of them can be safely released on parole. In India the criminal law and procedure are quite out-of-date. The old prison manuals drawn up in different states are a great bottleneck for extending any new correctional measures. The all India jail manual committee drafted a model jail manual in 1960, but most states have not adopted it in their respective prison manuals.

The correctional settings need to be examined in the broad perspective of universal human rights in accordance with U.N. Charter, fundamental rights and directive principles of state policy. Most often the criminal justice system conflicts with human rights and fundamental freedoms. This should be examined by all thinking people and the professional social worker. Most of the worker are not aware that the united nations have framed minimum rules for the treatment of prisoners, both under trials and convicts.

The prisoners who are under trials are not required to follow any education, training or work programme. The short term incarceration has no value because, no reformatory or therapeutic programme can be effective. The judiciary should be considering all these aspects. The judiciary must see if non-institutional penalties like fine release on bond, probation, compensation to the victim or community service are more constructive than idle days spent in prison. Mostly the present day prisons are overcrowded without any effort for providing facility and classification.

Very often children and young people get mixed up along with the hardened and the casual, the repetitive and the first offenders. Individualization of treatment has not been possible. In most of the prisons, qualified case workers are not appointed for individualization of treatment. The types of training made available inside prisons have to be improved. There are not much incentives to acquire literacy or pursue academic studies in the prisons. Most of the prisons are only maximum security prisons; the planning for rehabilitation or individual treatment is poor.

Due to the small number of women prisoners, no educative work or out door programmes are feasible. It will be very useful, if women prisoners are transferred to non- penal, women's residential institutions. They can acquire literacy and some useful skills in better environment. It stands them in good stead after release.

The all india jail manual committee (1957-59) had also recommended that non-habitual offenders sentenced to imprisonment for less than one year be sent to work camps and the long-term non-habitual offenders to semi-open and open institutions. Separate institutions are necessary for youthful offenders, women prisoners, mentally sick, and diseased prisoners etc. the main focus of prison reforms, has been on the humanization of prison conditions and the removal of repressive aspects of incarceration. The reformatory process entails study, diagnosis and planning for the treatment of individual offender. This cannot be accomplished in a situation characterized by a mass handling of various types of inmates, outmoded methods and limited therapeutic devices.

Prisons are " People changing institutions". The programmes in prison have a direct bearing on the improvement in the quality of life and on the protection of society. The institutionalized offenders should be scientifically treated, re-educated and rehabilitated to assume a constructive role. The newly emerging forms of crime and delinquency cannot be tackled without diagnostic, therapeutic and rehabilitative approaches. The professional social workers play an active role in working with the prisoners using social work methods for reforming and rehabilitating them. The social worker is expected to play a key role for functioning as a link between the prisoner and the prison authorities, and between the prisoner and the community. He is required to use various resources both from within and outside the institutions for their social re assimilation. The correctional functionary stands for the prisoners as a tiny oasis in the vast desert.

Young persons in prison:

All laws have propounded that children and youngsters should not be sentenced to imprisonment. The criminal procedure code (section 360 and 361) clearly debar the imprisonment of youngsters below 21 years of age.

Non-institutional forms of sentencing have been found everywhere more effective for assimilation of the offender back with the society. The non-institutional treatment includes probation and related measures.

15.7. Probation:

Probation consists of the conditional suspension of punishment. The offender is placed under personal supervision of a probation officer. He is given individual treatment. It developed as an alternative to imprisonment. When the judiciary considers that imposing a prison sentence will

do no good. the prisoner is kept under probation. This is also due to the realization that short term sentences are not only ineffective but also harmful. Probation is a method of dealing with offender where the guilt has been established. Probation is a method to be applied on a selective basis. It is an embodiment of a progressive criminal policy, namely the individualization of treatment. Criminal justice requires the study of the individual offender. The treatment should be designed to fit the offender rather than that punishment should be designed to fit the offence. The use of probation is a discretionary function of the court. The actual selection is based on a careful investigation of the personality traits and social circumstances of the offender. The probation officer's pre-sentence investigation report is required by the court.

Probation involves the conditional suspension of punishment. This implies that probation itself does not constitute punishment. The original offence remains punishable throughout the period of probation. He is liable to be punished in case of violation of the condition of his probation order.

Probation is a form of treatment that is community based. It permit a more normal social experience than institutionalization. It does not disrupt the offender's relationship with his family, with his friends with his occupations; probation is directed at the social rehabilitation of the offenders as self supporting and law-abiding members of the society.

Probation seeks to prevent the future unlawful conduct of the offender. It is a means of social rehabilitation of the individual. It represents the prevention of future crime and ensures better protection of society. Probation supervision is distinguished from police surveillance. It implies a personal relationship between the probationer and the probation officer. It is a positive individualized guidance and assistance, involving education, therapeutic and rehabilitative objectives. In the language of social case work, probation is "case work in an authoritarian setting". Probation is a method of treatment. It can vary from case to case involving counselling, professional case work, psychiatric treatment, job placement, family readjustment, temporary shelter and assistance in cash or kind.

15.8. Juvenile Delinquency:

Any act prohibited under the Indian penal code or special laws when committed by a person between 7 to 21 years is defined as juvenile delinquency. The chief causes of delinquency may include deprivations at the childhood level in the family, rapid socio-economic changes, migration and residing on the periphery of cities in urban slums. The temptations of easy money, adventurism and fantasies and love of thrill incite children to delinquent ways

The national policy for children (1974) invokes that "children who are socially handicapped, who have become delinquent, shall be provided facilities for education, training and rehabilitation and will be helped to become useful citizens".

Children are exploited by the parents, school authorities or by employers. A large number of children are deprived of the basic elementary education, as they have to earn a living. The traditional approach of social work has failed to provide the right kind of facilities to them. The child will be taken note of by society and the government only when he comes in conflict with law. The social worker may take preventive measures of providing knowledge to parents to bring up the

children, to the teachers so as to keep the children usefully engaged at school, and opportunities to develop useful skills to enable the child to be able to make a living.

Correctional services are organised under the statutory provisions of children acts or Borstal schools act. The remand / observation home offers a place of safety and facilities to suitably plan the treatment services. Each child has a different background and has to be followed by case work techniques of social work, recording the child's background.

The juvenile court or child welfare board is expected to be well informed of the physical and psychological needs of children. The probation officer is expected to inform the court about the home and school back ground of the child. A child cannot be sentenced to a prison term. Well trained and motivated probation officers, and case workers work together in planning the future of the child. Special schools provide education and training as provided in the children acts. Borstal schools are to follow the same principles and provide and cater to the needs of grown-ups in the age group of 16 to 21 years.

15.9. After Care:

After care of the prisoners discharged from correctional institutions is not obligatory in India. Many prisoners released from prisons come from rural area. If they have a piece of land to subsist on and a family awaiting the return of the ex-prisoner, the after care problems do not arise. It is often noticed that land is misappropriated by selfish family members or by money lenders. The necessity for releasing a prisoner on furlough or long leave to be able to be with his family fulfills this purpose free legal aid should also be made available to all prisoners for safeguarding their land and property while in prison.

The prisoners on discharge really need a place to stay, money for board and training in skill and a helping hand in securing work or employment. Workshops, hostels, casework and counselling and bare pocket money are required through official or non-official social work agencies. Merely providing a hostel for released prisoners is not enough.

There is immense scope for social work practice in the correctional setting. It will be worth while for academic personnel, field work agencies and correctional experts to see how the problems in the correctional setting can be better tackled by social work methods and techniques, with a view to improve and upgrade the standards and effectiveness of the services.

In the correctional field, social work methods can be employed with advantage in many situations. There is need for case work intervention in working with the prisoner during probation and parole, for his readjustment to the family, community and his occupations. The case worker will deal with the psycho-social problems of the prisoner and tries to remove the social stigma attached to the prisoner on account of his imprisonment. He will work with the family members, community and the employer for changing their negative attitude towards the prisoner. He will convince them to accept the prisoner and the transformation that has taken place in his personality.

