PREFACE

In the auricular structure introduced by this University for students of Post- Graduate degree programme, the opportunity to pursue Post-Graduate course in Subject introduced by this University is equally available to all learners. Instead of being guided by any presumption about ability level, it would perhaps stand to reason if receptivity of a learner is judged in the course of the learning process. That would be entirely in keeping with the objectives of open education which does not believe in artificial differentiation.

Keeping this in view, study materials of the Post-Graduate level in different subjects are being prepared on the basis of a well laid-out syllabus. The course structure combines the best elements in the approved syllabi of Central and State Universities in respective subjects. It has been so designed as to be upgradable with the addition of new information as well as results of fresh thinking and analysis.

The accepted methodology of distance education has been followed in the preparation of these study materials. Co-operation in every form of experienced scholars is indispensable for a work of this kind. We, therefore, owe an enormous debt of gratitude to everyone whose tireless efforts went into the writing, editing and devising of a proper lay-out of the materials. Practically speaking, their role amounts to an involvement in invisible teaching. For, whoever makes use of these study materials would virtually derive the benefit of learning under their collective care without each being seen by the other.

The more a learner would seriously pursue these study materials the easier it will be for him or her to reach out to larger horizons of a subject. Care has also been taken to make the language lucid and presentation attractive so mat they may be rated as quality self-learning materials. If anything remains still obscure or difficult to follow, arrangements are there to come to terms with them through the counselling sessions regularly available at the network of study centres set up by the University.

Needless to add, a great deal of these efforts is still experimental-in fact, pioneering in certain areas. Naturally, there is every possibility of some lapse or deficiency here and there. However, these do admit of rectification and further improvement in due course. On the whole, therefore, these study materials are expected to evoke wider appreciation the more they receive serious attention of all concerned.

Professor (Dr.) Subha Sankar Sarkar
Vice-Chancellor

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Subject : Post Graduate : Master of Social Work   [PG : MSW - I]

PAPER – I
History & Philosophy of Social Work

Course Writing
Prof. Ajit Kumar Pati

Notification

Mohan Kumar Chottopadhaya
Registrar

Netaji Subhas Open University

PAPER – I

Module – I

UNIT : 1 ❏ Development of Social Work As A Profession; Concept Of Charity, Philan-thropy, Changes In The Approach From Charity To Social Development.

Structure :

    1.1 Background and Concept of Social Work Profession

    1.2 Features of Social Work Profession

    1.3 Basics of Social Work Profession

    1.4 Objectives of Social Work Profession

    1.5 Concept of Charity and Philanthropy

    1.6 Changes in the Approaches from Charity to Social Development

    1.7 References

◯ 1.1 Background and Concept of Social Work Profession

The English word 'profession' has been derived from the Latin word 'profitory' which means 'to declare publicly to promise or to vow (Promise).' It was used for the first time in the 13th century in the sense of religious dedication.

There have been many attempts to define the term profession. But there are some essential elements which have been mentioned in each of the definitions available.

Generally, a profession has been recognised as a vowtion founded upon specialised intellectual training which enables a particular service to be rendered. One of the most important essential elements is that it is extremely concerned with the service of mankind rather than with the personal gain.

◯ 1.2 Features of Social Work Profession

Many writers of social work have summerised the features of this profession as follows :

    ↪ Acquisition of special skill based on training.

    ↪ A function to perform that is recognised by public opinion.

    ↪ A feeling of kinship due to common training, experience and public recognition.

    ↪ A sense of loyalty or honour expressing itself in a code of ethics in the field of mutual relationship between client and the worker and public.

- Distinct techniques capable of communication through an orderly and specialised educational discipline.
- Professional association for the promotion of high standard services for the development of common interests.

○ 1.3 Basics of Social Work Profession

The existance of theory does not imply only the blind faith in it but a constant and rigorous examination of its ingredients and its logic. The basic philosophy of social work profession is based on the services for mankind with a professinal committment to the democratic ideals of equality, of opportunity. It means freeing of each individual in so far as possifile from all the obstacles that stand in the way of his/her continued growth. The obstacles may exist within themselves, in their relationship to each other or in community condition or attitndes. Apert from the theoritical and practical experiences the professional social worker must possess— sound intellectual and spiritual realisations with which they find themselves committed to profess the followings :

- A profound faith in the worth of every human being, respect for his dignity, commitment in whatever he does to protect his essential rights and freedom.
- An acceptance of people without regard to their religion, race, colour, caste or social or economic status.
- Acceptance of people as they are and a willingness to begin working with them from where and as they are.
- Commitment to a professional and creative use of relationship with people seeking help and the central means of giving aids, considering their capacity to share and to contribute to the solutions of the problem on which we are at work together.
- Commitment to encourage and facilitate people's participation for their self respect and self-reliance.
- Determination to observe the principles of confidentiality in dealing with the private concerns of people that may be disclosed in confidence.
- Respect for the right to express of his own point of views even if it is variance with them.
- Fundamantal acceptance of the right of people to shape their own lives, take their own decisions and to reject as well as to accept help.

The modern social work profession and its practices are directed by the above

mentioned fundamental philosophy which form the foundations of this noble profession. It is to see that so-called means of services are not the only way to address the people in distress. But it is to find out the protentils within the distressed people to address as well as to overcome his problems by his own. This is the basic philosophy of social work practice.

○ 1.4 Objectives of Social Work Profession

Like all other professional, social work professionals also possess certain special skills and capacity. It is important to know the objectives of the profession along with its historical perspective of development.

These are as follows :

⇨ To know the extent of social reform movement and its implication on society as well as to examine the sustainable effect of reform from the professional point of view.

⇨ To find out various ways and approaches of social work practice in the light of social reform movement during 19th and 20th century.

⇨ To bring out changes in the approaches of relief–oriented social service to a sustainable professional service.

⇨ To analyse the extent of local resource mobilisation for health, education and poverty eradication as well as to find out the extent of long term effect of the same.

⇨ Community based and local area based plan of activities irrespective of diversification of place, time, community and natural resources during pre-British period are to be analysed and the extent of professional outlook are required to be brought up.

⇨ To follow the principles and objectives of a welfare state and to help in creating such socio-economic and psychological environments which can ensure social justice, social security to the people as per various legal provisions and safe-guards.

⇨ To help bringing change in the attitude of the people towards desirable, favourable and adoptable social change and social reform which can bring about a sustainable and productive change and development.

⇨ To strengthen professional effort and all its related endeavours from the past experience of social reform in India.

⇨ To enhance the opportunity of practicing social work profession to a large extent for the services of mankind by paying due attention and consideration

to the existing social norms, customs, values, ethics, social orders and social systems.

Social workers, apart from its professional obligation, has a lot of ethical, moral and social obligation to the society for which it aims towards substituting the efforts of the 'welfare state' to follow and apply the directive principles as far as possible by considering the resource constraints, time constraints and financial constraints.

However, it is fact that emergence of social work profession is now getting due importance. Educators, researchers, scholars and scientists are now paying attention to find out new approaches, scope of social work practices, drafting course contents and designing for new methods of practicing social work profession. It indicates that the profession will very soon become most demandable in terms of its impact on the society as well as on the institutions concerned.

O 1.5 Concept of Charity and Philanthropy.

It is a fact that there is on difference in meaning of charity and philanthropy. Despite this reality it is to state that 'Charity' is an effort to foster sense of responsibility for the poor, sick, aged, disabled and other people in distress to overcome their distressed consideration for a particular moment of time.

On the other hand, 'philanthropy' is to bring out a better solution to address real problem of the society including beggary. Helping the poor was a means of 'assuaging the sense of personal guilt which lay at the base of so much of the humanitarianism.

However, both the charity and philanthropy are involved with the residual aspects of meeting emergency situations by providing goods and services for the weaker and vulnerable sections of the society. Both are involved to address the emergency need of distressed people without making discrimination in terms of caste, colour, race, occupation, education, region, nation and religions.

O 1.6 Changes in the Aproaches from Charity to Social Development.

The term 'charity' is an effort to meet emerging situation by providing goods or services and it is not an effort to solve the emerging situation for a sustained period. But social development is a process to bring out a change in the life and living of the people for a sustainable period. Accordingly, the impact of social development is never compared with the impact of charity or philanthropic nature of work. Considering the fact, following important aspects of charity may be pointed out depending upon which the extent of change in the approaches to social development may be noted subsequently.

- ⇨ Residual services (excess) to institutional services (charity or philanthropy or ameliorative services)

- ⇨ Individual effort (to deal with individual poverty) to organised effort (mass poverty)

- ⇨ Efforts to change the environment to effort to change the human components.

- ⇨ Sympathetic attitude to empathetic dealings.

- ⇨ Curative services to preventive services.

- ⇨ Dependency on services to self-dependence.

- ⇨ Not considering the total personality to considering the total personality.

- ⇨ Service during crisis (immediate need) to serving the changing needs and problems.

- ⇨ Geenralised social service to specialised social welfare activities.

- ⇨ Efforts to fulfill the own/personal ends to efforts to fulfill social ends.

- ⇨ Moral responsibility to ethical responsibility.

From the above mentioned points it is clear to understand that changes in the approaches from charity to social development has been taken place in a gradual process. During this journey many actions were taken considering the fruitful impact of charity for social developmnt. On the other hand, many changes have been occurred considering the so called beliefs, norms and customs of the society which gave a better result towards sustainable direction in social developemnt. Changes have been taken place in the approaches of providing relief-oriented service to give the recipients a chance to achieve self-dependence which led the process of social development in the later period. However, in conclusion it is to state that charity and philanthropic activities have a greater implication to bring out the process of social development in the present day context.

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UNIT : 2 ❑ Historical Development of Social Work In India.

❑ Social Reform Movement in 19th and 20th Century; Christian Missionary, Brahmo Samaj, Arya Samaj, Theosophical Society, Remakrishna Mission and Prarthana Sabha.

❑ Social Welfare in British Period and in the Post-independance Period.

Structure :

○ 2.1 Introduction

Attempt has been made to note down the historical development of social work in India in three different categories. Such as —

(i)   Social Reform movements during 18th and 20th century.

(ii) Social welfare during British Period and

(iii) Social welfare during Post independence Period.

○ 2.2 Social reform movements during 18th and 20th century :

Social reform essentially aims at changes sometimes involving the basic values of a society. It is naturally the field for the volunteers and voluntary leaders. On the other hand social work primarily relates to welfare activities undertaken within the limits set by the existing values. Social work increasingly becomes the domen of Professionals.

The first contact between India and Modern Europe occurred in 1498 when Vasco da Gama, with four tiny ships worked his way around the cape of Good Hope and landed at Calicut.

The Portoguese were followed by the Dutch and the British at the beginning of the seventeenth century. During the first half of the company rule, Indian education system, reform of the society, and culural improvement were entirely neglected. In continuation to that it was first time in the meeting of industrialists and commercialists in 1813, new measures were taken into consideration. It was felt during that period that to increase marketing opportunity in India, it was highly important to make the Indian oriented with the thoughts and ideals of Western Euopeans. Some of the then British industialists were influenced with the ideals and thoughts of Beccon Loch and Bentham and put thrust on the social reform activities in India. It was only to promote greater opportuinty of marketing of their products at the initial stage. But on the latter, few of the British rulers started to bring out reform in education, culture and social life of the Indians. A new dimension of social reform was started since the inition of this British endeavour.

2.2.1 Christian Missionaries

Despite the continuous neglect of Company Rulers on educating the Indians, there were Christian Missionaries, who look initiatives to introduce western education in India. In 1800 A. D., Lord Wellesley imparted Indian language, culture and Law alongwith European literature and Philosophy by stablishing Fort William college at Kolkata. By active leadership of the professors and lecturers mainly William Cary and Mrityunjoy Vidyalankar increased the opportuinty of learning Bengali. The Christians would believe that no change in life and living of Indian people is possible unless they are imparted western education and brought into the Christian ideals and religions. Although the primary interest of the early Christian missionaries was in evangelical work they were also convinced that certain reforms were necessary within the Hindu social structure. They put thrust on establishing educational institutes and colleges in India.

At first, William Cary established an educational institute for English at Sreerampore of Hooghly district in the year 1818 (in 1815 according to some other sources). In the year 1819, Bishop's College was established by his active leadership. In the year 1830, Assembls Institution was set up which in later phase became the Scottish Church Colege in Kolkata. During the establishment of Calcutta University most of the course curricular of Scotish Church College was taken into consideration. On the other hand, Jessuits missionaries established St. Xaviers College, Lorreto House College during 1835 A. D.

The Christian Missionaries played very important role for women's education in India. Madame Lawson established Female Juvenile Society. In 1849 Drink water Bethune set up the Bethune School for Hindu women. The extent of services rendered by Christian Missionaries and other private endeavours were directly influenced on the neglecting attitude of the Govt. Though there was very limited allocation for education at the time of Lord William Bentinck it was difficult to sustain the ongoing effort for a long time. Despite the fact, during 1834, Calcutta Medical College was set up. Lord Harding made reservation in service; for that knowledge in English is compulsory for the job seekers. As a result demand of English learning was automatically increased. On the other hand, as per recommendation of Sir Charles Wood, Universities were set up at Kolkata, Madras and Bombay in the year 1857.

There were three directions in which the reform and social work activities of the 19th century expressed themselves. The first was related to the area fo religious and spiritual tenets; the second was related to the area of customary practices, social and ritualistic; and the third was the area of New Problems and needs that demanded solutions as a result of urbanstion and industrialisation such as problem of destitution, addiction to alcohol exploitation of women and children, etc. At that time the Christian Missionaries had established certain welfare agencies for the poor. they also did some useful work for rural folk such as established educational institutions, hospitals and rural reconstruction centre sin different remote areas.

Nineteenth century was not simply a time of individual's action and protest. It also obseorved the birth of movement of great vitality the Brahmo Samaj, the Arya Samaj, the Ramakrishna Mission and the Theosophical society. While all of these were religious movements, they were also deeply concerned with social reform and social welfare in India.

2.2.2 Brahmo Samaj

Raja Rammohan Roy was the pioneer of introducing whatever the best of Western and to accept those of the best in Eastern for initiating the process of transforming traditional India into the modern India. Rammohan Roy did not want to introduce any

new religion but he wanted to get back Hindus in its position, form and purity. He accepted the monotheism (একেশ্বরবাদ) of Upanishad and described God as shapeless, invisible, omni-present (সর্বত্র বিরাজমান) and omnipotent (সর্বশক্তিমান). He also viewed God as the guiding spirit of the Universe and Omniscient. This was this concept of 'Brahmo', the God. For the worship of 'Brahmo' Ram Mohan founded the 'Brahmo Sabha' on 20th August 1828 (in 1829 according to other sources) and renamed it as 'Brahmo Samaj' after a year. The first deed of the Samaj embodied the following important provisions—

(i) The Samaj would be a place of public meeting for all persons without any discrimination about castes and creeds and for the worship of 'Brahmo'.

(ii) No form of 'id', image, statue, painting, potrait are to be admitted within the Samaj building.

(iii) No sacrifice, religious rituals to be permitted in the Samaj or Samaj building/ premises.

The worship used to be performed through prayers and meditations and reading from Upanishads. Rammohan also wrote a pamphlet (1829), prescribing the model of worship to be followed in the Samaj. He himself crossed the seas and broke one of the most unreasonable and harmful restrictions imposed by the caste system. His utterance was of little avail as the caste system was deep rooted in those days.

Under Ram Mohan's successors, Devendra Nath Tagore and Keshab Chandra Sen, the Brahmo Samaj grew newly both in religious and social influence-- practical demonstration that the spirit of India was not inconsistant with the spirit of the West.

Besides, the New Brahmos of the Samaj took initiatives to prevent alcololism through various means. Later on, Brahmo Samaj took part on the relief work during disasters.

2.2.3 Arya Samaj

It is told that if Brahmo Samaj was established on the basis of tested and logical views, then Arya Samaj was formed on the basis of Indian tradition and heritage. Swami Dayananda Saraswati (earlier name was Shankar) being influeneced by Swami Birojananda made sincere drive to eradicate superstitions which had been inherited by the Indians. He believed that only ancient Vedas was pure and perfect. He was dead against the caste system, untouchability, worshiping which he would think as 'disregard to the Vedas'. In the year 1875, he formed the 'Arya samaj' in Bombay to fight against all evil practices in the Hindu Society. Main activities of the Samaj were as follows :

(i) Declared the practice like child marriage, worshipping idols, caste and untouchability strictly prohibited.

(ii) Declared that worshiping 'Shapeless God (Nirakar Brahma)' was the only way.

(iii) Arrangement of converting people other than hindu religions into Hindu by generating movement on purity (Shuddhi Andolan).

(iv) Generating mass movement against untouchability.

The noble men lik Lala Hansaraj, Swami Shraddhananda, Guru Dutta made this direction of social reform spread over the state of Punjab, Uttar Pradesh and other states of Northern India. In Lahore and northern part of India Anglo-vedic College was set up to promote education and ideals of the Samaj. Beside Gurukul School, Ancient Ashramic schools etc. were set up in different parts of northern India. To spread from house of house, Dayananda Saraswati published a news bulletin called 'Satyartha'. It was to promote Vedic ideals and thought in the mind of Indians. Though contribution in social welfare activities was limited to educational initiatives, it is fact that the new thoughts and ideals of this Samaj made Indians Somewhat mobilised which had some effect on the society.

2.2.4 Ramakrishna Mission

Two waves of the religious movement during nineteenth century in India were going ahead. One was the traditional beliefs and another was the western thoughts and beliefs. Sri Ramakrishna Paramahansadev bridged the gap and co-ordinated these two waves of religions movement. Christopher Isherwood wrote that the Ramakrishna movement was 'the significant religious movement of our times. He used to speak of Vendantas in a very coloqueal language. He preached the mankind that God is one but the way of offering prayer differs from religion to religion.

He used to say 'He, who is Ram, is Rahim, people call him in different names' ideals, thoughts and way of living of Sri Ramakrishna influenced the people throughout the world. Swami Vivekananda was one of the principle discleiples of Ramakrishna who reflected on the thoughts and ideals by bringing alltogether his Master's associates at a historic meeting at the house of Balaram Bose on 1st May 1897 where they decided to establish Ramakrishna Math, Mission. It was Swami Vivekananda who gave the Ramakrishna movement a new dimension and who set a new depth of religious movement throughout the world. He invited all to accomplish the historic task given by Sri Ramakrishna. Swamiji wanted 'a hundred thousand men and women, filled with zeals of holiness, fortified with eternal faith in the Lord and nerved to lion's courage by their sympathy for the poor, the fallen and the down trodden will

go over the length and breadth of the land preaching the gospel of Salvation, the gospel of help, social rising up, the gospel of equality [Fredaric Mayor, the Director General of UNESCO]". Swamiji was the first, perhaps, to realise that national reconstruction cannot be based on the western model. His philosophical basis of national reconstruction generated mass mobilisation during the end of nineteenth and beginning of 20th century. 'The first step, therefore, for rebuilding India will be awakening the massess, the sleeping Eeviathan,'– He said. His thoughts and ideals solely influenced by his master Sri Ramakrishna, were deeply concerned of the poor people and women. He used to address "we must do something for the poor first, the elite sophisticated will come next. Alongwith the common people we must make every effort for the upliftment of women." If women are raised, then their children will by their noble action glorify the name of the country, then will culture, knowledge, power and devotion awaken in the land"— says Swamiji.

Accordingly, his reform action was initiated through education of the common masses. He has rightly exclaimed that 'education is the manife'tation of the perfection already in man. According to Swamiji the aim of education is mans making, to enable man to stand on his own legs. Describing his educational plan or model Swamiji said, "what we want are Western science coupled with Vedanta, Brahmacharya as the guiding motto and also shraddha and faith in one's own self." Ramakrishna Mission in present day is being considered as the centre of excellence for man-making education which ultimately creates an environment for the wholistic development of the society. As Swamiji described "..........to make a great future India, the whole secret lies in organisation, accumulation of power, co-ordination of Wills. Being of one mind is the secret of Society."

Since the inception, Ramakrishna Mission has been expanding with increasing number of branches through out the nation and abroad alongwith increasing avenues of working for the poor, destitutes, disabled and other vulnerable sections of the society.

As the country witnessed a great depression among youths and resulting to an 'youth unrost' during 'mid-eighty' along with great political upheavals the waves of which did not fail to reach even the remotest areas of the country. During this crisis, messege of Swamiji "arise, awake and stop not till the goal is reached" directly influced the younger generation to be mobilised. Baused on this, branches of development activities have been spread throughout the country. It includes education, housing for the homeless, youth welfare, capacity building for self-employment, relief and rehabilitations, health, sanitation and environment, special education for disabled and blind etc.

Thus Ramakrishna Mission has created a momentum in the field of social welfare.

Teh methods and approaches of all its welfare and development initiatives have directly influenced to develop scientific approaches and knowledge for social work profession.

2.2.5 Theosophical Society

In the year 1875 Colonel Olcott led to establish the Theosophical Society at New York. In an open meeting at the New York city, Olcott announced that the society will be a place of meeting of all those people irrespective of caste, color, creed, race and religion who are having faith on the idealogy of the society. Alongwith thirteen officers, Madame Blavatsky was sdeeted as the corresponding secretary in the said meeting and a line of activities were also undertaken.

The term 'theoo' means 'God' and 'Sophos' means 'wise'. Colonel Olcott defined the term theosophy as Divine Wisdom' which he meant "eternal principle of nature with which interior interactive faculty in man was akin."

Main objectives of the society were as follows :

⇨ To set up a Universal Brotherhood promotional forum.

⇨ To enhance opportunity of reading and learning of eastern literature, science, religions.

⇨ To find out interior interactive faculty in man and nature and to establish good linkage between these two.

Among all its various religious activities, the society put thrust on promoting education in India. In the year 1879, a team consisting of Colonel Olcott, Miss Baten and Mr. Wimbridge reached Bombay. Initially members of this team organised meetings with common people at various set ups in Bombay and other parts of Maharashtra. People were confused to understand the ideals thoughts of the Theosophcal society at that stage. But with the pace of time some were motivated and took part in the activities with the team. Annie Besanth joined with the society and tried to spread the ideals of the Hindu religios. One school was wet up at Varanasi which enhanced the way of setting up Kashi Hindu University later period. The only welfare attempt was made by the Theosophical society to build up educatinal institutes for the Indian mostly concentrated at north-western parts.

2.2.6 Prarthana Samaj

In continuation of the reform movement initiated by 'Brahmo Samaj', the influence of Dr. Keshab Chandra Sen encouraged to set up Prarthana Samaj in 1867 at Bombay by Atmeram Panduranga. Mainly it was founded to generate movement against idol-worship, and to preach the concept of 'one God'. It was also to fight against untouchatility and caste system. Among these remarkable efforts made by the Samaj,

untouchatility and caste system. Among these remarkable efforts made by the Samaj, it put thrust on womens education and remariage of widow, so that it became popularised within a very short period. Mahadev Gobind Ranade and Pandit Ramkrishna Vandarkar extended their hands of corporation to run the activities of the samaj. It's movement was mostly concentrated at Maharashtra and adjacent states. Massed of that part were mobilised centerig the ideals and thoughts of Prarthana Samaj. However, this movement did not contime for a long period.

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O 2.3 Social Welfare in British Period

In order to understand the extent of social welfare activities in British period it would be necessary to know the political and social conditions prevailing at that time which affected social reform movement in the early stages. The main factors affecting the reform movement are :

First : That the British came to India in first instance to promote trade and commerce. Thereafter, the employees of the East India Company paid more attention to the demands of the shareholders rather than to the welfare of the Indian People.

Second : That the British, who came to India as traders, differed from the earlier non-European invaders that they had no intention of setting in the country and therefore, tried to insulate themselves from the Indians.

Third : The laws which were applied to Europeans were not applied to Indians. The old Hindu and Muslim Personal laws were applied to them strictly, with the results that the changes in ideas which were coming up in the society, were not

allowed to affect the institutions and social structure. The Policy of conservations were enforced vigorously. All these factors were responsible for the slow progress of the social reform movement in the early stages. Despite the above stated fact and circumstances, division between two Bengals generated mass movement against the British. Rabindranath Tagore and Aswini Kumar Dutta invited all to set up Atma Sakti (Power of self). Servants of Indian Society was set up at Maharashtra under the leadership of Gopal Krishna Gokhle. All these efforts initiated to generate economic development social and educational development programmes. By the active leadership of Sri R. N. Tagore other educationst and leaders put thrust to reduce gap between literate and illiterate population of the country. Setting up of National Schools, educational planning increasing opportunity of vocational education etc. were some of the remarkable initiatives. Tagore set up 'Brahmacharyashram' at Bolpur. The movement was enhanced and generated mass mobilization with active initiation of Acharya Prafulla Chandra Roy, Dr. Nil Ratan Sarkar etc.

The historical trend of social welfare was diverted with another dimension of the ongoing movement led by Mohondas Karamchand Gandhi since 1915. His contribution paved the ways for a rational and scientific approach to the solution of social problems. His 'Wholistic Approach' gave continuity to the religions-rational as well as the politically rebellious trends in our public life. The re-definition of reform that Gandhi propounded was based on the concept of 'self-sufficient village economy' where the large scale processes of machanisation found no place. His vision of village community working for their own regeneration on a multifaced front that has been retained and made into a philsophy of the community development movement initiated by the present Government.

While Gandhi was concerned with the total community, he did not also accept the special claims of two groups to social conscience. These groups were women and untouchables. He pleaded for the equality of women. He fought and staked his life for a better deal for the Harijans. He established Harijan Sevak Sangha. He entered into the dealing of health and sanitation problem. His influence was more significant in terms of our mode of thinking and living than the number of institutions he founded. Under his leadership National Congress put thrust on analysing social situation and extent of social work activities. In the year 1920, National Trade Union Congress was set up through which issues related to labour welfare was taken into care of.

Again, in the year 1934, Congress Socialist Forum was formed; oblictives of which was to work for the welfare of labourers and famers in India. Joy Prakash Narayana was the leader of this welfare movement. However, during the period from 1937 to 1940, the National Congress and socialist forum jointly made their efforts as stated below.

- ⇨ Increasing wage of the labour, recognition of Trade Union of Labour and setting up of Matri Mangal Centre for the welfare of women workers.

- ⇨ Putting thrust on the education policy framed by Gandhiji and books were written in Urdu language by Zakir Hussain to spread education for Muslim.

- ⇨ De creasing loan of the Farmers at Madras and Interest on farm loan was decreased in Uttar Pradesh and Bombay.

- ⇨ Imposing restrictions on trading of Drugs.

The development in the first half of 20th century is, however, notable not only for expansion of work but also for some new trads which are noticed. One of them is, development of acceptance for the need of training and preparation for social work.

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○ 2.4 Social Welfare during Post Independence Period

The main responsibility in the field of social welfare services before independence has been mainly of private welfare agencies. After independence govt. has taken positive responsibility in the field. In 1951, First Five years plan was drafted to administer social welfare services through a well constructive set up and in an integrated way. In 1952, Community Development Programme was introduced with special thrust on the community based approach of development. In order to fulfill the need to assist private social welfare agenices, the Central Social Welfare Board was set up in 1953 by a Government of India Resolution. At the state level its body was set up called State Social Welfare Advisory Board. Besides; it has organised a number of programmes including economic programmes under urban family welfare projects, welfare extension projects, after care programmes etc.