The social worker uses the resources of the community for rehabilitating the discharged prisoner. An offender, immediately after release from prison, has to confront with a lot of personal

and social problems, such as loss of family contacts, lack of suitable employment opportunities, social stigma of prison sentence and so on. It is for solution of these serious problems that a discharged prisoner needs community solace. Sympathy, help and care without which he will, in all probability, find no other alternative but to revert to crime. Absence of after care therefore gives rise to recidivism. The social worker plays an active role in rehabilitating the discharged prisoner.

15.10. Summary:

Correctional services are related to the enforcement of law and order. It deals with prevention of crime and protection of society. The judicial authorities and jails had not realized the role of social work in correction and reformation till recently.

To deviate means to stray from an accepted path. Deviance consists of those acts which do not follow the norms and expectations of a particular social group. Delinquency refers to the anti-social behaviour patterns of the juveniles. It is said that all crimes are delinquencies but all delinquencies need not be viewed as crimes. Crime is a set of illegal activities for which the law prescribes punishment on the culprit. Whatever the law maker defines as crime is crime.

Reckless observes that " Criminal behaviour is a violation of the rule of the social order. Today as per the philosophy of reformation, a criminal is being considered as a patient suffering from some ailment which needs effective diagnosis for proper treatment (reformation) and cure.

Social work is a recent branch of knowledge. It deals with scientific solution and treatment of psycho-social problems. Its aim is to increase human happiness in general. It is oriented toward the attainment of two ends, first the creation of those conditions which help to make a more satisfying way of life and second, the development within the individual and the community as well as capacities which help to live that life more adequately and creatively.

The objective of 'social work' is to help individuals and groups. The social worker is equipped with necessary training and skills in handling problem situations. The help is rendered through established methods and techniques of case work, group work or community organisation.

The trained social worker plays an important role in the correctional setting. According to the theory of expiation, punishment is accorded with an intention that the offender must atone for his crime, with suffering. Retribution is said to be pain, which a criminal deserves to suffer because, he had hurt some one – by deterrence, we mean that people will refrain from committing the crime due to fear of severe punishment. Today efforts are being made to reform the prisoners inside the prison as well as outside the prison through extra-moral treatment.

Mostly the present day prisons are overcrowded without any effort for providing facility and classification; prisons are " People changing institutions". All laws have propounded that children and youngsters should not be sentenced to imprisonment. Probation means conditional suspension of punishment. The offender is given individual treatment. Children who have become delinquent shall be provided facilities for education, training and rehabilitation. The prisoners on discharge really need a place to stay, money for board and training in skill and a helping hand in securing employment.

There is immense scope for social work practice in correctional setting. The social worker uses the resources of the community for rehabilitating the discharged prisoner. An offender, immediately after release from prison has to confront with a lot of personal and social problems. The social worker plays an active role in rehabilitating the discharged prisoner

15.11. Key words:

- a) Deviance
- b) Delinquency
- c) Probation

15.12. Model Questions:

- 1) Discuss the importance of correctional social work.
- 2) Explain the Role of social worker in correctional setting.

15.13. Reference Books:

- 1) Government of India (1974) : Report of the working group on prisons in the country; ministry of Home Affairs. New Delhi.
- 2) Government of India (1987) : Encyclopedia of social work in India, Ministry of Welfare, Vol. 3, New Delhi.
- 3) Shafer, Stephen : Theories in criminology
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Lesson-16

SOCIAL WORK PRACTICE IN FAMILY AND CHILD WELFARE

16.0 Objectives:

The objectives of this lesson are to explain social work practice in Family and child welfare.

Contents:

- 16.1. Introduction**
- 16.2. Problems confronting the modern family**
- 16.3. Family social Work**
- 16.4. Social Work in Family planning setting**
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- 16.6. Street Children**
- 16.7. Child Labour**
- 16.8. Summary**
- 16.9. Key words**
- 16.10. Model Questions**
- 16.11. Reference Books**

16.1. Introduction:

Modernization, Industrialization and the so called progress seem to be shaking the very foundation of our family system. Stability and permanence of the family, sanctity of marriage, respect for old age, and sacrificial love have been important aspects of our culture. The rapid changes which take place are questioning the validity and wisdom of the above value systems. Personal autonomy and individual freedom are displacing the concept of dependence and obedience; marriage is losing its sanctity. Young people are questioning the wisdom of permanent relationship. In many cosmopolitan cities, defact relationship (i.e. men and women living as husband and wife) are given official recognition. Selfishness and self centeredness lead to break up of marriages. The divorce rate is increasing. Parents do not have time to give children, especially when both of them work. Plenty of money and lack of parental care leads to delinquency in children. Parents profess one set of values, but practice the opposite. This leads to confusion and disillusionment in children. There is no time for family prayers and religion has no place in the family agenda. There is no mutual love and respect for family members. In the past, families were willing to assume total responsibility for their disabled member despite considerable financial, physical and emotional burden.

Now there are indications that family is no longer supportive to its members. Hence maximum attention of the professional has been on educational programmes for training parents, guidance in the use of resources, encouragement and participation in the remedial programmes. The

professionals have to acknowledge care provided for the disabled person at home, where as, it was a sense of obligation in the past.

Problems of child care:

The quality of parental care in the early years of a child is of vital importance for the child's future mental health (John Bowlby). The infant and the young child should experience warmth, intimate relationship with mother or permanent mother substitute in which both find satisfaction and enjoyment. It is this rich and rewarding relationship with the mother, father and sibs which underlines the development of character and mental health.

Maternal deprivation will cause anxiety, excessive need for love, powerful feelings of revenge, guilt, depression in the child. In the present context, child socialization is left to day care centre, manned by crèche workers, balwadi teachers, and anganwadi. Workers who are receiving very little formal training in child rearing, behaviour and needs of a given child. Only the physical needs like nutrition, shelter and protection are provided but an atmosphere of affection, love security is undermined, which impedes the development of physical, mental and social capacities to the full. Faulty attitudes of parents such as covert rejection, overt-protection and inconsistency can mar the development of the child's personality.

Female infanticide, sexual abuse of young children, dowry victimization, disturbed marital relationship, divorce are some of the off-shoots of transitions on Indian family.

16.2. Problems confronting the modern family:

The crisis-ridden families have thrown out many problems and challenges to the society in general and to the family social work profession in particular.

A modern family suffers, particularly in urban setting, from some of the below mentioned problems in some way or other.

- 1) Conflict of the working women due to the dual roles of being a traditional house wife and a career-maker.
- 2) Attitudinal conflict between an authoritarian husband and the freedom-loving working wife.
- 3) Uncared and unwarmed children due to the helplessness of both parents working.
- 4) Premarital sex and unwed-mothers' problems.
- 5) Men and women, particularly husbands suffering from alcoholic-addiction and drug-addiction.
- 6) The problems of dowry and nagging mother-in-law to a newly wed girl.
- 7) The problems of day-by-day increasing child labour, worst abused and exploited.
- 8) Broken family women.
- 9) Vulnerable and victimized women.
- 10) Widows, destitutes and disabled
- 11) Frustrated wives and husbands having adjustment problems.
- 12) Alienated members of the Mega-city-family-children, adolescents, youth, parents, and old-age-members.
- 13) Problems of neglected parents in old age. The problem of gerontology is going to be a great challenge for family social workers.
- 14) Dire-poverty, unemployment and constant social pressures and stigmas further aggravate the above problems of the Indian family.

Implications for social work profession:

In this scenerio of the family in crisis; of broken homes, neglected children, uncared parents, confronting partners, of high consumption and low quality of life, and of restless competition and constant-frustration, what could be the role of family social worker in the present day India?