It is obvious that the measures for the betterment fo the masses are not strictly productive in the economic sense. Hence resources are diverted to various social

services that do not increase the national income directly; but plays a vital role for the development of human capital. Our planners have given due considerations to this aspect for the weaker section in terms of public health, social security in the form of oldage pension, health insurance, medical benefits, education, job opportunities, poverty alleviation and harmony development Programmes. Let us know how these inmeredients have been changed over the plan periods :

(i) **Housing Development :** Among the schemes, Housing and Shelter Upgradation (HASU) and Indira Awas gojana (IAY) were important.

(ii) **Education :** Education is the most important factor for development of Human Resources. Attention was given properly on it since the First Five Years plan period. Total number of schools and colleges has been increased from 2.31 lakhs (1951) to 7.89 lakhs (1991). By this time total enrollment was increased by seven times. Primary education facilities were increased by 100 per cent for the children of 6–11 years of age group. Through Operation Black Board, primary education was made compulsory. To attract the children in the school premises Mid-day meals were arranged by a declaration of the Prime Minister during the middle of 8th Five year plan.

Number of students enrolled in the secondary level has been increased from 14.8 lakh (1951) to 168 lakhs in 1991. The central school or Novodaya Vidyalaya is another unique feature of education policy of the Govt. of India, University education also got sufficient importance. Number of University students has been increased by 20 times. Number of University students has been increased from 1.74 lakh (1951) to 34.47 lakh (1991). During the plan period, literacy rate has been increased sufficiently through the literacy programme of National Literacy Mission.

(iii) **Poverty Alleviation Programmes :** Before the five years plan, more than 60 percent people lived below the poverty line. That was changed during the last quarter of the seventh plan to 40% which was again expected to fall by the end of 10th five years plan. Various efforts were mode for the upliftment of the poor from below the poventy line. Among these a programmes followings are important :

⇨ Nehru Rojgar Yojana (for Urbun Area)

⇨ Jawahar Rojgar Yojna (for Rural Area)

⇨ Employemnt Assurance Scheme

⇨ IRDP (Integrated Rural Developement Programme)

⇨ National SC and ST Finance and Development Corporation

⇨ Sampurna Gramin Rojagar Yojana (SCRY)

⇨ SGSY (Swarnajayanti Gram Swarojgar Yojana)

◻ SSSY (Swarnajayanti Sahari Sworojgar Yojana).

◻ SESRU and SESUY etc.

These programmes have yielded very good result as a means of poverty eradication both in rural and urban areas.

(iv) **Health and Nutritional Programmes :** There has been a spectacular progress in the field of public health and medical benefits. Hence, the average life expectancy has increased from 32 years to 59 years within 40 years of plan period. The death rate has been lowered from 27 to 9.7 per thousand over the same period. Infant mortality rate has fallen considerably from 146 to 80 per thousand live birth (1991). As a result of family planning campaign the birth rate has also been reduced from 40 to 30.2 per thousand. Among all the important endeavours following programmes were under taken :

◻ I. C. D. S

◻ National Family Welfare Scheme

◻ Mother and Child health Project

◻ National Population Policy

◻ Integrated Sanitation Programme

◻ National Diarrhoea, Malaria, T. B., Leprosy, AIDS, Miseals (POX), Prevention and control Programme

◻ Maternity Benefit Scheme

◻ National Family Benefit Scheme etc.

(v) **Social Security Pogrammes :** Provident Fund facility and pension were the two most important social security measures. But during the 2nd plan and half of 8th plan Workers' Family Pension scheme generated a new dimension in this horizon. About 1.8 crores people have been benefitted by this scheme. Besides, National Oldage Pension Scheme, social assistance are adopted to provide social security support to the people living below the poverty line.

Despite having all the aforesaid development initiatives and social security measures, following programmes are also significant during post-independence period. Such as—

(i) **Programmes of Central Social Welfare Board :**

◻ General grant-in-aid programme.

◻ Welfare extension projects.

- Urban family welfare project.
- Welfare extension projects in community development blocks.
- Condensed course of Education of Adult women.
- Socio-economic programme.
- Welfare Extension Projects.
- Night Shelters (Programme taken over by the ministry of Home Affairs)
- Working Women's Hostel.
- Holiday Home camps for children.
- Mohila Mondals.
- Welfare Extension Project (for Boarder Area)
- Foster Care Projects.
- Integrated Pre-school Projects.
- Family and Child welfare Projects.
- Supplementary Nutritio Programme through Balwadis.
- Dairy, Agrobased and Self-employment Schemes.
- Vocational Training course for adult women.
- Creches for children of working and ailing women.
- Family Welfare Motivational Camp. etc.

(ii) **Child Development and Nutrition :**
- Nutrition Policy for children (1974)
- National Fund for children (1979)
- Integrated Child Development Services.
- Welfare of Street children and destitutes (SOS village)
- CARE and UNICEF Aided Programmes for Children, etc.

(iii) **Women Welfare and Developemnt :**
- Functional Literacy for Adult Women.
- Working womens Hostel.
- Vocational Training for women.
- Economic Assistance Programme.

◇ Legal Safequards for women.

◇ Equal Remuneration and Materituty Benefits etc.

(iv) **Welfare of Physically Handicapped :**

◇ Special Education System.

◇ Reservation of seats for Education and Employment.

◇ Benefits during Travelling and Tour.

(v) **Welfare of SC and ST :**

◇ Reservation of seats in local self Government and Legislative Assemblies.

◇ Reservation in Education and Employment.

◇ Special Provision in Traditional System of their own Administrative System.

◇ Establishement of Commission for SCS and STs.

◇ Introduction of Development wing.

◇ Relaxation of Age, education and other eligible criteria for employment and education.

◇ Special componant Plan and Tribal sub-plan.

◇ SC, ST Finance and Development corporation.

◇ Institute for Research and Development for SC & ST.

(vi) **Youth Developemnt :**

◇ Social Service and Labour Welfare Camp.

◇ Leadership Development Training.

◇ Inter-state and inter-University Youth-Meet.

◇ Yuba Abas.

◇ Sports competition.

◇ Publication of Journals and News Letter.

◇ U. G. C. sponsored special benefits.

(vii) **Development Initiatives Under different Ministries :**

● **Ministry of Rural Development :**

◇ Training of Rural Youth for Self Employment (TRYSEM)

- Development of Women and Children in Rural Area (DWCRA)
- Supply of Improved Toolkits to Rural Artisan (SITRA)
- Integrated Rural Development Programme (IRDP)
- Special Project for Fuel and Fodder.
- Indira Abas Yojana (IAY)
- Sampoorna Gramin Rojgar Yojana – I and II (SGRY - 1 & II)
- Swarnajayanti Gram Swarojgar Yojana (SGSY)
- Pradhan Mantri Gram Sadak Yojana (PMGSY)
- National Food For Work (NFFW)
- **Ministry of Health and Family Welfare :**
- Training on Health and Family Welfare and Medical Service benefit.
- Special Health Programe for Rural Area.
- Grant-in-Aid for Research, Education and Medical Treatment.
- Special Bed for Sterilisation Programme etc.
- **Ministry of Industries and Commerce :**
- Entrepreneurship Development Training (EDP)
- Self-Employemnt Programme for Educated Youth.
- Integrated credit Programme etc.
- **Ministry of H. R. D. (Human Resource Development) :**
- Grant-in-aid to NGOs for creche centre.
- Self employment training for women.
- Scholarship for few Brilliant Students etc.
- **Ministry of Labour Welfare :**
- Prohibition of employment of children below 14 years of age.
- Special Benefit for Women as per Industrial Dispute Act 1948.
- Legal safeguard for labour.
- Special benefit under Contract Labour Act (1970). etc.

- **Ministry of Urban Development :**
  - ⇨ Shelter for Homeless and special benefit for construction of Abas.
  - ⇨ Self-employment scheme for Urban Youth.
  - ⇨ Swarnajayanti Sahari Swarojgar Yojana.
  - ⇨ Developemnt of women and children in Urban Area.
  - ⇨ Urban Basic Services for the poor.
  - ⇨ House building Benefit for Economically Weaker Sections.

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UNIT : 3 ❑ History of Social Welfare Institutions and The Social Work Profession in The United Kingdom And United States of America.

Structure :

3.1 History of Social Welfare Institutions and The Social Work Profession in the United Kingdom

3.2 History of Social Welfare Institutions and the Social Work Profession in the United States of America

3.3 References

○ 3.1 History of Social Welfare Institutions and The Social Work Profession in the United Kingdom :

Both the United Kingdom and United States of America are the pioneering countries of social welfare as well as Professional Social Work endeavours. In both these countries various measures were adopted for meeting emerging condition of the people which enhanced the way of professional social work practice.

During teh mid-19th century in England several social scientists made scientific studies of poverty under the leadership of Charles Booth, Bentrice Potter Webb, and Edward Dension. They exposed the vastness of the problem of poverty in Britain. Booth's 17 volumes of life and labour of the people of London, carefully and painstakingly researched, convinced many intellectuals that voluntary aids could not reach the numbers of needy. Nevertheless the period saw the beginning of the settlement movement.

One well-known settlement movement was started and continued by Samuel Barnett at Toynbee Hall in East London. His feeling was that the poor would benefit from the chance for "contact with those who possess the means of higher life."

His colleague, Arnold Toynbee, agreed with this view and also saw that settlements brought out the following changes in the life of people of United Kingdom :

(i) Settleemnts were a means of social harmony, rather than political socialism.

(ii) So-called affraid of possible power of the poor was responded with a faith in mitigation of contict between classes, rather than in a change in the social order.

(iii) The wealthy would learn from the poor and the poor from the rich.

(iv) Settlement schools and state schools both were patterned after industraliation

so that children would learn early the kind of behaviour which would be acceptable to adult employers.

(v)   The new ideas were put forth not by the traditionally wealthy and powerful aristocracy, but by the clergymen, professors and business executives.

During this span of time it was observed that grassroot community work was practiced, though always within the framework of the existing organisation. At the mid-19th century people from for reaching remote areas were migrated to the towns and cities. As a result of that it created a new problem of meeting besic needs of these migrated urban people. Adams und Samuel Barnett engaged themselves for working with these people.

Charity organisation socity : An affluent class, troubled by their awareness of sin, and strongly influenced by a new awareness of scientific method, seemed determined to start a new agency for each new problem as it was percived. It was also a result of that the Americans would live in England and the Europeans would live in America, so that interpersonal sharing and learning opportunity create an environment of mutual learning. In England, Charity Organisation Society was launched by Buffalo, to meet up the scarcity of clms and services for migrated urban people. During his span of work, Charles Loch organised a group of dedicated people for rendering services to those who deserved help and turning away those who did not, and further to see that those undeserving should not receive help elsewhere.

During and after World War–I two different working groups were identified. One group used to render services without considering any aspects related to their personal self. Whereas another group would render service with a professional outlook. These people left the era of friendly visiting to the people in need so that they became more professional and less apfologetic about their function. Among the professional working groups Mary Richmond was a different from others in the group.

In each and every effort of her services for the World War–I victims as well as the then people in distress, Mary Richmond would analyse the potentialities among the persons being served by her. Even among the working groups, she took initiation to train and educate them on professional aspects of social welfare activities for which she made an arrangement to give honorarium to the workers rendering welfare services. Her favourite message was that of the necessity to combine individual's work (case work) with social reform.

Her contribution to establish professional social work got new direction since her joining as a Director of Charity Organisation Department of the Russell Sage Foundation in New York. She started work on conceptualisation of the social work process which she called a 'Social Diagnosis' when it was published in 1917. In this publication, the social work process was systematically described in-terms of fact-

finding, diagnosis, planning and treatment. Her contribution did not ignore the need for values, sensitiuty and a helpful relationship.

Sensitivily Freud at first in the United, States and later in England initiated new dimension in social work practice. His so long observations were articulated based on the dynamics of personality and of the unconscious fo cused interest on the causes of mental illness and the possibilities of treatment, rather on custodial care. His contribution on mental health played a significant role to explain and treat the problems of the individuals psychi's.

In continuation of this new dimension of social work led by Sigmund Freud, other scholars like, *Clifford Beers* gave an addition from his institutional experiences. He wrote A Mind That Found Itself which generated interest of a greater number of people. A committee organised for mental hygiene reported to the National Conference on Charity and Corrections in 1917, that the 'one science that had most to contribute, then or ultimately, to social work was unquestionable the science of the mind'.

On the other hand, to generate fund for the services of the distressed people, Federal Emergency Relief Administration (FERA) was established. Most of its funds were spent by the Govt. agencies or departements as well as through the professional social workers.

The majority of the fund of this Federal Administration would have been spent for social insurance, general assistance to work-out people, provision for maternal and child welfare services, aid to the blind, to dependent and crippled children. However, the federal government was finally in the business of social welfare and from 1935 to the country's entry into 2nd World War, the country and the social work profession tried to find out the workable aspects of the security law.

The nature and extent of various aspects related to social work profession which were being into consideration during and after 2nd World War were as follows :

(i)   Community organisation with special thrust on the professional approach.

(ii) Community development with special thrust on sustainable development.

(iii) Community based planning.

It indicates that individual effort was marched into a collective effort for which social work profession was brought into an institutional set up. Three different methods were identified during this period. (i) Case work, (ii) Group work, (iii) Community Organisation. Also, a council for Social Work Education was set up to develop course curriculum of social work education, designing various methods of education as well as to find out new initiatives and opportuniies of professional social work education. As a result of that the council became very popular within a very short period.

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Keeping conformity with this, schools of social work were set up in different parts of united kingdom as well as in the other parts of the world. Many institution of Private and public undertaking were extending financial support for gradnate studies in Social Work. Thus Social Work profession gradnally spread over the universe.

○ 3.2. History of Social Welfare Institutions and the Social Work Profession in the United States of America :

The orgin of the social services in the United States was rooted in a combination of Governmental and voluntry action. Private charity and the poor law co-existed side by side for hundreds of years in this country, each developing at its own pace and with gradually increasing influence over the other.

Early Beginnings :

From the very beginning of the colonisation of what was to become the United States, there have been both Governmental and voluntary modes of coping with the problems of economic dependent. The harsh conditions of colonial life meant that families were merely in a position to assume responsibility for anything else. Hence, some governmental provisions for the relief of the destitutes were assumed from the beginning. The legal frame work of such assistance was the English Poor Laws which was brought by the colonists from U. K. to United States of America.

The slump after the Revolutionary War and the depression allowing the Embargo, the war of 1812, and the panic of 1819, together with epidemics and substantial immigration, resulted in wide spread destitution that taxed the capacity of the poor law and the almhouse to deal with the extra-ordinary number of persons forced to ask for aid. Because the established public means of dealing with destitution were unable to cope with the unprecedented demand, voluntary associations were organised to promote more humane measures for dealing with the neglected as well as the handicapped children and adults.

These are as follows :

(i)   Schools for the handicapped, disabled and deaf and dumb children with special education system.

(ii) Shelter for children and orphanages with health care provision.

(iii) Reform School set up for all.

(iv) Home for unmarried and destitnte mothers.

(v)   Mission for the seamen and fishermen.

(vi) Youth organisation including recreational and physical development facilities.

Two principle factors shaped the relationship between public and private effort in the last quarter of the nineteenth century : (i) The subsidy system and (ii) The efforts

of charitable organisation societies to eliminate public "out door relief", i.e., financial aid to person living outside the institutions for whom the public was responsible.

(i) The Subsidy System :

As a result of immigration and population growth and urbanisation, in the later half of the 19th century, there were an increasing number of public words whose care was beyond the capacity of local Government. The growing number of blind, the deaf and other defectives, who had all been mixed together in the almhouse. Some of the blind and the deaf were progressively taken out of the almhouse and were aided by the voluntary organisations. Such other groups as the deaf, the mentally retarded were transformed from the care of local Government to the custodial care of the state. Despite the growth of the state institutions and the transfer of care of handicapped persons form the local to the state level, the use of subsidy accelerated from the mid-19th century onwards. In the last quarter of the century, subsidies became the prevailing method of financing most voluntary institutions.

(ii) The Charity Organisation Society :

The public and the private relief became in-sufficient during the Economic Depression in 1873. That time S. Humpury Gurteen was engaged in organising charity organisation society first time in U. S. A. to help poor more effectively by avoiding wastage of fund, competition and duplication of efforts. Within 1877, twenty five such organisations were founded. They not only helped the poor, but also encourage them to become self-supporting. Gradually many educated youths and others joined with C. O. S. (Charity Organisation Society) to serve the society. Being influenced by C. O. S.'s activities. Marry Richmond (1897) formulated a plan to establish a training school for applied philanthropy in New York.

The Great Depression and its Aftermath

Until the 1930s voluntarism was the American substitute for a genuine social policy. The Great Depression finally made clear that voluntary agencies had been assignd a task they could not meet to serve as a substitute for and to exclusion of, a broad programme in dealing with poverty, misery, distress and economic mal-adjustment. Because of the inability of voluntary agencies and local or state Governments to cope with the Great Depression, the federal Government was given greater authority over relief, culminating in the passage of Social Security Act in 1935.

With respect to the handicapped, perhaps the most significant event during the 1930's was the creation of National Foundation for Infantile Paralysis in 1938. Preceded by four annual birthday sponsored by President F. D. Roosevelt, a march of dimes was inangurated on a national basis, by the members of the National Foundation. Within a few years a Mother's March on Polio could be found in almost every part

in the U. S. A. enlisting the larger member of volunteers and contributors in the country, the national foundation set an example for other health caring agencies in its style of fund raising, public relations, research and service donations.

Recent Trends :

The post war years have marked the expansion of the U. S. welfare state, with an enormous increase in governmental expenditure for social welfare. Five major trends affect the pattern of development of the U. S. Welfare State and its relationship to voluntary organisations. These trends are as follows :

(i) A 'disproportionate' expansion of the public sector has reduced the domain of voluntary agencies so that most of them serve a much smaller share of the market.

(ii) The second trend was the relative decline in voluntary fund raising. The effect of this trend has spurred voluntary agencies to search for additional sources of income.

(iii) A landmark shift in the relationship between Govt. and non-Govt. sectors occurred in 1960, when many voluntary agencies virtually bound into the more extensive use of public funds with little consideration of consequences. In 1972 Congress finally enacted a ceiling on such expenditure and in 1974 Social Security Amendment (Act) provided a new framework for purchase of services from NGOs.

(iv) There was an emergence of new type of voluntary organisations, such as alternative agencies, proliferations of self-help, mutual aid and consumer-oriented associations. This has made the voluntry sector exceedingly lively and competitive.

(v) There have been basic changes in service policies. In addition to the greater use of public funds by NGOs to carry out public responsibility, eligibility for social services has progressively brodened and the use of selective means tests have decreased.

Two sources of social welfare provision have always existed in the United States— Government and voluntary initatives. Their relationship have reflected changing ideas about the character of the organisation and the purpose of state. Voluntary non-profit making organisations continued to play the important role in a social service economy that remains initially pluralistic, despite the dominant influence of the Government Fund.

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UNIT : 4 ☐ Concept of Voluntary Action, The Changing Role of The State and NGOs in Social Welfare With Special Reference to The Fields of Education, Health, Disability, Women and Child Development and Age Care Future of Voluntary Action

Structure :

4.1 Concept of Voluntary Action.

4.2 The Changing Roles of the State and NGOs in Social Welfare with Special Reference to the Fields of Education, Health, Disability, Women and Child Development, Age care

4.3 Future of Voluntary Action

4.4 References

4.5 Exercises

○ 4.1 Concept of Voluntary Action (VA)

Voluntary action is an action initiated on one's own 'volition'. It is directed towards many kinds of action like welfare of the needy, neglected, destitute, handicapped, aged and infirm, construction and maintenance of religious places, providing jobs to the needy, community services like roads, library services, parks, etc.

The craving for voluntary service/action springs from the social instinct of man. Vilfredo Pareto explained it in terms of social instinct that comprises one of the most important residues inherent in man. The urge to associate with like-minded people for a 'common propose' and 'cherished ideas' is the beginning of voluntary action at the individual level. The motivation for voluntary action is the desire to lead a full life. Many need more than what they can find in their work place/home. This is rather a need to live as members of groups doing things for themselves and their fellow members or for the benefit of others outside the group. The urge to act in groups is fundamental to man. (Morris, 1969) The driving force remains the commitment to serve social cause, service-mindedness and sacrifice. The motive is seldom profit intention. Psychologists find reason in impulses that inspire members joining associations and continuing their membership. A broad variety of impulses namely, idealistic, educative, psychological and social is responsible for associations (Multalil,

1987). These impulses may further be influenced by the prevailing social condition that can result in voluntary action.

P D Kulkarni very strongly felt that the voluntary action born out of free will of its initiators and run without any form of external influence is, of course, rarity. For instance, action, which is inspired, sponsored or engineered by external agents and its managements dictated or directed or even conditioned by authorities outside the organisation can hardly be called voluntary. The coexistence of myth and reality of voluntary action are pursuit in nature but in actual practice they are heavily polluted with bureaucratic effluent. The schism between myth and reality does not remain confined only to the origin of voluntary action but runs throughout its lifeline and sometimes extends to its post-mortem.

O 4.2 The changing roles of the States and NGOs in social welfare with special reference to the fields of education, health, disability, women and child development, age care

The major changes in the nature of voluntary action took place in the post-independence era when the Constitution declared India as a 'Welfare State' and laid down the 'welfare' and 'development' obligations of the State in the Directive Principles of the State Policy. When the State's welfare/development apparatus expanded, many of the old social service structures became irrelevant, ineffective or extinct. Welfare of the people, especially those whose needs were catered to by voluntary action groups, became the responsibility of the State. Institutionalisation of social services became the hallmark of welfare state and carloads of money was made available for running a large number of state-sponsored welfare programmes for the weaker and vulnerable sections of the society. The state monopolised the social service section and became its sole patron. This diluted the classical notions of voluntary action tradition which had its hey days in the past. Professional social workers contributed much to the decline of the old values of voluntarism. This openly decried the need for the voluntary workers who, according to them, joined welfare sector with questionable motive of gaining popularity and eventually encashing their credentials to serve their political ends (Srivastava, 1981, 52). The sad song of the decline of old values of voluntarism with the birth of Welfare State, however, did not anticipate that the Welfare State, how so ever strong, shall not be able to carry out its mandate without voluntary action. This became obvious when the Welfare State in operation realized that the scope of action is so vast and demands so complex that the State apparatus alone could not manage the whole show. The experience soon exposed the folly of total dependence on paid professional workers. It became amply clear that the contribution which the voluntary workers has made and are capable of

making cannot be and should not be minimized. There is an all-round realization that voluntary action has unique contribution to make and, therefore, should not be regarded as substitute for governmental action because the quality of voluntary action is significant in all democratic societies which value citizen participation.

The Government of India welcomed voluntary action in various spheres of developmental activities. The Government policy is clearly one of promoting and strengthening voluntary action groups through general recognition of their potentials. New vistas of co-operation between voluntary organisations and various departments of the Government are opening up. The Planning Commission now recognises the value of voluntary action groups and considers their input as 'necessary' to accelerate the pace of 'people's action' in the planned programmes of developemnt.

In a Welfare State like India social welfare programmes are primarily the responsibility of the State. It cannot be denied that such programmes will not be successful without the people's participation. Voluntary organisations play an important role in soliciting people's participation in different programmes.

(i)   State has to play a major and predominant role in *Child Welfare Services* e.g. education, health, etc. However, traditionally the bulk of child welfare services have been provided by NGOs. These are given in the form of educational services, mother and child welfare services, etc.

(ii)   Before Independence, the entire field of *Women's Welfare* was developed by voluntary agencies and major programmes were eduational advanceemnt of the women. NGOs can effectively undertake new services like family counselling, adult education, hostel for working women, legal aid to women.

(iii)   As far as the problems of old persons are concerned, NGOs like Help Age India, Age Care, etc. providing wide range of services from medical facilities, Adop-A-Granny, Mobile Medical Unit.

O 4.3 Future of Voluntary Action

Voluntary action has its origin in charity, philanthropy and poor relief. Befroe the 19th century chrity on a voluntary basis outside the religious channels took place mainly during emergencies like famine and floods. In the 19th Century voluntarism gained new stimulus. Voluntary action was evident in three directions namely, religious reforms, social reforms and voluntary work. In the beginning of 20th Century, religious fervour gave way to more rationalistic principles. The brith of the Servants of India Society laid the foundation of secular voluntary action in India. The coming of Mahatma Gandhi to the political scene gave a fillip to principle-based voluntary work in India.

A sudden spurt in the growth of organised voluntary action was witnessed soon after Independence. One estimate shows that the increase was five-fold during 1953-80. The impact of Gandhian ideology in the field of voluntary work was evident in the genesis of many voluntary organisations.

Government embarked on a number of projects to elicit voluntary action. Realising its inability and due to other constraints, Government wooed NGOs to participate in the development process. The establishment fo Indian Council of Social Welfare (ICSW) and Central Social Welfare Board (CSWB) was a major step in this regard. Since Independence some urgency of voluntary action was felt in certain areas where NGOs could work constructively. Attention was thus drawn to reconstruction and development ensuring people's participation. The relative advantage of voluntary action has been in the qualitative role for providing new places and methodologies and influencing Government policies and programmes, related to Social Welfare. Now the Government and NGOs are working hand in hand to plan and implement varieties of Social Welfare activities. The future of voluntary action is evident from its increasing demands and positive intention of the Government.

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O 4.5 Exercises :

1. Write short notes on :
   (a) Voluntary Action
   (b) Future of Voluntary Action

2. Discuss how roles of State and NGOs are changing in Social Welfare with particular reference to
   (i) Education
   (ii) Health
   (iii) Disability
   (iv) Women and Child Development
   (v) Age Care.

UNIT : 5 ❏ Social Philosophy of Swami Vivekananda, Mahatma Gandhi and Rabindranath Tagore

Structure :

O 5.1 Social Philosophy of Swami Vivekananda

Swami Vivekananda lived a short life of 39 years but within this short span of life he gecame of global figure. This yellow-clad Sannyasin at his youth stood on the dais of the Parliament of Religions at Chicago in the year 1893. After facing several hazardous experiences Swamiji ultimately got the chance of addressing the delegates representing different world religions. The unique speech that was delivered by Swamiji in that Conference made him a household name. His profound knowledge and wisdom, great personality and outstanding oratory capacity helped him to create a history by passing the message of no limited sect.

Swamiji was a great thinker. His social philosophy is extremely rich and based on his serious thinking and practical knowledge with regard to the life and living of people in different parts of the world and particularly his own country—India. His social philosophy can briefly be described in the following manner.

(i) Swamiji had firm conviction that his countrymen were lagging behind on many counts. Illiteracy, superstition, taboos of various kinds did not allow them to progress. Practice of traditional method of agriculture, animal rearing and cottage industry were also responsible for drawbackness. Poor health and nutritional status and poverty were the realities of life to many. Generally; attitude of people towards life was indifferent. All these ultimately compelled India to remain backward.