Family social workers could make productive interventions in the various programmes, measures and services listed below.

- 1) Through the family-service-agency by offering counselling to the strained families and by giving other types of help.
- 2) Through child adoption-programmes, to help neglected, dire-poverty-children and orphan-children.
- 3) Through the marital counselling, to the adolescents and unmarried girls and boys.
- 4) Through the counselling, to unwed-mothers, rape-victims and pre-marital sex-victims.
- 5) Through the child care institutions and nursery and K.G services, to the children of working mothers.
- 6) Through the working women hostels
- 7) Through the orphanages and destitute-homes
- 8) Through the vocational guidance and craft centres, to teach and make women productive
- 9) Through organizing the Mahila Mandals and Child-care-services.
- 10) Through the women's education and Maternity-craft education to expectant –women.
- 11) Through-awareness-camps and by organizing women against oppression, exploitation and rape and violence.
- 12) Through the counselling to the divorcee-women and through the legal aid to the helpless women.
- 13) Through the family planning and family counselling programmes.
- 14) Through the counselling, to the old age people and neglected parents.
- 15) Through the care to the AIDS-Victims and others suffering from the contagious diseases.
- 16) Through the building of leadership among the house-wives and youth.
- 17) Through social action programmes and campaigns for family welfare, by bringing pressure on Governments and other policy bodies, for initiating legal measures.
- 18) Though the campaign for women's protection, divorce-maintenance, and women's adoption rights.
- 19) Through the family renewal camps, programmes and through family retreat centres, to kindle and renew the spirit of family living, among the strained partners of the family.
- 20) Though the programmes of environment protection and education and the role of family in them.

In fact the whole approach and philosophy of family social work must be for "empowerment of the family". And "enrichment of the family".

Family courts with social work professionals should be set up to deal with maladjustment, psychiatric illness, marital violence, temporary breakdown in terms of separation or desertion, final dissolution of marriage in the form of divorce.

Family should perform the real functions i.e to create and nourish the values of tolerance and fairness, values of caring and sharing, values of gender-equality and human rights, and values of pluralism and citizenship which are essential for the success of our democracy as a whole.

16.3 Family social Work:

The main concern of family social work is to strengthen, enrich and sustain the family life. Family social work renders basic services to the families. It also renders personal services through social work intervention.

The basic concerns of family social work are:

1. To strengthen the effectiveness of families in dealing with other institutions.
2. To help individual families function better internally.
3. To help the individuals to find greater personal fulfillment within the family.
4. Family advocacy approach will better meet the crisis and long range needs of families. Historically family social workers have helped families to adjust to the existing society. To day we realize that many families have been victimized by society and we are allying ourselves with distressed families in an effort to adjust society.
5. In the future, we find the professional family social worker working in the diversity of settings. The professional family social worker will be employed by factory, a hospital, a school, a government agency or a union.
6. The family social worker will be a part of working team of skilled people to resolve family problems.
7. The family social worker will be many things to many people. He will be a provider, an advocate, an organizer, a mobilizer, and a reformer. He will be performing the above functions for helping the families in different capacities.
8. Family social worker will help the families in counselling, particularly in choice counselling. He will help people learn how to make the complicated decisions. They will help people to correct poor judgement and poor decision making. The family social workers will have to specilize in one or two areas, for example, marriage counselling, alcoholic counselling, crisis counselling.
9. The families will look to family social workers as a resource to whom they can turn for help for any kind of social or personal problem.

16.4. Social work in Family planning setting:

Family planning implies the freedom of choice to individual couples to decide the number of children they would like to have and when they would like to have them. National governments enable individual couples to practice family planning. The population growth made it necessary for developing countries to adopt national family planning policies.

The social worker plays an important role in development programmes which plan for a more viable society and to act as agent of change. Social workers may also be called upon to induce changes in attitudes and values concerning reproduction and child bearing, resulting in the adoption of family planning as a remedial, preventive and developmental health and welfare measure

which provides several benefits to society. Viewed as a measure to minimize poverty within the family, it also ensures that every child is wanted so that it does not suffer from the psychological implications of parental rejection. Family planning can also be viewed as aiding the improvement in the status of women.

Family planning is a multi-professional and multi-disciplinary field. The contribution of other professions like medicine, demography, health education need not be de-emphasized while highlighting the role of social work. As pointed by kendale, " Family planning has the advantage of embracing all of social work's methodological approaches, from the therapeutic relationship through all form of individual and group activity to social policy, planning administration and the broadest type of community involvement and action".

Case work service can be effectively used for enabling individual couples to accept family planning services and to continue practicing family planning effectively. Group work approaches can be used for imparting population and sex education as a basis for inculcating healthy attitudes to sex and family planning. Community organisation is an important method of intervention in family planning field. Social workers can act as catalysts for attitudinal change by utilizing their skills of studying communities in which they work, assessing the community leadership resources and working with community members. Social workers can make a substantial contribution in the area of community education dealing with the attitudes and motivations of couples regarding the size of their families and the adoption of family planning methods. Here social workers may find themselves as advocates of a certain population policy.

Social workers could also be proficient in dealing with educational programmes and mobilizing the community totake collective action for fulfilling the recognized needs of the members of the community. This implies involving the community in all the stages, right from planning the programme to implementing and evaluating it. In the Indian family planning programme, the role of the rural informal leaders is well recognized. The task of the social workers is to identify such influential within the community, obtain their support for the programme. The inclusion of social work component in the training of family planning workers can provide them with the necessary skills to help family planning acceptors. They can deal with any anxieties and fears associated with family planning methods.

The skill that should be developed in the social worker includes, skills necessary for working with individuals, groups and communities administration of programmes, supervision and consultation, research methods for collecting data and for evaluation, communication skills in handing and using community conflicts to achieve desired ends. The absence of strong social work component in the training of family planning workers at all levels could result in poor performance in many areas.

16.5. Child welfare:

With the increase in population, the number of children in our country is also increasing. A large segment of population of children lives in the rural areas. As their number keep increasing, more and more resources would be needed so that children do not

- 1) Stay hungry
- 2) Remain poor

- 3) Suffer from preventable diseases
- 4) Lack education and training facilities

Child welfare in India-Constitutional Provisions:

The national concern for children is reflected in the constitutional and legislative provisions which govern the rights of children. Article 25 lays down that no child below 14 shall be employed to work in any factory or mine or engaged in any other hazardous employment. Article 39 of the directive principles of state policy requires that the state to ensure that children are not forced by economic necessity to enter vocations unsuited to their age and strength. Child hood and youth should be protected against exploitation and against moral and material abandonment. Article 45 requires the state to provide free and compulsory education for all children up to the age of 14 years.

The state has enacted various legislations in pursuance of the provisions for the welfare of children. These include laws prescribing minimum age for boys and girls, appointment of guardian for a minor child's person or property, the Hindu adoption and maintenance act, 1956, women's and children's institutions (Licensing) Act, 1960, state children's acts, Factories act of 1948, Plantation labour act of 1951, the mines act of 1952, shops and establishment acts prohibiting the employment of children in hazardous occupations, juvenile justice act, 1986.

U.N. convention on the rights of the child, 1989:

The 1959 Declaration of the rights of the child said, "Mankind owes its children the best it was to offer." The 54 – Article convention covers a broad spectrum of civil, social economic and political rights, affirming the child's right to life, health, education and freedom of expression as well as the right to a name, to acquire a nationality and to preserve an identity. The convention extends international legal protection to the adoption process by paying special attention to the needs of mentally and physically handicapped children. The convention protects the dignity, equality and basic human rights of the world's children. It is the most humanitarian universal legal act that ever existed.