Swami Vivekananda felt very bad by seeing such situation of his countrymen. He started thinking very seriously about the way outs. He realised that illiteracy and ignorance are responsible to a great extent for such situation. This prompted him to say, "Education, education, education! Education is the only panacea for all social evils". He had no doubt that education and awareness are two important tools for promoting the condition of people. That is why the word 'Lokasiksha' which was

pronounced by his Guru Sri Ramakrishna became so dear to him. Based on the feeling of Swamiji that education can solve many of our problems, Swamiji said, "The first duty is to educate the people". Since development is not just economic progress or technological change but 'change in the people and their organisation' education and awareness generating processes are naturally important. However, Swamiji advocated for that kind of education, which is 'character-building and man-making' and 'centred in socially-oriented will'. He wanted that educational facilities coupled with awareness generating programmes should reach to the doorstep of every individual. According to Swamiji the education that helps 'the common mass of people to equip themselves for the struggle of life' is the most appropriate answer to the problems they confront.

(ii) Swamiji's social philosophy was also to raise the standard of downtrodden people. Realising that a section of population of the country is lagging behind in all aspects of life and living he stated that, "No privilege for any one, equal chance for all. The youngmen should preach the gospel of social raising up, th gospel of equality." He had no doubt that if a large chunk of people remains deprived of various basic facilities the country cannot go ahead. So he said 'Ignoring the masses in our national scene and that is one of the reasons behind our backwardness'. He also wanted that untouchability is abolished from the society.

(iii) Swamiji throughout his life felt that for the welfare of the country; development of women should get due importance. He was clear in his mind that if a segment of population is left behind without taking adequate care of their welfare, the country couldn't progress. So he said : 'Educate the women'. If they are educated and socially aware then 'they themselves will decide what kind of reform is needed'. Swamiji realised that women in India are generally oppressed and he strongly reacted to this by saying that 'Our great sin is to oppress the women..... .' The development of women, according to Swamiji, was so important that he said, 'The uplift of the women, must come first'.

(iv) Swami Vivekananda visited almost all parts of the country and felt that our country is straified on the basis of various issues including caste. He marked that throughout the country the so-called lower caste people are socially and economically oppressed or downtrodden. Since such a situation is not conducive for the development of the country, Swamiji reminded us that for the rise of the nation the practice of "don't touch-ism" is to be avoided. He said, 'The vast majority of persons are groping through.....dark life'. For country's progress they should be taken care of. His clear suggestion was that 'the awakening of the masses must come first and then only can any real good come about for the country'. He warned us that 'our great sin is....oppressing the poor by dividing people on the basis of caste'. When Swamiji

said, 'First of anything should go to the downtrodden', one can easily understand what Swamiji wanted with regard to this section of peopulation.

(v) Swamiji also spoke about the differences people have centering the religious background. He reacted to it sharply. According to him, performing the rituals is not religion. He very clearly mentioned that 'The secret of religion lies not in theories but in practice. To be good and to do good that is the whole of religion'. To him 'religion is oneness'. That is why he said, 'Try to be pure and unselfish— that is the whole of religion'. Swamiji did not like what we do in the name of religion and hence he said, 'if India is to rise a nation, the very first necessity is the unity of the different warring communities'.

(vi) Swamiji was out and out in favour of freedom of people since he was convinced that freedom is one of the important preconditions for the development of the society. By freedom he meant freedom of speaking, thinking, choice of food, choice of dress, etc. He was in favour of that freedom which will not make harm to others. According to him, education can make significant contributions in enjoying freedom.

O 5.2 Social Thoughts of Mahatma Gandhi

Mahatma Gandhi emerged as a social and political leader of India in 1920. Gandhi's freedom movement and social reform efforts were supported by masses very actively since he effectively established himself as s real leader and representative of Indian community as a whole. The motivation, inspiration, influence he could create in the mind of common people was incomparable. His wonderful personality, faith in non-violence, self-confidence, wisdome, determination, clear thinking and unique expression, simplicity and such other qualities made him a very special person in the world.

It is very natural that a personality like Gandhiji will have some definite social philosophy. His social philosophy can briefly be presented in the following manner.

(i) He was fully aware of certain social practices in India, which have been constantly dragging the society back. Gandhiji considered those as factors responsible to a great extent for backwardness of the country and lack of dignity of human being. Poor status of women, casteism are the examples of such practices. His social philosophy was to bring significant change in this sphere. To do so, Gandhiji wanted to and naturally supported and initiated reform movements with a view to bring change in the practices. He made clear appeal to the masses to bring necessary changes in their outlook and mode of life. This 'Peaceful General' of 'Non-Violent Army' was of the opinion that societal progress can only be achieved if some basic changes can be materialised in the social life of people. To tackle this issue, according to Gandhiji, 'Social reconstruction on the basis of self-purification was not less

important than political organisation'. He wanted to put the 'have nots', the 'unclean' and the 'unlettered' masses in the centre of the stage.

(ii) Gandhiji's another social thinking was to eradicate poverty for the ultimate welfare of the country. He felt that each individual should live with dignity, have at least two square meals a day, can have access to the basic amenities of life. He was of the opinion that the problem of landlessenss should nto be there in the country. And according to him, this problem can be solved if the people who have large amount of land donate a portion of that to the landless families. For this he appealed to the heart of the people. He had the conviction that enactment of law is not enough to fight out the problem of poverty and hence change in the heart is necessary. His idea was that on the basis of such heart change process each individual having education and wealth should come forward.

(iii) Gandhiji always expressed his concern for the well-being of the oppressed and underprivileged. The kind of oppression that was prevalent in the society compelled a section of population of the country to live in inhuman condition. They just lived a life without enjoying the same. Throughout their life they experienced that they were isolated, ignored and exploited. Even they were deprived of minimum dignity that any human being should have. Gandhiji felt for these people very seriously and prescribed for suitable steps to eradicate this problem. His thinking was very clear that without stopping such practices and initiating meaningful actions to promote their well being, the society would not progress. So he initiated crusade against untouchability, and advised to feel concerned for the well being of underprivileged and oppressed.

(iv) Gandhiji was very much concerned about the shocking situation of illiteracy of a large section of population of the country. He said, 'it is a matter of sin and shame that millions in India are illiterate. We have to liberate them'. Th aim of that literacy would be to help them to acquire functional skills like reading public notices, filling up forms, writing letters and aplications, keeping simple accounts, adopting scientific approach for agriculture, promoting awareness level, etc. For fighting against illiteracy he suggested, 'Each one teach one' formula based on his thinking that it is the social responsibility of each deucated person to take care of the literacy of at least one person. According to him, 'India is essentially a Karmabhumi in contradiction to Bhogabhumi.'

(v) Mahatma Gandhi was of the opinion that all religions are rich in good ideas and there should not be any conflict among various religions. He always felt that people should have 'equal respect for all religions'. Religious practices may vary from each other but the basic faiths and teachings are similar. Because of our lack of knowledge and understanding we fail to get proper inner meaning of religious teachings. Many caretakers of different religions also misguide the people, particularly

the illiterates and have-nots as a result of which there is lack of fraternity among the various relitions. Gandhiji felt it essential to remove from the mind of the people the attitude of disliking each other's religion.

(vi) 'Plain living and high thinking' was another social philosophy or social thinking of Gandhiji. His idea was that the country will have full democratic practices (Poorna Swaraj) and each individual will ensure self-rule and self-restraint. There should not be any distinction based on caste and religion. Production and consumption will be localized. People will remain satisfied with simple food, clothing and other goods of consumption. It is in this context that he said, 'no man should have more land than he needs for dignified sustenance'. Through this, he thought, the concept of 'Ramrajya' could be materialised. He clearly opined that 'iron discipline' is necessary to translate the idea of 'plain living and high thinking' into practice.

(vii) Mahatma Gandhi was against the industrialisation since it promotes the desires to consume more, creates more differences among the haves and have nots and weakens the cottage industries in which lakhs of common people are engaged. He clearly stated that 'I do not believe that industrialization is necessary in case for any country'. This indicates without any doubt that Mahatma never wanted the unfair competition between industries and cottage industries as well as Karmabad and Bhogabad.

(viii) Mahatma's social philosophy includes his thinking with regard to the status of women, need of their improvement, ways and means to bring desirable improvement, etc. He had no doubt that women of India are lagging behind their counterparts in all the areas of life and living. So he remarked, 'the progress and decline of a nation depends upon the position that it gives to its women. In fact, women are the real builders of the nation and without active co-operation at all points of progress all our congress and conferences are in vein.' Noticing that women do not enjoy most of the rights being enjoyed by men, he said, 'women will enjoy the same rights as men'. He clearly mentioned that they are 'gifted with equal mental capacities.' So, they need opportunity to grow. He also reminded the men that 'we are not lords and maters of women'. What Gandhiji thought in this respect was to create a positive environment by changing our attitude towards positive so that plight of the women is changed.

(ix) Gandhiji's another social thought was that for any kind of problem—be that poverty, ignorance, illiteracy or like, the concerned persons/families/ communities are responsible to some extent. The state or the persons with sizeable property cannot be totally blamed for this. Since there is lack of sufficient initiative on the part of the people who are prey to the problems mentioned above, they suffer. By blaming others their fate will not be changed. Based on such thinking he remarked that, 'I do not

teach the masses to regard the capitalists as their enemies but teach them that they are their own enemies'. He also stated that 'I do not want to destroy the Zamindars but neither I feel that the Zamindar is inevitable. I expect to convert the Zamindar and the capitalists by the non-violent method.' This gives us an impression that Mahatma wanted to solve the problems confronted by different class of people by persuasion to the rich and inspiring the suffering class of people to take the challenge of changing thir status.

(x) Gandhiji's another social philosophy was that the student community should be involved in the development of the society. He felt that along with their studies they should contribute something for the well being of the society. This is likely to help them in two ways. Firstly, they will become partner of the development process and secondly, they will get chance to be acquainted with ground level experiences which will enrich his knowledge base. So he advised the volunteers and students to 'go to the villages and bury yourselves there not as their master or benefactor but as their humble servants. Let them know what to do and how to change their modes of living from your daily conduct and way of living'.

In the paragraphs furnished above some social philosophy or social thoughts of Mahatma Gandhi have been analysed in brief. To summarize the same it can be said that Indian society has been confronting various problems which needs to be overcome by giving equal rights and opportunities to the women, accepting all the religions as equally good and important, making sincere effort to eradicate discrimination on the basis of caste, etc. initiating necessary steps to overcome poverty, not giving under-weightage to industrialization, creating an environment where people can live with dignity and so on. Attitude of self-reliance and practice of non-violence are two other important issues he suggested everyone to nurture. Thus, Gandhiji's social thought have been continuously guiding the people of India to lead a meaningful life.

○ 5.3 Social Philosophy of Rabindranath Tagore

Rabindranath Tagore was truly a man with extra-ordinary talent. His multifaceted initiatives undoubtedly proved that he was altogether a different person. His range of activity, creativity, power of thinking, capacity of expression was unthinkable. A person with his calibre will naturally give serious thinking on the problems of the country and their possible solutions. His social thinking or social philosophy is naturally very rich.

Rabindranath had enough idea with regard to the plight of common people of the country, and particularly the rural people. Lack of education, poor awareness level, poverty, ill health and malnutrition, superstition and taboos, general apathy and so on were almost common to them. Seeing such situation the sensitive poet was under

shock. He said, 'The sufferings o the people became intertwined with all my work. I endeavoured all the time to get to know it down to the smallest details'.

In order to do such Tagore established an Institute of Rural Reconstruction at Sriniketan in the year 1922, as an integral part of his internally known University at Santiniketan. The purpose of the Institute was to initiate a programme of rural welfare and reconstruction of the surrounding villages in order 'to bring back life in all its completeness'. (Dasgupta, 1962) This would help to fulfil one of the two great purposes of Tagore's life—the Sriniketan work which was complementary to his Santiniketan work. The former would help to root educational experiment of the later in the realistic socio-cultural conditions of the country. In developing the overall condition of the rural community Tagore emphasised on the process rather than on the product. Through the various activities Tagore wanted to create processes by which the villagers could tackle their own problems. Based on the experience and observation a number of development principles were evolved.

The social philosophy based on which Tagore established the Rural Reconstruction unit and initiated integrated rural development programmes were the followings :

(i) He expressed very clearly that without education and awareness condition of people can't be changed. So, he started formal, non-formal, adult education and awareness generating programmes in the villages attached to Sriniketan. His idea with regard to the method of education was that it will not only be an exercise of sharing information but there will be elements of self-expression and innovativeness. He also felt that the benefit of education should reach to all categories of people. None should remain deprived of educational facilities since, according to him, education is the primary need for development of any community.

(ii) Better understanding and integration of the society was another important social thought of Rabindranath. This understanding and integration is among people of various socio-economic-cultural background, various regions and various countries, etc. The university he founded was named as Visva Bharati by Netaji at the Central Avenue, Kolkata was named as Mahajati Sadan by Tagore. This give clear indication that he was for total integration and sound understanding. Misunderstanding and disintegration on the basis of caste, religion, geographical area of settlement, social and economic condition, etc. according to Tagore's view, were detrimental to the progress of the society and well-being of people. Hence he wanted that we be free from 'Abuddhi', 'Durbuddhi' and 'Bhedbuddhi' which are directly responsible for the causation of disintergration.

(iii) Tagore strongly felt that people should continuously make effort to become self-reliant by not allowing the dependency syndrome to rule the life. He always believed in the theory that people should not wait for the assistance to come from

different sources for their welfare, rather they should sincerely engage themselves in tracing out the resources available within the community and utilise the same properly for their own welfare. It is in this context that he said, 'people will take care of their welfare by their own capacity'. And to develop that capacity people should carefully nurture their 'Atma Shakti' (Self-power or capacity) and 'Atma Ichha' (Self-desire). If we are empowered by these two elements, avoiding the tendency of becoming dependent would be easier.

(iv) Rabindranath's social thinking was also to make people free from the darkness of superstition and taboos since these are considered as factors responsible for backwardness of people. In fact backwardness and superstition and taboos are interlinked. Because of poor level of knowledge and awareness people are the prey of ill-ideas and ill-practices. By arranging steps to promote the knowledge base and awareness level of people, the ill-practices of any kind can be minimised. Tagore's thinking was that all concerned should work in that direction.

(v) His philosophy was also that whatever may be the profession of a person, he should do something for the welfare of others by spending some times for community people based on his area of expertise. For example, a doctor can practise in his chamber for the whole week, but he can spend some hours every week to the poor people without charging any fee or by taking a token fee from the poor people. Accordingly, a teacher can help a few students of the locality by giving them coaching without any charge.

(vi) He also seriously felt the need of bringing improvement in the overall status of women. Since he had no doubt about their backwardness as well as the importance of upgradation of their status, he was keen to initiate all necessary steps to materialize positive changes in the life of women as a whole. He seriously felt that we need to bring attitudinal change so that we can consider women as a complete person.

(vii) Tagore's another social thought was to eradicate abject poverty of the people, particularly the rural people. He was convinced that poverty is directly responsible for ill health, malnutrition, unhygienic living, illiteracy, apathy, etc. So his social thinking was that economic status of the people must be promoted through very many means like (i) giving advance knowledge in Agriculture and Animal rearing, (ii) bringing improvement in the sector of Cottage Industry, forming Cooperatives and so on. To him, this is the pivotal to bring sustained change in the life and living of the people.

Based on the social philosophy mentioned above Tagore established a rural reconstruction unit at Sriniketan. The unit/Institute operated through two broad divisions. At the Sriniketan headquarters a demonstration farm, a dairy and poultry unit, an outdoor clinic, a department of cottage industries, a village school, and other

institutions were maintained. Each of these sections also maintained a replica of its service units at the village level through local initiative. The organisation manifested in three different types of activities namely research, extension and education. The workers posted in the villages were called **Samaj Karmis** or social workers and the more senior ones were known as **Kendra Karmis** or centre workers. The **Gram Karmis** (village workers) were placed in charge of each smaller units and the **Kendra Karmi** in-charge of a larger unit, which federated a number of small orbits of villages.

From a professional point of view, Tagore's work showed a high degree of planning and systematisation. In fact, the Government of India has openly acknowledged the contribution of the Sriniketan experiment in the Community Development Programme.

○ 5.4 References :

1. Dasgupta, S (Ed.) :   Towards a Philosophy of Social Work in India, Varanasi, Gandhian Institute of Studies, 1967.

2. The Complete Works of Swami Vivekananda, Advaita Ashrama, Kolkata 14.

3. Mahatma Gandhi :   India of My Dreams.

○ 5.5 Exercises :

1. Write an essay on the Tagore's Philosophy of Rural Reconstruction.

2. Write an essay on the social philosophy of Mahatma Gandhi.

3. What was the social philosophy of Swami Vivekananda?

UNIT : 6 ☐ Contribution of Social Work Profession to the Achievement of Social Justice and Human Rights in India

Structure :

○ 6.1 Social Work and Social Justice

Social Justice is a condition of being just and fair to all human beings. It includes just distribution of material goods, just condition for physical, mental, social and spiritual development. Its purpose is to improve the society in order to avoid and remove the imbalances. It has two main goals :

(i) Retification of injustice,

(ii) To remove the imbalances in social life; religious, cultural, political, economic educational etc. of the human being.

Social work has stood on the solid stone of social justice. It believes in equality, freedom, liberty and stands against exploitation. Welfare service has been pressed into service to the weaker sections of the society and social laws have been enacted to deal with inequality and injustice. A sensitized couscience, reinforced by the will to co-operate and the desire to help the under privileged is at the root of all programmes of social work (Khinduka, 1962)

○ 6.2 Social work – Its Human Rights Acpect

The origins of social work can be traced back to the early beginnings of human society and the origins of the concept of human rights can be traced at least to those societies in which the rule of law, as different from rule by the whims of an autocrat, came to be established.

The Declaration of Human Rights is a long and complex document. Its 30 articles are spelt out in 50 paragraphs, all tersely worded. The declaration is an affirmation of values, a Statlement of aspirations of world conscience on behalf of the common man and an indication of the direction in which the United Nations would like the nations of the world to move. It covers a wide range of rights and value affirmations. It covers what are usually referred to as political and civil rights under a representative form of government; it covers the right to nationality, freedom of movement, and the freedom of seeking asylum; it affirms human dignity, equality and the right to freedom from discrimination on exploitation; it covers the freedom of thought and conscience; it covers the right to social security, to an adequate standard of life and to the opportunity for the free and full development of the individual's personality. Finally, in a very significant addition, if refers to the duties of the individual of his community in which alone the free and full development of his personality can take place.

The relevance of this Declaration for social work lies mainly in the fact that it unequivocally recognizes the worth and dignity of the human person and asserts that he has a right to seek the free and full development of his personality. Social work also proceeds from the same basic assumption that the human individual is worthy is himself indepeudent of the material or social conditions in which he may be found and that it is important to provide him with every facility for the full developemnt of his potentialities. Without the acceptance of this value much of social work activity would lovre its meaning and sense of purpose would look rather liked response bared on the social workers sense of sympathy or pity. while such sympathy on fellow felling have been strong urges for social work in all societies and there is increasing recognition of the fact that by themselves they provide only one and a some what inadequate orientation to social work activity.

In all societies the basic concern of social work is to help individuals and groups to survive, to grapple with problems pared by their physical and social environments and to achieve the full development of their potentialities. The recognition or non-recognition of "human rights" by the society in which they work provides social workers with value context which may help or impede their efforts.

In a society which has accepted the obligation of the collectivity to provide security to the individual and guarantee a minimum standard of life, socialwork can become one of the major instrumentalities of giving reality to the promise held out by the recognition of his 'rights'.

If this society is economically advanced, the social worker will lend to be pre occupied with mobilizing resource, diverting them to particular which he consider of primary significance and raising question of the most appropriate way to provide

assistance to the weedy; as he finds that the basic problem of physical survival has gradually overcome. We will identify problems of social and psychological adjustment, organize his knowledge, refine his methods and move towards the establisment of a profession.

⭘ 6.3 Constitutional Provisions in India and their Implications

The Indian Constitution drafted by the National Contituent Assembly, came into being in the year 1950. India after Independence declared itself a state enjoyed in establishing the socialistic pattern of society, where all state actions are to be conducted towards the attainment of social welfare and social justice. The provisions of social welfare and social justice have given an important place in everywhere of the Constitution. It is found in the Preamble in the Fundamental Rights and in the Directive Principles of State Policy.

The Preamble to the Constitution declares India to be a Sovereign, Democratic Republic and sets forth the highest idles of justice, Liberty, Equality and Fraternity. It ensures idles dignity of the Fundamental rights (Act 14-32) as incorporated in Part III in the Constitution also promotes the provision of social welfare and social justice and ensure democratic right to the Indian people. The Fundamental rights can be enforced either through a High Court under Article 226 or through the Supreme Court under article 32 of the present Constitution.

Categories :

The Fundamental Rights enumerated in the Constitution fall under the following categories :

(1) **Right to Equality :**

Articles 14–18 deal with the right to equality. It implies that all are equal in the eye of law and all will get equal protection under law. Any discrimination on grounds of race, caste, sex or place of birth should be prohibited. All citizens will get equal opportunity in matters of public employment. Untouchability is abolished and its practice in any form is forbidden. The conferment of any title by the state, excepting mialitary or academic distinctions forbidden.

(2) **Right to Freedom :**

Articles 19–22 deal with right to freedom. All citizens shall have the right to—

(a) Freedom of speech and expression;

(b) Move peacefully without arms;

(c) Form associations and unions;

(d) Move freely throughout the country;

(e) Reside and settle in any part of the country;

(f) Acquire, held and dispose of property;

(g) Practice any profession or to carry on any occupation or trade or profession;

(3) Right against Exploitation :

(Article 23 and 24) The Constitution prohibits traffic in human beings and beggar and other similar forms of forced labour. Children below the age of 14 cannot be employed to work the factory/mine etc. which are hazardous.

(4) Right to Freedom of Religion :

Articles 25–28 deal with freedom of religion. All citizens are guaranteed equal right to freedom of conscience and the right to freely profess, practice and propagate religion provided such practice or propagation do not interfere with public order, morality or health.

(5) Cultural and Educational Rights :

Articles 20 and 30 deal with cultural and educational rights. All citizens have the right to conserve its distinct language, script or culture of its own. All citizens shall have the right to seek admission into educational institutions maintained by the state. All classes of minorities have the right to establish and administer educational institution of their own choice and entitled to state aid.

(6) Right to Property :

Article 31 deals with right to property. No property shall be taken possession of acquired for public purpose unless the law provides for compensation of the property taken/ acquired.

(7) Right to Constitutional Remedies :

Article 32 deals with right to conetitutional remedies. Every citizen shall have there ritht to moves the Supreme Court for the enforcement of the fundamental rights.

But these rights, it should be remembered are not absolute. They may be curtailed or even suspended by the state whenever the latter considers it necessary.

Again India has declared itself as a welfare state, not a police state and provide separate chapter (Part IV of the Constitution) known as Directive Principles of State Policy to promote welfare of its citizens. Articles 37–51 deal with the Directive Principle of State Policy. Directive Principles are guiding principles for further legislation and is applied in making laws.

They are no doubt fundamental but are not enforceable by court of laws and as such do not create any judiciable rights in favour of individuals. Article 36 have mentioned that the Directive Principles are not enforceable by any courts but these are nevertheless fundamental in the governance of the country and it shall be duty of the state to apply these principles in making laws.

The State shall, in particlular, direct its policy :

(1) To establish a social order on the basis of justice; social, economic and political (At. 38)

(2) To ensure adequate means of livelihood to all citizens to regulate the material resources of the economy in the greater interest of the public, to ensure equal wage for equal work for all to protect childhood and youth against exploitation as well as against moral and material abandonment (Article 39).

(3) To organise village Panchyats and strive to provide for free and compulsory education for all children upto the age of 14 years (Article 40).

(4) To intake provisions for education, work, public assistance in the case of employement, oldage, sickness and disablement.

(5) To ensure just and humane conditions of work and for maternity relief to ensure a living wage, work ensuring decent standard of life and full enjoyment of leisure, social and cultural opportunities and in particular to promote cottage industries on individual or co-operative basis in rural areas (Articles 42–43).

(6) To secure for the citizens a uniform civil code through out the territory of India (Article 44)

(7) To protect the interests, eduational and economic, of weaker section of the people, particularly of the SC and STs. to promote public health and to prohibit the consumption of intoxicating drinks/ drugs (Aticles 43 and 47).

(8) To promote agriculture, cottage industry, animal husbandary and prohibit the slaughter of cows and other useful cotle specifically milch cattle and their young stock (Article 48).

(9) To protect the movements, places/ objects of artistic/ historical interest (Article 49).

(10) To take steps to separate the judiciary from the Executive in the public services (Articles 50).

(11) To maintain international peace, security, co-operation and arbitration in case of disputes and to maintain honourable relations between nations.

A number of new principles have been added by inserting new articles such as

39A, 43A and 48A. Article 39A directs the State to operate the legal system in order to promote equal justice and to provide free legal aid.

Article 43A emplasizes the participation of workers in management of industries.

○ 6.4 Implications

The Constitution of India is our fundamental law and source of all **legislations**—whether, social or otherwise fundamental rights and Directive Principles of State Policy which are contained respectively in Part - III and Part - IV of the Constitution constitute the basic core of it.

The fundamantal rights assure *individual freedom* and the directive principles direct the state to bring in a social order in which justice –social, political and economic prevails The relationship between the assurance to the individual and the direction to the state is so delicate that many a time conflict arises between the individual's claim and state's obligation. In such situations goes to the courts for resolution of the conflict. When for the first time such matter came before the Supreme Court in 1951, the court incidentally remarked that in case of conflict between fundamental rights and the directive, the latter have to conform to run subsidiary to the former. But since then the court has always emphasised that both the fundamental rights and directive principles are part of the Constitution and they have to be so reconciled as to give effect to both. Rather the latest position is that the court has started giving preferential treatment to the directive principles. It is generally believed that only such an attitude and a vigorous effort on the part of the state to implement the directive principles will create a just society.

○ 6.5 References

(a) Gangrade, K. D. : Social legislation in India; Vol. I

(b) Encyclopaedia of Social Work Vol. I and II. In India., Ministry of Social Work, Govt. of India.

○ 6.6 Exercises

(a) Briefly discuss how social work profession helped in the achievement of Social justice and Human rights in India.

(b) What are the provisions made in the Constitution to secure social welfare and social justice?

UNIT : 7 ❑ Basic Assumptions, Values, Ethics and Principles of Social Work

Structure :

7.1 Basic Assumptions

7.2 Values of Social Work

7.3 Ethics of Social Work

7.4 Principles of Social Work

7.5 References

7.6 Exercises

○ 7.1 Basic Assumptions

The assumptions of social work are philosophical in nature. They include the followings.

(i) The individual is the primary concern of the society.

(ii) Each individual by the very fact of his existence is of worth.

(iii) There is intedependence between individuals in the society.

(iv) They have social responsibility for one another.

(v) There are human needs commen to each person; yet each person is essentially unique and is different from other.

(vi) Social Work rejects the doctries of "Laissez faire and survival of the fittst.