The world summit for children, 1990 ensure the survival, protection and development of the child. The declaration of the summit suggests eradication of diseases, providing health care facilities, improvement in nutrition, education of both child and mother and family planning to ensure proper spacing of children and smaller families to achieve this goal. The UNICEF plan of operations include reduction of infant mortality, and under five mortality, maternal mortality, malnutrition among under five children, universal access to safe drinking water and sanitation, universal access to basic education and literacy and protection of children in specially difficult circumstances like armed conflict, natural disaster and abandonment. Most of these goals had already been incorporated in the approach to the eighth plan.

National policy for children:

The government of India decided to adopt the national policy for children in 1974. The nation's children are a supremely important asset. Children's programmes should find a prominent part in our national plans for the development of human resources, so that our children grow up to become robust citizens, physically fit, mentally alert and morally healthy, endowed with the skills and motivations needed by the society. Equal opportunities for the development of all children

during the period of growth should be our aim, for this would serve our larger purpose of reducing inequality and ensuring social justice.

The needs of children and our duties towards them have been expressed in the constitution. The resolution on national policy on education gives direction to state policy on the educational needs of children. We are also party to the U.N declaration of the rights of the child.

Policy and Measures:

It shall be the policy of the state to provide adequate services to children, both before and after birth and through the period of growth, to ensure their full physical, mental and social development. Children in the country should all enjoy optimum conditions for their balanced growth. In particular the following measures shall be adopted towards the attainment of these objectives.

- 1) All children shall be covered by a comprehensive health programme
 - 2) Programmes shall be implemented to provide nutrition services with the object of removing deficiencies in the diet of children
 - 3) Programmes will be undertaken for the general improvement of the health and for the care, nutrition and nutrition education of expectant and nursing mothers.
 - 4) The state shall take steps to provide free and compulsory education for all children up to the age of 14 for which a time bound programme will be drawn up.
 - 5) Children who are not able to take full advantage of formal school education should be provided other forms of education suited to their requirements.
 - 6) Physical education, games, sports, cultural and scientific activities shall be promoted in schools and community centres.
 - 7) Special assistance to be provided to all children belonging to weaker sections.
 - 8) Children who are social handicapped, shall be provided facilities for education, training and rehabilitation.
 - 9) Children shall be protected against neglect, cruelty and exploitation
 - 10) No child under 14 years shall be permitted to be engaged in any hazardous occupation.
 - 11) Facilities shall be provided for special treatment, education and rehabilitation of physically handicapped, emotionally disturbed or mentally retarded.
 - 12) Special programmes shall be formulated to assist gifted children particularly those belonging to the weaker sections.
 - 13) Children shall be given priority for protection and relief in times of distress or natural calamity.
 - 14) In organizing services for children, efforts would be directed to strengthen family ties.
- In formulating programmes in different sectors, priority shall be given to programmes relating to
- a) Preventive and promotive aspects of child wealth
 - b) Nutrition for infants and children in the pre-school age along with nutrition for nursing and expectant mothers.
 - c) Maintenance, education and training of orphan and destitute children.
 - d) Crèches and other facilities for the care of children of working or ailing mothers.
 - e) Care, education, training and rehabilitation of handicapped children.

During the last two decades, we have made significant progress in the provision of services for children on the lines detailed above. There has been considerable expansion in the health, nutrition, education and welfare services. Rise in the standard of living, whenever it occurred, has indirectly met children's basic needs to some extent.

The resources of voluntary organizations, should be tapped to the extent possible for promoting and developing child welfare programmes.

16.6. Street children:

Urbanisation has not only benefits and comforts, but also it led to negative consequences, resulting in the increase of the proportion of the urban poor living in slums. Many urban families do not find any shelter and so they live on pavements. The most vulnerable section among them are the street children in the big industrial cities of our country. Modernization, industrialization and urbanization with appalling conditions of poverty have adversely affected family life.

Causes:

Marital disharmony, separations or divorces, family tensions, death of parents, ill treatment by step parents, bonded labour are some of the conditions that have brought a large number of children on the street.

Street children-classification:

Street children may be classified into three types:

1. Children who have their family contacts but are forced to spend most of their time on the pavements and streets only to return home for spending night: (children with continuous family contact).
2. Children whose parents have no commitment towards them and so they stay on the street not only during day but also often during the nights and only occasionally meet their parents, (children with occasional family contact).
3. The abandoned and neglected children who work, sleep and live fully on the streets or pavements of the big cities. (children without family)

Street-children- A description:

The description of street children vary covering a wide range of concepts like child labourers, Juvenile delinquents, school drop-outs and maladjusted children.

According to a recent definition, "A street child or street youth is any minor for whom the street, has become his or her habitual abode and who is without adequate occupation". Unlike the child labourer and juvenile delinquent, nobody can identify a 'street child' by any precise scientific criterion. The concepts like ' children without families'; high risk children', 'unattached children; ' children in need of care and protection, ' abandoned children' all overlap and it is very difficult to draw any rigid lines between them. The UNICEF has called them " children in difficult circumstances".

Extent of the problem:

According to W.H.O, there were an estimated 100 million children world wide. There are 40 million street children in Latin America alone, 25 to 30 million in Asia, over 10 million in Africa and 20 to 25 million in the rest of industrialized countries.

Problems faced by street children:

A majority of them engage themselves in deviant activities to support themselves. They are facing several problems such as forced labour and exploitation, sexual harassment, various forms of abuse and neglect and abandonment. The street has become a place where they seek shelter, food, work and a sense of solidarity among similar other children.

Special problems:

1. Deprived of adult protection, guidance, love and support.
2. Soft-targets for police excesses, physical and sexual assault and child prostitution.
3. Lack of shelter, forced to sleep on pavements, railway stations.
4. forced to earn livelihood, usually in unhygienic occupations like rag-picking.
5. Deprived of even minimal access to school and health facilities.
6. Irregular, unhygienic and inadequate intake of food.
7. Vulnerable to a 'here and now' existence centred around films, gambling, smoking and drugs

Interventions:

1. Sensitisation programmes for police officials at all levels about rights of children
2. Locate professionally qualified/ trained volunteer social workers in police stations/ in areas with high concentration of street and working children.
3. Take assistance from senior police officials to give identity cards to streets children to prevent police harassment.
4. Ensure early and strict police action in complaints of physical and sexual abuse of street children.

Shelter:

1. Provide professionally managed night shelters preferably run by N.G.Os.

Education:

1. Organise evening non-formal education classes.
2. For motivated street children to enter regular school system, organise advocacy for admissions/ sponsorship/ scholarship.
3. For school drop-outs, open school system may be provided.

Health care:

1. Mobile health teams to street children
2. Counselling and emotional support services for mental health needs of street children.
3. Mid-day meal or other supplementary nutrition programmes for street children.
4. Identify children addicted to drugs, ensure intensive counselling.

Vocational Training:

1. Organise vocational training in carefully selected vocations.
2. Advocacy for employment and assistance in self-employment.

Recreation:

1. Citizen's groups, youth clubs etc., encouraged to organise recreational facilities.

Need for social work intervention:

Professionally trained social workers play an important role in working with the street children and their families, using skills and methods of social work for organizing non-formal education classes, motivating them to enter regular school system and for rehabilitating them through vocational training and self employment schemes.

Strategies:

Any effective programme for the benefit of the street children will have to be a strategy based on the meeting of the needs of these children. There are four broad areas of child rights which include (1) Basic needs for survival, 2) Protection and care, 3) Development and (4) Participation.

16.7. Child Labour:

Child labour is another handicap which nullifies efforts made for the development of the child. Millions of children from poor families are compelled by economic considerations to join the labour force. In fact India has the largest child labour force (around 55 million) in the world. A survey conducted by the research group sponsored by the ministry of labour, Government of India, has reported that of the estimated 102-3 millions households in the country, 34.7 percent had working children (Uma Joshi: 1986). As much as 79 percent working children are in rural areas. Two-thirds of the working children belong to 12-15 years age-group and the rest are below 12 years. Household work absorbs about 36 percent of working children and business absorbs about 23 percent working children.