(vii) An essential attribute of a democratic society is the realization of the full potentials of each individual and the assumption of his social responsibility through active participation in society.

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

(ix) Social values and professional knowledge are interrelated in social work.

(x) Social work as a profession makes effort to solve the problems of individual group and society.

(xi) This profession is dynamic and it changes with the pace of time.

(xii) Social work profession is expanding to meet the need and expectations of the society.

○ 7.2 Values of Social Work

Social work proclaims itself to be a value driven profession, distinguishing itself among professions for its unique and clear value base that guides and informs practices and interventions.

Values are defined by different persons in different ways.

According to **Rokeach (1973)** value is
Enduring prescriptive or prospective beliefs that a specific mode of conduct (instrumental value) or end state of existence (terminal value) is preferred to another mode of conduct/ end state.

Pumphrey (1959) mentioned that
values are the formulations of preferred behavior held by individuals/ social groups. They imply an usual preference of certain means, ends and conditions of life, often accompanied by strong feeling.

Social work values

Vigilant (1974) observes "....we have identified social work practice as the amalgamation of values, knowledge and skills and we assume a preeminence of values.........". While there is no aggred upon list of social work values found in the literature, there is considerable consistency.

Commonly cited social work values are :

● Worth and dignity of the individual;

● Respect for persons;

● Acceptance;

● Non-judgemental attitude;

● Valuing individual capacity for change;

● Client self– determination providing individual's opportunity to realise their potential;

● Seeking to meet individual's common human needs;

● Commitment to social change and social justice;

● Confidentiality;

● Compowerment of the court;

● Equal opportunity;

● Non-discrimination;

● Respect for diversity;

- Willingness to transit professional knowledge and professional to others.

The NASW **Standards for the Clarrification of Social Work Practice** (1982) give the following as the basic social work values.

- Commitment to the primary importance of the individuals in society.

- Respect for the confidentiality of relationships will clients.

- Commitemnt to social change to meet social recognised needs.

- Willingness to keep personal feeling needs separate from professional relationships.

- Willingness to transmit knowledge and skill to others;

- Respect and appreciation for individual and group differences.

- Commitment to develop the ability of clients to help themselves;

- Willingness to persist in efforts on behalf of clients despite frustration;

- Commitment to social justice and economic, physical and mental well-being of all members of the society.

- Commitment to high standards of personal and professional conduct;

Levy (1973, 1976) classifies social work values into the primary groups :

1. Social work values pertaining to social workers *'perferred conceptions of people'* such as the worth and dignity of people and their capacity for change.

2. Social work values pertaining to **'preferred outcomes for people'** and include providing individuals with an opportunity to realise their potential and providing resources and services to help people to meet their needs.

3. Social work values relative to preferred instrumentalies for dealing with people including self-determination and non-judgemental altitude.

○ 7.3 Ethics of Social Work

Each profession has some ethics or standard norms. Social work is not exception to it. The ethics of social work profession are :

(i) The social worker should maintain high standards of personal conduct in the capacity or identity as ocial worker.

The private conduct of the social worker is a personal matter to the same degree except when such conduct compromises the fulfillment of professional responsibilities.

(ii) The social worker should not participate in condone or be associated with dishonesty, fraud, or misrepresentation.

(iii) The social worker should distinguish clearly between statements and actions made as a private individual and as a representative of the social work profession or an organization or group.

(iv) The social worker should strive to have adequate professional background in the performance of professional functions.

(v) The social worker should accept responsibility or employment only on the basis of existing competance or the intention to acquire the necessary competance in due course.

(vi) The social worker should act to prevent practices that are inhumanen or discriminatory against any person or group of persons.

(vii) The social worker should act in accordance with the highest standard of professional integrity and impartiality.

(viii) The social worker should alert and regsist the influences and pressures that interfares with the exercise of professional discretions and impartial judgement required for the performance of professional functions.

(ix) The social worker should not exploit professional relationship for personal gain.

(x) The social worker engaged in study and research should be guided by the conventions of scholarly equiry.

(xi) The social worker engaged with research should consider carefully its possible consequences for human beings.

(xii) The social worker engaged in research should protect participants from unwanted physical or mental discomfort, danger deprivation or distress.

(xiii) The social worker who is engaged in the envaluation of services or cases should discuss issues only for professional purposes and only with the persons directly concerned with the work.

(xiv) Information obtained through the research study should be treated as confidential.

(xv) The social worker should serve clients with devotion, determination and maximum application of professional skill and competence.

(xvi) The social worker should not exploit relationships with the client for personal advantage or solicit the clients of ones agency for private practice.

(xvi) The social worker should not practice discrimination on the basis of race, colour, sex, age, relegion, national origin, marital status, political faith, mental or physical handicap or any other preferrences or personal characteristics, condition or status.

(xvii) The social worker should provide the clicht with adequate and complete information regarding the extent and nature of the services available to them.

(xviii) The social worker should appraise the clients of their risks, rights, opportunities and obligations associated with social service to them.

(xix) The social worker should seek advice from supervisors and colleaques whenever such consultation is needed in the best interest of clients.

(xv) The social worker should terminate service to clients as well as professional relationship with them, when such services and relationships are no longer required or no longer serve the client's needs or interest.

(xvi) The social worker should not engage in any action that violates or dimineshes the civil or legal rights of clients.

(xvii) The social workers should afford clients reasonable access to any official social work recards concerning them.

(xviii) When providing clients with access to records, the social worker should take care to protect the confidences of others contained in those records.

(xix) Social worker should co-operate with colleagues to promote professional interests and concerns.

(xx) The social worker should respect confidences shared by colleagues in course of their professional relationship and transactions.

(xxi) The social worker should not assume professional responsibility for the clients of another agency or a colleague without appropriate communication with that agency or colleague.

(xxii) The social worker who serves the clients of collegues during a temporary absence or emergency should serve those clients with the same considerations that offered by colleagues.

(xxiii) The social worker should work to improve the employing agency, its policies procedures and the efficiency and effectiveness of its services.

(xxiv) The social worker should protect and enhance the dignity and integrity of the profession.

(xxv) The social worker should take action through appropriate channel against unethical conduct by any other members of the profession.

○ 7.4 Principles of Social Work

Principle means the basic guidelines to practice particular subject. 'Social-Work'

as it is a specialised profession, have some definite principles. Social work deals with the life of a man, which is changing in nature. So the principles embodied in social work are also flexible type. The principles are not universally applied. Their application to a large extent depends upon the social situation in which it is to be applied. For example a person confronting a problem in USA would be treated differently than that on in India. Because the social system is of different nature in the two countries. Professional social work has developed cartain will defined principles from its basic liberal democratic value framework and which guides the practice. The principles of social work are :

(1) Conviction of inherent worth, the integrity and the dignity of the individual :

This concept envisages that each individual/ group/ community has some short of dignity in himself/ itself and that must be respected. The social worker need to recognise every human being as an individual, worthy of respect and recognition, and being given the rights as well as responsibilities of an equal citizen in a democratic society.

(2) Acceptance :

Every individual, group and community must be accepted by the worker at their own level. Acceptance does not mean approval. It means one may disapprove the act but still accepts the person. Because the desired change has to come from within him and the worker by accepting him as he is only assisting him to have a better look at himself in the future. The purpose of this principle is to enable the client to feel free so that he reveals his weakness without loss of respect.

(3) Right of Determination :

The basic aim of social work profession is to make the people self reliant and self-dependent in nature. This principle recognises the client's need and right to make decisions by his own. In the practice of social work the individual in material and emotional need is entitled to retain his *right of self-determination*. This is based on the concept that, any change in the client's economic and psychological conditions can taek place only when the client is helped to help himself. The worker should not persuade him to accept his views.

(4) Non-Discrimination :

This is very important in the practice of social work. The profession is based upon democratic ideals and hence it recognises rights of individual without any discrimination of caste, creed, social or economic background. The services should be rendered in a equitable manner. We always have to remember that social work seeks to establish a classless satisfying social order.

(5) Participation :

The profession of social work is a 'two-way process' between the worker and the client. It will receive a meaningful shape only when the client activety participates in the work of solving his problems. Unless the lients become active participant he/she may develop a feeling of incompetency or dependency. These principles help the worker to understand clients own definition of his/her problem and the analysis of the possible solution. Participation also deepers the relationship between the worker and the client (individual, group, community).

(6) Relationship :

In rendering his assistance the professional social workers only tool is his relationship with the client — a relationship which must be characterised by objectivity and confidentialisy on one hand and sensitivity and warmth on the other. The particular skill of the social worker lies in his ability to use this relationship contributes mainly to the solution of the problem. Hence relationship between individuals, individual and groups, between groups and groups should be strengthened.

(7) Non-Judgemental Attitude :

This principles envisages that the clients should not be judged on condemned for the difficulties in him. Judging or condemning is no part of workers function. He certainly has to try to understand the clients weakness and failure as well as strength and weakness. Both the deserving and undeserving will be helped by the worker. The worker should not label the client as 'good', 'bad', or 'indifferent'. Client's problems are to be examined in the light of the elhical values of the profession of social work.

(8) Individualisation :

Every individual is unique in nature adn this uniqueness individualizes a person in his problem situation. The client should not receive same type of trratment. For example, the procedure of working or the approach in doing any work in a tribal village would not be same as that of in a urban or semi-urban place. Because, the cultural pattern, the mode of living and many other factors in a tribal village is different to that of a semi-urban village.

(9) Confidentiality :

A client will fully participate in the resolution of his problem situation, when he will accept the social workers as a trustworthy person and when assumed of the confidential nature of the relationship. So, what client tells should not be divulged outside the confines of the professional relationship. The basic concept of this principle is not to damage the dignity of individual or group.

(10) Controlled emotional involvement :

People are generally emotional. So also the social worker. He can be emotionally involved with any individual or group because of his day to day interaction with them. But principle of social work is that no social worker should be emotionally involved. The social workers hould have adquate control over his emotion, by utilising his professional outlook an skill.

(11) To view the client in his total setting :

Man is the product of his social environment. So sometimes he becomes the victim of the situational factors. His problem may not be due to his personal imbalance but may be due to other social or economical or psychological factors. For example, a tender aged boy in a slum being deprived of educational facilities and otehr means of livelihood, may develop delinquent behaviour. So social worker should focus the problem on his total setting.

Besides, there are many other principles which are practiced by the professional social worker in different situation. The professional social work may consists of material help in the form of money or goods, but the primary object is rehabilitation and not relief. The emphasis is on preserving individual worth and promoting human happiness. The worker needs to gather some knowledge of human behaviour in order to apply the above mentioned principles effectively. The principles are flexible but not feeble. These are the basis tools of the worker, whose primary aim is to create a satisfying social order.

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O 7.6 Exercise :

1. What are the basis assumptions of social work?

2. Define Value. Enumerate the values of social work.

3. What are the basic principles of social work?

UNIT : 8 ❑ Emergence of Social Work As A Profession. Problems Faced By Social Work Profession In India

Structure :

8.1 Emergence of Social Work as a profession

8.2 Problems faced by Social Work profession in India

8.3 References

○ 8.1 Emergenc of Social Work as a Profession :

Social work is a professional help to an individual, group or community through professional teachniques so that the individual, group or the community can solve the problems by himself/ themselves. Social problems are co-existed with urbanisation, industrialisation and advancement of the society. The rapid growth or population demanded increased opportunity of services since charity-oriented services were in-adequate to cope with the new demands.

Social work is a process of working with people on professional level, with a view to helping the persons to help themselves. It requires a person who is trained and has professional skills and techniques of working with people. This body of knowledge is acquired through training under a certain discipline. It has certain characteristics which make the profession different from others, such as—

➪ It is a helping activity, designed to give assistance in respect of problems.

➪ It is a social activity, carried on not for personal profit but under th auspices of organisation – Governmental or non-governmental or both established for the benefit of the society.

➪ It is a liason activity by which individual, group and community may tap all the resources in the community available to meet their needs.
    The profession of social work has been identified with a common goal of the welfare of the people without making any discrimination by caste, colour, class, creed etc.

Emergence of this profession is gradually increasing with the increasing trends of socia problems. It has wide spread of areas in which the profession of social work emerged as one of the important professions for its standard of services,

sense of belonging group consciousness and responsibilities as well as professional ethics. However , the extent of emergence of social work profession has been noted down in respect of its widespreand areas of practice as follows :

➪ Since education is a primary concern to every human being, the emergency of social work techniques can be employed in formal and non-formal educational programmes and social education including condensed course of education for women to help the target students/learners to deal with the problem by themselves.

➪ It is required during the rehabilitation of the people at the slum areas in order to enable the new occupants of a colony to make proper use of the new housing facility and to cope up with the new environment.

➪ The social work has been observed to deal with social aspects of medical care mental health – psychiatric services and medical – social work to make the community better understanding of their health and preventive cares.

➪ After care services for the released offenders and work with agencies which are concerned with Parole and Probation services have directly recognised the emergence of social work profession.

➪ Rehabilitation of handicapped— the blind, deaf, the mute, the metally retarded etc. requires for a combined knowledge and skills of health, educational, social work and vocational specialists. The contribution of the professional social work in this domain is significant.

➪ There has been increasing demand of the trained social worker to deal with the Labour Welfare aspect in the industries and commercial centres. It has been observed that social work profession can better deal with counselling, rehabilitation, creches, recreational supports etc. to the industrial workers. The very recent trend is that industries are now looking for social work professional for developing and drafting proposals of rural development as well as for development of society in a new direction.

➪ Emergence of social work profession to deal with juvenile delinquency, children in need of protection, adoption and couples with conjugal problems, is gradually increasing. Social workers can play important role in prevention of crime and destitution including legal aid services to the poor.

➪ The traditionl concept has been changed from charity to social service, to social reform, to social welfare etc. In order to achieve this various professionals are contributing to their best extent. Emerging trend of social work profession has a greater contribution in this direction.