Legislation:

The first legislation to regulate the employment of children and their hours of work was the factory act of 1881. A royal commission was appointed in 1929 to fix the minimum age of child employment. On its recommendation, the child labour act, 1933, was passed prohibiting employment of children below 14 years of age. The factory act 1948 provided some safeguards

for child labour. In 1987 the parliament enacted a law banning the employment of children in certain jobs and regulating conditions of work in hazardous occupations, but the problem of child labour continues to be serious in our country. The juvenile justice act, 1986, which superceded the existing children's acts provides for the creation of advisory boards, establishing state children's funds and so forth for preventing the abuse of children and for the protection and care of the children.

Employment of children in poor and over-populated country like India constitutes one of the most complex problems of children. Though child labour existed in one form or the other, its perception as a social problem is new. The problem though extends in a vast number of occupational areas is most blatantly visible in the unorganised sector of industry. Poverty is the main factor responsible for the prevalence of child labour in India. The main reason for engagement of child labour is that it is very cheap and is readily available in agricultural and other sectors. If we have to live with child labour, what is required is, suitable welfare measures for working children and prevention of their abuse, neglect and exploitation. With the implementation of child labour (Prevention) Act, 1986, voluntary agencies have started welfare and training programmes for working children, apart from more stringent regulatory measures against employment of children below 16 years in hazardous work situations.

That children have to work is bad that they should work in conditions dangerous to their health and safety is totally unacceptable. Nor can the problem of child labour be left untackled until economic conditions and social structures are fundamentally improved.

Toiling long hours for a pittance, these little bread winners accept exploitation as a way of life. They only know their sorrows. Silent acceptance is writ large in their faces. Each day adds more to their growing number. Though it is true that labour helps children in their survival, but should the children be made to pay for the government's inability to provide alternative employment or inability to curb poverty? Should they be forced to inhabit an adult world, bear adult responsibilities and suffer abysmal exploitation.

There is every need for social work intervention with child workers. The professional social workers play an important role in working with child labourers; using the skills and methods of social work for educating them, changing their attitudes and behaviour, giving them informal and formal education, vocational training and finally rehabilitating them. They can also work in collaboration with voluntary organizations for the rehabilitation of child workers.

16.8. Summary:

Modernization, Industrialization and the so called progress seem to be shaking the very foundation of our family system. Marriage is losing its sanctity. Young people are questioning the wisdom of permanent relationship. Selfishness and self-centredness lead to break up of marriages. There is no mutual love and respect for family members.

The quality of parental care in early years of a child is of vital importance. Maternal deprivation will cause anxiety, excessive need for love, powerful feelings of revenge, guilt, depression in the child. Female infanticide, sexual abuse of young children, dowry victimization, disturbed marital relationship, divorce are some of the off-shoots of transitions on Indian family.

The crisis-ridden families have thrown out many problems and challenges to the society in general and to the family social work profession in particular.

The main concern of family social work is to strengthen, enrich and sustain the family life. Family social work renders basic services to the families. It also renders personal services through social work intervention.

Family planning implies the freedom of choice to individual couples to decide the number of children they would like to have and when they would like to have them. The population growth made it necessary for developing countries to adopt national family planning policies.

Social workers could be proficient in dealing with educational programmes and mobilizing the community to take collective action for fulfilling the recognized needs of the community. This implies involving the community in all stages, right from planning the programme to implementing and evaluating it.

The national concern for children is reflected in the constitutional and legislative provisions which govern the rights of children. The state has enacted various legislations in pursuance of the provisions for the welfare of children.

The Government of India decided to adopt the national policy on children in 1974. Children programmes should find a prominent part in our national plans for the development of human resources, so that our children grow up to become robust citizens, physically fit, mentally alert and morally healthy, endowed with the skills and motivation needed by the society.

16.9. Key words:

- a) Family Social Work
- b) Family Planning
- c) National Policy for children

16.10. Model Questions:

- 1) Discuss the problems of modern family explain the importance of family social work.
- 2) Discuss the problems of children in the contemporary society? Explain the various child welfare programmes in India.

16.11. Reference Books:

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Lesson - 17

PRACTICE OF SOCIAL WORK IN VARIOUS FIELDS: LABOUR WELFARE

17.0 Objectives:

The objective of the present lesson is to study the practice of social work in different settings as a method and field.

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- 17.1 Introduction
- 17.2 Concept and Scope of Labour Welfare
- 17.3 Welfare a social concept
- 17.4 Minimum conditions of welfare
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- 17.7 Social Work and Labour Welfare
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17.1 Introduction:

The term 'Welfare' defines a state of living of individual or a group or a group in desirable relation to the total environment, animate or inanimate. Thus when a person is exposed to cold, he is not in desirable relation to the environment. Considerations of his welfare require that he be provided with clothes, or he provides himself with these that he may be warm. In industries in the presence of gas, dust, fumes, a worker needs a mask. Similarly also, shoes for the feet, cap, turban or hat for the head, gloves for the hand are protective devices developed in consonance with the needs of the body to its varying work environment. This adjustment to the environment is imperative not only in the interests of mere survival, but also of those of growth and development of the individual. Indeed, life would be impossible without the adjustment. Food, clothing and shelter are primarily necessary not merely for existence but also for establishing the individual in desirable relation to the environment.

Welfare is a total concept; it is a desirable state of existence comprehending physical, mental, moral and emotional, health or wellbeing. Unless, a person is physically well off, has sound health he cannot be described to be faring well. Illness' ailment and physical health is an

important basis of welfare. Sound physical health is an important basis of welfare. Very often emotional, mental and moral wellbeing depends on the physical health of the individual. The old saying: 'Mens sana in corpore sano' (a sound mind in the sound body) is very significant in this regard and contains a profound truth. In planning for welfare, physical health of individuals and communities should legitimately receive prior attention. A man may be mentally brilliant, morally reliable and even emotionally stable, but as long as his physical health of individuals and communities should legitimately receive prior attention. A man may be mentally brilliant morally reliable and even emotionally stable, but as long as his physical health is poor and neglected, his welfare could be described as incomplete. Indeed, such a man may be in danger of lapsing into a state of ill fare.

Mental health is another constituent element of welfare. One may be physically healthy and strong, but if one is not intelligent, is not able to understand even the element of science, arts and letters, and is feeble minded and idiotic, it is certain that one is not living in a state of welfare. Mental infancy, feeble mindedness, idiocy and other forms of mental backwardness may be of varying degree and be due to neglect, shock, heredity, disease or other causes; but what ever be the reason, wherever physical health is not matched with mental health there is great lack of welfare.

17.2 Concept and Scope Labour Welfare:

The scope of labour welfare work not only covers the work-life of the worker in the factory but also extends beyond his life with his family and community. Indeed, welfare work in the factory is but a part of the welfare programme. For, what the worker does in the community, how far away he lives from the factory, what companions he has, what recreations he takes to and where and how his family life is organized, the convenience or inconveniences at home- these, among many other subtle forces, affecting his work. When a worker enters the factory he does not merely bring with him his two hands and so many heat units of energy. He brings with him a live personality, throbbing with aspiration and anxieties, a personality full of ideas and impressions, feelings and attitudes. Hence, it becomes very important that welfare programmes, if they have to succeed, should take into account the worker's total personality and development. It is this fact which makes of welfare a comprehensive and continuous programme, beginning with the factory and related to and culminating in the labour community development. Indeed, welfare work out side the factory is of the nature of follow-up service to what has been planned within the workplace.

Admitting when, that welfare work, to be effective, should include the work life, family life and community life of the worker in a well related coordinated and purposeful pattern, what are the details of the items and activities to be covered by welfare. A Welfare officer with proper appreciation of the objectives of labour welfare and a creative vision, can easily add to the items listed below, or make suitable modifications to suit the type and needs of workplace and community situations.

17.3 Welfare: Social concept:

There is yet another sense to the statement that welfare is a total concept. In planning for welfare, the individual alone should not be taken into consideration. A man is a member of his

family. He derives his mental nourishment, his moral sentiments and emotional content from his family. His talk, outlook, interests, ambitions, longings, habits, behaviour, hopes, fears, etc., are conditioned by and centered in his family. As the family, so the person. - at least in his earlier days. If a beloved family member is poor, or ill, nervous or quarrelsome, it does adversely affect one's welfare. The welfare of the children depends on the welfare of the family. Similarly an adult's welfare depends on his family's welfare. Indeed his welfare flowers and has its fulfillments in the welfare of his family.

Further, a family is not an isolated unit. It is related to other families and to the neighborhood. The community is the legitimate, natural and intimate setting in which the family lives and has its being. A family cannot be happy if the community is miserable and if the community does not, or cannot, provide conditions for desirable states of existence of the family. Welfare of families and of individuals is determined by the resources of the community of which the former are parts. In times of distress and calamities, it is the community that assembles its resources in order to provide aid to families; and if families and individuals are enjoying desirable conditions of living, it could be said that the community is faring well. But the converse is equally true. That is, if the community should be described as faring well, it should enable its constituent parts to attain and maintain desirable conditions of existence.

While welfare is thus base on the wellbeing of the total man, it is also a three dimensional concept implying the welfare of the family and the community, in addition to that of the man himself. As long as this 'totality concept' is appreciated in its proper, three dimensional aspects, it is immaterial whether we begin with the individual of the community in planning for welfare programmes. Scientifically speaking, however it is desirable to begin welfare planning at both ends-that, is for the individual and the community simultaneously. For, individual welfare as we have propounded here is the community welfare is the end of individual welfare. Both serve as end and means mutually.

Welfare is also a relative concept, relative in time and place. A century ago our ideas of welfare were different. The concept of welfare, too, differed. Man accepted competitively less convenient and less sumptuous conditions of existence; for science and technology and not yet made possible better amenities. In food, housing, clothes, furniture, medicine, transport, recreation, education, and other such spheres, we today have better facilities than our ancestors. Our welfare potential is certainly greater than those of our forbears. Similarly, since science promises to serve us more and more, we can predict that the ancestors of welfare will be enriched in the centuries to come. Welfare is growing and dynamic. It has never been the same in all times and all climes.

Welfare is relative in space too. That is, in meaning and content it differs from country to country or region to region. What, according to our capacity, we consider welfare may not be fully so to more advanced communities in more progressive countries. The conditions of existence of the workers in India may be much better than those of tribal groups in Malaya, or Africa or Australia. But in England the conditions of living of workers are better than those of their counterparts in India. The American workers command still better conditions of living. This variation in welfare content is mainly due to the scientific advances and equipment of the countries concerned and is also due to the 'community conscience', which collects and coordinates its resources for the wellbeing of its members, of their families and of the community as a whole.

17.4 Minimum conditions of welfare:

If welfare is a relative and varying concept, the question could be asked; is there a total minimum and total maximum of desirable states of existence between which welfare will vary in time and region? We suggest that it is possible and necessary to have a concept of minimum welfare. Starting from the minimum, states or levels of welfare could be established. The minimum desirable physical health would be based on provision of 2,600 calories to 3,000 calories of food per day per individual, 50 to 70 yards of cloth per individual per year in India, and 100 sq. feet of living space per person. We should also take into account the minimum medical assistance, needed recreation, education and insurance all these not only for each individual but for every member of the family. These are the human needs at a minimum which are taken into account of living minimum wages, apart from other considerations such as capacity of industry to pay, its relation to other industries, and so on.

Food clothing and shelter are the basic human needs. It is incontrovertible that a certain minimum of these is indispensable for healthful living, a certain minimum of food, a certain minimum of clothing, a certain minimum of shelter. A person who cannot command these could be described to be famished, ill clad and exposed and altogether living at a sub human level.

It is true that still a large mass of humanity is living at subhuman level. It is also true that below the subhuman level itself there are some who are still worse than the others, some better thus giving rise to subhuman levels of living. To apply the concept of welfare to such groups or persons, and to describe one as better conditioned than the other may be theoretically possible for comparative purposes; but such application or descriptions is really instinct with irony. Welfare is a positive concept. It connotes at least, minimum desirable conditions of existence, biologically and socially determined. As a positive concept it should be specific and determined and form the starting point for building levels of welfare. Welfare ceases to have any meaning if it is diverted of its basic minimum content, - a basic minimum which should constitute the foundation for building the structure or superstructure of welfare.

So we may restate that welfare, with reference to an individual, is his state of living in which his physical, mental, emotional and moral health is assured. Such living is assured only by at least a basic minimum of food, clothing and shelter. Amongst other countries contributing to one's welfare are educational opportunities, medical facilities, job security, social good will etc. It should also be kept in mind that individual welfare is actually rooted in familial welfare which itself exists and survives in community welfare. Therefore welfare is really a social concept in ultimate analysis.

17.5 Need for Welfare:

The need for labour welfare lies in the fact that industrial workers today constitute Functionally a very significant and important element of the country population. Their labour helps to dig and haul coal from the bowels of earth; to fetch and refine oil, to build dams and reservoirs, to lay pipes, canals, line and roads. Their labour creates and transmits power; and through various phases of manufacture, pattern raw material into finished products of necessity as well as luxury. We are getting so much accustomed to multifarious and manifold amenities characteristic of modern ways of living and thinking, whether in the context of the farm or factory, house or the council hall,

whether in travel, at work or at rest, that a continuation of our civilization appears to depend on the labours of workers. If we withdraw the activities of labour from the various spheres in which they are engaged, we would perhaps plunge back into the barbaric state in which average life was, poor, nasty, brutish and short. Civilized life, as it is today, is possible on account of the co-ordinated labour of millions of workers working in factories and workshops and other industrial work places. Functionally, we say, therefore, that individual workers play a very useful and important role in the community.

Looking then, to their functional importance, it behoves the community to provide for the welfare of the workers: for workers can work better, more productively and efficiently only if they maintain in good and healthy conditions. The maintenance of the health of the workers in all its aspects for better production and also thus, for the development of better citizens is the *raison d'être* of welfare philosophy and programmes. Further workers suffer from various handicaps both in their work-life and in their community-life; and the removal of these handicaps is a part of the function of labour welfare. Work in modern factory is not an easy job. It imposes on the workers stresses and strains, physical, mental and emotional. In factories and workshops the workers are called upon to work with precision instruments and machines of huge size and to intricate complexity. Rolling belts, revolving wheels, advancing beams and descending blades make life hazardous. Further, heat, noise, dust, fumes, glare, odors, variations- depending on what is manufactured, enhances the dangers of work. Repetitive work, characteristic of most of the modern industrial operations, generates boredom and monotony resulting in fatigue. In the mines too, work is of a very strenuous nature, especially underground where day light is unknown, while on the surface labourers have to work in strong heat of the sun. While thus, workplaces present their hazards and impose handicaps, the living places of workers bring fresh hardships. Workers belong to low income groups and they have a tendency to cluster round their factories. They become victims of rapacious landlords and come to inhabit single room tenements and jerry built structure, constructed especially to cater to them with low rent, little light and ventilation and with no sanitary amenities. Some times these, too are beyond the means of workers and consequently, three or four families arrange to dwell together in tenements of the size of 10 feet by 12 feet. Deprived of ordinary conveniences and privacy, workers are often subjected to sub-human conditions of living. Slums are thus a common feature of our industrial civilization.