○ 8.2 Problems Faced by Social Work Profession in India :

During the post independence importance of Social Work profession has gradually been increasing with the increasing trend of grant-in-aid programme through voluntary organisations. A good number of agencies of both public and private undertaking have been appointing trained professional social workers. Nature and extent of problems faced by these social work professionals vary from paid to voluntary social workers, under public undertaking to paid workers under private/voluntary organisations. The problems also varied in terms of a particular community to another as well as from place to place. However, over the years irrespective of different diversifications in the practice and aplication of professional social work, it has following kinds of problems :

⇨ Concentration of practice of social work is mostly in urban areas rather at the rural areas.

⇨ Paid social workers both in Govt. and non-Government set up are hardly given opportunity to apply their tested body of knowledge and skills as per required need of the community.

⇨ Most of the paid social workers are headed by non-professionals who are often reluctant to recognise the professional endeavour of social workers.

⇨ The grass-root level approach for providing services to the clients by social workers is replaced by a greater number at the supervisory and managerial level staying for away form the need – area of client.

⇨ A good number of social workers apointed in the voluntary organisations/non-government organisations is frequently changing their servising organisation and target community as well without considering the effect on the professional respect.

⇨ Social work consists of those processas, which are evolved in adjusting an individuals relationship with others for which social worker has to use certain skills and techniques. But these techniques and skills are not extended to other areas to large cases related to human being.

⇨ There are good number of schools of social work education through which courses like undergroduation to Post Graduation in social work are being offered. Btu most of these trained social workers are preferring to be employed rather to practice the profession independently.

⇨ As a member of team, social worker tends to concentrate to human problems in such a way as to enable community to understand that social work profession

is embadied with techniques and skills. But it does not happen to a majority of the professionals in their practice with given ideology of the profession.

⇨ Recent trend of a good number of industries and corporate houses is to render its development/welfare services to excuse taxable profit, so that they are appointing social work professionals. In most of the cases it happens that professionals are engaged to draft and design proposals without considering the need of the community concerned and even professionals are not given opportunity to apply their skills and knowledge in other sphere of the industries/ corporates related with the profession.

⇨ Since the independence of our country all the educational institutions have gradually been increased with the tune of increasing demand of the people as a whole. But number of social work educational institutes has not increased accordingly.

Despite the above noted problems of social work profession, it has given enormus opportunity to work with the people with flexible approach and functioning so that the people are encouraged to tackle their problems with the resources available at their level which is quite difficult to the people of other disciplines. It is the profession, which itself provides the way to short out the problems as well as to overcome the same by its own direction, based on it acquired skills and knowledge. Although there is certain amount of limitations, there is no doubt, social work profession will be the profession with great demand in the new century.

○ 8.3 References

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UNIT : 9 ❑ Introductory Concept of Some Terms

Structure :

○ 9.1 Social Welfare

The history of social welfare in our country is very old. To take care of the individuals in distress and needy was the responsibility of the rulers and the community concerned. Kautilya also clearly mentioned that responsibility of the aged, poor and destitute should be shouldered by the ruler. Emperor Asoka demonstrated the spirit in very many ways.

Thus, the practice of social welfare and the use of the term is quite old. But the connotation might have changed from time to time in the wake of advancement of the society. Initially we used to consider any initiative to serve the needy and suffering classes as social welfare. Later on it was realised that some indiscriminate attempt to do good does not create much impact. At a more later stage it was further realised that human dignity is the important aspect to be considered while initiating social welfare activities. So, the attitude of charity, imposition, giver-taker etc. needed to be eliminated. Thus, in the contemporary world social welfare is the specialized services meant to enable the people with some problems/drawbacks to reach their full potential.

Social welfare can be defined as 'effort that restores defective individuals and bring them to road'. Hence victims of physical, mental, social and economic disabilities are the people for whom social welfare programmes are organised. According to

Friedlander social welfare is "an organised system of social services and institutions, design individuals and groups to attain satisfying standard of life and health". The scope for social welfare varies from time to time and country to country. However, the deserted women, orthopaedically handicapped persons, orphans, juvenile dlinquents, mentally disturbed persons, ill and malnutritio's people, maladjusted individuals, elderly persons are the target groups of social welfare. Thus social welfare is 'automobile engineering which restores defective individuals and bring them to road'.

○ 9.2 Social Service

Social services are those which are required by all sections of population on a very extensive scale. They seek to meet the primary needs of the people and include services for health, education, nutrition, etc. aiming thereby to promote the quality of life. It is a scientific process of rendering services to the people for long term development. In other words it can be said that social services are services which the society provides to its members for the protection and development of human resorces. This includes education, health services, housing, etc. In fact, these are the services which are supposed to bring qualitative improvement in the life of people.

There is confusion that social service and social welfare bears the same meaning. But there are basic differences between these two. Differences between social welfare and social services are—

SOCIAL WELFARE	SOCIAL SERVICE
■ Definite individuals or groups is the target	■ Community is the target
■ Basically institutional effort	■ Joint effort of various agencies
■ Significant involvement of non-Government players including international agencies	■ Intervention of Government agencies is more.

○ 9.3 Social Reform

Social reform is a well known term in all parts of the world. The term Social reform can be defined as making change in social institutions and practices. It essentially aims at changes in the basic values and the social institutions in a community for the welfare of the society. It also means to give a new shape to some societal norms that are considered as outdated and detrimental to the society. Social reform can also be defined as measure or step for restructuring certain social customs for the ultimate betterment of the community. It is an initiative to bring positive changes in the society by controlling the harmful practices. Thus social reform is the action to promote better environment for the total well being of the society.

People of India have witnessed a number of Social Reform Movements at different times some of which are (i) stopping the practice of Sati, (ii) discouraging early or child marriage, (iii) making widow remarriage lawful, (iv) removing the practice of untouchability, (v) ensuring the education for girl children and so on. Early 20th Century was the period when considerable number of Social Reform Movements were Initiated. Some of the British rulers also supported the movements. The people who are prominently known fo their contribution in social reform are Raja Rammohan Roy, Iswar Chandra Vidyasagar, Dayananda Saraswati, R G Bhandarkar, Sir Syed Ahmed Khan, Bal Gangadhar Tilak, Keshav Chandra Sen, Sarojini Naidu, M G Ranande, Madan Mohan Malaviya, Lala Lajpat Rai, B R Ambedkar and Mahatma Gandhi, etc. As organisations Brahmo Samaj, Arya Samaj, Theosophical Society, Ramakrishna Mission, Anjuman Himayat—Islam, Servants of Indian Society and Harijan Sevak Samaj Sangha have directly or indirectly contributed in the process of social reforms.

The impact of social reform movements is evident. For exmple, practice of Sati has almost stopped, widow remarriage is not rare, child marriage cases have been declined, status of women has significantly improved, girls in huge number are attending educational institutions and practice of untouchability is slowly but steadily diminishing.

○ 9.4 Social Work

Social work is a process 'to enhance the social functioning of individuals—singly or in groups by activities focussed upon their social relationship which constitute the interaction between man and his environment. These activities can be grouped into three functions—restoration of impaired capacity, provision of individual and social resources and prevention of social disfunction'. Also it helps in the improvement of general social condition.

The purposes of social work are (i) to assist the individuals and groups to identify and resolve/minimize the problems arising out of disequilibrium between the individuals/groups and the environment in which they live; (ii) to identify depth, dimension and areas of disequilibrium for preventing the occurrence of disequilibriun and (iii) to identify and strengthen the maximum potential in communities, groups and individuals.

Social work has some basic assumptions. They are—

(i) Social work has problem solving functions.

(ii) The practice of social work is an art based on scientific approach and value orientation.

(iii) Social work is dynamic in nature since it continuously meets human needs and aspirations.

○ 9.5 Social Legislation

Social Legislation is the process of enactment of laws for the removal of unhealthy social practices and customs or for the introduction of new practices which are considered to be of benefit to the society. Social Legislations are necessary for ensuring improved and secured life by all the citizens.

There are good number of Social Legislations in India which include :

(i) Hindu Succession Act 1956

(ii) Suppression of Immoral Traffic (SIT) Act 1956

(iii) Consumer Protection Act

(iv) Dowry Prohibition Act 1961 (amended in 1984)

(v) Child Marriage Prohibition Act.

(vi) Hindu Marriage Act 1955

(vii) The Medical Termination of Pregnancy Act 1971

(viii) Muslim Marriages Act 1939

(ix) Indian Divorce Act 1869

(x) Special Marriage Act

(xi) Hindu Adoption and Maintenance Act 1956

(xii) Maternity Benefits Act 1961

(xiii) Equal Remuneration Act 1976

(xiv) Devdasi Prohibition Act 1930

○ 9.6 Social Policy

Social Policy is the strategy for action indicating the means and methods to be adopted in successive phases for achieving the desired social objectives. The key word policy means adoption of a course of action based on the situation for fulfilling the desired objectives or goals.

The following four areas can be considered as important parts of nature and dimension of social policy—

(i) Social objectives of National Development Programmes

(ii) Social service related programmes of Five Year Plans

(iii) Issues relating to the interest/development of weaker sections of the society

(iv) Principle of participation of different sections of population in planning and implementation.

Social Policy is more specific. Its main aim is to restore and safeguard the life of those who are not competent to meet their demands through well-planned steps. Thus it can be said that inherent objective of social policy is to ensure social justice and provide opportunities of various kinds to those who are in need of those opportunities for their survival and progress.

O 9.7 Social Defence

By Social Defence we mean to save the society from unsocial, antisocial and corrupt practices. In past there were practices of giving severe punishment against any unlawful act or crime. But this system ultimately proved to be futile exercise. This did not help the persons concerned to rectify. As a result, a substitute system was introduced based on the scientific aspects of crime and antisocial behaviour. On the basis of this new concept, there are two principal reasons behind any antisocial behaviour. They are (a) manifoldness in personality and (b) influence of environment.

The theory or concept of Social Defence has been developed centring the following three ideas :

(a) Importance of Social Defence policy is more than giving severe punishment to the antisocial/criminals of the antisocials.

(b) Bringing change in the heart through various educational programmes was felt more relevant.

(c) In any judicial system there should be provision of giving atleast mnimum respect to humanity.

Dr Srivastava pointed out that "philosophy of Social Defence beside other things specifically strives to achieve significant results in preventing or forestalling criminality and treating and rehabilitating the institutional offenders". According to Dr Ursekar, "Social Defence..... includes all programmes which defend the society. The society needs a protective shield against social delinquents and anti-social elements....In short, the soul of social defence is the philosophy of change of heart which can be brought about by humane treatment of the offender." Thus it can be said that Social Defence programmes are concerned with those individuals of the society whose anti-social behaviour creates problem for himself, his family and the society as a whole. Such persons are the criminals, juvenile delinquents, beggars, drug and alcohol addicts, mentally disturbed, gamblers and prostitutes/call girls, etc.

○ 9.8 Social Change

Social Change means the changes in the established pattern of social relations and change in social values and behavioural pattern. This change may be partial or total, just as change in examination system is parial change in educational system. Similarly, withdrawing the practice of untouchability and commensurate restrictions in inter-caste relations will be termed as major change in the caste system. In one sentence we can say that the significant changes in the life style of people of any community or society is Social Change. But all changes in the life of human being may not be termed as social change. For example, we may not consider the change in language as a social change.

Social Change is a continuous process and it never stops. Some social changes are good for the society whereas some others are not. Some of the social changes, which have taken place in recent past, are (i) education and health services have reached to the doorsteps of people, (ii) occupations are no longer based on caste and religion, (iii) urbanisation and influence of the same in the life of rural people has increased manifold, (iv) age of marriage has increased significantly and child marriage system has decreased very much, (v) inter-personal relations among the families in any community or society has weakened, (vi) rate of marriage by love and anti-social activity has increased significantly.

○ 9.9 Social Development

Social Developemnt is the planned institutional change to bring about better adjustment between human needs and aspirations on the one hand and social policies and programmes on the other. It is translating economic progress into better living conditions for people in society. It aims not merely at the uplift of the weak, the underprivileged and the disadvantaged people but at improving the quality of life of all citizens. In fact social development is a declared war on poverty, illiteracy, ignorance, inequality, irrationality and oppression prevalent in the society.

It indicates the political and economic infrastructural change for the betterment of the society. The objective of social development is to create an environment in the society which will ensure meeting the primary needs of the people. It also aims at eradicating the differences on the basis of region, town and rural areas.

○ 9.10 Social Security

Social Security is 'a comprehensive term and may be provided through three main forms viz. Social Insurance, Public Assistance and Public Service'. The social security measures are necessary for smooth going of human life. Prof. Friedlander has defined

Social Security as a 'programme of protection provided by society against those contingencies of modern life–sickness, unemployment, old age, industrial accidents and invalidation against which the individual cannot be expected to protect himself and his family by his own ability or foresight'. It implies provisions regarding material and non-material well-being. In any welfare state adequate provision of social security measures for its citizens should be arranged. In countries like U. K., U. S. A., Germany, Japan, Russia, etc. social security measures have given safety and security in the life of its entire people including the foreigners who go to these countries to study, work or do business. In India, the social security services given in various forms are far below the standard of those countries. The projects like IRD, NREP, RLEGP are some bare minimum measures taken by the Government. Insurance, Provident Fund, Gratuity, social assistance to handicapped are some other social security measures of the country which are restricted to the workers of the organised sectors.

The social security idea has arisen out of the eternal needs of human being for some measure of security for his safety in future. Every individual has to face various risks throughout his life like unemployment, industrial diseases, widowhood, old age, sickness, invalidity, orphanhood, maternity etc. To meet such contingencies social security measures are necessary.