17.6 Principles of Welfare work:

The success of welfare work will depend on the extent to which certain basic principles are observed. The principles of co-ordination or integration is an important one. We have already stated earlier that welfare is a total concept. Therefore we should not plan programmes piece-meal and stop at that. Indeed, a large part of the failure of welfare work is due to welfare being planned and treated on a piece-meal basis. Simultaneous and comprehensive programmes do cost money and need personnel. Therefore, employers may be tempted to introduce only a few items which are forced upon them by law. Since this type of work does not yield results, the employers lose faith in welfare work. Further, the workers for whom welfare work is mainly planned feel the unreality of isolated and unrelated programmes, and consequently, accept the programmes without confidence and enthusiasm. The Welfare Officer who has a clear concept of welfare should be able to coordinate purposeful and related activities. For instance, such a person would appreciate that the canteen in the factory is organized not merely for the immediate purpose of providing wholesome food to the employees, but for the bigger and continuing purpose of creating

in them good and scientific food habits. And imparting to them knowledge of dialectics so necessary to their physical and mental health. Similarly, a crèche could be used for a greater objective of inculcation in the working mothers the value and the way of child care. Again, medical and health services, sports, housing, educational activities, workers management consultation, - all these and more could be synthesized for the continuous and harmonious development of the worker in his work, home and community contexts.

Another important principle of welfare administration is the principle of association. "Work with the individual" is the motto of this principle. Welfare work aimed at the workers or for the workers has little chance of success as long as it is not designed and implemented in consultation and collaboration with the workers. The workers should be made to feel that the programmes or activities are a part of their own creation, that their practice is a voluntary, spontaneous and willed process emerging from them selves. This implies that worker, through their representative, should be taken into confidence, consulted at various stages regarding the programme and their implementation.

Again, the principle of responsibility is another which makes for the success of welfare work. According to this, there should be delegation of authority in the welfare fields, either by election to committees, or by proper nomination. Such are safety committees, sports committees, canteen committees, etc, which work simultaneously in specific areas for limited periods. Here it should be mentioned that responsibility should carry with it authority, and authority should in turn, process resources both personnel and financial. Responsibility will succeed only in the measure that it is combined with authority and resources. Also, one of the ways of kindling primary leadership is to create resources, give authority and make persons or committees or groups responsible. And primary leadership properly created results in an overall feeling of belonging in the members of the group.

Allied to responsibility is the principle of accountability. While authority should be properly delegated and distributed, and adequate resources provided, how should it be known whether these are satisfactorily utilized? This aspect could be taken care of by requiring persons or committees charged with responsibility, to report periodically to a higher, central authority, i.e., the welfare officer or the Personnel Officer as the case may be. It is also necessary for all the individuals and groups involved to meet now and then at stated intervals and exchange notes and experiences. This is the principle of evaluation or assessment. In social work as in any sphere of human activity, it is necessary to periodically look back, take stock of progress achieved, note impediments and failures and plan or replan in the light of experiences gained and results achieved.

Yet one more important and basic principle is the principle of timeliness. This means that when a need is felt, or a time is opportune for starting programme or for associating the workers, or delegating authority or providing resources, these should be done with dispatch. Most often programmes come to a stalemate or fail for lack of timely action, leadership, and help. Help while help is required is an excellent social work maxim. While procrastination is the thief of the time, postponement could be a robber of resources. Therefore, the welfare officer should be alert to discover what is need and when, to take timely action in putting through the programme. In a small jute factory there was no rest shed. An open space within the compound was valuable.

In summer when it was very hot, the worker offered to build a thatched rest shed by their own labour. Unnecessary delay due to red tape and vacillation came in the way of the shed being built. Later, the management felt that they should augment their water resources but digging a well where a shed had been proposed. A well was dug but rocky layers disappointed the management. To date, this well is a yawning protest of the neglect of the principle of timeliness, - giving employees an opportunity to heap ridicule on the management. The jute mill employees humorously but contemptuously described this work as the managements "well" fare work.

17.7 Social Work and Labour Welfare:

Labour welfare is not social work. Labour welfare or for that matter any welfare is the result of social work. We cannot equate the result with the cause. Social work leads to, or should lead to states of welfare both of individuals as well as groups. Wherever we have the human factor associated with a problem there is a possibility of doing social work. Labour surely is a human factor, and it has its own problems too, amenable to social work approaches and touches. If the individual, the family, the school, etc, could be areas of social work, it is conceivable that labour in the factory, and in the community could be the field or subject of social work. We "hazard the production" of a categorical statement: while labour welfare is not social work (being is result) labour welfare is an area of social work. We said that wherever the human factor is associated with problems there is possibility of practice of social work. When ever the human factor is associated with problems there is possibility of practice of social work. It is egregious blunder to conceive of social work as concerned with only indigent paupers and the neglected helpless; through we recognize that these need prior attention ad assistance. Indeed, social work started as a help-rendering process, and grew into a self help renueing technique during technique during the centuries. But the time has now come to extend the concept and scope of social work into all levels and strata of problem-suffering humanity. The position which will confront the social worker now or later is this; social work has evolved particular techniques of enabling the physically or emotionally or morally desirable ones to overcome their disabilities and function again as normal individuals. These techniques are practiced largely for the benefit of economically and socially disadvantaged individuals. This is as it should be but socially and economically advantaged individuals too may become physically, or emotionally or mentally or morally disabled. We are inclined to treat social work as a science with a body of knowledge giving rise to techniques of practice which are relevant and useful in problem situations at all levels and groups of human society. If the social work is the enabling process, every area where it can fulfill its role is relevant to it. As labour, too, needs the enabling help of the social worker, social work is no trespasser in the realms of labor welfare, industrial relations and personnel management.

17.8 Industry and Social Work techniques:

Labour welfare officer have great scope for the practice of social work. This lead to the further assumption that a Labour welfare officer is, or should be a person who has had training in the philosophy and practice of social work. In so far as supervisors, personnel officers and mangers, and trade union people too, have to understand the human problems, of labour and deal with them in a scientific manner for the good of labour and deal with them in a scientific manner for the good of labour, of industry and of the community, it is

quite reasonable to propose that these personnel too should know somewhat of social work, or at least know something about social work

Suffice to mention that in consonance with the nature of the distress and its dimensions affecting individuals and groups, and also in accordance with the purposes of help, recovery, or rehabilitation or growth or development of the persons involved, for methods of social work are accepted:

- (1) Social Case Work;
- (2) Social Group Work;
- (3) Community Organization and development;
- (4) Social Action.

Each, again, has its sub-techniques or auxiliary practices, its own resources, its own field of operation, philosophy and outlook. It is most important to keep in mind here that social work, whatever its field and techniques, not only aims at removing handicaps, and rendering positive help, but works to promote growth in the subject or subjects, - growth along physical, mental, emotional and moral lines. Thus viewed social work is a dynamic process.

Case work is defined as work with the individual, mainly concentrating on helping the distressed person to help himself. Social group work attempts to work with small groups in order to bring worthwhile social experiences to the members. And community organization concerns itself with bringing about inter or intra group relations with reference to approved human needs and desirable goals of existence. Social action, on the other hand, seeks to encounter and correct large scale permeating social evils by enlisting the support of the vast groups of people.

Contexts of Social Work Practice: The following are the methods of social work practices in the context of industry for promotion of labor welfare:

Social Case Work:

Induction;

Workers adjustment problems with reference to (a) machines; (b) co-workers; (c) supervisors. Problems arising out of welfare administration; child care situations in the crèche; women workers' leave and maternity; family planning and other problems.

Grievance situations.

Transfer cases.

Merit-rating situations in which worker may need help in doing his best to deserve promotions.

Training within the industry.

Absentee situations.

Discipline cases

Ill health, of general or specific nature.

Industrial diseases

Accident and problems created by such accidents

Problems and strains created by rationalization, automation,

Situation of lay-off, retrenchment, discharge and dismissal.

Retirement problems: adjustment of conditions of less money, more leisure or "workless ness," etc.

Social Group Work:

Work-groups where team work is involved

Committees such as works committees, canteen committees, safety committee, etc.

Joint consultation situation such as labour-management councils.

Collective bargaining contexts.

Administration (implementation) of bargaining agreements

Training programmes (including material); group meetings, conferences, seminars.

Child welfare programmes in crèches.

Developmental and implementation of (participation in) several welfare programmes inside and outside the work-place.

Building and maintenance of group morale.

Community Organization and Development:

Propose plans for building a labour community composed of workers of his factory.

Workers welfare can be properly understood only in background and perspectives of work life and community life.

Industrial communities are categorized as single industry community and multiple industry community.

The vitality of community lies in the degree of the integration of the life situation of its members.

Labour community has to develop inner strength and realize the goals of welfare, it has largely to rely on its own resources.

Solid and attractive school buildings should be an indispensable component of labour community.

Community should be encouraged to build up leaders from amongst its own ranks.

Financial contributions, personal services rendered in leisure time, goodwill these alone are adequate to lead the labour community to a richer life.

Social Action:

Most of these apply only to Social Workers attached to Trade Unions.

Trade union development and leadership at all levels.

Putting forth demands.

Peaceful strikes.

Securing labour legislation

Supervising enforcement of labour legislation

Labour's cooperation in functions of Inspectorate.

Trade Unions and social research.

Unions and public relations.

Management and public relations (opportunity of management to take to social action).

Trade Unions participation in politics and international organizations

Labour welfare work is a comprehensive field needing the services of properly trained personnel. It calls for people who have knowledge of the needs of individuals in their work places. Of families and communities, persons who can work in such fields should be those with creative vision, who can plan programmes with reference to objectives and implement them at primary levels. They should be able to inspire leadership and secure the participation of individuals and groups, amongst the groups they are required to work. Especially in the factory, they should be able to

overcome the prejudices of employers, and dissolve the differences, amongst the workers and engage them to the common goals of efficient production and adequate personality development. This is indeed, a dynamic role requiring a social philosophy and social technique consisting not only with the culture of our times but also with the vision of a new India we are building.

17.9 Impact of Social Work:

Development of social sciences suggested and facilitated the appointment of Labour and welfare officers. No discipline has so much contributed to enhance the prestige and value of the labour and welfare officer as the discipline of social work. The concept and practice of social work as forming the equipment of a profession was new to India. In nineteenth thirties the Dorab Tata Trust started a post graduate school for the training of profession was a new to India. The school itself was organized to train social workers to function in general as well, as in particular fields, such as family welfare, child welfare, child care, delinquents, disabled groups, etc. Labor and labour welfare together was one of the fields.

Further, he felt that properly trained personnel in industries would promote better industrial relations. If any untrained people were already working as labour and welfare officer, it was proposed to provide a short term advanced training for them. Running thorough all these developments was the idea of introducing social work and social science in industries. The factories employing 500 or more workers to appoint Labour Welfare officer, Section 49 of the Factories Act, 1948 says: 'In every factory wherein 500 or more workers are ordinarily employed, the occupier shall employ in the factory such number of welfare-officers may be prescribed'. This section further states "the state government may prescribe the duties, qualifications and conditions of service of officers employed under sub section one.

17.10 Factories Act and Welfare:

The Factories Act of 1948 is a culminating of a series of earlier Acts in the field, and it is rightly described as a Welfare Act. The Act makes extensive provisions for welfare in various areas in work place. Thus the whole of chapter three of the act in ten sections covers items relating to health, such as cleanliness disposal of wastes and effluents; ventilation and temperature, dust and fume, artificial humidification, over crowding, lighting, drinking water, latrines, urinals, spittoons. Like wise chapter four is devoted to provisions regarding safety, such as fencing of machinery, safe working of machines, precautions in case of fire, etc. -all included in 21 sections. Then specific provisions for conveniences are made in chapter five under the heading "welfare". Such special welfare sections provide for washing facilities, facilities for storing and drying of clothes, as well as for sitting, first aid appliances, canteens, shelters, restrooms and lunch rooms, crèches, appointment of welfare officers- all these making of eight sections. Powers are given to state governments to make supplementary rules in regard to the welfare provisions. Thus one may see that the Factories Act covers quite a comprehensive field. Other provisions of the Act deal with working hours of adults' rules and prohibitions regarding employment of young persons, leave with wages to workers, special provision regarding notice in case of accidents etc. and penalties and procedures in case of violations, and supplemental sections relating to returns to be submitted to the authorities. Obligations of workers, etc., in observing health and safety provisions are also important sections of the Act.

Welfare work in community:

While the Factories Act embraces a wide field of labour welfare within the work place, it is interesting to note that it is silent regarding the welfare of workers in the community. Though, no legislative provisions have been made for the welfare of the worker in their community environment, a few managements did provide housing, schooling, medical assistance, recreational and transport facilities for their workers and for their families too. Of course, the extent and quality of these welfare services differed according to the standard, resources and service mindedness of the employers. It should also be mentioned that in the mines and plantations, the very nature of the work is isolated and remote areas made housing of the worker necessary and inevitable.

Again in public enterprise such as the Indian Telephone Industries in Bangalore, Hindustan Machine Tools in Bangalore, Bhilai Steel plant and Steel Plant of Rourkela the Government has built complete communities around or in the neighborhood of the factories. Mention should also be made of welfare work in the community taken up by some state government and municipalities. Big corporations like Bombay built some tenements for their own workers as well as factory workers. This was done with a view to lessen the hardships in regard to housing of the low income groups which workers generally are. Along with tenements/construction, provision was also made for facilities such as schools playgrounds, dispensaries, libraries etc. Most state governments also provided for the organizations of welfare centres in labour areas. These welfare centres whether they were organized by state governments or municipal bodies functioned as neighborhood houses, i.e. centralizes agencies from which radiated all types of social services.

17.11 Summary:

Welfare is thus based on the wellbeing of the total man, it is also a three dimensional concept implying the welfare of the family and the community, in addition to that of the man himself. As long as this 'totality concept' is appreciated in its proper, three dimensional aspects, it is immaterial whether we begin with the individual or the community in planning for welfare programmes. Scientifically speaking, however it is desirable to begin welfare planning at both ends-that, is for the individual and the community simultaneously.

If we withdraw the activities of labour from the various spheres in which they are engaged, we would perhaps plunge back into the barbaric state in which average life was, poor, nasty, brutish and short. Civilized life, as it is today, is possible on account of the co-ordinated labour of millions of workers working in factories and workshops and other industrial work places. Functionally, we say, therefore, that individual workers play a very useful and important role in the community. It is most important to keep in mind here that social work, whatever its field and techniques, not only aims at removing handicaps, and rendering positive help, but works to promote growth in the subject or subjects.- growth along physical, mental, emotional and moral lines. Thus viewed social work is a dynamic process.

17.12 Key Words:

1. Principles of labour welfare
2. Social work techniques

3. Social Action

17.13 Model Questions:

1. Write the significance of social work techniques in labour welfare?
2. Discuss the application of social work methods in labour welfare.

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(కత్తిరించి పంపవలెను)

అధ్యాపకుల, విద్యార్థుల సలహాలు, సూచనలు :

అధ్యాపకులు, విద్యార్థులు ఈ స్టడీ మెటీరియల్ కు సంబంధించిన సలహాలు, సూచనలు, ముద్రణ దోషాలు తెలియపరచినచో, పునర్ముద్రణలో తగు చర్యలు తీసుకొనగలము. తెలియపరచవలసిన చిరునామా : డిప్యూటీ డైరెక్టర్, దూరవిద్యా కేంద్రం, ఆచార్య నాగార్జున విశ్వవిద్యాలయం, నాగార్జున నగర్ - 522 510.

Course	Year	Paper No. & Title
M.A. Social Work	1st Year	Paper - I : Social Work : History and Ideology

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